

BOOK REVIEWS

THE QUESTION OF ANGLICAN ORDERS: LETTERS TO A LAYMAN. By Dom Gregory Dix. Westminster: Dacre Press, 1944. Pp. 93. 4/6.

With no prospects for union with the East or with Rome, Anglicanism is turning her attention to Protestantism. In the United States, plans for uniting the Episcopalians and the Presbyterians are far advanced. Abroad, the Church of England is preparing to take unto herself not only the Presbyterians but the Congregationalists and the Wesleyans. The plan, known as the South India Scheme, will first be tried in South India, Burma, and Ceylon, and thereafter encouraged in other parts of the British Empire. To many Anglicans this is all as it should be. Protestantism was, after all, the Church of England's first love, and there is no longer any reason for postponing the nuptials. Anglo-Catholics, naturally enough, regard the coming nuptials as an unholy alliance, an apostasy on the part of Anglicans from their Catholic faith and traditions, an implicit admission that Leo XIII was right, after all, in dubbing the Church of England a Protestant sect, with bishops and priests masquerading under old titles but, in reality, nothing more than "ministers of the word."

Should union come, many an Anglo-Catholic will find that there is no longer any room for him in the Church of England thus revolutionized. And it is to the Anglo-Catholic layman who is already contemplating "going over" to Rome that Gregory Dix addresses himself in *Letters to a Layman*. To forestall any such hasty decision, Dom Gregory, monk of Nashdom Abbey and spiritual father to the layman, counsels prayer, penitence, and even devotion to our Lady. To forestall the need of any decision at all, Gregory Dix, patristic scholar and Church historian—witness his editing of the *Apocryphal Tradition* of Hippolytus—defends on historical grounds the Catholic faith of the Church of England and the validity of her orders.

With complete candor, the author admits that his is an "advocate's case—a case for one side." His love for the Church of England, for what she was and to a certain extent for what she is—although his loyalty is conditioned by what she will be, should union come—is too passionate, too intertwined with the best things in his life, to expect complete impartiality. Such candor will not altogether excuse the glaring inaccuracies and half-truths that appear in our "advocate's case"; it will, however, confirm the belief that it is not bitterness towards Rome, but love of Canterbury that has made him blind.

The defense is prefaced by a particularly brilliant analysis of the central dogma of sixteenth-century Protestantism, "justification by faith alone." It is Dix's contention that the Church of England, when given the opportu-

nity to express itself on the watchword that was dividing Europe into two rival camps, did so unmistakably. "What it said about 'justification' is itself orthodox (though hesitatingly phrased) and much of it is an anticipation of what the Council of Trent had to say on the matter. On the most obvious practical application of this doctrine, the part of the Sacraments in the life of Grace, the Anglican stand was entirely decisive, when it was taken. Article XXV of the XXXIX Articles defined Sacraments as 'not only badges or tokens of Christian men's profession; but rather . . . *effectual* signs of grace'—*i.e.*, signs which cause the grace which they signify . . . a statement no Protestant could have made" (p. 30). What Dix fails to note is that the section of Article XXV quoted by him was taken *ad litteram* from a document entitled: "A Declaration of Doctrine Offered and Exhibited by the Protestants to the Queen at the First Coming Over of Them" (cf. E. C. Messenger, *The Reformation, the Mass and the Priesthood*, II, 277 f.). Nor does Dix inform the layman that Article XI of the same XXXIX Articles refers to the Protestant doctrine of "justification by faith alone" as most salutary: "Sola fide nos justificari doctrina est saluberrima," surely a statement no Catholic could have made, and hardly an anticipation of the teaching of the Council of Trent.

With the presumption thus created that the Church of England decisively repudiated the whole reform movement, the ground is prepared for an *ex professo* treatment of Anglican Orders. The defense begins with an attack on the Bull, *Apostolicae Curae*, in which Leo XIII repudiated Anglican Orders. According to Dix, Leo demanded that the form of the priesthood should express both the order that is being conferred and the grace of the priesthood, which principally consists in the power to consecrate and to offer the Body and Blood of our Lord in the Sacrifice of the Mass. This twofold condition for a valid form is applied by Dix to the ordination rites of the early Church and is found too demanding. His conclusion rings like a challenge: "If historical evidence has any bearing on the matter at all, then one thing is clear beyond dispute. If the conditions laid down for a valid 'Form' of Ordination to the Priesthood in *Apostolicae Curae* are indeed a necessity *sine qua non*, then there are now no valid orders anywhere in Catholic Christendom; for all the known forms for the first six centuries and more were as defective in this respect as the Edwardian Ordinal which *Apostolicae Curae* condemned" (p. 57 f.). The argument is impressive, so impressive, in fact, that the layman expresses surprise that Leo and his advisers could have been so ignorant of the early rites of the Latin Church (p. 58). Assuredly, the argument evokes surprise, but the wonder is that Gregory Dix, a competent Latinist and a careful scholar, should so misrepresent the document he at-

tacks. The text of *A postolicae Curae* is clear enough. The Anglican rites of ordination "minime significant definite ordinem sacerdotii *vel* ejus gratiam et potestatem. . ." (italics ours); and, we might add, there is no rite of the early Church adduced by Dix which fails to mention *either* the order that is being conferred *or* the grace and the power of the priesthood.

With the presumption now created that Leo XIII and his advisers were incompetent to determine the requisites for a valid form of orders, Dix considers the intention as expressed in the Edwardian Ordinal. It is the Roman contention that Cranmer and his associates changed the significance of the rite by excluding from it all reference to sacrifice, which alone gives significance to the Catholic Priesthood; that, by so doing, they made it clear that the rite was introduced to make "ministers of the word," in the Protestant sense, and not Catholic priests. Dix will admit that Cranmer, personally, may have entertained heretical notions on the nature of the Christian ministry, but he assures his layman: "The Church of England never committed itself in any way to his interpretation of the rites he had compiled and which the State compelled the Church to use. . . . All that matters, theologically speaking, is the intention of the Church of England in using the rites he compiled and their adequacy in themselves for the fulfillment of that intention. Put in another way: Is the Anglican rite of Ordination viewed simply as a rite, a *possible* Catholic Ordination rite? And what was and is the meaning which the Church of England officially has given and gives to that rite?" (p. 83).

It is needless to discuss here the anti-Erastian views of Gregory Dix; suffice it to note that Edward VI was recognized as the spiritual head of the Church of England. If the Oath of Supremacy meant anything, it meant at least this much. But to return to the two questions which are, theologically speaking, alone relevant; actually they form but one question. After all, it is impossible to dissociate the meaning of a rite from the rite itself. The sacraments are signs, and unless the sign convey a definite meaning the rite itself is either ambiguous or meaningless. When, in the early Church, reference was made in the rite of orders to the office of priest, there could have been no doubt as to the meaning of the term. A priest was one who offered sacrifice; priesthood and sacrifice were correlative terms. At the time Cranmer compiled his rites, the term priest had an altogether different meaning on the lips of Protestants. The point for Dix to prove is that the term, which, he insists, is used nine times in Cranmer's rite taken as a whole, did not have a heterodox significance on the lips of Anglicans. True, the word priest was retained in the Edwardian Ordinal, but no less an authority than Richard Hooker had the good sense to realize that the word had undergone

a change of meaning: "As for the people, when they hear the name it draweth their minds no more to any cogitation of sacrifice than the name of a senator or of an alderman causeth them to think upon old age." To Hooker, personally, the term presbyter would have been preferable to that of priest, since "sacrifice is now no part of the Church ministry" (cf. Messenger, *op. cit.*, II, 349 f.). Again, Whitgift, the champion of the High Church party, and soon to be elevated to the see of Canterbury, had no difficulty in assuring Cartwright, leader of the Puritan faction, that the name priest is not important, as long as they are agreed as to its significance: "I am not greatly delighted with the name, nor so desirous to maintain it. As heretofore use hath made it to be taken for a sacrificer, so will use now alter the signification, and make it to be taken for a minister of the gospel. But it were mere vanity to contend for the name when we agree on the thing." (Cited by Maurice Bévenot, S.J., "The Catholicism of Richard Hooker," *The Hibbert Journal*, XLI [October, 1942], 73 f.).

It might be objected that Hooker and Whitgift, like Cranmer before them, are witnesses only to their own personal views and not to the official teaching of the Church of England. The suspicion, however, is at least warranted that these heterodox views were actually nurtured by the Church of England herself. And this brings us to the second question proposed by Dix: "What was and is the meaning which the Church of England has given and gives to the Anglican rite of Ordination?" Actually, Dix never answers this question. The closest he comes to a definite answer is the unsupported statement that "there is nothing whatever in Anglican formularies which is incompatible with the doctrine of the Eucharistic Sacrifice as it had been taught, e.g., by St. Thomas Aquinas" (p. 85). We have already seen the somewhat devious way in which Dix attempted to equate the teaching of the XXXIX Articles and the Anglican Catechism on "justification" with the teaching of Trent. The implication is that the same might be done for Anglican teaching on the Eucharistic Sacrifice. This time, however, Dix does not even attempt such an equation. And the reason is obvious. The XXXIX Articles and the Anglican Catechism decisively repudiate the Sacrifice of the Mass, which alone gives significance to the priesthood of the New Law.

"The Declaration of Returned Protestants" was content to refer to the Sacrifice of the Mass as "forged fables and dangerous deceits" (cf. Messenger, *op. cit.*, II, 291). This was in the year 1559. Three years later, the Council of Trent anathematized anyone who would dare to refer to the Sacrifice of the Mass as "blasphemous." Early in the following year, 1563, the wording of the Protestant *Declaration* was changed in Article XXX of the XXXIX Articles so as to read: "The Sacrifices of Masses are *blasphemous*

fables and dangerous deceits" (*italics ours*). And yet Dix assures us, or better the layman, that these harsh references to the Sacrifice of the Mass were not directed against the Mass as such, but against certain exaggerated notions of the Mass held by certain medieval theologians (p. 85). We submit, therefore, the following bit of teaching from the Anglican Catechism of 1570. Presumably, we shall find here a more enlightened concept of the Mass from the Anglican point of view.

We might note in advance that this catechism is no ordinary catechism; it was composed at the express command of those assembled at the Convocation of 1563, and was destined to be "the one perfect Catechism for the bringing up of the youth in godliness, in the schools of the realm" (*cf. Messenger, op. cit.*, II, 303). Referring to the Lord's Supper, which had by this time replaced the Mass in the Anglican *Prayer Book*, the Master remarks: "Of this that thou hast said of the Lord's Supper, meseems I may gather that the same was not ordained to this end, that Christ's Body should be offered in sacrifice to God the Father for sins." To which the Pupil is taught to reply: "It is not so offered. For He, when He did institute His Supper, commands us to eat His body, not to offer it." Thus, the Sacrifice of the Mass is reduced in Anglican theology to a simple communion service, with the priest nothing more than a minister of the sacrament; and the attempts of present day Anglo-Catholics to interpret their own official teaching in an orthodox sense would have merited only the disdain of the Elizabethan schoolboy, who, thanks to his "perfect" Catechism, was a much more competent witness to the heterodoxy of the Church of England than is Dix to its orthodoxy.

We can understand, although Dix refuses to believe it, the "desperate unhappiness" that only an Anglican can feel when he contemplates the prospect of apostasy on the part of his own Church. That unhappiness will be even deeper should Dix realize that the apostasy actually took place four centuries ago. And yet it may be an unhappiness that is redemptive. At present Gregory Dix, like Newman before him, is involved in the all but hopeless task of winning back to orthodoxy an errant Church. *Letters to a Layman* is not so much a defense of Anglican Orders as it is an impassioned plea that official Anglicanism recognize, in the image that he has so laboriously drawn, its true self. A century ago, the Church of England glanced at a similar portrait drawn by the great Tractarian, Newman, and turned away in disdain from the impertinent caricature she saw of herself. Nor will official Anglicans regard the image drawn by Dix any differently today.

WHAT IS CHRISTIAN MARRIAGE? By Arthur Tarleton Macmillan. London: Macmillan & Co. Ltd., 1944. Pp. xi + 146. \$2.00.

The subtitle of this book tells us that it is "an examination of the present teaching and practice of the Church of England, in relation to the teaching of the Universal Church; with suggestions for the revision of her law by the Church of England." Basing his concept of the Universal Church upon the "branch" theory, the author considers it to be comprised of the Church of England, the Roman Catholic Church, and the Orthodox Eastern Church.

Three introductory chapters give the reader a brief survey of marriage among primitive races, among the ancient Jews, and in ancient Rome. Chapters IV to VII present the teaching and law of the Universal Church (the three branches) from the earliest times to the present. Chapter VIII gives the present position under the English law, and Chapter IX summarizes the present position of the Church of England and offers some suggestions for reform.

At the time of the Reformation, efforts were made by some English churchmen to introduce the *Reformatio Legum Ecclesiasticarum* from the continent. This collection of canons replaced the common law of the Church among the Reformers and allowed divorce for a variety of reasons, with right of re-marriage to the innocent spouse only. However, the *Reformatio* never became law in England, nor was it acted upon by the Church of England. The old Church law remained in force, and the Church courts continued to exercise exclusive jurisdiction in matrimonial cases until 1857.

As regards the formalities of marriage, the old law recognized the validity of clandestine marriages up to 1754. From that year to 1836 all marriages, except those of Jews and Quakers, had to be celebrated in church. As a result of the Marriage Act of 1836, secular marriage in a register office became lawful, and the Church of England seems to have accepted this and to treat all marriages, however and wherever celebrated, which are valid by the law of the land as valid by her law.

In 1857 the Matrimonial Causes Act first set up the Divorce Court, now known as the Probate, Divorce, and Admiralty Division of the High Court, and transferred to that court the jurisdiction of the Church courts in matrimonial suits. But section 22 of the Act provided that the court "should proceed and act and give relief on principles and rules which in the opinion of the said Court shall be as nearly as may be conformable to the principles and rules on which the Ecclesiastical Courts have heretofore acted and given

relief." The grounds, therefore, on which a decree of nullity could be granted were, for the next eighty years, precisely those grounds on which the old Ecclesiastical Courts granted *divorces a vinculo* (decrees of nullity).

The Act of 1857, however, also created a new jurisdiction, to dissolve a *valid* marriage, with right of re-marriage, because of adultery; it entitled a parish priest to refuse to solemnize the re-marriage of the guilty party only. This was directly contrary to canon 107 of the Church of England which explicitly forbids re-marriage after divorce during the lifetime of the parties.

In 1937 the Matrimonial Causes Act altered the law by extending the grounds of divorce to desertion, cruelty, incurable insanity, presumed death, rape, sodomy, and bestiality. At the same time it freed the clergy of the Church of England from any obligation "to solemnize the marriage of any person whose former marriage had been dissolved on any ground and whose former husband or wife is still living, or to permit the marriage of such person to be solemnized in the Church or Chapel of which he is the minister."

The author's suggestions for a thorough revision of the law, teaching, and practice of the Church of England in regard to marriage, to be binding on the members of that Church only, may be summed up in the following points: (1) the re-establishment of the impediment of *disparity of cult*, which seems to have disappeared through inaction; (2) a revision of the impediments of consanguinity and affinity; (3) the establishment of a formality requiring a church marriage for validity; (4) the establishment of a Church tribunal to try cases in which the nullity of a marriage is alleged because of some diriment impediment.

One blemish mars this well-written work. When speaking of the Roman Catholic law regarding marriage consent, the author makes the following statement: "Also some very odd-seeming decisions have often raised suspicions in the minds of non-Roman Catholics that in effect dissolution under the guise of nullity is being granted. Whether or to what extent these suspicions are justified we are not in a position to judge" (p. 83). No references are given to specific cases, nor are any persons having such suspicions referred to. An insidious suspicion is suggested to the reader without giving him the opportunity to verify it by examining the facts. For the rest, the author has given a brief but satisfactory statement of the Roman Catholic doctrine and law regarding marriage.

THE SHAPE OF THE LITURGY. By Dom Gregory Dix. Westminster: Dacre Press, 1945. Pp. xix + 764. 4s.

The author of this book is an Anglican, a Cowley Father of Nashdom Abbey, Burnham, England. The book itself is an amplification and recasting of a paper given before the General Chapter of the Cowley Fathers in 1941—the fruit of fourteen months' writing and fourteen years of study and research. This background explains the author's preoccupation with special problems of the liturgy of the Anglican church; his constant reference to these problems may prove annoying and distracting to some readers. However, the book was written specifically for Anglicans, and we must accept it as it is. Dom Dix does not pretend to have produced a manual of liturgy or even a scientific study of the liturgy; a complete history of the eucharistic rite is not yet possible, given the present state of research in this field. Despite the author's modest pretensions, this reviewer is inclined to think that Dom Dix has given us the most comprehensive study in English on the origin and development of Christian worship during the first eight centuries. We may not always agree with his conclusions, but we must recognize the sincerity of his scholarship and the general soundness of his methods.

Of the seventeen chapters in this book, eleven deal directly or indirectly with the Eucharist in the first four centuries; three with the period from 400 to 1600; one with the "reformed" liturgies, particularly the Anglican; and two, the first and the last, with some general notions on the liturgy and the study of the liturgy. This may seem a disproportionate emphasis on the early ages, but a man writes best of what he knows the most, and Dom Dix does know the literature of the ancient Church. He is a great admirer of Edmund Bishop and holds firmly to the dictum of that scholar that the history of the liturgy, or for that matter, of any institution, cannot be understood if separated from the general history of the age which formed it. What gives this book its vitality is the author's ability to paint the picture of the background to the liturgy. We venture to state that the finest chapter in the work is one entitled: "The Sanctification of the Time." Here, Dom Dix endeavors to delineate the real motive forces that underlie the liturgical changes of the fourth century. He stresses in particular the influence of monasticism on the Church of that day and the rôle played by the eucharistic liturgy in christianizing the thought and practice of the people. Few finer pages in Church history have been written than these of Dom Dix in which he describes the action of the Church in the semi-pagan world of the fourth century.

The basic thesis of this book is that the Eucharist has had from apostolic

times a standard shape or outline. Every document from the fourth century back to the end of the first testifies to the existence of this classical shape, a "four-action" shape consisting of: (a) the offertory—the taking of bread and wine; (b) the prayer with its preliminary dialogue of invitation; (c) the fraction—the breaking of bread; (d) the communion. This is the Eucharist. This is the apostolic tradition of "doing this in *anamnesis* of Me" that goes back to the last supper, and this tradition antedates even the written accounts of that event given us by the evangelists and St Paul. Accompanying this eucharistic action there was generally the *synaxis*, though the two could be, and frequently were, separated in the pre-Nicene church. This *synaxis*—a series of readings, chants, and prayers—was simply a continuation of the Jewish synagogue service; allowing for some development, we see it best preserved in the first part of the Roman Catholic Good Friday service.

In discussing the problems of the institution of the Eucharist, Dom Dix follows the Johannine chronology of the passion. The last supper would not, then, be the Paschal meal of that year but the evening meal twenty-four hours before the actual Passover—probably a *chabûrah* (fellowship) supper. What was new in that meal was the meaning given by Our Lord to "the breaking and eating of the bread" and "the taking and drinking the cup" with the command, "Do this for the re-calling of Me." It was in carrying out that command and in repeating what Our Lord did with the "bread" and the "cup" that the apostles established the eucharistic tradition. It may well be that the Church, particularly in Jewish circles, continued for some time to celebrate the Eucharist within the *cadre* of the *chabûrah* meal, but it is quite probable that by the year 100 the two are separated. The Eucharist has become standardized in its "four-action" shape; the *chabûrah* meal becomes the christian *agape* or Lord's Supper.

In this part of his work, Dom Dix is reacting vigorously against the conclusions of the "liberal" school and holding generally to traditional views. But in following Oesterley,¹ who holds that the last supper was a *chabûrah* repast, and not the Paschal meal, our author is taking a definite position on a disputed question that is far from settled. We can only regret that he has failed to state the other point of view; we should like to see some evidence that he knew, and gave serious consideration to, the excellent monograph on the origins of the Eucharist by Dr. Werner Goossens.²

The traditional outline or shape of the eucharistic rite is always and

¹ W. O. E. Oesterley, *The Jewish Background of Christian Liturgy* (Oxford, 1925), pp. 156-93.

² Werner Goossens, *Les origines de l'eucharistie, sacrement et sacrifice* (Paris, 1931).

everywhere the same; is the same true of the eucharistic prayer which states the meaning of the rite? After examining the local traditions of Rome, Egypt, and Syria, Dom Dix concludes that "diversity of form and a fundamental identity of meaning seem to have the marks of the old local tradition everywhere." He believes, however, that there are indications in the second century of two distinct *strata* in the prayer. "There are traces of an original stage when the prayer consisted simply of a naming of God followed by a series of thanksgivings. . . . A second *stratum* appears to arise out of the reference to the last supper (which may or may not have formed the last member of the original series of thanksgivings in the first *stratum*). This second *stratum* states the meaning of what is done in the celebration of the eucharist, and relates the present eucharistic action of the church to what was done at the last supper" (pp. 231-232). Dom Dix admits the possibility that the primitive prayer may not have contained the account of the institution; the evidence he adduces for this is indeed, as he says, "delicate and scanty," and his argument is far from convincing. When all has been said, the essential fact stands out that the earliest known eucharistic prayer—that of the *Apostolic Tradition* of Hippolytus, ca. 200—is a prayer of thanksgiving woven about the account of the last supper; in fact, the institutional narrative is the pivot of the whole prayer.

In dealing with the primitive theology of the Eucharist, the author stresses the evidence of the corporate character of the rite in the early centuries. He points out that the term "Body of Christ" is applied equally to the Church and to the Sacrament. "Both the church and the sacrament must be what they are called if the church's act is to be Christ's act, her offering His offering and the effects of His sacrifice to be predicated of the present offering of the eucharist. And we find that the primitive church showed nowhere the least hesitation about accepting the phrase 'Body of Christ' in both its senses as expressing an absolute truth and not merely a metaphor" (p. 246). He goes on to quote Origen to the effect that the Church is "the real (*ἀληθινόν*) and more perfect (*τελειώτερον*) Body of Christ" in direct comparison with that physical body which was crucified and rose again. Now we have no quarrel with the essential truth of Dom Dix's thesis on the corporate character of the Eucharist, but we must observe that the rhetorical language of a preacher is not the best medium to express a metaphysical truth. There is evidently some exaggeration here and tendency towards what Pius XII calls "a failure to distinguish the physical from the social Body of Christ." Our author goes on to note that the term "Mystical Body," which we are accustomed to apply only to the

Church, is found, in the first five centuries, to be used exclusively of the Sacrament. By the thirteenth century the expression, *Ave verum Corpus natum* could be taken as applying exclusively to the Eucharist, and the term *Corpus Mysticum* to the Church: "Between the third and the thirteenth centuries these two terms, the 'true' and the 'mystical' Body, had exactly exchanged their meanings." The facts as stated here are essentially true, but there is a certain lack of clarity in stating them thus baldly. Theological terms have as a rule long histories, and it does not make for a clear understanding of them to equate them with poetical or rhetorical expressions. On this point we cannot do more here than refer the reader to a brilliant study from the pen of Henri de Lubac which appeared in France during the war.³

Dom Dix has some striking and interesting pages in this section on the Eucharist as "action" and on the eschatological concept of the sacrament in the primitive Church which space does not permit us to analyse here. There are implications in this chapter that only in the pre-Nicene church was the Eucharist properly understood. Apparently the fourth century went wrong in replacing the "eschatological" by the "historical" interpretation of the "*anamnesis* of Me." The Middle Ages overemphasized personal devotion to Christ in the Eucharist, and "the barren and decadent scholasticism of the fourteenth and fifteenth centuries . . . with its wire-drawn subtleties . . . greatly encouraged the characteristic mediaeval eucharistic piety towards an individualistic and subjective devotion" (pp. 248-249). In an earlier chapter, the author had pointed out that while the "action" was one and fixed from the evening of the last supper, "what grew—as Our Lord meant it to grow—and deepened and broadened and enriched itself in ever new ways as the christian generations passed was the meaning drawn from the words *for the anamnesis of Me*" (p. 237). We can only regret that this splendid principle was not made the key-note of the whole work to show in a positive way how each new age made its contribution to our understanding of the Eucharist. No doubt even "the barren and decadent scholasticism of the fourteenth and fifteenth centuries" can teach us something if read with the same sympathy and understanding that our author gives to pre-Nicene fathers.

A chapter on the theology of the consecration discusses briefly the development in the first four centuries of the teaching on the way in which the Eucharist is effected. The author's analysis of the available information leads him to conclude: "Nowhere (by the fourth century) does the primitive nucleus of the prayer, the thanksgiving series, appear to have retained

³ Henri de Lubac, *Corpus Mysticum—L'eucharistie et l'église au moyen âge* (Paris, 1944).

its original force as the prayer which *eucharistised* the food. Its place as what may be called the *operative* part of the prayer has been taken now by something presumed to have a more directly *consecratory* intention from the second half of the prayer. In some churches it is the recital of Our Lord's words—*This is my Body etc.*—which is now taken to identify the bread and the wine with what He Himself had said they are, His Body and Blood. This idea found in fourth century writers so representative of different traditions as Ambrose at Milan, Chrysostom at Antioch, Serapion in Egypt and Gregory of Nyssa in Asia Minor, must be presumed to go back in its origins at least to the third century. It might be traced back to the second, since something like it is found in Justin" (p. 275). Our author goes on to trace the growth of the Greek theory of consecration by the *epiclesis*—invocation of the Holy Ghost. This theory, based on texts that are already in fourth-century eastern rites, finds its first expression in the writings of Cyril of Jerusalem. Dom Dix notes that, while the pre-Nicene church regards the Eucharist as the action of the Second Person of the Trinity and speaks of him as always active in it, Cyril and his school consider the Third Person of the Trinity as the agent of the Eucharist and speak of Christ as passive in it.

In discussing the implications of the "high-priesthood" of the pre-Nicene bishop, as president of the local church and at the same time as successor of the apostles and guardian of the universal Church, our author stresses the relationship, or rather the unity, of the Eucharist of a local church with the Eucharist of the whole Church, the whole Body of Christ. "It is the identity of the catholic church's action with the action of Christ Himself in His offering which constitutes 'the' eucharist. It is the identification of the action of a local church with that of the whole church which constitutes any particular celebration of 'a' eucharist. This is the meaning of being 'in the communion of the catholic church'—that the whole church accepts and makes its own and is, as it were, *contained in* the eucharistic action of a particular congregation. The eucharist of a group or society which repudiates or is repudiated by the catholic whole is thereby defective, however holy its members and however 'valid' the orders of its ministers. Its sacrament cannot have as its *res*, its 'spiritual benefit,' the 'unity of the mystical body' in the full sense, just because the eucharistic action of that group or society cannot be fully identified with that of the whole church. It remains one effect of the hideous anomaly of schism within the Body of Christ, that though a schismatic church may have taken the greatest care to preserve a 'valid' succession; though like the Novatianists of the third

century and the Donatists of the fourth it may make its boast of this or of the purity of its doctrine against the corruptions of the catholics; though it may truly consecrate and offer the Body and the Blood of Christ in its eucharist; it is yet deprived of the full *res*, the 'spiritual benefit' of the eucharist—the unity of the mystical body—if its sacraments be done outside that unity" (pp. 271–272). These lines from the pen of an Anglican are, to say the least, intriguing.

Dom Dix concludes the early period with a short study on the growth of ceremonial. When the Eucharist was transformed in the fourth century into a fully public act, there was naturally a certain elaboration of ceremony in its performance. This elaboration is apparent in the use of vestments, insignia, lights, and incense. In speaking of the use of incense, the author pokes a bit of good-natured fun at some of his co-religionists. He points out that the devastating effects of incense on the physical system of many modern English Protestants are well known, and he records the name of first known sufferer, Dr. Thomas Green, an eighteenth-century dean of Salisbury—"a finical man, tho' a very worthy one, and who is always taking snuff up his Nose, objected to it under Pretence that it made his Head ache."

Resuming his study of the growth of liturgy, Dom Dix traces in three chapters the development of eucharistic rites down to the year 800 when Western Europe went almost completely "Roman" under the influence of Charlemagne and his Anglo-Saxon scholar Alcuin. Some general remarks are made on the later mediaeval additions, but no serious attempt is made to trace the development of the "private prayers" in the Mass which constitute what the author calls the third *stratum*. This is not to be wondered at; research in this field of liturgical history is still largely to be done. In dealing with the various documents of the Roman rite, the author would have done well to have used the articles of Professor Michel Andrieu⁴ who has clarified more than one point on which his predecessors, Duchesne and Bishop, went astray. For example, it is quite inexact to speak of the sacramentary sent by Pope Hadrian to Charlemagne as the "Gregorian Sacramentary as it had left St. Gregory's hand, with a few seventh century additions." That particular book was a contemporary Gregorian sacramentary adapted to papal uses. It did not contain the Masses for the "green" Sundays because these were not stationary days; such Masses were in

⁴ "Les messes des jeudis de carême et les anciens sacramentaires," *Revue des sciences religieuses*, IX (1929), 343–75; "Quelques remarques sur le classement des sacramentaires," *Jahrbuch f. Liturgiewissenschaft*, XI (1931), 46–66.

the complete Gregorian, a late copy of which we possess in the Paduan manuscript edited by Dom Mohlberg.⁵ In composing his Supplement, Alcuin had only to go to a Gregorian of this latter type—and there were plenty of them in circulation in Gaul before 780—for the Masses for the “green” Sundays and for other material as well. Alcuin’s work in the spread of the Roman rite is undoubtedly important, but we must not blind ourselves to the fact that it was only the last step in a process which had been going on for nearly two centuries. The ready acceptance of Alcuin’s work by the Carolingian Church was made possible largely by the missionary activity of the sons of St. Benedict who had carried the Roman service books to England and from there to the Low Countries, southern Germany, and northern France.

In a final historical chapter, Dom Dix states the liturgical problems which faced the reformers, and he discusses at length their attempts to write “liturgies” in keeping with their theological views. Cranmer’s ideas and beliefs, and his endeavors to create an eucharistic service which would express these, are described in detail, as well as the various changes introduced since his time. The author is quite conscious that this section is not particularly pertinent to the rest of the book, but no doubt the fact that he is writing primarily for his fellow-Anglicans does justify its insertion. There is one point of general interest that is brought out clearly here, and elsewhere too, in this book. The Anglican liturgy—and for that matter all the “reformed” liturgies—tends to stress those subjective and devotional elements that are late accretions in the development of eucharistic rites.

Some general reflexions of this interesting and well-written book may not be out of place here. This review, long as it is, does not do justice to Dom Dix’s book. If we seem to have been over-critical at times, we are sorry; for we have no intention of denying the essential soundness of the author’s views. In fact, the Catholic scholar must indeed feel humble in the presence of this work produced by an Anglican who, on the whole, has given us an excellent synthesis of our present knowledge of the history of the Eucharist. On the other hand, the lasting impression which remains after reading this book is a quite justifiable pride in the Roman rite and in the all-embracing character of the Roman Missal. The record is writ large there for all to read who will, that the Eucharist is the sacrament of Christ’s Body in this twentieth century as well as in the thirteenth or the second.

Toronto, Canada.

V. L. KENNEDY, C.S.B.

⁵ K. Mohlberg, O.S.B., *Die älteste erreichbare Gestalt des Liber Sacramentorum anni circuli der römischen Kirche* (Cod. Pad. D. 47) (Münster i. Westf., 1927).

THE SOCIAL MESSAGE OF THE EARLY CHURCH FATHERS. By Iginio Giordani. Translated from the Italian by Dr. Alba I. Zizzamia. Paterson, N. J.: St. Anthony Guild Press, 1944. Pp. x + 356. \$4.00

With very few exceptions, social historians and sociologists either have entirely neglected the contributions of the early Fathers and ecclesiastical writers, or have lumped them all together and attributed to them ideas distinctive of St. Augustine, St. Jerome, or Tertullian. Rarely are others quoted, and, for the most part, quotations from the early ecclesiastical writers do little credit to them. The Catholic sociologist is tired of reading that "social reform and progress were relatively unimportant" in the early Church, or that "on the part of the Fathers, there is no thought of social reform." One forever meets with statements which disparage the married state, e.g., "marriage, if made the sole channel of sex expression . . . [is] the best compromise with nature," or, "Marriage is not for it [the Catholic Church] . . . a necessary part of the 'good life.'" Such statements—and they are found in most sociological works, usually copied from unreliable secondary sources—nettle anyone with a passing knowledge of the early writers of the Church. It is true that compendia of patristic thought on social topics have not always been available. One can thus understand how these gross fictions are perpetuated and given always wider currency, even if one is unable to excuse the unscholarly intellectual "sins of omission and commission" responsible for the rather shoddy treatment which the early Church Fathers have received from the hands of the sociologists.

The present book, the third of a trilogy originally written in Italian and the second to be translated into English, must from now on be at the elbow of anyone who wishes to interpret the mind of these early writers on social matters. The volume is not a congeries of quotations selected with a view to prove a thesis. Rather, it is a well-written, carefully documented, thoughtfully planned presentation of the social concepts of a number of the early Fathers and ecclesiastical writers, with an interpretation as honest as it is revealing. The period covered is from the end of the first to the latter part of the third century.

The historical setting—ecclesiastical and secular—is described in the opening chapter. Brief biographical notes on most of the authors quoted, and a description of the manner in which they attempted, and sometimes succeeded in, a Christianising of the finest Hellenic thought, fill most of this and the following chapter.

In an age when practical applications of the Gospel were complicated by the absence of a coherent and complete system of social thought, it is re-

markable how courageously and how successfully these early writers wrestled with problems as diverse as attendance at the baths and the rights of Church and State. Attitudes towards culture, art, and the theatre were developed early in the Church.

Carlyle once said, "We know that it is true to say that in the main the Fathers represent a homogeneous system of thought," and while this thesis in general stands, there is enough variety and even diversity among the Fathers to preclude generalizations on specific points. That all the writers were not rigoristic nor excessively other-worldly is evidenced in the gentle severity of Clement of Alexandria, who tempers his strongest denunciations with an understanding of human nature truly subtle. Indeed, many of his paragraphs could be incorporated into moral homilies today without the change of a word. And his reflections on the culture of his day sound harsh only to those who are ignorant of the time and place. How well he distinguished between legitimate pleasure and vice, between excess and moderation! He preaches an asceticism that understands nature and appreciates the power of grace.

Giordani makes a good case for the somewhat severe asceticism of the period. Some, the chiliasts, looked to an early end of the world. For them asceticism was embraced that heaven's crown might be the brighter. Others—and happily these constituted the majority—exhorted to a penitential life because the Church "was subjecting Christians to an energetic prophylactic discipline of moral austerity in view of the impending test of martyrdom" (p. 65). It is unfortunate that writers on social thought emphasize the former reason to the exclusion of the latter.

Three chapters deal with the Church, the State, and their mutual relations. One notes with pleasure that St. Justin incorporates non-coercive elements in his concept of the State; political writers usually ascribe such a concept to a much later date. Origen is given credit for recalling to pre-eminence the natural over positive law, and thus helping to make the legal code conform more nearly to the natural law.

The Church, the Kingdom of God on earth, cultivated a society within a society, and achieved a unity at once the despair of the pagans and the hope of the world. Rome identified herself with religion, and a religion that did not identify itself with Rome was unthinkable; hence arose the conflict between the pagan concept of Church and State and the Christian concept. While a number of Christian writers considered the Christians as a national enclave among pagans, ruled by pagans and antagonistic to the government by reason of the concept of "a people set apart," many realised the necessity of co-operation. The extreme civic loyalty to a state pagan to the core

rose out of the conviction that all authority comes from God. There were intransigents who regarded Rome as "the incarnation of evil," but these were definitely a minority. In the "new civic conscience" we have a picture of the Christian living in a world singularly opposed to his views, and we can understand the loyalty of the followers of Christ to the state—loyalty that made Christians die in the military service of Rome—only when we understand the Christian's concept of authority. Tertullian and Origen are represented as pacifist, but in this they do not conform to the tradition of the Church.

A chapter on rational education draws heavily on the works of Clement of Alexandria. The Christian concept of education and the virtues of the educated man are a happy fusion of common sense and spiritual motivation. Hygiene, beauty, health, dress, cosmetics, luxuries, banquets, music, and conversation are considered by Clement and discussed with a comprehension of moral implications and an evaluation of them socially which is certainly modern.

Giordani sums up the contributions of the various Fathers on the single state, virginity, matrimony, second marriages, the position of women, etc., in a chapter on "Social Relations." His conclusions are very temperate; he neither absolves the excesses of the few nor exaggerates the value of the testimony of the many.

Wealth, its meaning and function, is quite understandably analysed in terms that keep the discussion within the limits of the teachings of Jesus and the Apostles. Giordani calls Clement's *Quis dives salvetur?* "the first skillful apologia of the ethics and legitimacy of wealth" (p. 267). Save for a blanket condemnation of wealth by a few of the earlier writers, the attitude of the Fathers towards wealth is the pattern of current Catholic thought. Labor and the social classes are not overlooked. The Christian's evaluation of social prestige and position places these beneath spiritual merit. Hence, within the Church, distinction comes from spiritual goodness alone. And since such virtue is found on all levels, social solidarity becomes a characteristic of the Christian group. The proletarian cast of the early Church was the outgrowth of its appeal to the lower classes and of the fear of confiscation that hovered over the rich who became Christians. Indeed, Cyprian is witness to the fact that many persons of means apostatized in the Carthaginian persecutions.

The final chapter gives an appraisal of the heretical distortions of early social thought. These heretical aberrations unfortunately receive the most attention from sociologists.

The erudition of the author is hidden beneath a style that is very read-

able. His familiarity with the patristic writers manifests itself on every page. To the credit of the translator, Dr. Zizzamia, it must be said that none of the freshness of the original is lost in translation.

As one might expect in a first edition of this nature, there are typographical errors. For example, "retari" (p. 65) should read "retarii"; "with" (p. 65) should read "which"; "crimine" should read "crimina"; the last note on page 122 should read "These tenets" instead of "This tenet"; "every" (p. 222) should read "ever"; "liberti" (p. 297) should read "liberi." Origen is called the "primate of Egypt" (p. 141), although he was a simple priest. Note 10 on page 300 does not prove the statement in the text; the context of the quotation is something different.

The fact that this is the only work in English on the subject is not in itself sufficient to recommend it. However, when one adds to this the excellent discussion of the author, whose competence cannot be denied, the appositeness of the quotations, and the objectivity of the conclusions, the reader cannot but commend the author for the proficiency with which he has accomplished his task.

The book is noteworthy in that the bibliography contains a number of monographs by Italians. These are not ordinarily found in the French and German works on kindred topics. A rather unfortunate feature is the incompleteness of the foot-note references and their failure to refer the reader to any other critical work save Migne, although the bibliography lists the standard critical editions.

Georgetown University

VAN F. CHRISTOPH, S.J.

NATIONAL LITURGICAL WEEK, 1944. Chicago: The Liturgical Conference, Inc., 1945. Pp. ix—173. \$1.50.

This fifth volume of the reports of the National Liturgical Weeks contains the proceedings of two distinct meetings. The Fifth National Liturgical Week was held at St. Patrick's Cathedral in New York City in the last week of December, 1944; in addition to the addresses and papers presented there, this fifth volume contains the papers read at a meeting of the National Liturgical Conference at St. Meinrad's Abbey in Indiana in the month of October, 1944.

This is the first instance in five years of two distinct meetings in one year in this liturgical endeavor, and it expresses the desire to meet the wishes and needs of two types of audience. From the very start of the project there has been discussion in regard to the type of program best suited to its purposes: should the program be on a popular or on an academic level?

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There is need for both types, a popular program aiming at an ever wider

extension of the liturgical movement, and an academic one which will deepen our knowledge of the subject and which will give direction to the movement and increase its fruits.

The double meeting of 1944 indicates a vision which the Liturgical Conference must pursue from year to year until it finds the method best suited to a country as large as ours. It may be that we need, for the wider extension of the movement, a number of regional Liturgical Weeks of popular character even within one year, and, for the deepening of our knowledge, an annual national meeting of academic character.

Owing to the difficulties of travel in war-time, the New York Liturgical Week, like that of Chicago in 1943, had in fact the appearance of a regional one, in that the great majority of those in attendance were from States in the area about New York City. This being foreseen, a program was appropriately chosen which presented topics already discussed in the previous Liturgical Weeks.

These are fundamental topics which need to be considered again and again by regional audiences throughout the country. As they are both fundamental and profound in their import, they invite repetition which will be not merely repetition but a progressive setting forth by regional speakers here and there of "new things and old."

In the New York Liturgical Week, to say that the papers presented were more than repetition, or that they were equal to the standard of the previous Liturgical Weeks, would be less than adequate praise. They possess certain excellences which show an advance over earlier efforts and a discernible progress in the liturgical movement in our country. The speakers have evidently kept in mind the previous treatment of their topics, and thus have been able to achieve a clarity and cogency of thought and expression which will delight those who already know the first four volumes of these reports. One observes, besides solid argument, a warmth of devotion to the cause which the speakers advocate and a cheerful confidence in the progress which it is making by the grace of the Holy Spirit.

The papers of the St. Meinrad meeting present on an academic level the topics: The Liturgy and Orthodox Belief; The Psalms in Catholic Life; The Liturgy and the Word of God; The Language of the Roman Liturgy; and The Restoration of Parish High Mass and Vespers. This type of program introduces a more advanced method of systematic study and exposition of the principles by which the liturgical movement is to accomplish its purpose of world restoration in Christ.

If it be said that the papers of the New York meeting are conceived on a more popular level, that must be understood as paying no small compliment to the populace. All of these papers offer substantial information and co-

gent argument presented in attractive and persuasive style. Father Kelley's paper, "Liturgy and Religious Education," invites the studied consideration of our Catholic educators. "The Liturgy as a Means of Social Union," by Father Delaney, offers a much needed remedy for the individualism prevalent among modern Catholics. "The Priestliness of God's People" is an essay akin to those of the St. Meinrad group; and we thank Father Burke when he says: "If the liturgical movement is to have a true and full growth, it must eventually wrestle with and master such points as I have struggled to make clear."

It has often been said that the future of the liturgical revival will depend largely on the education and training of a rising generation. This may sometimes be an excuse for procrastination in regard to adults. Hence, one reads with pleasure the inspiring reports on what is actually being done in various types of parish congregation. A special word of thanks is due to Father Monaghan, who points out three great movements of our day that carry promise for the future, three movements which are separate only functionally and are, in fact, three aspects of one great movement; the theological aspect, the liturgical aspect and the apostolic aspect.

These programs have begun to consider some of the defects in our present condition and some of the obstacles which the liturgical revival must overcome. Evidence of this is seen notably in the paper of Msgr. Stedman in the New York meeting and in that of Father Vitry at St. Meinrad.

An interesting page in this report gives us the statistics of attendance. The regional character of the meeting appears in the fact that out of a total of 1212 in attendance, 1110 were from the adjacent States of New York, New Jersey, Connecticut, Pennsylvania, and Maryland. It should be noted, however, that Father Boyle brought to New York from across the continent the startling information that in the archdiocese of San Francisco "the Dialog Mass is held regularly in every parish church," and that "every child in our parish schools is taught to use the *Kyriale* and to sing the Mass in Latin."

The total attendance in the New York meeting is small, when one considers that this meeting was held in the largest city in the United States and in the populous Atlantic region. Of the 184 of the clergy present, only 91 are registered from the entire state of New York. It is a pity that the excellent papers of this meeting were not read to the profit of a larger audience, and therefore one hopes that they will be read by many more in this published report. Special mention should be made here of the copious and classified bibliography with which the volume is supplied.

The Saint Paul Seminary

WILLIAM BUSCH

INSTITUTIONES IURIS CANONICI. 2 vols. By Eudardus F. Regatillo, S.J. Santander: Sal Terrae, 1941, 1942. Pp. 406 and 469.

From the slackened presses of war-scourged Europe these two volumes have made their belated arrival. They form a compendious yet thorough commentary on the Code of Canon Law. A generation devoted to the double role of professor and consultant—the destiny of so many able canonists—has highly equipped Fr. Regatillo for the production of this work. From such a background we naturally expect the maturity of treatment and the excellent sense of proportion that characterizes these texts.

In the preface, the author states the scope of his publication, viz., a work combining the requirements of a seminary text with the more penetrating investigation desired by the professional canonist. This desired combination is effected by a concise explanation of the essentials of each canon joined to a scholarly presentation and solution of some of the more elegant problems familiar to every student of the Code. Of the two sizes of type generally appearing in the text, the larger is used to explain the meaning of the canon, while the smaller is employed in the consideration of finer points and of controversial matter.

Topics that have provided food for perennial discussion, such as the place legitimately destined for the confessions of religious women, common error, and the precise classification of a particular penal precept, receive the author's decisive attention. For a more detailed examination of many such stimulating questions, footnotes direct the student to other publications of Fr. Regatillo, v.g., *Casos*, *Cuestiones Canonicas*, etc.

Following the precedent of several other authors, Fr. Regatillo omits from his volumes a commentary on the sacraments. The reason assigned is that this section of the Code is generally taught by the professor of moral theology. At the time when the first volume appeared, however, the author was engaged in the preparation of a work entitled *Ius Sacramentale*.

The discussion of the canons follows the order in which they are found in the Code. The study of benefices, however, is combined with that of ecclesiastical offices. Yet this particular departure from the order of the Code may be made without doing violence to the logical arrangement of the matter.

Since it is reasonably assumed that the student will have before him a text of the Code as well as the commentary, the analysis of each canon begins with a brief statement of its sense rather than with its literal transcription.

The shortage of skilled labor and the numerous restrictions under which

publishers operate at the present time explain, no doubt, such less desirable features as misspelling and the over-compact page. Then, too, the smaller type employed here and there throughout the volumes does not make for easy reading. With the elimination of these incidental blemishes from succeeding editions, we may well predict for this masterly text a very wide circulation.

A statement made in the preface reveals the truly idealistic approach of the author towards his project: "Id potissimum curavi ut magno ordine, claritate ac verborum concisione, paucis multa complecterer, doctrinam totam Codicis exponens, quaestionesque plurimas resolvens, ut vix ulla sit quae solutione, in opere non inveniat." Even a limited acquaintance with Fr. Regatillo's *Institutiones* will show how meritoriously this ideal has been realized.

Weston College

JAMES E. RISK, S.J.

MORAL THEOLOGY. By Rev. Heribert Jone, O.F.M. Cap., J.C.D. Englished and Adapted to the Code and Customs of the U. S. A. by Rev. Urban Adelman, O.F.M. Cap., J.C.D. Westminster, Md.: The Newman Bookshop, 1945. Pp. xx + 634. \$3.00.

This book does not claim for itself a niche in the hall of theological research; rather, it demands a prominent corner on the desk of the busy pastor for the prompt solution of practical problems. The author aims to provide also for young priests and seminarians a comprehensive manual to aid them in preparing for examinations and for the educated laity a summary of the moral teaching of the Church. How successfully he has achieved his purpose is proved by the eloquent testimony of appreciation accorded to the original work throughout Germany, Austria, and Switzerland. The present translation was made from the ninth German edition which appeared less than eight years after the first publication.

The author has been most successful in providing a practical comprehensive summary of moral theology. Avoiding points of controversy, he states the commonly accepted doctrine and illustrates it with numerous examples and practical cases. A good index is supplemented by a repetition of marginal numbers at the top of each page to facilitate the location of references.

The author's purpose would seem to explain the brevity of a few condensations. On the other hand, certain sections are treated rather completely; for example, the summary on nervous mental diseases is relatively thorough for a work of this kind. Many readers will regret the practically total omission of references to approved authors; undoubtedly, the author

considered the arguments for both sides of this question and decided that his purpose would be better served by the omission. Meticulous critics may complain that certain words or phrases do not conform to the best idiomatic usage, but, even in these few instances, they cannot complain of any defect in clarity of expression. In the section dealing with marriage impediments, we read (p. 509): "No State in the U. S. recognizes any impediment of marriage arising from legal adoption." Confronting this universal negation is the fact that in some states, and, in particular, in Massachusetts, such an impediment does exist.

Notwithstanding these items of criticism, which are relatively few for a work of such wide comprehension, this book is worthy of very high praise for achieving the purpose for which it was planned.

Weston College

DANIEL F. CREEDEN, S.J.

ENJOYING THE NEW TESTAMENT. By Margaret T. Monro. With a foreword by the Reverend Cuthbert Lattey, S.J. New York: Longmans, Green and Co., 1945. Pp. 204. \$2.50.

No man ever spoke as He did, was rightly said of Christ Our Lord, and with due proportion the same can be said of His apostles, so that the reading of the words and deeds of Christ and the message of His disciples brings us into immediate contact with the noblest thoughts of all time. As such, the New Testament should attract all readers, but unfortunately many find the pages of Scripture presenting one obscurity after another, and they lay the book aside. For these persons Miss Monro has composed her volume, so that they may find not only help but also joy in reading the word of God.

What the author has set out to do, she has done well. Dividing the reading into sections for twenty-one weeks, she has given a brief introduction to the various books and arranged them in the order of their composition. Although she is not a scholar in the New Testament field, Miss Monro has culled much that is good from experts, and Fr. Lattey has been generous with his authoritative assistance.

In a book of this type certain shortcomings can usually be expected, but the author has avoided them with more than ordinary success. Mistakes are few; but one is surprised to read that in II Thess. St. Paul was combating the opinion that the Second Advent was already here. On more than one occasion the opinion given seems to be less common among modern Catholic exegetes. Paul's carrying about a written record approved by the other apostles might appeal to modern readers, but his insistence that

he had received his doctrine from Jesus Christ, and not from men, would appear to dispense with such a memorandum. The thorn in the flesh may have been eye trouble, but some chronic malady, such as malaria, seems more likely. In a few places the author resorts to conjectures which do not appear to be supported by expert authorities.

Throughout the work there is a sense of enthusiasm and charm which will make the reader wish to take up the New Testament and read it. May this book stir many to read the Scriptures themselves, and to advance to the use of those classic works on the Gospels produced in recent years by two internationally famous Scripture scholars, Lebreton and Lagrange.

Weston College

JOHN J. COLLINS, S.J.

PSYCHOLOGIA. By Gerard Esser, S.V.D. Techny, Ill.: Mission Press, 1945. Pp. 499. \$3.00.

Those who are familiar with the first edition of Father Esser's *Psychologia* will welcome this revised edition. He has not only kept all the good points of the first edition—clarity, the inductive method, and objectivity in presenting disputed questions; but he has added a lengthy and selective bibliography, detailed footnotes, up-to-the-minute references, and, in the body of the text, new chapter headings. He has admirably integrated the latest experimental data in psychology with Scholastic theory.

For the seminarian, this book is a mine of valuable information and a well-ordered text, easy to read and translate. Though the printing and arrangement of the text are attractive, now and again the pages might have been broken up a little more. Successive unbroken pages look rather formidable to the student. This defect, however, has some compensation in the varieties of type used. The indices are excellent.

Woodstock College

JOSEPH C. GLOSE, S.J.

BOOKS RECEIVED

- American Catholic Historical Association: *Consular Relations between the United States and the Papal States. Instructions and Despatches*, by Leo Francis Stock (pp. xxxix + 437, \$5.00).
- Bruce Publishing Co., Milwaukee, Wis.: *Augustine's Quest of Wisdom*, by Vernon J. Bourke (pp. xii + 323, \$3.00).
- Catholic University of America Press, Washington, D. C.: *The Attitude towards Labor in Early Christianity and Ancient Culture*, by Arthur T. Geoghegan (pp. xxviii + 250, \$3.00); *Cardinalis Hosii Doctrina de Corpore Christi Mystico in Luce Saeculi XVI*, by Rev. Gregory M. Grabka (pp. xviii + 279, \$2.00).
- Dacre Press, Westminster, Eng.: *Finite and Infinite*, by Austin Farrer (pp. xii + 300, 20/net.).
- Devin-Adair Company, New York: *Eastern Catholic Worship*, by Donald Attwater (pp. 224, \$2.50).
- Grand Séminaire de Montréal, Montréal, P. Q.: *Travail scientifique en disciplines ecclésiastiques*, by Rev. Gerard Yelle, S.S. (pp. 130, \$1.00).
- Harvard University Press, Cambridge, Mass.: *Religion and Our Divided Denominations*, by William Learoyd Sperry and others (pp. 124, \$1.50); *A History of Unitarianism*, by Earl Morse Wilbur (pp. xiii + 617, \$6.00).
- Longmans, Green & Co., New York: *Pillars of the Church*, by Theodore Maynard (pp. xi + 308, \$3.00); *The Heart of Man*, by Gerald Vann, O.P. (pp. vii + 182, \$2.00).
- Newman Bookshop, Westminster, Md.: *Sermon Outlines*, by Rev. William R. O'Connor (pp. 133, \$2.25).
- Philosophical Library, New York: *Encyclopedia of Religion*, edited by Vergilius Ferm, Ph.D. (pp. xix + 844, \$10.00).
- Pustet Co., New York: *Journey in the Night*, by Father Brice, C.P. (pp. 158, \$2.50).
- Roman Catholic Archbishop of Boston, Boston, Mass.: *History of St. John's Seminary Brighton*, by John E. Sexton and Arthur J. Riley (pp. 320, \$1.50).
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