

BOOK REVIEWS

THE PASTORAL CARE OF SOULS. By Rev. Wendelin Meyer, O.F.M., and Others. St. Louis: B. Herder Book Co., 1944. Pp. iv + 353. \$3.00.

This collection of sixteen assorted essays by Catholic leaders in Germany is not a handbook of ready answers in pastoral theology or parish administration. It is rather a frank and courageous attempt to dig down to the roots of modern religious problems and to tap the deepest wellsprings of the resources of revelation.

The Rev. Wendelin Meyer, O.F.M., discloses "A Profound Point of View" (pp. 1-22) in the methodology of religious instruction by discovering a parallel process in the inner life of the Trinity: "life, light and love" (p. 4). The author judges that the "greatest spiritual revivals will be set in motion by those priests who are the product of a meditated, vitalized, experimental theology" (p. 5), which, however, never forgets that "the laboratory of religion is the family, the work-shop, the office, the street, the fields of our farmers; it is all that makes up the culture of man" (p. 8).

In "The Spiritual Condition of Our Times" (pp. 23-42), Dr. Peter Wust regrets the recent philosophical substitution of "consciousness for being" (p. 24). He therefore welcomes with great optimism the emergence in modern philosophy of "three characteristic trends toward objectivity: a more ordinary trend toward being, and two special trends toward the spirit and toward man as a spiritual being" (p. 25), as disclosed in a synoptic critique of Husserl, Heidegger, Hartmann, Kierkegaard, Scheler, Jaspers, Klages, and others. This is the hour and the "great responsibility of Christian realism" (p. 39), to proclaim a genuine Christian philosophy of existence "without getting too far from the specific problematic need and the characteristic phraseology of modern thought" (pp. 41-42).

Dr. Theodore Steinbuechel discloses in his analysis of "The Religious Situation" (pp. 43-79), that a crisis in religion is "not a crisis of man in a particular section of life, but a crisis of the whole man in the depth and comprehensive breadth of mankind" (p. 44). Modern political systems generate a nationalistic myth "that sets itself in opposition to the old faith of Christianity. The situation of our religious condition is faith against faith" (p. 54). The author concludes that the "task that is logical in the general situation and necessary for the maintenance of Christian faith is to bring man back to the consciousness of God, not merely of a divine thing or of a human thing that has been deified" (p. 73). This task is common to all creeds and "what is of common interest and essential should be considered and reduced to practice" (pp. 74-75) in a program of collaboration.

A sharp contrast is drawn between the analytic and synthetic arguments of standard apologetics in "Fortifying the Faith" (pp. 80-92) by Louis Koesters, S.J. After an analysis of the act of divine faith and a survey of the *Zeitgeist*, the author concludes that "the theoretical reinforcing and practical safeguarding of the faith, especially today, cannot be separated from the Church and from faith in her" (p. 92). Monsignor Martin Grabmann brings all the weight of his historical erudition and interpretative genius to bear on the modern need of "Theological Synthesis" (pp. 93-109) in both the clerical and the lay mind. Applauding the totalist views of M. J. Scheeben, the author asserts that "the objective of the study of theological science is not mainly for the mere purpose of providing the necessary knowledge and ability for the discharge of pastoral duties, but much more and principally for the formation of a priestly way of thought and view in harmony with lofty supernatural ideas and opinions, for the creation of a priestly spirituality which assimilates all that is great and good in the natural order" (p. 106). Otherwise "the asceticism of the priest is in danger of slipping into subjectivism, into a vain sentimental piety, into a narrow formalism" (pp. 105-6).

After an historical survey of the use of Scripture by Christ, the apostles, the apologists, in the ages of faith through Thomas à Kempis up to the pronouncement of Benedict XV on "The Bible As a Molding Factor" (pp. 110-35) in shaping religious life, Dr. Anton Stonner concludes that an "enduring Bible movement will be possible only when the clergy possess the utmost possible understanding of it, not above that of the laity but antecedent to it" (p. 132).

Noting even in modern religious enthusiasm "a certain aversion for sermons" (p. 138), Dr. Michael Schmaus suggests a program for "Dogmatic Schooling" (pp. 136-67). There are four things to do: (1) explain *all* revelation; (2) let dogma precede apologetics; (3) let dogma prepare the way for moral teaching; (4) meet contemporary problems in the language of the times. It is furthermore established that "all dogmatic training of the people begins with the dogmatic self-training of the priest" (p. 155). An outline pattern of organic development of dogma concludes the essay (pp. 159-67). Dr. Gottlieb Soehngen collects and comments upon the more familiar New Testament texts on the Mystical Body concept in the "Influence of the Liturgy" (pp. 168-82). It is his judgment that "today in particular it is timely to cultivate the parish consciousness of its being a community and gathering of the true worshippers of God" (p. 169), and to insist that "the sacramental and moral imitation of Christ form a mystical unity in the divine service of Christ's faithful" (p. 179).

After distinguishing religious art from ecclesiastical art, Archbishop

Conrad Groeber maintains that "The Value of Christian Art" (pp. 183-98) is often greater than "what is said or written in an apologetic way by the philosopher and theologian" (p. 194). For "what we are after is a Christian, religious art, sound at heart, which moves within flexible limits" (p. 192), and is based "upon the fundamental Christian duty of giving to God the best and the most beautiful" (p. 190).

Modern souls "hunger and thirst" (p. 199) for the word of God. Monsignor Adolf Donders therefore suggests five points for "Effective Preaching" (pp. 199-207): (1) preach from the depths of Scripture and the liturgy; (2) preach the fundamental truths of Christianity; (3) preach from the depth of the souls where the word of God has taken root; (4) preach out of the times and in the language of the times; (5) preach Christianity as it appears in life. For "we do too much defending, and rely too little on the divine truth" (p. 201). Nor should one forget that "we must not descend to the people, we should draw our hearers up into the mountain" (p. 202), because "the Sunday sermon must be a source of strength for the other six days of labor" (p. 207).

The first question which Dr. Linus Bopp asks in "Bringing the People to the Church and the Church to the People" (208-31) is: "How can our Church, from being clerical, become Catholic, embracing the whole people, through the reawakening of the laity?" (p. 219). The answer is twofold: (1) by intensifying the spiritual self-consciousness of the laity; (2) by encouraging lay participation in work for souls. Three principles, furthermore, must govern the approach of the Church to the nations: (1) the nations are God's creation; (2) the Church can use all the nations; (3) the Church must give the nations supernatural form. On the language question the author notes: ". . . as much Latin as is necessary, as much of the vernacular as possible" (p. 229).

Astounded at "what misty confused notions many priests have of Catholic Action" (p. 237), Rev. Paschal Neyer, O.F.M., in "Catholic Action" (pp. 232-55), attempts "a detailed description of the essence and structure of Catholic Action" (p. 233). He employs here the distinction between (a) Catholic Action and (b) Catholic activity, as developed by Sebastian Tromp, S.J. The essay closes with a brief review of the history and appropriateness of the designation of St. Francis of Assisi as universal patron of Catholic Action (pp. 248-55).

Realizing that the current task is "to form Catholic Christians of the twentieth century and prepare them to meet the special problems of their life" (p. 256), Rev. Chrysostom Schulte, O.M.Cap., attempts a roster of psychological types of Catholics and their special needs in "Psychological

Conditions" (pp. 256-72). There are (1) those who stand aloof; (2) the religious type; (3) the church type; (4) the unsettled type; and in due proportions (5) the neurotic psychopaths. It is judged that "a pastoral policy of herding and guarding" (p. 265) is as inadequate as an exclusive "list of warnings and prohibitions" (p. 266). The author concludes that when pastors have reorganized their outlook, "the new orientation and a fundamental revival of pastoral care will come of itself" (p. 272).

It is the message of Rev. Cornelius Schroeder, O.F.M., in "Promotion of Catholic Literature" (pp. 273-91), that one must "nullify the danger to faith, coming from books, with books" (p. 278). Mere prohibition is not enough and "the aim of pastoral labor must be that every individual should learn to take an honorable, consistent, and manly stand against all literature that threatens faith in God, in Christ, and in the Church" (p. 285). These principles are illustrated by an analytical critique of modern German poetry.

In Dostojewski's works Dr. Conrad Algermissen sees a prophetic portent of "The Threat of Bolshevism" (pp. 292-316), that still remains to plague the religious conscience. After an historical, anthropological, psychological, and metaphysical analysis of Bolshevism, the author concludes that "in its entire view of the world, its idea of a purely temporal salvation, its devaluation of personality, as a means thereto, and its perversion of all moral values, Bolshevism stands opposed to every real religion, but most bitterly to the Christian religion, against which it opposes a specific anti-Christianity. Hence the persecution of religion is so essential to Bolshevism that it cannot be separated from it" (p. 310).

The concluding essay, "The Catholic Revival" (pp. 317-44), by Dr. H. Fels, is not a forward view toward the future but a retrospect of the nineteenth century resurgence of Catholic life and letters in Germany. Kant, Goethe, Schiller, Schleiermacher, Fichte, Schelling, Hegel, and Hoelderlin had corrupted the Christian German spirit. Then came Fuerstenberg, Overberg, Sailer, Goerres, Lasaulx, Haneberg, Windischmann, Bolzano, Guenther, and a host of associates to revivify the Catholic conscience. From Muenster, Bonn, Prague, Vienna, Landshut, Munich, and Tuebingen, the warmth of revival irradiated throughout all Germany. The author reports this history with accuracy and charm. The thumbnail sketches of Sailer and Goerres are noteworthy.

Although these essays cover a wide field and are of uneven quality, their average competence is exceptionally high. Their pages are instinct with an apocalyptic urgency that compels and an unction that inspires. Here are responsible men on the threshold of cataclysmic events writing of

momentous themes in serious mood. The most sympathetic reader will be the one who brings to this book an equal ardor and a comparatively wide background in modern European history, philosophy, and religious thought. All of the discussions, in fact, are deep.

Those who resented Belloc's equation of Europe and the Faith will perhaps be annoyed here and there by a subtle identification of German history with the biography of Western man. Scholars who are hopefully following the vicissitudes of Communism may suggest an important footnote to "The Threat of Bolshevism" (292-16) in terms of recent events. For this essay absolutely precludes any possibility of *rapprochement*. Readers whose lack of historical sense does not guarantee an easy transposition of foreign advice into American terms had better leave the book to others who can. Fanaticism is too high a price for fervor.

The translation by Rev. Andrew Green, O.S.B., is generally clear, smooth, and elegant. Lapses into unidiomatic transliteration and typographical errors are few. But read Pascal for Paschal (pp. 35, 36); phraseology for phaaseology (p. 39); Stephen for Steven (p. 47); Eckhart for Eckehart (p. 56); La Mettrie for Lamettrie (p. 66); Pius IX for Pius XI (p. 86); revelation for relation (p. 143); enfolded for unfolded (p. 190); Tyrol for Tirol (p. 196); Nuremberg for Nuernberg (p. 204); uses for use (p. 242); have for has (p. 316); Iphigenia for Iphigenie (p. 321). Either Dionysus (p. 53) or Dionysos (p. 67), and either Tschernyshewsky (p. 302) or Tschernyshewski (p. 302), will do consistently. An adequate index (345-53) closes the volume.

Woodstock College

JOSEPH T. CLARK, S.J.

SON OF MAN AND SUFFERING SERVANT. By Edward A. McDowell. Nashville, Tenn.: Broadman Press, 1944. Pp. 216. \$2.00.

The author, an associate professor in the Southern Baptist Seminary, offers us the outgrowth of a series of lectures originally given under the title "The Cross in the Life of Jesus." He hopes by his work to lead us to three important conclusions. The first is that "the patterns which Jesus accepted for his character and mission as Messiah coincide with the picture of the Messiah to be found in the higher prophetic stream of the Old Testament" (p. 15). Such a picture shows us the Messiah as the universal Redeemer who renounces all temporal and materialistic ideas of the Kingdom; who adopts the "Son of Man" as His title of dignity; who believes that as Messiah He must be the Suffering Servant of God in the redemptive plan for the world.

The author's second purpose is to show that Christ is perfectly consistent in character and purpose from the beginning of His ministry to the end of His life. From the temptation in the desert, through the rejection at Nazareth, the confession of Peter, the entry into Jerusalem, the passion, death, and risen life, the notion of the Cross is central and fundamental in His Messianic consciousness. Christ's life and work "revolve around the Cross and . . . the Cross is the heart of the gospel" (p. 21).

Thirdly, the reason for this consistency is to be found in Christ's "unique relationship to God the Father, and in his firm adherence to the principle of redemptive love as seen in the character of the Servant of Jehovah pictured in the latter part of the book of Isaiah" (p. 15).

As might be suspected from the lofty theme of the book, the author is not enthusiastic for Form Criticism. For him, the "Jesus of the Gospels strides upon the stage of history . . . despite all that radical scholarship has done to explain him away" (p. 14). The effort of conservatism, however, carries us back only to the four-document theory of Streeter, and we are told at various times whether the particular pericope under consideration must be assigned to "L" or Mark or "Q," etc.

Some of the passages cause the author to stumble in his exegesis. For example, the picture of St. John the Baptist thinking in terms of an apocalyptic kingdom seems unjustified. Nor can we agree with the treatment of Peter. To say that *petros* is "not a stone sufficiently large to serve as the foundation of a building" (p. 89) is merely to contradict the Son of God who says explicitly that it is. To give but one more example, sound exegesis would never allow the insertion of quotation marks to change the obvious meaning of a sentence. Yet this is attempted in the words, "As the body of the Passover Lamb is eaten, so his body is 'eaten.'"

The author insists throughout his work that Christ is not only the Messiah; He is also the Son of God. One difficulty, however, constantly comes to the reader's attention. If Christ is the Son of God, why is He described as finding a problem "quite difficult" (p. 41), or "being puzzled and baffled that the Father should abandon the Son to die"? (p. 197). More particularly, how can the author come to the strange conclusion that the reason for the agony in the garden is to be found, not in the humanity of Christ, but in His divinity? "He agonizes and struggles in the face of death, not because of his humanity, but because he is the Son of God!" (p. 187). This anthropomorphism is something that we can well afford to avoid in these days when so many either deny the divinity of Christ or hide behind vague statements that are inexplicable to one who has any kind of concept of what it means to be divine.

Such items are unfortunate in a book whose theme is so orthodox and

whose general conclusions are so true. They seem utterly out of place in the same context with proofs that show so clearly that Jesus of Nazareth was the Messiah, not according to the worldly and materialistic notions of the Jews, nor according to the false eschatological theory of Schweitzer, but according to the eternal plan of God.

Weston College

DANIEL J. SAUNDERS, S.J.

SOCIOLOGY OF RELIGION. By Joachim Wach. Chicago: The University of Chicago Press, 1944. Pp. xii + 412. \$5.00.

Here is an ambitious effort to condense within the compass of a slender volume the essentials of a sociology of religion. A methodological prolegomenon—Part One of the book—contains basic concepts and outlines the procedure to be followed. Sociology is defined as a descriptive science. Since it is not normative, a Christian sociology is thus ruled out. Max Weber is the author's model. Hence the approach will be historical and typological. For Wach, the sociology of religion is an examination of the manifold interrelations between religion and other social phenomena in order that the very important social functions of religion may be better appreciated and understood. The sociologist must study and classify the typologically different organizational structure resulting from divergent concepts of religious communion. This involves tracing the historical development and investigating the different ideals of fellowship in religion. Dogma, rites, and organizations reflect very definite objective facts—the author calls them “experiences”—which become the sociologically relevant material of the science.

Wach accepts Otto's definition of religion as “the experience of the Holy.” To the reviewer this seems subjective and irrational, although Wach denies its subjectivity. Moreover, the limitation of the object of religion to the “Holy” does not seem justified on sociological or anthropological grounds. The reviewer suggests as an empirical definition of religion: the affective and/or pragmatic attitude toward supernatural beings. Wach rightly rejects the unscientific concept of religion which would make it the conscious realization of the mutual interdependence of persons. For him religion is, none the less, essentially social.

The second and major portion of the book—Part Two—consists in an application of the methodology hastily sketched in the first part. Religion and natural groups are scrutinized. Various types of cults are discussed: family, kinship, local, national, and those based on age and sex. The association of certain features of religion with definite racial stock is justly attributed to the fact-fitting technique of the racist. Specifically religious

organizations are next described: the secret society (not always religious), the mystery society, traditional and founded religions. The common traits of founded religions—disciples, brotherhoods, and ecclesiastical bodies—are likewise examined for their sociological content.

As the ecclesiastical body develops and grows, a variety of specific religious and social needs arise. These needs may be met within the society, or, if the religious group is not sufficiently flexible, there may be secession. Wach's analysis is penetrating and provocative, but to characterize all such situations as protest appears to be a simplistic explanation not in accord with fact. The author says that in all three fields of religious expression, in dogma, cultus, and organization, there are periodic protests against the main trend of the religion. These protests may remain individual or become collective, may be transitory or permanent, may be collectively voiced within the main body or may lead to withdrawal. Thus Mr. Wach defines a monastic group as "a founded and organized congregation of those who, because of their protest, decide to live a common life of religious devotion in closer association than otherwise appears possible or desirable in a *fraternitas*" (p. 182). The *fraternitas* too, of course, is defined in terms of protest. Secession is the result of radical protest. Examples are cited from every department where such a protest may arise, and from every better-known founded religion.

The reviewer strongly dissents from these generalizations. The protest, in the first place, is negative. Moreover, in the instances alleged, St. Francis, St. Philip Neri, and St. Ignatius of Loyola, whatever of protest was in their movements was quite secondary, if present at all. As a matter of fact, the origins of religious groups within the Church are referable to an extensive and permanent need, requiring full-time service, and involving sacrifice and consecration. Changed social and spiritual conditions, for which available organization and machinery are inadequate, bring into existence these religious orders, congregations, etc. Indeed, their origin is definitely and essentially a positive movement, not in conflict with, nor a protest against, dogma, rites, or authority, even though in the beginning the movement may be regarded with some suspicion.

The treatment of social differentiation, prefaced by an excursion into the nature of status, considers occupation, rank, status, the religion of the warrior, the merchant, and the peasant. While the author tends to agree that the feeling of class solidarity has superficially, at least, replaced that of religious solidarity, he does make exception for the Catholic Church "which is neither a rich nor a poor man's church." Three typologies are then elaborated in the examination of the relation of religion to the State: identity of State and cultus; the new faith; universal religions.

Drawing heavily from, and acknowledging dependence upon, Weber, Wach next proceeds to analyse the sociology of religious charisma. Personal and official charisma are the foci. Personal charisma, strongest during the "pneumatic" era, gives way to official charisma after the disappearance of the former and in response to necessity. This statement of the author does not square with the historical fact that in the beginning of Christianity official charisma coexisted at all times with personal charisma. Founders, reformers, seers, magicians (Wach does not identify religion with magic), diviners, saints, priests, and the religious enjoy, each in his own peculiar way, the attribute of religious authority. The sociological group corresponding to religious authority is called the "audience"—a term which hardly expresses even the casual Catholic congregation attending Holy Mass.

The conclusion of the book is a restrained summary of the contents. Throughout the work the author fights shy of value judgments. But value judgments are implicit in many of the assumptions. To mention a few: the implication that the hierarchy of the Church is not a part of Christ's plan; the identification of the clergy and the laity in the primitive Christian Church; the sweeping statement: "As is well known, none of the great founders intended to 'found a religion'"; the concept of the "call"; the insistence on individualism in religion and on experience as the basis of religion. These bespeak a modernistic and rationalistic frame of reference.

Since, however, no other complete sociology of religion has been made in the English language, Mr. Wach deserves credit for his efforts, especially for the wealth of historical, anthropological, and sociological data he has collected. An extensive bibliography of primary and secondary sources, frequently annotated, evidences his familiarity with the literature in this and allied fields. There are very limited references to works other than English, German, and American. One notes a dearth of Catholic references, mostly because they are nonexistent or are distinctly theological and philosophical.

The author calls the book an outline. It is, but clarity is sacrificed in the interest of brevity. Moreover, theologians, particularly Catholic, will be disappointed in the assimilation of the Church to any other type of religious body. The intrinsic, supernatural character of the Church, i.e., as the Mystical Body, which makes it essentially different from any superficially similar organization, has sociological value, but Wach's treatment, by definition, must prescind from such considerations.

THE ASCETICAL LIFE. By Pascal P. Parente. St Louis: B. Herder Book Co. 1944. Pp. viii + 271. \$2.50.

Father Parente, Professor at Catholic University, presents to the English-reading public in this book the substance of his Latin lectures on ascetical theology. The result is a stimulating introduction to the spiritual life. The author distributes his material into three parts. Part One gives definitions and discusses the perfection of Christian life from various angles; Part Two studies the purgative, illuminative and unitive ways and connected matters; in Part Three some of the more important problems, e.g., the obligation of tending to perfection, are examined at greater length.

The Ascetical Life is an erudite book. It draws on the Holy Scriptures, the Fathers and spiritual writers. For theological doctrine, St. Thomas Aquinas is quoted most frequently but other theologians are by no means neglected. Not content wit

Some of the best pages in the book are those consecrated to prayer. Here especially the reader feels that he is listening to a practical master of the subject. Crisp descriptions lay bare the absurdities in some recent attacks on the traditional forms of prayer. Father Parente is for meditation for those in the purgative way; not meditation without prayer, which would be mere study, but meditation leading to prayer. The paragraphs on affective prayer are also very useful. Only in describing contemplation is the author somewhat less felicitous. But in this he is far from being alone.

As always in this field, there are points which raise questions. Father Parente asserts categorically (p. 105) that the greatest saints had the greatest temptations. Taken literally, that would mean that no one was tempted more than the Blessed Virgin despite the fact that she had no concupiscence. Even apart from our Lady it is hard to see how the lives of the saints can be said to bear out such a sweeping statement. Later on (p. 131) the author modifies somewhat this extreme position but even here the proof he gives from Matthew 12:43-45 is far from convincing. Indeed, the saints appear to have had less temptations than others, although there are exceptions like St. Jane Frances de Chantal. Perhaps Father Parente means that the greatest saints sometimes had the greatest trials.

In his doctrine on the states of perfection in the Church, the author departs not a little from the teaching of St. Thomas, which is commonly regarded as authoritative. Instead of two states of perfection, the episcopal and the religious, Father Parente holds for three. For him a priest is also in a state of perfection, *status perfectionis exercendae*. The arguments advanced for this doctrine are sketchily developed and inconclusive. A *status perfectionis exercendae* would seem to be an advance over the *status perfectionis acquisitae*. No one can exercise what he does not have. And if this were true, then in Father Parente's system priests would not be "much lower than bishops" in state but higher or at least equal. The English term "perfection of ministry or service" (p. 219) is somewhat more acceptable, but surely Father Parente would be the last to maintain that the episcopal state does not involve the "perfection of ministry or service." While the dignity of the Catholic priesthood cannot be too greatly extolled, confusion rather than clarity results from trying to vindicate for it the quality of a state of perfection. The good priest is not in a state of perfection, technically speaking, but if he, in imitation of the bishop, devotes himself perseveringly and with ardent charity to the care of souls, he approaches the perfection peculiar to bishops. Whether he is eventually raised to the episcopal dignity or not, he will not lose the reward of his perfect acts. Just so laypeople who are unable to become religious have

nevertheless in the religious life a norm of perfection, and the nearer they approach the spirit of the counsels, the more perfect they will be. A priest who models his life on that of the bishop participates in the episcopal state of perfection. The bishop, indeed, is one who has definitively consecrated his person to the service of God for the service of those whom he must sanctify. Who will deny that many priests do this with an equal fervor? Are they therefore equal to their bishops in state of life? St. Thomas and the theologians have decided this technical question negatively. In recent times there has been a tendency to question this classification. That the position of St. Thomas has been weakened seems very doubtful.

Despite these controvertible positions, Father Parente's book is to be highly commended. Necessarily incomplete, e.g., on the counsels of perfection, it has a message, and the message is delivered with vigor and competence. Select bibliographies and a good index add to the value of the volume.

Woodstock College

E. A. RYAN, S.J.

"WITH THE HELP OF THY GRACE." By John V. Matthews, S.J., S.T.D., Mag. Agg. (Pont. Greg. Univ.). Westminster, Md.: Newman Book Shop, 1944. Pp. 114. \$1.50.

During recent years our presses have turned out for the general reader a number of excellent little works popularizing the vital, yet often neglected, dogmas of our holy faith. The present work is a very valuable addition to that collection. For in this attractive, well-designed book of 114 pages, carrying the double recommendation of authorship by a professor of dogmatic theology and a Forword by one well experienced in teaching theology to the layman, we find presented a clear, simple, and easily understandable exposition of the Catholic doctrine of actual grace. This was the author's avowed purpose, stated in his Introduction, and he has succeeded very well in carrying it out.

The work is divided into twenty-two chapters, written in the catechetical style of question and answer, and each followed by what the writer calls a "Practice," wherein he comments on and applies the doctrine contained in the chapter. To mention some of the contents, there are chapters on the meaning of grace; whence we learn about it; whence it comes; what actual grace is; why it is so called; the distinction between external and internal graces; what internal grace is; its necessity for all; its sufficiency; and its universal distribution—all done in the same concise and very readable style, supplemented and explained with examples from Scripture and from everyday life. You will not find the theological speculations of the formal

treatises; they are outside the scope of such a popular work. But every feature of actual grace consonant with the author's expressed purpose is taken up and treated with his characteristic simplicity and clarity and with rather surprising completeness. The general result should be that the reader will have a firm practical grasp of just what actual grace is, and how it permeates the life of human beings from the very dawn of their rational activity to their passing to the world beyond.

Special merit attaches to the treatment of the concrete character of actual grace as a direct illumination of the intellect and a direct inspiration of the will: here the author has been painstaking in his care to bring home convincingly and in a practical way that grace is a holy thought and a holy desire, immediately worked by God in accordance with man's rational nature and adapted to the particular need of the recipient according to his varied temperament, temptations, and other determining factors. Likewise we may single out the clear-cut description and distinction of man's physical and moral impotence in regard to virtuous action, and the need of grace as an elevating and healing agent for these two human incapacities. At times, however, the impression might be created that it is a certain conclusion that actual grace, precisely in its elevating role, is absolutely necessary for each salutary act of the soul already possessed of sanctifying grace and the infused virtues; this is but a theological opinion, not adhered to by a number of theologians. Again, strict accuracy of terminology seems rather to forbid speaking of "misusing" and "abusing" grace. Something is misused or abused when employed for a wrong end; the sinner does not misuse grace, whose only purpose is the good act; he simply does not use it.

The book lends itself very readily to the use of study clubs, who should find the catechetical pattern and the handy index well suited to their purposes. It should fulfill the needs of teachers of religion seeking to amplify their classroom lectures. Priests, too, can seek guidance here for their doctrinal instructions and sermons. The words of the writer of the Foreword are true: "This book should prove of definite value to all who are seriously trying to lead a holy life: priests, sisters, lay-people." May the author's hope, expressed in his Introduction, "that God will use this book to bring many more souls to a fuller knowledge and appreciation of His wondrous gift, Actual Grace," be realized a hundredfold.

Woodstock College

THOMAS A. BROPHY, S.J.

THE PHILOSOPHY OF SAINT THOMAS AQUINAS. By Hans Meyer. Translated from the German by the Reverend Frederic Eckhoff. St. Louis, Mo: B. Herder Book Co. 1944. Pp. viii + 581. \$5.00.

Various works, some of high excellence, have been published, whose purpose has been to present a composite view of St. Thomas' doctrine. The present volume is a welcome accession to this literature. It contains a systematic expression, enriched by historical erudition, of the Angelic Doctor's philosophical teaching, together with a critical examination of many points.

In the first part of this book the author considers St. Thomas in relation to the thirteenth century. He shows the influence exercised upon the latter's thought by Aristotle and the Arabian and Jewish philosophers, as well as by Platonism, the Fathers, and the early Scholastics. He describes St. Thomas' contribution to philosophy. Finally, he gives an appreciation of St. Thomas the man. In the second part we find the teaching of the Angelic Doctor on matter and form, essence and existence, the universals, substance and accidents, being and its attributes; on the hierarchy of the forms of being, from the elements of the corporeal substances to God; on the origin and corruption of things; and lastly, on the order in the universe, under which heading are considered, among other topics, sense perception, intellectual knowledge, morality, the virtues, man's social nature and society, Church and State, law according to its various divisions, and the order of salvation.

The presentation of subject matter is clear and simple, and the translation good. If a lack of depth is observed in places, this is doubtless owing to the vastness of matter claiming treatment in a single volume. The value of the treatise would have been increased if the same care in giving references to the text of St. Thomas as is found in most parts had been observed throughout. The section on the analogy of being, for example, contains no such reference; that on relations has but one.

Even in a volume of so wide a scope one would like to find a more adequate presentation of St. Thomas' doctrine on act and potency. It is only through a thorough understanding of this important part of the Angelic Doctor's teaching that we can form a proper estimate of his position with regard to matter and form, the principle of individuation, and essence and existence, to say nothing of innumerable other questions.

In his criticism of St. Thomas' teaching concerning matter and form, Dr. Meyer affirms that "in the realm of reality the concept of matter is an impossible middle between being and non-being" (70). Matter and form are said to be "an illegitimate conclusion by analogy from the art of nature . . . the result of an exaggerated belief in the parallelism between thought and being" (*loc. cit.*). Not only are these statements made gratuitously, but sight is lost of the fact that an impossibility is involved not in

a "middle between being and non-being," but in a "middle" between a principle of being and non-being. St. Thomas holds a "pure potency" which "is," and nevertheless is not its act. He maintains the possibility of the $\mu\eta\ \delta\nu$ which is, however, the $\delta\nu\ \pi\omega\varsigma$. The author is guilty of a similar gratuity of statement when he confronts the doctrine of hylemorphism with the electro-dynamic theory of matter.

We are told that St. Thomas "wavered" in his solution of the problem of individuation; that according to him the "indefinite dimensions" are present in prime matter before the reception of the form; that St. Thomas and the Thomists offer no solution to the question, whence these dimensions come; and we are reminded that quantity can be the basis only of accidental differences.

Though some Thomists would admit, as does Roland-Gosselin, that St. Thomas changed his opinion with regard to the question whether the actual or only the potential presence of quantity is required in order that matter be made signate, it must be acknowledged that he constantly maintained, in accordance with his principle of the limitation of act by potency, that matter is the intrinsic cause of the individuation of bodies, and that its designation by quantity, whether actually or potentially present, is only the condition. In neither of these two cases are the "indefinite dimensions" held to be actually present in the prime matter before the reception of the form. An explanation of how matter, inasmuch as it has an exigency for quantity, is said to be the principle of individuation, is offered by Cajetan in his commentary on the *De Ente et Essentia*, cap. 2 (ed. Laurent, nn. 33-39). How, on the other hand, the "indefinite dimensions" are accounted for in the opinion that matter existing under actual quantity is the principle of individuation, is explained by St. Thomas in I, q. 76, a. 6, ad 2m, and by Francis Sylvester de Sylvestris in his commentary on *Contra Gentes*, I, 21. According to this explanation, these dimensions result from the corporeal nature of the body. Nor can it be objected that thus the material and formal causality revolve in a circle, the form determining the matter to the perfection of a body and the corporeal nature giving rise to the "indefinite dimensions" which are required that the matter may limit the form, if it be remembered that each of these kinds of causality is prior in its own order, by a priority of nature, to the other.

Though maintaining emphatically that St. Thomas taught the real distinction between essence and existence in created things, Dr. Meyer takes issue with him on this point, pronouncing this distinction to be contradictory, without, however, delaying to disclose the contradiction, and denying the Thomistic claim that it is necessary for upholding the distinction between the

infinite and finite being. With regard to this denial it will suffice to note that if existence were really identical with essence in an existing finite being, it would belong to the absolute essence of that being, and thus, in accordance with the principle taught by St. Thomas in the fourth chapter of *De Ente et Essentia*, it would be included in the essence of the finite being in concept and reality. Obviously such a being would be contradictory.

Despite the shortcomings we have indicated, the author of this work has given an excellent synthesis of St. Thomas' thought in matters philosophical. He has furthermore conveyed to us the fruit of much historical study which is an immense help towards understanding the position taken by the Angelic Doctor with regard to many questions. The treatise should prove valuable to beginners as an introduction to the study of St. Thomas, and to experienced students as a useful book of reference.

Woodstock College

EDWARD J. HANRAHAN, S.J.

THE MAN NEAREST TO CHRIST. By F. L. Filas, S.J. Milwaukee: Bruce Publishing Co., 1944. Pp. xix + 217. \$2.50.

This book is described in its subtitle as a study of the "nature and historic development of the devotion to St. Joseph." The author divides his book into three major parts: the life of St. Joseph, the history of the devotion to St. Joseph before 1550, and the history of the devotion from 1550 to modern times. An epilogue deals with recent petitions to increase the liturgical expression of the devotion. A useful appendix lists in chronological order the documents of the Holy See relative to the devotion issued since 1479, and a bibliographical note lists those works which the author employed in the composition of the book. The index is satisfactory, if not ideally complete.

The book is popular in character and does not pretend to be a scientific theological treatise. Hence references have wisely been relegated to the rear of the book. The scholarship of the author is, however, carefully accurate and his documentation adequate, with the exception of a very few passages where the citation of authorities would add weight to his utterances. Theologians who have not consulted or who have no access to the technical works listed in the bibliographical note will find the book useful and informative.

The first part, which treats of the life of St. Joseph, is of special merit. The author has not attempted to write a life of the saint, but has assembled all the data from the canonical Gospels, in the discussion of which he follows reliable commentators. The treatment of the fables contained in the apocryphal gospels is very good, and we may hope that it will help to end

a situation in which, in the words of the author, "it is regrettable that fables from so inferior and shiftless a production . . . occasionally find their way into the minds of the young even at the present day." If the book does no more than eliminate from religious instruction and preaching some of the fancies which are proposed in the name of tradition, it will have merited well of the Church.

The historical treatment of the devotion is a remarkably lively presentation of a subject which lends itself to dullness. The author has assembled most of the pertinent texts of the Fathers and of later ecclesiastical writers, and has collected in a single chapter the modern papal documents since Pius IX, several of which have never before appeared in English translation or are practically inaccessible to the average Catholic layman.

The epilogue, which treats of current efforts to increase the liturgical cultus of St. Joseph, is to be commended for its freedom from devotional excess. In fact, the restrained tone of the whole book is one of its most attractive features. In treating of the theological foundation of the devotion and of its external manifestations the author has followed well-established lines, to the exclusion of all novelty.

This reviewer has no hesitation in recommending the book both for the faithful in general and for theological students. It renders available to the English-speaking Catholic public a great deal of information hitherto found only in rare technical works, and does so in a pleasing style. While not a devotional work, it should be of great assistance in placing devotion to St. Joseph on the solid ground of history and dogma. This is no small service.

West Baden College

JOHN L. MCKENZIE, S.J.

THE GOD OF LOVE. By J. K. Heydon. New York: Sheed & Ward, 1944. Pp. 200. \$2.25.

This essay in practical apologetics is a praiseworthy attempt, but the result is of uneven value. The author's purpose is to guide the sincere nonbeliever through the necessary psychological and intellectual steps leading to the acceptance of the Catholic Church as the custodian of divine revelation.

The book opens with a sympathetic analysis of the present-day nonbeliever's mental confusion as regards the meaning of life. This is perhaps the best part of the work. In it the author draws a striking analogy between Pilate, "in despair of knowing the truth, in doubt of there being any absolute truth" (p. 2), and the typical modern agnostic, whose mind, dazed by the welter of conflicting doctrines current today, "is to be compared with

a slate over full of scribbling, so that truth and error alike are obliterated" (p. 7). The understanding and sympathy shown here might well be imitated by all Catholic apologists.

The first step on the road to faith consists in verifying the mind's ability to attain objective certitude. The next establishes the existence of God from reason. At this point, the author interjects two interesting, though not entirely convincing developments, the purpose of which is to dispose the reader to admit the need and the probability of some divine revelation. Here are examined first, the failure of philosophy, especially Greek philosophy—the type of unaided reason—to satisfy the spiritual needs of mankind; and secondly, the mysterious withering and corruption of all the great civilizations soon after reaching their peak. The conclusion is that there must be some radical disorder at work among mankind, vitiating all man's attempts to attain ultimate truth and happiness by his own unaided efforts. Thus the reader is brought to the humble expectancy of some word from God Himself that will solve the riddle and show men the true road to happiness. Next, the evidence for the fact of revelation and the justice of the Catholic Church's claims to be the divinely appointed custodian of that revelation are very summarily sketched.

The plan of the book is sound enough. Moreover, the author, an Australian who has given up a successful business career to study philosophy and theology, must be credited with a sensitive appreciation of the problems and ways of thought of the modern agnostic, together with a remarkably extensive knowledge of Catholic philosophy, apologetics, and theology.

Despite these good points, it must be admitted that the work as a whole does not satisfactorily attain its objective. This is due to several serious defects. First of all, the important chapter on the existence of God, supposedly addressed to readers with no background of Scholastic philosophy, plunges abruptly into demonstrations involving the composition of potency and act, the real distinction between essence and existence, and other highly abstract metaphysical principles. It is likely to leave the already confused agnostic in a state of even greater bewilderment, confirmed in his conviction that truth is beyond his ken.

A second and more serious defect is the author's failure to adhere strictly to the sequence of his argumentation. It is not a little confusing to find the Old Testament and even the words of Christ appealed to apparently as authorities long before any evidence for their value as testimony has been advanced. Thus the reader frequently finds himself perplexed as to just what points in the argumentation are already certain and what remain to be established. Finally, the attempt to compress the elaborate

plan of the author into 200 pages results in a very cursory and unsatisfactory treatment of the two last and evidently crucial steps, namely, the evidence for the fact of a divine revelation given through Christ and the claims of the Catholic Church to be the sole guardian of this revelation.

To sum up, the book contains numerous valuable passages of sound and persuasive reasoning and many astute analyses of the lacunae and *non sequitur's* in modern agnostic thought. But as a convincing demonstration to the unbeliever of the credibility of the Catholic faith, it can hardly be called adequate.

Woodstock College

WILLIAM N. CLARKE, S.J.

THE INFLUENCE OF THE ENLIGHTENMENT ON THE CATHOLIC THEORY OF RELIGIOUS EDUCATION IN FRANCE, 1750-1850. Harvard Studies in Education, Vol. XXIX. By Clarence Edward Elwell. Cambridge: Harvard University Press, 1944. Pp. x + 335. \$3.50.

The Catholic Church stands as a bulwark of permanent, unchanging truth against the inroad of ephemeral innovations that are constantly being hatched in a world that craves the novel. But this is not to say that the Church is unaffected by the frequent changes that take place in man's ways and man's thought. The Church is divine, to be sure, but it is built on a human substructure—or human, if you will, built on a divine foundation, depending on the point of view—and the human element makes it ever susceptible to the influences of changing ideas and changing mores. Thus, while the deposit of divine truth remains intact and the fundamental principles of Christian conduct persist unmodified, there will always be variations in the relative emphasis that is placed on one or other orbit in the constellation of truth, as well as multiple vagaries in the adherence of practice to principle. To study the particular vagaries and variations in religious educational theory caused by the trend of thought called the "Enlightenment" during the second half of the eighteenth and the first half of the nineteenth century in France—such is the avowed purpose of the present volume, written by Father Elwell originally as a doctoral dissertation.

There is perhaps no period in the annals of France more important for the history of religious education than that chosen by the author. That period witnessed the birth or introduction in France of a number of new ideas which challenged and not infrequently contradicted the traditional ones and caused such turmoil in the realm of philosophy of education as to lead to a re-examination of almost every important principle upon which

education was founded. It was an age in which the most fundamental questions were asked with regard to the mutual relationship of religion and education. Among these—as the author summarizes—were the following: Shall the traditional method of authority in religious education give way to the method of reason? Shall the essence of religion be conceived to consist primarily in morality? Shall supernatural religion with its suprarational mysteries be replaced with a purely natural religion, and, if so, shall that natural religion be based on reason or on sentiment and individual religious experience? Shall religious education be postponed until after adolescence or even until adult age, and shall it be predicated on the principle that man is fundamentally good? Shall the State assist the Church in her program of religious education, and shall that education be carried on in the schools or not; and if in the schools, shall religion be looked upon as superior to, on a par with, or inferior to the other subjects of the curriculum, and shall the teachers be members of religious congregations or of the laity? And if religion is not to be cared for in the schools, shall the State assume the duty of caring for moral education? Shall the State or the Church control public education, and shall the civic, the economic, and the social aims of education or the religious and the moral aims prevail?

But apart from its specific interest as a national development, the situation in France at this period has a much broader significance. From France it was that the German Enlightenment drew its inspiration and basic principles, and—much more to the point for the American reader—it was the example of the French handling of the problem of religious education, in part at least, that brought about the movement which advocated the elimination of religion from the American public schools. In fact, it may be said, the influence of the French Enlightenment was so far-reaching that scarcely a nation of the Western world would seem to have escaped its influence. For this reason, a study of the period in French educational history is of the utmost importance for a thorough and balanced understanding of the whole modern situation in the field of religious education, not to mention that of education in general.

The author breaks down the notion of educational theory into three components—general principles, content, and method—and devotes by far the larger portion of his treatment (two-thirds of the book) to the first; the second and third he bonds together to form the second (and only other) division of the volume. There is an introduction stating the problem and presenting an historical setting; an ample and carefully prepared bibliography, including a long list of diocesan *Catéchismes*; and a general index. The text is ably and copiously documented by quotation and footnote refer-

ence. The whole is safeguarded for the general reader by an *imprimatur* of the Archbishop-Bishop of Cleveland.

The various trends of thought represented in the French Enlightenment have been treated by the author under three main heads: rationalism, naturalism, and nationalism; and how each of these affected Catholic educational theory is shown in turn. His conclusions with regard to rationalism are that, although faith did not cede its place to reason as the basic principle of religion, reason nevertheless came to occupy a more important position in religious instruction; the method of authority was retained but an effort was made to show that the very submission to the authority of the Church was reasonable; purely natural religion, while never accepted as sufficient, was looked on with more favor. But elementary religious instruction, the author points out, would not seem to have felt this accent on reason until well into the nineteenth century, whereas the secondary schools had already introduced it before the Revolution.

In the matter of naturalism, the author discusses Rousseau's theories of the natural goodness of man, the primacy of sentiment in religion, and the advisability of deferring religious education. Here, it would seem, more immediate effects were produced and wider adoption followed than in the case of the ideas of rationalism, although, like these latter, they also were rejected by the Catholic theorists. The introduction of sentiment was the most important contribution of naturalism and its effect on religious education was far-reaching and immediate, though not so long lasting as that of reason. And while the French Catholic writers rejected the theory of the fundamental goodness of man, they began at the same time to emphasize more than formerly the correlative doctrine that man is not totally corrupt but has undoubted tendencies to good. Finally, the repeated insistence on the necessity of religion and of religious instruction found in the literature, as well as the publication of so many catechisms and other books of instruction, indicates without more ado the reaction of the Church to the suggestion of deferred religious instruction.

The greatest changes, however, were found in the organization and administration of religious education through the influence of the prevailing nationalism, for these changes marked the passage of religious education in France from the system and methods of the Middle Ages and early modern times to the modern system in which secular education only is given in the publicly supported schools, and religious education is relegated to private and religious auspices. As regards theory, however, the French Catholic position, while conceding that the State had a right to supervise education, asserted the claim that the Church's authority to supervise religious educa-

tion included the right to supervise all education, especially in the choice of teachers, the control of whose knowledge, religion, faith, and virtue was looked upon as necessary to effective religious education. The Church never conceded the sharp dichotomy between morality and religion which the State gradually came to insist upon, with jurisdiction in the former arrogated to itself.

Fordham University
School of Education

EDWARD J. BAXTER, S.J.

SYMBOLS OF CHRIST. By Damasus Winzen, O.S.B. Vol. I: The Old Testament. Keyport, N. J.: St. Paul's Priory, 1944. Pp. 26. \$1.00.

The scholarship of the Maria Laach monks, now in part transplanted to Keyport, N. J., will, we trust, make many and valuable contributions to the Church's intellectual life in our midst. Dom Damasus Winzen in this elegant and tiny booklet offers a scriptural study that is 'of purest ray serene.' His opening sentences graphically illustrate his style and his theme: "The word 'symbol' is derived from the Greek 'symballein' which means 'to piece together.' It was a widespread custom in the antiquity that the host broke a potsherd or a ring and gave one half to his guest, retaining the other half. When the guest came back, the one half of the potsherd fitting into the other proved him to be a guest with the right of hospitality. The 'symbol' made him at home." Ten basic symbols; the Cross, the Tree of Life, the Holy Mountain, the Burning Bush, the Brazen Serpent, the Star of Jacob, the Rod of Jesse, the Key of David, the Corner Stone, and the Sun of Justice, are in turn artistically pictured, confronted with the broken halves of Old and New Testament quotations, and further illustrated with brief, page-long commentaries. We shall await further volumes with pleasurable expectation.

St. Mary's College

GERALD ELLARD, S.J.

A WORLD TO RECONSTRUCT. Pius XII on Peace and Reconstruction. By Guido Gonella. Translated by T. Lincoln Bouscaren, S.J. Milwaukee: The Bruce Publishing Co., 1944. Pp. xxvii + 335. \$3.50.

American Catholics and non-Catholics should welcome this latest work sponsored by the Bishops' Committee on the Pope's Peace Points. For it reveals the basic principles and historical facts that formed the background of the Christmas Allocutions of Pius XII. It manifests the spiritual foundations and the concrete awareness to modern conditions that character-

ize the proposals of the Papacy. Catholics and non-Catholics alike should be aware of the true nature and basis of the Pope's plans.

Dr. Gonella's articles, "Presupposti di un Ordine Internazionale," first appeared in *L'Osservatore Romano* in 1942, and were republished in book form by the Vatican Press. In the words of Archbishop Cicognani in his preface to the translation, "this book is characterized by a careful study of facts and by a profound and faithful analysis of every expression of the Supreme Teacher." It is hoped that the second volume documenting this commentary will soon be in translation.

B. A. M.

DESCRIPTIVE NOTICES

HUMILITY OF HEART. By C. M. de Bergamo. Westminster, Md.: The Newman Bookshop, 1944. Pp. xxiv + 211. \$2.50.

Translated from the Italian by Herbert Cardinal Vaughan, this classic of the spiritual life was the *vade mecum* of the holy English Cardinal. Suitable for meditation as well as for spiritual reading, this volume is one of the finest written on the all-important virtue of humility. Priests, religious, and laypeople will find in its clarity and practicality a spiritual treasure.

ABRIDGMENT OF THE INTERIOR SPIRIT OF THE RELIGIOUS OF THE VISITATION OF HOLY MARY. Explained by St. Francis de Sales. Westminster, Md.: The Newman Bookshop, 1944. Pp. 146. \$1.25.

This new edition will be welcomed by the numerous friends of The Religious of the Visitation. The spirit of the order, crystallized in the lives of St. Jane Frances de Chantal and St. Margaret Mary, is put forth in all its simplicity and grandeur, that all may share its "wisdom, discretion and sweetness."

R. R. G.

THOMAS AQUINAS. By M. C. D'Arcy, S.J., M.A. (Oxon.) Westminster, Md.: The Newman Bookshop, 1944. Pp. ix + 292. \$3.50.

Fr. D'Arcy's well-known study of the philosophy of St. Thomas, first published in 1930 is here attractively reprinted as a service to the ever

widening circle of disciples of the Angelic Doctor. Among the growing number of competent treatments on the subject in English, Fr. D'Arcy's still retains a secure place, between the more popular approach of a Chesterton, on the one hand, and the more detailed treatment of a Gilson on the other. It renders the valuable service of expounding briefly and synthetically the key principles and main structural lines from which develop the entire edifice of Thomistic philosophy.

W. J. D.

INDICES TO VOLUME V

AUTHORS

BLUETT, J., S.J., RYAN, E. A., S.J., The Nature and Destiny of Man	76
CLIFFORD, J. J., S.J., Marital Rights of the Sinfully Sterilized	141
CLIFFORD, J. J., S.J., The Morality of Castration in Carcinoma of the Prostate	439
COLERAN, J. E., S.J., The Prophets and Sacrifice	411
COLLINS, J. J., S.J., The Brethren of the Lord and Two Recently Dis- covered Papyri	484
COTTER, A. C., S.J., Harnack	24
FORD, J. C., S.J., The Morality of Obliteration Bombing	261
GRABOWSKI, S. J., S.T.D., The Holy Ghost in the Mystical Body of Christ according to St. Augustine	453
MURRAY, J. C., S.J., Towards a Theology for the Layman: The Problem of Its Finality	43
MURRAY, J.C., S.J., Towards a Theology for the Layman: The Ped- agogical Problem	340
RISK, J. E., S.J., <i>Arduum Sane Munus</i> : A Retrospect	184
RYAN, E. A., S.J., The Ancient Church and the Problem of Persecution .	310
RYAN, E. A., S.J., BLUETT, J., S.J., The Nature and Destiny of Man . .	76
RYAN, E. A., S.J., Three Early Treatises on the Church	113
SAUNDERS, D. J., S.J., A Definition of Scientific Apologetics	159
VOLLERT, C., S.J., The Two Senses of Original Justice in Medieval Theology	3

ARTICLES

Ancient Church and the Problem of Persecution, The. E. A. Ryan, S.J.	310
<i>Arduum Sane Munus</i> : A Retrospect. J. E. Risk, S.J.	184
Brethren of the Lord and Two Recently Discovered Papyri, The. J. J. Collins, S.J.	484
Definition of Scientific Apologetics, A. D. J. Saunders, S.J.	159
Harnack. A. C. Cotter, S.J.	24
Holy Ghost in the Mystical Body of Christ according to St. Augustine, The. S. J. Grabowski, S.T.D.	453
Marital Rights of the Sinfully Sterilized. J. J. Clifford, S.J.	141
Morality of Castration in Carcinoma of the Prostate, The. J. J. Clifford, S.J.	439
Morality of Obliteration Bombing, The. J. C. Ford, S.J.	261

Nature and Destiny of Man, The. E. A. Ryan, S.J., J. Bluett, S.J.....	76
Prophets and Sacrifice, The. J. E. Coleran, S.J.....	411
Three Early Treatises on the Church. E. A. Ryan, S.J.....	113
Towards a Theology for the Layman: The Problem of Its Finality. J. C. Murray, S.J.....	43
Towards a Theology for the Layman: The Pedagogical Problem. J. C. Murray, S.J.....	340
Two Senses of Original Justice in Medieval Theology, The. C. Vollert, S.J.....	3

CURRENT THEOLOGY

Notes on Moral Theology, 1944 J. C. Ford, S.J.....	495
Studies in Christian Antiquity. W. J. Burghardt, S.J.....	377
Study of Holy Scripture, The. J. E. Coleran, S.J.....	86
Theological Opinion on the Evolution of Man. T. J. Motherway, S.J... 198	

BOOK REVIEWS

Bodenstedt, Sister M. Immaculate, <i>The Vita Christi of Ludolphus the Carthusian</i> (L. M. Weber, S.J.).....	405
Cadiou, René, <i>Origen, His Life at Alexandria</i> (W. J. Burghardt, S.J.)..	402
Chapman, Dom John, <i>The Four Gospels</i> (S. E. Donlon, S.J.).....	392
Elwell, C. E., <i>The Influence of the Enlightenment on the Catholic Theory of Religious Education in France, 1750-1850</i> (E. J. Baxter, S.J.)..	557
Ferree, W., S.M., <i>The Act of Social Justice</i> (P. V. Kennedy, S.J.).....	222
Filas, F. L., S.J., <i>The Man Nearest to Christ</i> (J. L. McKenzie, S.J.)....	554
Gonella, G., tr. Bouscaren, T. L., S.J., <i>A World to Reconstruct (B.M.)</i>	560
Grant, F. C., <i>The Earliest Gospel, St. Mark</i> (W. A. Dowd, S.J.).....	240
Heydon, J., <i>The God of Love</i> (W. N. Clarke, S.J.).....	555
Johnston, G., <i>The Doctrine of the Church in the New Testament</i> (J. Bluett, S.J.).....	99
Kelly, B. J., C.S.Sp., <i>The Sacraments of Daily Life</i> (C. D. Firstos, S.J.)	107
Kerr, H. T., <i>A Compendium of Luther's Theology</i> (C. DeMuth, S.J.)..	251
Knudson, A. C., <i>Principles of Christian Ethics</i> (W. F. Drummond, S.J.)	246
Little, C. H., <i>Lutheran Confessional Theology</i> (C. DeMuth, S.J.).....	251
Manning, W. F., <i>The Life of St. Dominic in Old French Verse</i> (V. R. Yanitelli, S.J.).....	400
Marcetteau, B. F., <i>The Young Seminarian</i> (T. J. Cunnion, S.J.).....	401
Martínez del Campo, R., <i>Theologia Naturalis</i> (R. O. Dates, S.J.).....	395
Matthews, J. V., S.J., <i>With the Help of Thy Grace</i> (T. A. Brophy, S.J.)..	550
Mauriac, F., <i>The Eucharist</i> (J. F. Murphy, S.J.).....	399

McDowell, E. A., <i>Son of Man and Suffering Servant</i> (D. J. Saunders, S.J.).....	543
McSorley, J., C.S.P., <i>An Outline History of the Church by Centuries</i> (M. P. Harney, S.J.).....	101
Meyer, H., <i>Philosophy of St. Thomas</i> (E. J. Hanrahan, S.J.).....	551
Meyer, W., O.F.M., <i>The Pastoral Care of Souls</i> (J. T. Clark, S.J.)....	539
Moore, T. V., O.S.B., <i>The Nature and Treatment of Mental Disorders</i> (H. Bihler, S.J.).....	103
Morison, S., <i>English Prayer Books</i> (G. Ellard, S.J.).....	243
O'Brien, J. A., <i>The Priesthood in a Changing World</i> (R. L. H., S.J.)....	107
O'Rafferty, N., <i>Instructions on Christian Doctrine</i> (T. J. O'Day, S.J.)..	105
Orchard, W. E., <i>Humanity: What? Whence? Whither?</i> (W. J. Devlin, S.J.).....	399
Parente, P. P., <i>The Ascetical Life</i> (E. A. Ryan, S.J.).....	548
Peers, E. A., <i>Spirit of Flame</i> (F. E. Keenan, S.J.).....	397
Peugnet, C. A., <i>The Missing Value in Medical Social Case Work</i> (W. J. Devlin, S.J.).....	104
Plumpe, J. C., <i>Mater Ecclesia</i> (A. C. Wand, S.J.).....	227
Scott, E. F., <i>Varieties of New Testament Religion</i> (J. J. Collins, S.J.)...	242
Sharman, H. B., <i>Son of Man and Kingdom of God</i> (G. C. Ring, S.J.)....	236
Steinmueller, J. E., <i>A Companion to Scripture Studies, Vol. III</i> (H. Willmering, S.J.).....	234
Wach, J., <i>Sociology and Religion</i> (V. F. Christoph, S.J.).....	545
Walvoord, J. F., <i>The Doctrine of the Holy Spirit</i> (E. J. Weisenberg, S.J.)	108
Winzen, D., O.S.B., <i>Symbols of Christ</i> (G. Ellard, S.J.).....	560
The Liturgical Conference, <i>1943 National Liturgical Week</i> (V. L. Kennedy, C.S.B.).....	245
Pontifical Institute of Medieval Studies, <i>Medieval Studies, Vol. V</i> (J. I. Conway, S.J.).....	229
<i>Race, Nation, Person: Social Aspects of the Race Problem</i> (R. C. Hartnett, S.J.).....	390
<i>Traditio: Studies in Ancient and Medieval History, Thought and Religion, Vol. I</i> (R. Arbesmann, O.S.A.).....	384
<i>Two Basic Social Encyclicals</i> (J. M. Corridan, S.J.).....	398



Copyright and Use:

As an ATLAS user, you may print, download, or send articles for individual use according to fair use as defined by U.S. and international copyright law and as otherwise authorized under your respective ATLAS subscriber agreement.

No content may be copied or emailed to multiple sites or publicly posted without the copyright holder(s)' express written permission. Any use, decompiling, reproduction, or distribution of this journal in excess of fair use provisions may be a violation of copyright law.

This journal is made available to you through the ATLAS collection with permission from the copyright holder(s). The copyright holder for an entire issue of a journal typically is the journal owner, who also may own the copyright in each article. However, for certain articles, the author of the article may maintain the copyright in the article. Please contact the copyright holder(s) to request permission to use an article or specific work for any use not covered by the fair use provisions of the copyright laws or covered by your respective ATLAS subscriber agreement. For information regarding the copyright holder(s), please refer to the copyright information in the journal, if available, or contact ATLA to request contact information for the copyright holder(s).

About ATLAS:

The ATLA Serials (ATLAS®) collection contains electronic versions of previously published religion and theology journals reproduced with permission. The ATLAS collection is owned and managed by the American Theological Library Association (ATLA) and received initial funding from Lilly Endowment Inc.

The design and final form of this electronic document is the property of the American Theological Library Association.