

BOOK REVIEWS

THE ETERNAL QUEST. By William R. O'Connor. New York, Toronto, London: Longmans, Green and Co., 1947. Pp. 290. \$4.00.

This investigation of the teaching of St. Thomas Aquinas on the natural desire for God, after a preliminary chapter in which apparently conflicting texts are presented, takes over and elaborates the fourfold classification of opinions worked out by P. Brisbois in *Nouvelle revue théologique*, 1936. Then, returning to the text of St. Thomas, it develops an interpretation that coincides with none of the four. The author's basic contention turns upon a distinction between desire in the intellect for knowledge and desire in the will for happiness. There is in the intellect a natural desire for the vision of God; for intellectual curiosity is natural to man; accordingly, knowledge of God's existence is followed naturally by a desire to know God's essence or quiddity. But this does not imply in the will any natural desire for the beatific vision; man's will tends naturally not to any specific beatitude but only to beatitude in general. Objectively it is true that knowing *quid sit Deus* and possessing perfect beatitude are identical; but that objective truth is evident *immediately* only to those already in possession of the beatific vision, and in them desire is replaced by fruition. Hence, while there is a natural desire for the vision of God, there is no natural desire for the vision of God as beatific.

This account of what St. Thomas said has the splendor of simplicity, accuracy, and objectivity, as well as the merit of not having been said (to my knowledge) before. The author may be congratulated sincerely and warmly. It remains, I think, that exception should be taken to two aspects of the general perspective in which he has placed the foregoing account.

He insists very strongly that for both Aristotle and Aquinas natural appetite is always "a real and positive movement proceeding from the natural form in the direction of the natural good or end of the object" (p. 106). This real and positive movement is a *motus* in the strict sense of imperfect act (p. 113). The natural *velle* of the will towards its end is a *motus*, not in the broad sense of operation, but in the strict sense of imperfect act (p. 121). Such statements are more than puzzling. Matter has a natural appetite for form. From what form does this movement, natural appetite, proceed? What is moving? To what category does the movement reduce? Again, there is a natural inclination to fall that pertains to a stone at rest in an elevated position. Is this natural inclination a movement? Does it reduce to the category, *ubi*? Can the same thing be at movement and at rest simultaneously with respect to the same category? No doubt

the natural inclination to fall is really distinct from the substantial form of the stone. But it is not interpreting St. Thomas to adduce later speculations on the nature of final causality to prove that the natural inclination of the stone to fall is more than a natural relation of finality in the accidental *forma gravitatis*. Finally, with regard to imperfect act, one cannot eat one's cake and keep it. If *motus* and imperfect act are so taken that only God and the blessed have operation without movement (as in *In II Sent.*, d. 11, q. 2, a. 1), then in this life willing the means is just as much an imperfect act as naturally willing the end. If *motus* and imperfect act are taken as movement from one contrary to another, as determined in the *Physics* (*In III de An.*, lect. 12, §766), as incompatible with sensation (*ibid.*), as presupposing an extended and divisible subject (*In VI Phys.*, lect. 12), then no act of will can be an imperfect act.

Though the author does not explicitly discuss the possibility of introducing into Thomist thought the later hypothesis of *natura pura*, still he cannot avoid this issue entirely and two of his appendices hover about it. He affirms that man's natural beatitude would be a perpetual process of advance in knowledge of God; vision is not to be attained naturally, and so natural desire remains unsatisfied; this is only to be expected, since perfect beatitude is natural only to God, while the beatitude natural to a creature is imperfect; over this imperfection unbaptized infants do not appear to be distressed. To the objection, *nihil in natura frustra*, he answers that, though this statement is simple, still its meaning is complex: it means that the desires of nature are satisfied, provided there are no impediments; when there are impediments, it means only that the desires of nature would be satisfied if the impediments were removed; the impediment to the satisfaction of natural desire for the vision of God is the "inferiority of nature," and it is removed by the grace of the light of glory. But might not the objection be pressed? Impediments are *per accidens* and, in an ordered universe, they occur only *in minori parte*. Is then grace *per se*? Is it required by the order of the universe? Against this, one might appeal to the view that there are extinct biological species despite their natural desire for conservation (*C. Gent.*, II, 55, §13). But again one can object: did Aquinas adjust Aristotle to make provision either for *natura pura* or for extinct biological species? Or, to come back to Cajetan, is it not unhistorical to attribute to Aquinas' arguments from reason a rigor that at least sometimes they do not possess? In a word I do not think that the author has evaluated adequately the significance of Aquinas' views on natural desire.

In conclusion, the work handles admirably its main issue; it is a valuable fund of information on subsidiary issues, and this fund is made available by

an index; there is also a large bibliography. Unfortunately the footnotes are consigned in a lump to the end of the book.

College of Christ the King, Toronto BERNARD J. F. LONERGAN, S.J.

DOES GOD EXIST? By A. E. Taylor. New York: The Macmillan Co., 1947. Pp. vii + 172. \$2.00.

This essay by the late eminent Platonist becomes especially significant when studied in conjunction with his Gifford Lectures, *The Faith of a Moralist*. A perplexing feature of this latter work was the author's failure to provide a clearly defined basis in natural theology for his philosophy of "moral theism," though the Gifford Lectures were specifically founded to treat of natural theology. The premises of teleological and moral proofs for God's existence could be disengaged from the first series of lectures, but one missed an explicit and purely rational formulation of these arguments. The title of the present volume leads one to expect that this serious deficiency will now be supplied. Yet the author at the very outset serves notice that his purpose "is not to demonstrate 'the being of a God' but only to argue that some alleged and widely entertained 'scientific' objections to theistic belief (*sic*) are unsound" (p. v). The same negative approach will be remarked in his article on "Theism" in the *Encyclopedia of Religion and Ethics*. Yet he considers the question of God's existence as "the most momentous with which human thought is confronted," whose importance was accentuated for him by the gloomy world-outlook immediately preceding the outbreak of the last war, when the present essay was written.

Is Taylor's apparent reluctance to proffer a rational proof of God's existence a tacit avowal that it cannot be demonstrated by unaided human reason? He accepts the Kantian viewpoint that the presence of design or "prospective contrivances" in nature point to the existence of directing intelligence; but of itself, he argues, reasoning from "the marks of design" will never prove the existence of God, "a purpose intelligence which is supreme and whose purposes are without qualification good" (p. 77). To found his theism, therefore, he appeals to the categorical imperative. But that the moral law "is as much a part or parcel of the structure of the universe as the law of gravitation or the law of the conservation of energy" is, he believes, nothing more than a postulate and therefore "involves an act of free assent; in other words, an act of faith" (p. 97).

What is particularly disconcerting about this contention is Taylor's admission, on the one hand, that the issue of God's existence "is, in the strictest sense, metaphysical, and that the vindication of Theism is only to

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What is particularly disconcerting about this contention is Taylor's admission, on the one hand, that the issue of God's existence "is, in the strictest sense, metaphysical, and that the vindication of Theism is only to

be effected by a profounder metaphysical analysis than I have attempted," and on the other hand, that faith is a gratuitous gift of God, due to a "revelation'. . . of truths about Himself which we could *not* have 'found out for ourselves.'" Yet, he continues, "the point on which I am trying to offer some reassurance" is "that it is reasonable to believe that there is Some One to make the communication" (pp. vi-vii). One is forced to conclude from the present essay, however, that the "reasonableness" of such belief is sufficiently afforded by the purely negative circumstance that the actual scientific objections against theistic belief have no validity. In the final analysis the existence of God appears to be for Taylor, as for Kant, an object only of belief, not of demonstrative knowledge. His moral theory is thus vitiated at its source by the same fideistic implications as Pascal's argument of the wager, to which he often appeals in his Gifford Lectures. These Lectures also clearly indicate that Taylor's failure to grasp the essential differences between reason and revelation, the natural and the supernatural, is at the origin of his conception of the moral life as nothing but a venture in faith.

We would not have the above criticism detract in any way from the genuine merits of this essay as an exposition of the existence of design in nature and as a vindication of theism against objections raised by modern science. There are profound philosophical insights pithily expressed in this closely reasoned and readable little volume which may easily elude those not accustomed to find such a refreshing absence of abstract technical jargon and such a studied appeal to "critical common sense" in a philosophical treatise. The author realizes that the solution to the metaphysical problem of God's existence ultimately involves a recognition of teleological exemplarism. He points out that Galileo, Newton and the other founders of modern science postulated the Christian thesis of a uniform nature and the universal reign of law. But while the science of the late nineteenth century acquiesced in the assumption that physical nature presented a coherent rational whole, it inconsistently refused to postulate the complementary teleological thesis of a purposive intentionality and an objective moral order. "If there is any one characteristic of science which is more prominent and obstinately inveterate than any other, it is its *realism*" (p. 20). Yet with the denial of purposive design in nature the realistic postulate of nature's uniform structure, endorsed by "the *half-rationalism* of the 1870s," leaves nature "a puzzle without a solution, a riddle with *no* answer to it—a pointless bad joke" (p. 5, note). The question of God's existence, Taylor shows, lies beyond the competence of positive science, whose experimental method is essentially hypothetical and therefore necessarily secondary and limited in

perspective. Science, therefore, cannot, without begging the question, judge the metaphysical grounds of its own non-scientific or pre-scientific assumptions.

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LE SENS DE L'HOMME-DIEU. By René Thibaut, S.J. Deuxième édition. Bruxelles, L'Édition Universelle, 1946. Pp. 168.

God, as an excellent pedagogue, has spoken to us in his Word, not merely in such a way that one can barely understand, but so clearly that one cannot not understand. The sacred humanity of Christ is "the sign par excellence of the divinity" (p. 15). And yet we are confronted with the scandal of unbelief; Our Lord's fellow Jews would have none of His claims, and the modern unbeliever has no less set his face against the Christ. For the one and the other there is a thick veil cast over the divinely drawn sign which is the Christ. For Our Lord's Jewish contemporaries the sign was blotted out by "le côté *trop* humain à leur gré de l'Homme-Dieu" (p. 17); for our contemporaries the stumbling-block to belief is the alleged uncertainty of the historical facts of Christianity, though here too very frequently the sufferings and humiliations of the Man-God prove shocking to the sensibility of the skeptic and for all alike, ancients and moderns, the root of incredulity is "le silence apparent de Dieu, ou le défaut d'un signe universel et décisif" (p. 17), a sign that would prove with the utmost cogency that Christ is God.

Père Thibaut would be the last one to minimize "le silence apparent" of God; indeed, to some it will appear that he rather complacently weights his words when he portrays that supposed silence. If, he argues, we were to read the Gospels refracted through the mind of a critic, would we not be brought up short by "the lowliness of Christ's words and gestures" (p. 19)? Jesus "observes a certain economy in the profession of His divinity" (p. 22), and it is not "sans ménagements" that He affirms His perfect equality with the Father. His miracles were numerous enough, but generally "peu publics" (p. 31); they were rather "éclair fugitif," and "passé l'éclair, la nuit redevenait opaque" (p. 32). The humanity habitually cast a thick veil over the divinity of Christ. Think what a scandal the passion was for so many of the disciples! And, without grace, would "les apparitions fugitives" (p. 36) of the risen Christ have been able to redress that scandal?

If we turn to the capital fact of the resurrection, it is precisely here that "ceux qui prétendent chercher la lumière regrettent de la trouver si parcimonieusement mesurée" (p. 40). Does not the historical certitude of the resurrection suffer, especially in our days, "d'un procédé rédactionnel qu'à tort ou à raison nous jugeons moins correct" (p. 46)? And yet the pretended

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lack of certainty of the historical fact of the resurrection ultimately comes down to the same difficulty which had disconcerted Jesus' contemporaries: Why does the glory of the Christ remain hidden after, as well as before, the resurrection? Why does the risen Christ in His glorious humanity show Himself only to a few at rare intervals, and that not beyond forty days? To the critic, then, who reads without the aid of the Spirit, it will be the "mediocrity" of the resurrection that will balk him. He will look in vain for "un seul signe absolument sans défaut" (p. 50), one rather than a cumulus of miracles which in his eyes never seem quite to come off. Moreover, the "silence of God" envelops the Church as well as Christ its Head, and the Church is no more manifestly divine than Christ.

So, concludes P. Thibaut, though the majority of believers seek to temper the silence of God, it is a fact that God has delivered His message with a tonality that the natural man is ill disposed to catch. The question then arises: Why the silence of God? P. Thibaut's answer is that the divine silence is more eloquent than speech and best reveals the profundities of the being of God. The Christ is a veiled sign, but the veil itself is most significant, and to the eyes of faith the veil is no longer opaque. To the questions, how is the silence eloquent, and how is the veil significant, P. Thibaut answers by appealing to the mission which our Lord had from His Father to reveal what may be called "l'intérieur de Dieu" rather than "le dehors de la divinité, tel que nous l'imaginons" (p. 71), "les profondeurs de Dieu" rather than "l'aspect superficiel de la divinité" (p. 71). By "the interior of God" P. Thibaut understands the New Testament revelation of the Triune God as charity (I John 4:16); by the "outside of God" he means those attributes of God as, v.g., omniscience, omnipotence, which are accessible to natural reason. The Man-God had to prove invincibly His own divinity and at the same time to show clearly that God is charity. The realization of that mission required the infinite discretion of God, for man is naturally so refractory to the idea that God is charity that he must wrench his mind inside out in order to believe it. Had then Christ yielded to the temptation, "Show us a sign, one final shattering sign of your divinity that will force us to believe," He would have been unfaithful to His mission, for He would have revealed God as "un Maître" rather than as "un Père miséricordieux" (p. 93). The "sens final" of the Man-God is to be the incomparable sign of the divine charity. The ultimate end of Our Lord's mission is not so much to prove His own divinity; rather this proof is a means. "Il faut voir ou croire que Jésus est vraiment Dieu, pour voir en Jésus que Dieu est charité" (p. 78). If, in that divine manifestation which is the life of Christ, the divine charity had been merely lined up, so to speak, with the naturally

knowable divine attributes, it would have been in all likelihood flattened out to their level and thus have lost its true perspective. Hence, our Lord tempered the manifestation of His divinity, and in that very tempering He showed in His humble and passible life that God is charity. Where more than in the passion does one's natural sense of what befits the divine experience a shock, and yet where better is the charity of God revealed, as the humble and lowly of all times have so well understood? And so, concludes P. Thibaut; "Plus le Verbe se fera silencieux, c'est-à-dire, moins il paraîtra divin selon le concept rationnel de la divinité, plus il fera connaître les profondeurs divines inaccessibles à la raison" (p. 109).

This book is a fine example of affective theology which could be read with special profit by students of apologetics. Whatever one may think of some of the author's opinions—for it is with no routine mind that he faces the many problems that cross his path—we can be deeply grateful for his fresh and vigorous handling of the main theme. After meditating on this book, we are less tempted to say, transposing the words of the poet, "they order things so damnably in heaven!"

The distinction which the author constantly makes between the humble seeker and the critical inquirer reminds one of Newman, as does his insistence that the question of faith is not "une affaire de critique, mais une affaire de conscience" (p. 154).

The book is rightly and beautifully dedicated to the Mother of God, the Virgin of Sorrows; for as the charity of the Triune God is revealed in the Crucified, so too does His Heart of love find its perfect reflection in His sorrowing Mother. But above all, it is she who teaches us to believe, i.e., à comprendre le grand silence de Dieu" (p. 129).

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GUILLAUME DE SAINT-THIERRY, MÉDITATIONS ET PRIÈRES. Edited and translated by Dom J.-M. Déchanet, O.S.B. Bruxelles: Éditions Universitaires, 1945. Pp. 244.

GUILLAUME DE SAINT-THIERRY, LE MIROIR DE LA FOI. Edited and translated by Dom J.-M. Déchanet, O.S.B. Bruges: Beyaert, 1946. Pp. 192.

In 1940 Dom J.-M. Déchanet, O.S.B. launched a new theological series entitled *Bibliothèque médiévale: Spirituels pré-scholastiques* (Cf. THEOLOGICAL STUDIES, March 1947, p. 155). A section of this worthy project was to be devoted to the critical editing and translating into French of the principal works of these medieval spiritual masters. Having himself thoroughly studied the life, works, and doctrine of Abbot William of Saint-Thierry, in

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two previous volumes, Dom Déchanet now presents the first two of these critical texts and translations.

He opens his edition of the *Meditativae Orationes* with a sketch of the life of William of Saint-Thierry, whom Denis the Carthusian rightly calls St. Bernard's *alter ego*. Then follows a short description of his individual works, followed in turn by an attempted synthesis of Abbot William's mystical doctrine, largely centered on the intriguing expression "amor ipse notitia est." On some points of the learned abbot's mystical thought the Benedictine editor differs sharply from the interpretations of Rousselot, Gilson, and Malevez. He then introduces the *Meditativae Orationes*, a work that enjoyed considerable popularity during its author's lifetime, but later was often erroneously ascribed to St. Bernard, and eventually almost dropped from sight completely. There is only one manuscript copy extant (in the Mazarin Library, Paris), and this Dom Déchanet adopts for his text, while supplying certain lacunae from the generally inferior text found in Migne (*PL CLXXX*, 205).

The work consists of twelve meditations, unequal in length, begun at Saint-Thierry when William was abbot of that Benedictine monastery, and finished years later, sometime before 1144, after he had become Cistercian abbot at Signy. They are reflective prayers, or "elevations," starting usually from a text of Holy Scripture, but often interrupted by metaphysical speculations and deep theological considerations on the mysteries of the faith, the nature of God, the mediation of the Word, man's sublime vocation and destiny. To a great extent they mirror Abbot William's own soul, the soul of a contemplative aflame with the love of God and ever straining toward the vision of God. They are in some respects reminiscent of the *Confessions* of St. Augustine and also of his "noverim me, noverim te," although optimism and not pessimism is the predominant note throughout. However the first meditation, on divine foreknowledge and predestination, accentuates the characteristics of the "theologians of foreknowledge," such as Irenaeus, Origen, and the Greek Fathers, rather than those of Augustine, the "theologian of predestination." A prominent place in the meditations is assigned to Christ, the Mediator, and to grace, the all-important means to mystical union.

Abbot William's theological meditations are of uneven value, both as to content and as to form, often lacking in plan, developed by association of ideas rather than by logical connection. The style is biblical, abounding in quotations, both explicit and implicit. The editor says that he is only "half-satisfied" with his translation of the abbot's difficult and subtle Latin, but it is the opinion of the reviewer that he has done a fairly good job of it,

especially by annotating the difficult passages with commentary and explanation. The appendix contains Abbot William's little-known but stirring *Dialogue with the Lord*.

The second text of Abbot William translated and edited by Dom Déchanet is the *Speculum Fidei*. It is one of a series of spiritual texts now entitled *Bibliothèque de spiritualité médiévale*, a section of the general collection *Bibliothèque médiévale* mentioned above. Dom Déchanet introduces his translation with a few paragraphs on the purpose and spirit of the *Speculum Fidei*, written sometime between 1140 and 1143. Its purpose was to instruct and guide the Cistercians at Signy whom Abbot William had joined in 1135, becoming abbot almost immediately. He also took it with him when he went for a protracted stay with the Carthusians of Mont-Dieu and used it effectively to strengthen and perfect their life of faith.

The *Speculum Fidei* (followed later by the *Aenigma Fidei*, a strictly theological treatise on the Blessed Trinity, the principal object of faith) was addressed especially to young religious, fervent, solicitous about the purity of their faith, but inexperienced. They hardly know what faith is, much less its grandeur and riches; they are beset with difficulties, doubts, and temptations. Furthermore, the ultrarationalistic teachings of Abelard had had an unfortunate influence on some of these monks, particularly the more intellectually inclined. Hence, there was need for a work on faith to instruct and encourage some, and to refute the rationalistic exaggerations and even errors into which others may have fallen. Abbot William undertook to supply that need.

After this introductory information, Dom Déchanet summarizes Abbot William's doctrine on faith. It adds up to a brilliant apology for a vibrant, living faith; it develops masterfully the relation of faith to hope and above all to charity. The abbot defines faith as a cardinal virtue, then emphasizes the true motive of the believer's conviction, and insists on the important rôle played by grace and charity in the origins of faith. "Fides voluntarius est assensus mentis in eis quae fidei sunt" (375*b*); ". . . non tam ratio voluntatem, quam voluntas trahere videtur rationem ad fidem" (376*a*). His analysis of the psychology of faith is a broad development of St. Augustine's "Credere est cum assensione cogitare" (*PL XLIV*, 962). Next comes the object of faith, and here there is a striking theological development of "sacrament-mysteries," such as the Word incarnate, the will of God, and the like, all of which are in their own way "mediators." Finally, the three degrees of faith: first, there must be hospitality to truths coming from the outside, revealed and imposed by divine authority; second, after these truths of faith have been graciously received, they must be "contacted,"

that is, meditated, penetrated into, assimilated, and understood as far as possible; in the third degree of faith there is a kind of marriage between man's immanent truths and these exterior truths of faith. The truths of faith begin to be experienced, and here one is on the threshold of mystical experience. The predominant note of the first degree is authority; of the second, reason; of the third, love. These three degrees of faith also correspond to Abbot William's three degrees of the spiritual life, the "animal," the "rational," and the "spiritual." The culmination of both faith and spirituality is mystic union here on earth, a foretaste of the glory of heaven.

The whole development of the treatise on faith shows the influence of St. Augustine and the Fathers, especially the Greek Fathers, and of neo-Platonistic thought, particularly that of Plotinus. It is a systematic and relatively complete treatise, far in advance of those of his contemporaries who, like Hugh of St. Victor, for example, did not penetrate as deeply into the subject, mainly because they treated faith rather as knowledge, whereas Abbot William handled it chiefly as a virtue. Also, they were highly speculative; William was both speculative and practical.

Dom Déchanet made his translation from the one manuscript copy extant, in the library of Charleville, France. It agrees substantially with the text of Tissier reproduced in Migne (*PL CLXXX*, 365-398). He has constantly sought clearness and intelligibility; he divides the text into fewer chapters than the original possessed, summarizes the matter at the head of each chapter, and puts explanatory notes at the bottom of the page. The Latin text is also furnished on the opposite page, and one can readily see that Déchanet has made a successful translation of difficult Latin.

On the whole, the edition and translation of these two texts of William of Saint-Thierry are a credit to Dom Déchanet. His work is capable, conscientious, and painstaking. He has a real scientific approach and yet produces a text which is not heavy but eminently readable. The various kinds of indices at the end of each volume also make the texts excellent instruments of study. We trust that the other volumes in the series will maintain the high standards set by Dom Déchanet.

St. Mary's College

AUGUSTINE KLAAS, S.J.

ST. AUGUSTINE: THE FIRST CATECHETICAL INSTRUCTION. Translated and annotated by Joseph P. Christopher. *Ancient Christian Writers, II*. Westminster, Md.: The Newman Bookshop, 1946. Pp. 171.

Over twenty years ago Father Christopher published a translation, with commentary, of St. Augustine's famous text-book of catechetics, the *De*

Catechizandis Rudibus Liber Unus (The Catholic University of America Patristic Series, Volume VIII, Washington, 1926), which was very favorably received by the learned world as a noteworthy piece of scholarship. This same work Father Christopher now adapts with considerable success to the scope and purpose of the Ancient Christian Writers series, shifting the stress in the notes from philological and grammatical to theological matters. In fact, he has minutely scrutinized the whole work once more and brought it up to date in every way, so that we now have in condensed form scholarship's last word on this classic, which was to have such a decisive influence on the catechetics of the later generations.

Perhaps there is still too much philological discussion in the notes, which take up almost one-half of the book but there are also many instructive items of dogma, Church history, liturgy, homiletics, and exegesis, clustered about such pregnant words as *fides*, *sacramentum*, *communio*, *catholica*, *civitas*, *paganus*, and a host of others. Theological errors and heresies of Augustine's day are also noted and explained. These copious notes are placed at the back of the book, which makes reference to them awkward, especially since there are so many. The reviewer found it best to read right through the text and then right through the notes, turning back occasionally to the text for reference.

The pedagogical psychology evinced in St. Augustine's discussion of the materials and methods of instruction for prospective converts and also in the two model catecheses, a longer and a shorter one, contain much that can be applied, *mutatis mutandis*, to teaching theology in the modern seminary and especially to teaching theology to laymen. In this work the greatest of the doctors of theology lays down some principles which will go far towards solving the problem of efficient communication.

This second volume of the Ancient Christian Writers series matches the first in quality and it is hoped that the succeeding ones will maintain the same high standards both of scholarship and of production.

St. Mary's College

AUGUSTINE KLAAS, S.J.

UNE ÉTAPE EN ECCLÉSIOLOGIE. Réflexions sur l'encyclique *Mystici Corporis*. By D. C. Lialine, O.S.B. Chevetogne (Belgique): Prieuré d'Amay, 1947. Pp. 84.

After recalling the "practical aspects" of the encyclical, or the motives of the Pope in publishing it, Dom Lialine sketches the historical context needful to assess the significance of the encyclical for current ecclesiology. He begins with a "schematic and necessarily superficial" survey of the use of the

expression "Corpus Christi Mysticum" in the tradition of the Church from St. Paul to the Vatican Council; contemporary theological opinion is next discussed briefly in the writings of Mersch, Tromp, Congar, and Grivec; finally, the speculative and pastoral aspects of the doctrine of the Mystical Body, as they manifested themselves in the Church in Germany, are given special treatment, for they offer a proximate perspective for the encyclical itself.

Against this general background the ecclesiological teaching of the encyclical is analyzed, with the definition of the Church as the Mystical Body of Christ taken as the starting point of the encyclical and its ideological core. The advantages of this definition are declared to consist (1) in its harmonious resolution of the apparent antimony between the "Pauline" (i.e., visible and juridic) bias and the "Augustinian" (i.e., invisible and pneumatic) bias in the history of ecclesiology, and (2) in its emphasis on the essentially sacerdotal and redemptive function of the Church. Then the teaching of the encyclical is used as a springboard for some tentative considerations on the proper methodology and fresh organization of the theological treatise in the Church. The reactions to the encyclical in certain non-Catholic circles is the occasion for an assessment of the ecclesiastical status of non-Catholic Christians as individuals, and of non-Catholic Christian Churches as churches, a phase of theology which the author designates by the lumpish name of para-ecclesiology. Finally the brochure closes with a resumé of the meaningfulness of the encyclical for Catholic ecclesiology.

The nature of the present brochure precludes any extended treatment of most of the matters treated in it; yet one cannot but think that, if in some points a more thorough exploration had been attempted, the argument would have been better served, and the reader would have gone away more proof against the impression that the positions taken are at times somewhat facile and the solutions offered verbally deceptive. Dom Lialine's essay is a useful repertory of information and will serve to bring into better focus certain problems of current ecclesiology.

Weston College

FRANCIS X. LAWLOR, S.J.

THE EUCHARISTIC CONTROVERSY OF THE ELEVENTH CENTURY AGAINST THE BACKGROUND OF PRE-SCHOLASTIC THEOLOGY. By Charles E. Sheedy, C.S.C. Washington: The Catholic University of America Press, 1946. Pp. xi + 138. \$2.00.

The lengthy title of this doctoral dissertation is an accurate statement of the book's contents. Father Sheedy has made a thorough investigation of

the pertinent documents, has organized his material judiciously, and has achieved an interesting manner of presentation. The arguments, on the one hand, of Berengar of Tours, and on the other, of his Catholic opponents, Lanfranc of Bec, Guitmund of Aversa, and Alger of Liège, have been contrasted with sharpness and dramatic effectiveness.

The first three chapters give the historical, philosophical and theological setting. The pre-Scholastic period, from the ninth to the twelfth century, was one of transition; the integration of the roles of faith and reason, brought to such a high degree of perfection a few centuries later, was understandably defective. For Berengar, who attempted to explain the Eucharist wholly according to principles of an immature philosophy and who was led in consequence openly to reject tradition and the authority of the Church, the lack of this integration was calamitous.

The fourth and fifth chapters review in detail the controversies concerning substantial conversion and the sacramental nature of the Eucharist. The insufficiency of Berengar's philosophy was manifest in his approach to the traditional teaching regarding the change of substance. For him, the proper object of sensible experience was being in its totality. Making no distinction between substance and accident, he could not fit into his scheme of thought the traditional teaching of a real presence of Christ's Body and Blood *in specie aliena*. His senses bore witness to the presence of bread after the consecration; therefore, the bread was there. But what of the realistic language of tradition that implied conversion? Berengar admitted conversion only in the sense that the elements, remaining what they had been before, became the Body and Blood of Christ in the contemplation of the believer or recipient. In other words, the conversion was exclusively subjective. Again, to defend the symbolism of the Eucharist, Berengar thought himself obliged to deny the real presence of Christ. Like Wyclif in the fourteenth century, and the "Sacramentarians" in the sixteenth century, he placed greater reliance on his own fallible reason than he did on the Church's traditional teaching concerning revealed truth. It was a case, not of "faith seeking understanding," but rather of "human reason seeking a faith emptied of mystery."

Berengar's Catholic opponents bore eloquent witness to the traditional teaching on substantial conversion and the sacramental nature of the Eucharist. They were no better equipped philosophically than was Berengar, but their approach to the problems was under the secure guidance of the *magisterium*. No one of them treated every aspect of the questions raised, but their composite solution gives a remarkably adequate exposition of Catholic teaching for the times in which they wrote. While defending

as vigorously as did Berengar the sacramental, symbolic aspect of the Eucharist, they made certain to defend the actual presence of the Body and Blood of Christ as well. The highly useful distinction between *sacramentum tantum* and *sacramentum-et-res* was employed effectively. The completion of that distinction with the *res tantum* member was a contribution of later theologians.

The book closes with five pages of general conclusions and summary that provide an excellent digest of Father Sheedy's work. There is also an extensive bibliography and an index. Students of the history of development of Eucharistic doctrine will be grateful to Father Sheedy for his clear, competent survey of the important eleventh-century period.

St. Mary's College

CLEMENT DE MUTH, S.J.

MISCELÁNEA COMILLAS: COLABORACIÓN CIENTÍFICA DE LOS PROFESORES Y DOCTORES DE LA UNIVERSIDAD. Volume VI. Santander, Spain: Universidad Pontificia Comillas, 1946. Pp. 257.

In 1942, to commemorate the golden jubilee of its founding, the Pontifical University of Comillas, Santander, Spain, published two large volumes containing close to forty learned articles by the professors and graduates of the institution. Each subsequent year witnessed the publication of a similar volume. Treating, as they did, such diverse subjects as Scripture, theology, canon law, Church history, philosophy, classics, Spanish literature, and even the physical sciences, they were appropriately entitled *Miscelánea Comillas*. They average about 350 pages, and though they vary considerably in size, in price, and in date of publication, the standard of the articles is consistently high, and the series would form a worthwhile addition to the library of any seminary or college where a sufficiently large number of the students or professors read Spanish.

Among the most valuable features of the first six volumes of *Miscelánea Comillas* is the outstanding series of original documents and articles on the life of Blessed John of Avila by P. Abad. While browsing among the archives of the Congregation of Rites, he recently came across a detailed official report on the trial of Blessed John by the Spanish Inquisition. He presents this document in the original Italian, accompanied by a Spanish translation and a commentary, which casts a flood of light on this hitherto obscure and much misunderstood chapter in the life of Blessed John of Avila.

Of even greater interest to the theologian is the article entitled "¿Debe la llamada 'fe eclesiástica' ser admitida en teología?" by His Excellency the

Bishop of Calahorra, Dr. D. Fidel Garcia-Martinez. Part I explains the theoretical and practical importance of the question; Part II sets forth its various elements and terms, clearly distinguishing what is certain and admitted by all from what is uncertain and disputed; Part III presents objectively the chief difficulties against the rival theories; Part IV sums up the author's conclusions. The article is based largely on the learned work of P. Marín-Sola, O.P., *La evolución homogénea del dogma católico*, and agrees with one of its main theses, the rejection of so-called "ecclesiastical faith."

However, Bishop Garcia-Martinez also rejects one of Marín-Sola's main premises, that when God reveals a truth He also reveals everything that is deducible from it with metaphysical certainty—a proposition which the bishop considers as dubious as the assertion that the atheist who affirms the existence of a contingent being, e.g., a tree, also affirms the existence and attributes of God which a philosopher can deduce with metaphysical certainty from the existence of that contingent being. At the same time, he maintains that we must nevertheless make an act of divine faith in such virtually revealed truths once they have been defined by the Church. True, they are only virtually revealed before the Church's definition; but they become formally revealed by the very fact of the Church's definition, because the infallibility of the Church in defining virtually revealed truths is itself a formally revealed truth, and, therefore, the infallibility of the Church in this or that particular definition of a virtually-revealed truth is merely a particular truth contained in the general truth of the Church's infallibility in such definitions.

In reply to these arguments Billot, Lennerz, Schlagenhaufen, and many others maintain that the infallibility of the Church in defining virtually revealed truths is one truth, and each virtually revealed truth so defined is another and a very distinct truth; they conclude that, though God has revealed the infallibility of the Church in such definitions, He has not revealed the definitions. Following Marín-Sola and Beraza, Bishop Garcia-Martinez dismisses such distinctions as mere quibbling. This, of course, will seem to many readers the weakest part of the article. The argument "*a non posse errare ad non errare*" is a real deduction. The inerrancy or truth of the Church's definition of a virtually revealed truth seems, therefore, to be a real deduction, though a very simple and obvious one, from the infallibility of the Church in such a definition. And if it is a real deduction, made subsequent to the Church's definition, then on Bishop Garcia-Martinez' own principles, it is merely virtually contained in the formally revealed truth of the Church's infallibility in making that particular

definition; and such a deduction, since it is not formally revealed by God, cannot be believed with divine faith even after the Church's definition.

Alma College

JOHN J. HEALY, S.J.

MALEBRANCHE ET LE QUIÉTISME. By Yves de Montcheuil, S.J. Paris: Aubier, 1946. Pp. 336.

The present volume, published posthumously, is the tenth in the series, *Théologie*, edited by the Jesuit theological faculty at Lyon-Fourvière. It examines the role played by Nicholas Malebranche, Priest of the Oratory, in the momentous seventeenth-century dispute on the nature of pure love. The intervention of a thinker of Malebranche's importance in so notable a controversy has drawn scarcely any attention from the historians of philosophy and theology or even from writers on Quietism. Indeed, the Oratorian himself is currently represented in history as a pure metaphysician, who locates the center of gravity of his thought in philosophy alone.

To be sure, Malebranche's public opposition to Quietism was in a sense fortuitous. A certain Benedictine, Père Lamy, had invoked the authority of Malebranche in support of Fénelon's position. The Oratorian rebutted with the *Traité de l'Amour de Dieu*, to establish what was and has always been his attitude in the question of disinterested love. He supposed this public statement sufficient; he was mistaken. For Lamy in turn attempted to demonstrate the reasonableness of his previous claim. At this juncture, Malebranche unequivocally entered the arena of disputation, in which Bossuet and Fénelon were already engaged, against Lamy directly and Fénelon indirectly.

Preliminary to his main study, Père de Montcheuil makes clear the relations of Malebranche and Lamy with Bossuet and Fénelon, against the background of the whole controversy. In the argument of fact the chief effort of Malebranche consists in demonstrating the metaphysical impossibility of a love of God independent of the desires of happiness and the love of self; to this he devotes the major part of his development. Appeal is made, however, to other evidence and it would give an incomplete and even false view of the Oratorian's thought to omit mention of a theological argument, founded on the authority of Holy Scripture and that of the Fathers of the Church (especially St. Augustine), with subsidiary recourse to the philosophers. There is in addition a peculiarly Malebranchian argument from the experience of the interior sense, and, finally, one drawn from the deadly consequences of any spirituality based on the type of disinterested love extolled by Lamy.

However different they may seem, these considerations possess a common character, that of establishing the fact which metaphysical reflection must in the next instance seek to understand. The authority of the Church, the experience of the interior sense, and the spiritual consequences show in turn that the idea of a love independent of the desire of happiness is to be dismissed; but it is only after the demonstration that such love is repugnant to the nature of the will that one will understand the reason.

By preference, Malebranche treats his problem neither as historian, psychologist, nor director of souls, but primarily as a metaphysician. Thus is explained the central idea of his doctrine that love independent of the desire of happiness is an attitude, not only condemnable but impossible to conceive, in that it contradicts the very nature of the human will and the laws on which God has instituted it. These laws are not the issue of an arbitrary or even contingent decree of God; they are the expression of the very necessities of being; they flow immediately from the divine nature. The invincible desire of happiness, the love of benevolence towards the self are what render effective the total dependence of the spiritual creature on God. This love is characterized as the love of order, which is neither a spiritual hedonism nor a Platonic complacency but a love that leads actively to charity.

As corollary to this main argument, Malebranche appends a consideration from the nature of grace; this is simply exposed. Whereas only through grace is the love of God achieved, and grace is a holy delectation, a spiritual lure, affecting the desire of happiness, it follows that disinterested love, in the Quietist sense, independent of such desire, is impossible; for it would suppose as its primary condition the possession of love without grace.

Other reasons for his opposition to Quietism receive comparatively little development and in this respect the Oratorian's contribution is less original. Yet, in the opinion of Père de Montcheuil, it would be a serious error to think that he attached less value or probative force to them, as though authorising his conviction merely in an adventitious way. For Malebranche the argument drawn from Sacred Scripture was primordial; not only as a Christian but also as a thinker he ranked it in the first position. For in accordance with his consistent method, it is from revelation that one must set out, and on it one must rely in any attempt to justify and understand a revealed truth through the medium of philosophical reflection.

Such an attitude on the part of Malebranche would indicate religious truth as the center of gravity of his thought, putting the philosopher at the service of the theologian. Further, the Oratorian employed a new method and a new philosophy to gain for religion the sympathies of the partisans of

the new philosophy in speaking to them in a language which they understood. This raises the critical questions: Was the new metaphysic natural or alien to dogma? Was it of positive or negative value? Did it strengthen or diminish the integration of theological thought? Only a view of Malebranche's complete theological doctrine would afford ground for a satisfying response to these questions. Yet within the limits of the restricted problem at issue in this volume, the relations of body to soul, of sensible to spiritual pleasure, and the dogma of the resurrection of the body are unintegrated and find no understanding in this occasionalist and 'spiritualist' philosophy of Cartesian inspiration. In any case, it appears to have been just such basic philosophical ambiguity that occasioned Malebranche's intervention in the Quietist controversy.

So limited an outline can scarcely do justice to the extent and depth of Père de Montcheuil's presentation. Originally a doctoral dissertation, his study stands as a model of research and interpretation. At all times master of the text of his subject's writings and the context of his thought, the author affords new knowledge on an important phase of theological history; he supplements limited, and corrects inexact, views of the period and the man. One can only regret that once again in the stress and storm of war an ascending star has fallen from the brilliant sky of French literature and thought.

Weston College

WILLIAM F. FINNERAN, S.J.

THE RELIGIOUS PILGRIMAGE OF ISRAEL. By I. G. Matthews. New York: Harpers, 1947. Pp. xiv + 304. \$4.00.

Dr. Matthews here offers us a history of the religion of Israel from the beginnings to the rebellion of Bar Cochba in 135 A.D. In composing this book the author has attempted to incorporate the significant results of recent scholarly work. It is amply documented by references to modern literature on the subject, supplemented by an extensive bibliography of books both general and specialized. There are indices of subjects and of Scripture passages. The bibliography, unfortunately, is too heavily weighted with English and American works, and is not representative of French and German scholarship. Catholic books and periodical literature are almost entirely ignored, with the exception of Lagrange's *Études sur les religions sémitiques*. It is true that the Catholic literature on this subject is not as extensive as it should be; but truly broad scholarship can hardly afford to omit it altogether from consideration.

Dr. Matthews finds fourteen stages of development in Hebrew religion,

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Dr. Matthews finds fourteen stages of development in Hebrew religion,

to each of which he allots a chapter: the semi-nomads, the Sinai confederates, the Canaanites, the (Hebrew) invaders, nationalism (the monarchy), the reactionaries (Elijah), the laymen (eighth century prophets), Deuteronomy, individualism (Jeremiah), the intellectuals, the state church, the religion of mankind (Proverbs, Ben Sira), supernaturalism (apocalyptic), and Judaism. I find no reason for the disproportionate amount of space given to the various chapters. Dr. Matthews explains that thirteen pages are enough for the eighth-century prophets, since so many excellent interpretations of them exist in English. We would think, then, that thirty-three pages for the semi-nomads and thirty for the Sinai confederates would be due to a corresponding lack which Dr. Matthews intends to supply. Instead, both of these lengthy chapters are concerned much more with background than with religion; and it is unsatisfactory to find that the principal authorities here are still Wellhausen and Robertson Smith. It must be admitted that background is essential for the understanding of any stage of the Hebrew religion; but that religion cannot be explained entirely as a product of its background. Dr. Matthews is acquainted with Dr. Albright's *Archaeology and the Religion of Israel*; it is unfortunate that he took so little account of the caution contained in that work (pp. 96 ff.) that the Hebrews were not Bedawin, and that it is "extremely dangerous to assume close parallelism between social organization and customary law of the early Israelites, on the one hand, and of the Bedouin Arabs, on the other." This is the fault which vitiates the work of Wellhausen and Robertson Smith. Dr. Matthews, like his authorities, has erred not only in supposing that he has interpreted the religion of the Hebrews by describing its background, but also in placing that religion against the wrong background.

The subject is certainly too broad to be handled in a book of this scope, and in most of the chapters the treatment is meager. This is especially evident in the earlier chapters, where the material is, of course, less extensive; but the critical opinions of the author, which throw almost every significant development of Hebrew religion into either the eighth century or the post-exilic period, make it impossible for him to present an adequate interpretation of Hebrew religion early or late. Nor is his view of religion as a purely natural phenomenon of any assistance in comprehending the essence of a religion which claims to be thoroughly supernatural in character. In spite of his acquaintance with modern scientific literature, Dr. Matthews adheres to the line of development which was canonized by Wellhausen and the great scholars of fifty years ago. Dr. Matthews is either unaware of the criticisms of this scheme of development, which seems unlikely, or he considers these criticisms not valid enough for consideration. As a result the

book shows little originality and independence. It is lucid and well written; but the theory of Hebrew religion, which it summarizes, is dying.

The book shows the ordinary misapprehensions about the relations of the Canaanites and the Hebrews. Where the Old Testament records show that the effect of the Canaanite religious influence on the Hebrews was to stimulate a positive and vigorous reaction, Dr. Matthews describes the religion of the eighth century as the result of syncretism; Elijah was the first to assign the functions of Baal to Yahweh. It is hard to see how he attributes to the intellectual influence of the Canaanites such things as the account of the creation and the patriarchal narratives. Modern discoveries, if they have done anything, have emphasized the peculiarly Hebrew character of these passages. Dr. Matthews treats Jeremiah at some length and judges him to be "perhaps the greatest of the prophets." He has the usual one-sided unfavorable judgment of the Priestly Code and its concept of holiness; this results from the conception, shared by so many writers, of the Priestly Code as a religion in itself, and not as an integral part of the religion of the Hebrews. Needless to say, Dr. Matthews takes for granted the essential antagonism of prophetic and priestly religion. Objective scientific method would seem to require some effort to reach the mind of the Hebrews and find out why this antagonism was not so obvious to them. The messianic character of the Hebrew religion is slighted and almost identified with the apocalyptic, although Dr. Matthews is willing to admit that the beginnings of messianism "can be traced under varying forms back to the beginnings of Israel's history," and that the monarchy was an important step in the development of the messianic idea. But this importance does not lie, as Dr. Matthews thinks, in the fact that Solomon, like the Egyptian kings, was deified. His statement (p. 100, note) that we would not need proof of this, if we were Israelites living shortly after the days of Solomon, is as strange an argument as I have ever seen.

I do not wish to leave an entirely unfavorable impression of this book. It is written in an easy and attractive style and has an air of all-around competence. It is quite readable. The author's erudition, with the reservations made above, is broad, even if it is not too well synthesized. Many sections are very well handled. But the quality is not uniform throughout; and the book does not represent an advance. Rather it is a retrogression to positions which are becoming more and more difficult to defend.

West Baden College

JOHN L. MCKENZIE, S. J.

THE LIFE OF CHRIST. By Giuseppe Ricciotti. Translated by Alba I. Zizzamia. Milwaukee: The Bruce Publishing Company, 1947. Pp. xvi + 703. \$7.50.

The English speaking world will appreciate the present translation, carefully written, beautifully printed, and adequately illustrated with some twenty photographs of the land where God walked. The work itself, conceived when the author lay wounded in the first World War, issues from a background of many years of scientific research, preparatory volumes on the history of Israel, the wars of the Jews, and special studies on the text of Scripture itself. The crowning achievement will be welcomed as a clear summation of what is normally found in introductions to the New Testament (some 215 pages), followed by a most interesting exegesis of the life of Christ, both of which provide a veritable source book for those who wish authentic interpretations of the text of the Gospels.

The Introduction gives an adequate description of the historical, political, and religious background, discusses the Christian and non-Christian sources, fixes the chronology, lists the historically unfounded conceptions of our Lord's physical appearance, and evaluates the rationalist interpretations of the life of Christ. This last section is particularly noteworthy, providing us with what is now perhaps the best Catholic summation in English of the critical schools from the beginning almost up to our own day.

The author tells us: "I have studied the ancient fact and not the modern theory, the solidity of the documents and not the flimsiness of any interpretation presently the fashion. I have even dared to imitate the famous 'dispassionateness' of the canonical Evangelists." Out of an intimate acquaintance with the Holy Land, he endeavors to bring in local color and give the true background to any incident recorded. It is in this that the author is at his best. Others may surpass him in making the story live; his forte is in statements of fact, and in bringing the reader close to the scene as it actually was.

The documentation is a little disconcerting. Some sections are richly substantiated, Josephus and Strack-Billerbeck being among the author's favorite authorities, but the general impression through the whole book is that the references are rather inadequate for the scholar and a little superfluous for popular consumption. However, the author's intention of producing a critical work has been happily realized. His knowledge of history, oriental languages, archaeology, the practices and customs of the people of the Holy Land, makes itself felt throughout. In addition, he shows no reluctance in interrupting his narrative to come to grips with rationalistic

difficulties against the supernatural, particularly the miraculous. As for positive exegesis, he is faced with the alternative of citing several probable interpretations for difficult passages, or of stating his own preference. He usually elects the second method, which has the definite advantage of insuring simplicity and clarity of narrative, but which also, unfortunately, can convey the impression that the interpretation given is the only one possible.

One may perhaps quarrel with some of these interpretations. But all will admit, I think, that this book, with its tremendous amount of solid, scientific, and critical research, merits a place with the leading lives of Christ of our day.

Weston College

DANIEL J. SAUNDERS, S.J.

PATRISTIQUE ET MOYEN-AGE. TOME II: INTRODUCTION ET COMPLÉMENTS À L'ÉTUDE DE LA PATRISTIQUE. By J. de Ghellinck, S.J. Gembloux: J. Duculot; Bruxelles: Édition Universelle, 1947. Pp. xi + 416. Fr. 300.

According to the rather modest announcement in his opening paragraph, the author wrote this book for beginners in patristic studies. It should be noted at once, however, that many of its pages contain information and observations well worth the attention of the more advanced student, and even of the specialist in the field.

The first half of the work describes the progress of patristic knowledge from its medieval infancy to its modern stature, as an aid to proper orientation and as an introduction to detailed study. The second half of the book takes up more specialized questions. In general it is the history of patristic manuscripts which is discussed. The chapters deal with matters such as the actual circumstances under which the original writings were composed, the methods of publishing and circulating them, the places where they were collected and preserved, and the many dangers through which they passed in the course of their transmission to us. The reader is apt to be amazed, after reading this portion of the book, at the number of texts which have survived in relatively unimpaired condition the numerous hazards involved in that process.

P. de Ghellinck dwells principally upon the growth of patristic knowledge during the last century. He describes the entrance into the field of the new corps of investigators who were known as historians of literature and specialists in philology. They had formerly confined their search to the pagan classics, and the writings of the Fathers had been left to the theologically-minded antiquarians, who called themselves patrologists.

Previous study of the writings of the Fathers had been aimed at the derivation of religious truth, clarification of theological propositions, and further information about ecclesiastical organization and discipline. The content had been of primary interest. For the new-comers, not content, but form came to be the all-important consideration—the mode of expression, the grammatical structure, the artistic beauty, all the factors which go to make up literary excellence. New documents were discovered, texts corrected and edited with minute care, and erudite translations were published. Paleography, diplomatics, archeology, history, and geography were called upon. New critical methods were applied, and the result was an increase of patristic knowledge which was truly phenomenal. In some quarters, however, all this new activity was looked upon as something to be deplored; it was decried as “a laicization of religious studies.” The author of these pages shows little sympathy towards such an attitude. He appraises the contributions made by the classicists and urges theologically-inclined patrologists to equip themselves with an equal competence in the use of the modern tools of the trade, if they would be heard in the patristic world of today.

A number of questions on which the two groups came into open conflict are discussed by the author in a way which manifests his balanced judgment and freedom from bias. For instance, the question of the appropriateness of the title, “patrology,” is interestingly treated. Again, the extreme theories of some of the classical scholars—R. Sohm, Wilamovitz-Moellendorf, and Overbeck—who would submerge the study of ancient Christian literature in the greater study of Greco-Roman literary culture, and make of early Christian literature nothing more than a final burst of Hellenic culture in the ancient world, receive succinct but cogent refutation. It is worthy of note, in his discussion of these conflicting tendencies, that, however unacceptable the theories of certain writers may be, the author is never blind to the value of the detailed investigations such men may have conducted, nor is he reluctant to praise them for whatever real contributions they have made.

In the second half of the book, many of the chapters deal with particular obstacles which had to be surmounted in order that a patristic work might be preserved from destruction, and, if it were preserved, that it might truly represent the mind of its author. Working against the chances of survival were many influences, such as the corrosion of age, the neglect of owners, the crudeness of the facilities for protection against fire and decay, and the manifold dangers from wars and wilful violence. Other factors, discussed in this section, are those which militated against the conformity of the text

to the mind of the writer. Many instances are cited to illustrate these points, and much detailed evidence is presented to show that the difficulties confronting the patrologist from these considerations are very real.

In 1893, and again some thirty years later, Harnack took it upon himself to prove to the world that the Church had deliberately brought about the destruction of many ante-Nicene writings of the Fathers, in order to conceal all trace of the alterations subsequently made in Christian doctrine. Three doctrinal points especially are stressed as unknown to the Church of the first three centuries—the consubstantiality of the Son, the two natures of the Son, and the teaching of a spiritual eschatology. That a vast number of ante-Nicene writings have been lost is admitted by all; that this loss was due to deliberate ecclesiastical destruction for doctrinal reasons is vigorously denied by P. de Ghellinck. He lists numerous non-doctrinal factors which can be adduced to explain satisfactorily enough the loss of so many of those writings, and he calls attention to the relatively greater loss of pagan classical works, of which an even smaller fraction has been preserved. This refutation is spirited and convincing.

Throughout the book P. de Ghellinck manifests the same masterful control over a wide range of literature which has characterized his former publications. His enthusiasm for the treasures of our Christian patrimony is contagious, and his evaluations of writers and their contributions to patristic lore are presented in his customary manner of calm objectivity. The book can be recommended as useful and enlightening for all who are seriously interested in patristic studies.

Weston College

F. O. CORCORAN, S.J.

EL SÍMBOLO DEL CONCILIO XVI DE TOLEDO. SU TEXTO, SUS FUENTES, SU VALOR TEOLÓGICO. By José Madoz, S.J. Madrid, 1946. Pp. 126.

This carefully written monograph is Volume III, Series I, of the collection, *Estudios Onienses*, issued by the faculties of theology and philosophy of the College of Oña. Theologians acquainted with the author's previous studies of the fourth, sixth, and eleventh Councils of Toledo will find the same clarity and adequate scholarship in the present work.

The volume contains a critical text of the creed of the sixteenth Council of Toledo, held in 693, last of the celebrated formulas of faith attesting the unswerving orthodoxy of the Church in Spain. But the most notable contribution made by the present study is its detailed ascertaining of patristic sources. Much of the material for the creed was drawn from previous creeds in the long series, as was inevitable; but many additional points of

doctrine, and especially many new and more exact formulations, were drawn or adapted from the chief Fathers of the West, particularly from St. Augustine. The creed follows the classical divisions in exposing the Catholic teaching on the Trinity, Christology, and eschatology. Chapter IV, which investigates the theological significance of the creed, contains an admirable little essay on the sharp interchange between St. Julian of Toledo and the Holy See. The author's view of the controversy is wholly realistic, and may well be the last word on this vexing subject.

Detailed indexes properly crown this work as a permanently valuable contribution to historical and theological scholarship.

St. Mary's College

CYRIL VOLLERT, S.J.

DER GLAUBE BEI EMIL BRUNNER. By Lorenz Volken. Freiburg in der Schweiz: Paulusverlag, 1947. Pp. xx + 223.

Now that the Westminster Press has undertaken the task of translating and publishing an American edition of his major works, Brunner may soon have an influence on American Protestant thought comparable to his influence on the Continent. Catholic theologians will, therefore, need to know something of his theology, and they owe a considerable debt of gratitude to the Dominican Fathers of Freiburg University who have made this easier for them by publishing Lorenz Volken's *Der Glaube bei Emil Brunner* as the first volume of the new series of *Studia Friburgensia*. It treats primarily of his concept of faith, but this is so intimately related to his views on God and man, revelation and Scripture, church and tradition, nature and grace, that Volken's book constitutes an excellent introduction to Brunner's theology as a whole.

Part I (pp. 1-50) discusses the chief sources of Brunner's theology, namely, the Bible; the Protestant theologians of the sixteenth century, especially Luther; the school of Dialectical Theology, especially its founder, Karl Barth; other theologians and philosophers such as Ritschl, Herrmann, Kahler, Schlatter, Ragaz, Kutters, Kant, Kierkegaard, Ebner, Buben, and Gogarten. Brunner's philosophical dependence on some of these writers becomes especially clear from his theory of knowledge as a person-to-person encounter, from his concept of person as a love-relationship to oneself and to God, and from his views of the nature of man and God, who are united by faith. Though these philosophical theories make difficult reading they are essential to the correct interpretation of Brunner's theory of faith as "an act of knowledge" by which the human person of the believer comes into contact with the divine Person incarnate in Christ.

Part II (pp. 50-148) is an objective presentation of Brunner's teaching on the nature of faith, which may be summed up in the following numbered paragraphs.

1) Revelation is not a series of truths revealed to us by God; it is God Himself made manifest in creation, in Old Testament history, and in the Person and life of Christ. Faith is not an assent to a series of infallible dogmas on the authority of God who reveals them to us through Scripture or the teaching of the church; it is a personal encounter with God incarnate in Christ. The material object or content of faith is one, not many; not a series of words or truths about Christ and God, but Christ Himself, the Truth, the Word, God made man.

2) The act of faith is a complex thing in which several elements can be distinguished, namely the activity of the intellect attaining to the knowledge of Christ, the activity of the will loving, trusting, and surrendering to Christ, the activity of the emotions in the feelings of joy, gratitude, etc., which follow from complete dedication to Christ.

3) The Old Testament record of the origin and early history of the human race has been disproved by modern theories of evolution, its picture of the universe by modern astronomy, and its history of more recent times by radical biblical criticism. Even the New Testament is not free from many contradictions and inconsistencies which considerably reduce its historical value. It would, therefore, be "bibliolatry" to consider the Bible as infallible, but it remains, nevertheless, the chief means which God uses in the genesis of faith. The Bible is not the word of God; it merely *contains* the Word of God. As Luther put it, "the Scripture is the crib wherein Christ lies," and as the crib at Bethlehem contained a certain amount of worthless straw and swaddling clothes, so too does the Bible include not only the Epistle of James, which Luther denounced as an "epistle of straw," but much more useless rubbish besides.

4) The church, too, as the community of believers, plays an important role in the genesis of faith, despite the fact that it completely lost the true concept of faith before 200 A.D.

5) Resting as they do on a Bible which is very often wrong and on a church which is very rarely right, revelation and faith obviously lack any rational foundation. Indeed, "to argue for revelation in rational terms means that we have not begun to understand what revelation is." Nevertheless, "the assertion of faith is not without foundation; indeed it rests upon a real foundation and upon one that is very cogent," namely "the evidence of the fact of revelation itself." This foundation God creates within the well-disposed reader of the Bible through the voice of the Holy Ghost speak-

ing in his heart. "This is what men of old used to call the *testimonium spiritus sancti internum*."

6) Unfortunately, despite the advantage of three years' instruction by Christ, one of the twelve apostles was so utterly stupid that he did not have the faintest suspicion that Christian faith was what Brunner thinks it was. Still more unfortunately, this stupid apostle wrote the Epistle of St. James, which soon found an undeserved place in the Bible and thus led to "the greatest tragedy in church history," the destruction of "the truly biblical conception of faith" found in the gospel and St. Paul's epistles, and the substitution of "what we may describe as the 'Catholic' conception of faith" as "doctrinal belief." This terrible "tragedy" took place during the church's struggle with the Gnostics and was complete before 200 A.D. Though Luther resurrected the "truly biblical concept of faith" thirteen centuries later, he was scarcely more successful than Christ or St. Paul, and even among Protestants "it is precisely the non-biblical idea of faith which predominates in the popular mind," so that "the average Protestant's idea of faith is thoroughly 'Catholic'; it is the one which is represented in the Epistle of St. James."

Part III (pp. 149-223) is a valuable criticism of Brunner's theory of faith. By a long series of quotations, mostly from the Gospels and St. Paul, Volker shows that the content of faith is not Christ alone but also a multitude of revealed truths about Christ, God, etc., and consequently that faith is not merely a personal knowledge of Christ, or even love and trust and surrender to Christ, but also an assent to many revealed truths on the authority of God who has revealed them. It is not the Epistle of St. James, therefore, and its Catholic concept of faith as doctrinal belief, but Brunner's new, semi-Lutheran concept of faith which is "unbiblical." Furthermore, the author shows that Catholic faith is not some lower form of knowledge, as Brunner maintains, but a higher, supernatural form of knowledge. Justifying faith, according to Catholic theology, is no mere assent of the intellect to the doctrines contained in Scripture and tradition, but a surrender of the whole man, through faith and love, to God who speaks to us through His inspired Bible and His infallible Church.

Alma College

JOHN J. HEALY, S. J.

HISTOIRE DE LA THÉOLOGIE AU XIX^e SIÈCLE. Tome troisième. By Edgar Hocedez, S.J. Bruxelles: L'Édition Universelle, S.A., 1947. Pp. 415.

This fascinating book, the third volume of the series (but the first edited

because of difficulties in communication with Rome), confines itself quite exclusively to the history of theology during the reign of Leo XIII (1879-1903). During this period, positivism, materialism, and evolution are dominating philosophy outside the Church; Liberalism is coming into the ascendancy among Protestants; science is making triumphant headway everywhere; the critical spirit is penetrating all branches of knowledge. Against this clearly outlined background, the author traces the progress of Catholic theology in grappling with problems arising from within and from without.

Two important facts provide the connecting thread that runs through most of this highly interesting period: the restoration of Thomistic philosophy, and the sudden awakening and quick development of critical and historical methods in scientific research. St. Thomas received a cold reception in some sections. Opponents of Scholasticism pleaded for the primacy of love, for a Christian realism incorporating the aspirations of the heart, both of which were found wanting in what was called the pure rationalism of abstract concepts developed in Scholasticism. On the other hand, the progress made in history, exegesis, patristics, and above all in the scientific methods of research incited over-enthusiastic positive theologians to demand that theology be taught, not dialectically but according to historical methods. In all resultant struggles between conservatives and progressives, between Scholastic and positive theologians, one very serious issue was involved: how far could the critical method be used in ecclesiastical history, in biblical and dogmatic questions? It was a delicate question at best, but became more difficult and complicated because of extremist views on both sides which kept alive a heated controversy up to the time of the condemnation of modernism.

Progress in exegesis and historical research brought into prominence the question of the development of dogma. Newman's patronage was sought by some; his orthodoxy suspected by others. Difficulties from positivism, immanentism, and science made apologetics an important treatise also, and forced it to perfect its defensive aspects. But this was not enough. Some felt dissatisfied with the traditional method; they thought that it no longer responded to the needs of the times. It was too intellectual, too authoritative, not in touch with adversaries to whom Scholasticism was a closed book, powerless to convince those already prejudiced against the supernatural. Some thought adversaries should be fought on their own grounds, with their own weapons; others attempted to prepare an introduction to the traditional proof by first showing the marvelous adaptation of Christianity

to the needs of human life. Blondel finally advanced his method of immanence.

New disputes did not force old controversies into oblivion. Molinism *versus* Bannezianism, the number of the elect, sanctifying grace and divine adoption, the causality of the sacraments, the essence of the Sacrifice of the Mass, etc., old questions all, were still very much alive. Meanwhile, moral theologians had their own controversies, opposing tendencies, and divided allegiances. At the same time, ascetical theology was making definite progress by its return to the ancient mystics through the newly edited critical editions of their works.

Throughout all these years Leo XIII is in the background. After his initial exhortation to return to St. Thomas, he watches for wrong tendencies and over-emphases, occasionally intervenes, and makes definite important contributions of his own, particularly concerning the Church, Sacred Scripture, and the social question.

This whole period, despite its complications and broad scope, is covered carefully, clearly, and in a most interesting manner by an author who is skilled in dividing his matter into little sections almost complete in themselves, and there treating all movements and tendencies concisely, adequately, and concretely.

The work cannot be recommended highly enough. It is not only a fascinating resumé of the period, but also a constant salutary reminder that, while many of the problems of the last century are still ours today, the major theological mistakes of that time were committed in the ranks of extremists, whether they were the ultra-progressives or the ultra-conservatives.

Weston College

DANIEL J. SAUNDERS, S.J.

CATHOLICITY. A Study in the Conflict of Christian Traditions in the West. By Dom Gregory Dix, et alii. London: Dacre Press, 1947. Pp. 56.

In November 1945 the Archbishop of Canterbury invited Dom Gregory Dix "to convene a group of Anglicans of the 'Catholic' school of thought to examine the causes of the deadlock which occurs in discussion between Catholics and Protestants and to consider whether any synthesis between Catholicism and Protestantism is possible" (p. 7). The present booklet contains the unanimous Report of the team of scholars assembled by Dom Dix. The authors see the contemporary degenerate state of the Christian Church as "the result of a fragmentation of Christian faith, thought and life,

which has led in turn to some measure of distortion of the truth" (p. 10). The *membra disjecta* of the Christian tradition that lie all about us today are not like the pieces of a jigsaw puzzle that can with patience be fitted together again; on the contrary, in the process of being broken off, the pieces have got out of shape and cannot be put together again. The report therefore seeks to get back beyond the period of breakage, back to "the primitive wholeness of Christian faith, life and thought; then to examine the chief ways in which distortion and division have occurred" (i.e., the schism between East and West, and the subsequent breakup of the isolated Western tradition into Roman Catholicism, orthodox Protestantism and liberal Protestantism); "and finally to consider true and false methods of synthesis" (p. 10).

As the Archbishop of Canterbury remarks in his foreword, the Report "shows perhaps more of anxiety to avoid wrong methods than of ability to elaborate a right method" (p. 5). There has been "a deep division of the unity of Christian truth" (p. 42) and in order to recover the plenitude of that truth we must "go behind our contemporary systems and strive for the recovery of the fulness of Tradition" (p. 45), that "wholeness or integrity of the Christian Tradition as is exemplified in the apostolic age" (p. 17). Although the authors seemingly would like to appeal to the bishops in their "apostolic function as the guardians and exponents of our theological tradition" (p. 54), unhappily the right exercise of the Church's magisterial authority "can only be recovered by a return to the fulness of the apostolic Tradition" (p. 28). There is, then, no way out save for a team of experts, such as Dom Dix has convened, to make "an exploration of Scripture, Tradition and learning that goes far behind the contemporary party views" (pp. 51-2). Christianity, therefore, becomes a gnosis that is the property of the skilled historian, the exegete, and the theologian. The reviewer cannot but think that we have a conspicuous example of what the report calls, in another context, "the intrusion of debased tendencies into the theology of those who are avowedly orthodox" (p. 31).

Although one would not be surprised to find facile generalizations and suspicious data in a fifty-six page booklet surveying bi-millennial Christianity, it is disconcerting to be told that a Roman Catholic layman must accept "en bloc, by an act of *fides implicita*" (p. 39), all the ramifications of the Scholastic system of theology. The candid and generous scholars who composed this report would not have needed to seek far to find the wrongness of that view.

WINDOWS WESTWARD. By Stephen C. Gulovich, Ph.D., S.T.D. New York: The Declan X. McMullen Company, 1947. Pp. viii + 208. \$2.50.

The subtitle to this little book, "Rome, Russia, Reunion," indicates that its general purpose is to discuss the problem of the reunion of Russian Orthodoxy with the Catholic Church. The author presents his considerations on this subject in a popular way by a series of little essays on the Slavic-Byzantine rite, the religious history of the Slavic peoples and their relation to reunion; in the light of this information he makes a frank attempt to expose the difficulties and to find a solution.

Even a student in matters pertaining to the Eastern Churches may find some details here narrated which have escaped his notice, while persons with a general interest in the subject—and their number is constantly increasing—will find much compressed information. After describing the Slavonic rite and its place and importance in the origin and division of rites, the religious history of the Slavic peoples is traced from the days of Saints Cyril and Methodius down to their definite and stable organization. A general conspectus of developments in Bulgaria, Yugoslavia, Russia, and Ukrainia is then given, followed by a more detailed narrative of religion in Russia—its origins, relations with Rome and Constantinople, internal schisms and modifications, and latest tragedy under the Soviet government. In some ways the most interesting part of the book concerns the trials and tribulations of the Catholic Ruthenians and Ukrainians in America; the explanation of the remote and proximate causes of the sad misunderstandings which took place ought to do much towards preventing similar mistakes in the future. If, as the author seems to believe, the principal obstacle to reconciliation is a fear on the part of the separated groups that they will be Latinized, I think he ought to direct his appeal for removing suspicion especially to the Catholics of the Slavic-Byzantine rite, by urging them to be very careful in preserving and fulfilling in all details the integrity of their rite; the separated will judge by what they see. Catholic pastors and people of the Latin rite are very eager to cooperate nowadays; it is the youth of the Oriental rites that must be taught to appreciate their own heritage.

Weston College

JAMES L. MONKS, S.J.

WORLD CHRISTIANITY, YESTERDAY, TODAY AND TOMORROW. By Henry P. Van Dusen. New York: Abingdon-Cokesbury Press, 1947. Pp. 302. \$2.50.

CHRISTIANITY TODAY. Edited by Henry Smith Leiper. New York: Morehouse-Gorham Co., 1947. Pp. xvii + 452. \$5.00.

The President of Union Theological Seminary continues in this volume the interest and leadership in the American ecumenical movement which have been his primary concern in previous works. The book traces the successes and failures of the expanding and consolidating activity of Christianity in the past and present, with greatest emphasis on the modern Protestant missionary movement and the development of the ecumenical idea among the denominations, the present status of the missionary task and the Christian world community, the requisites for the future in the revival of Christian vitality to realize the world church and the united church.

The introductory chapter shows how the churches under the pressure of war were bound together for mutual support and encouragement across the barriers of nations. This engendered the realization that the churches were a world church, and the world itself came to discover that Christianity was established on a world-wide foundation. The nineteenth century, "The Great Century of Christianity," according to Kenneth Scott Latourette, saw the great expansion and consolidation in Protestant Christianity which might be said to have been concretized in the Madras meeting of the International Missionary Council and the formation of the World Council of Churches from the *Faith and Order* and *Life and Work* conferences. The enthusiasm of the author for the World Council is understandable, but his assertions must be tempered by the fact that it represents a minority of Christians, and its powers are limited. One cannot in truth say that "the World Council will be empowered to act and speak for virtually the whole of Christendom (with the exception of Roman Catholicism) in a manner never before possible since the eleventh century" (p. 39).

The description of the expansion and vicissitudes of Christianity through the centuries follows quite closely the conclusions of Dr. Latourette. The nineteen centuries reach their climax and greatest achievement in the nineteenth century, 1815-1914, the century of Protestant expansion. The description of the efforts to restore unity throughout the centuries is given in the third chapter. Christianity was centrifugal for most of its history, but it has become predominantly centripetal in recent times. Paul had not in mind a single organization of churches. His idea was not to preserve a supposed undivided Church (such an idea is a myth, in the author's mind) but to prevent drastic division. The unity Paul sought to preserve was unity of the spirit. The author decides that this must be the point of view if the unity movement is to be kept in proper perspective (pp. 69-70). He notes that many sects in the early church were divorced from the main line of Christian development and therefore did not endure. However, he does not clarify what constituted the main line.

The observations on the Ecumenical Councils of the early Church (pp. 71-77) verge on contempt. Dr. Van Dusen thinks the Councils were called to heal divisions and failed in that objective. They were indeed convoked in the interests of unity, but truth was their first concern; the Councils maintained that unity of belief was necessary for true Christian unity. The author thinks that most councils were convoked for political reasons and were unduly influenced in their decrees by imperial pressure. The distinction between the two natures in Christ by Constantinople in 680 is fantastic and radically heretical, according to Dr. Van Dusen. His interpretation of II Nicaea on the veneration of images would have profited by a little research into the meanings of "τιμητιχὴν προσκύνησις" and "ἀληθινὴν λατρείαν." Chalcedon was ridiculous in its definition of the relation between the human and the divine in Christ—"to the logical mind, distilled nonsense," is a judgment which the author considers quite acceptable, though a little irreverent. The series of Councils were "a melancholy sequence" (p. 74). Dr. Van Dusen makes his own the comment of Richard Baxter that "they have been one of the most notorious causes of division and distraction." It would be interesting to reverse the process and have the Fathers of the early Councils sit in on such conferences as those on *Faith and Order*.

"The Christian World Mission" is the subject of the fourth chapter. There is a description of the "World Mission" as it is, in numbers, location, and organization. The work is predominantly the work of Anglo-Saxons (p. 127). This will mean more and more the predominance of the Anglo-Saxon, and particularly the American mind, rather than the European mind, in future conferences. The fifth chapter treats "The World Christian Community"; the survival and progress of the unity movement in spite of the war in organic unions, national federations and meetings of World Christian groups, especially the World Council movement. The last was responsible for much extraordinary work of help and assistance during the war. Now the World Council dominates the Protestant scene.

Progress toward unity has been practical and theoretical. The Conferences on *Faith and Order* have outlined agreements and disagreements, but maintain that most disagreements are not decisive obstacles to unity. In faith there is no forbidding difference except the matter on the church. Any one familiar with the statements of these conferences knows that the declarations are so indefinite that they allow any interpretation of the terms used: hence unanimous agreement is not difficult to achieve. The differences in worship are not considered important enough to hinder unity. The only difference blocking unity is the question of the ministry. The polity of a world church must embrace all three major types, episcopal, presbyteral and congregational.

The major issues revolve around the ideal of unity (federation or corporate union), the authority of Christian revelation, the means by which Christ is made present to Christians, etc. Many of these issues are not considered important enough to block unity. The strongest obstacles are found in determining the membership of the church (infant and adult baptism), and the nature and authority of the ministry. On the ministry the problem is not the fact of apostolic succession but the location of the succession—in succession of bishops, in succession of presbyters, or in the maintaining of the apostolic witness.

Dr. Van Dusen proposes as the goal full mutual recognition involving interchange of membership, ministry and intercommunion. The important principle is that of comprehension. The author demonstrates its power by prescribing two sacraments of baptism for the future united Church—one for infants and one for adults, and both sacraments because they are important. There would be two forms for the Eucharist, one a liturgical, priestly offering and the other the common meal representing the Lord's Supper, and both would be sacraments with a common origin. As for the ministry, all three types would be preserved in a united church since all can claim authority in early Church practice. The types of ministry are not mutually exclusive but complementary. Mutual recognition, urged by the author as the way to unity, would mean admission of incompleteness and imperfect validity for all. The solution is for each type to avail itself of neglected elements in other types and thus full orders would be possessed in a united church. This is called "extension of orders." The ideal of unity should be the family of God rather than the Body of Christ and the community of Christians.

The last chapter traces the progressive deterioration of religious influence and places hope for a solution in "Revival and Reunion." The revival must be a world revival and it must involve the revival of a world church. Prescinding from the many benefits which the church can bring to society, one thing it must always be—the continuation of Christ's life among men. The future is not certain but the problem is clear—profound spiritual revival and far-reaching Christian union.

The book embraces the history of Christianity. Its judgments on periods and events are standard in Protestantism and fit into the Protestant scheme to support it. The problem of unity is clearly stated and the solutions offered are remarkable, even though they reveal no high regard for the absoluteness of truth's demands and the preservation or restoration of orthodoxy. Comprehension seems to be considered the way to unity, though often in the final analysis it results in a compromise which easily

bypasses the demands of doctrine for the sake of achieving unity. The work is a good survey of the many-sided Protestant mind on the problem and offers in summary form the answers which no doubt will predominate because of the increasing numerical weight and leadership of American evangelicalism in the ecumenical movement.

The volume edited by Dr. Leiper offers studies by various authors on the present condition, hopes and problems of Protestant Christianity in the world. The discussion is divided into large territorial or political areas and includes papers on the Orthodox and Old-Catholic communions. The book closes on the Protestant emphasis of the hour, ecumenical Christianity.

The worth of contributions is necessarily uneven in such a book. The result is that the survey is not as profound or reliable as it promised to be. As a work sponsored by the American Committee for the World Council of Churches it necessarily investigates the status of the ecumenical movement in many countries. It is clear that the fortunes of the movement are variable, though all contributors are hopeful for an ever-increasing ecumenical influence in all churches. There are important observations on the fate of the denominations and ecumenicity.

The villain of the book is the Catholic Church. As the survey moves from country to country, especially on the Continent and in Latin America, the Church is portrayed as fascist, decadent, anti-democratic, anti-liberal, anti-freedom, political, devious, persecuting, and undistinguished in persons and ideas. It was the intention of the editor to have a chapter on the Catholic Church but the author was, for some reason, hindered from making such a contribution. It might be added that such a chapter would be slightly absurd in such company and in view of the numbers and extension of Catholics in the world. The anonymity of the author of the Spanish piece is amusing. Not all the authors have conjured up the ogre of Rome; Professor Timasheff gives a fine example of objective appraisal and writing in his treatment of the Orthodox Church and its fortunes in Russia.

As a survey of Protestant Christianity and the problem of ecumenism at the moment, the book has something to offer.

Weston College

E. L. MURPHY, S.J.

ALBERT SCHWEITZER: THE MAN AND HIS MIND. By George Seaver. New York: Harper and Brothers, 1947. Pp. xiii + 346. \$3.75.

This book is advertised as the "definitive biography" of Albert Schweitzer, following on a preliminary study of the author's, which bore the catchier title, *Albert Schweitzer: Christian Revolutionary*. The book under review has

two divisions: the first tells the story of the outward events of Schweitzer's life, the second is devoted to his publications, of which an incomplete list is given at the beginning of the book. A long Appendix contains three papers which Schweitzer wrote for various reviews. The book has thirty photographs and pen sketches; they are good, but somewhat blurred in the reproduction.

That this latest biography of Schweitzer is interesting, goes without saying. One would have to be a dull scribe indeed to write tediously of such a versatile and romantic character as Schweitzer was and is. Still, one can see in the first part that Mr. Seaver is more interested in Schweitzer's philosophy of civilization than in the external events of his busy life. That is a pity. This reviewer at least expected more personal data than can be gathered from Schweitzer's own memoirs. They would reveal the man and his mind better than the author's wearisome reflections.

The exposition of Schweitzer's philosophy and theology in the second part is good, sometimes critical. His philosophy is, of course, unacceptable to Catholics, no matter how hard Mr. Seaver tries to harmonize it with the teachings of Jesus. In the last analysis, it is nothing more than a desperate attempt to break out of the existentialism into which Schweitzer has reasoned himself; it certainly is no "help to the restoration of civilization" (p. 66). Much less can Catholics accept Schweitzer's "consistent eschatologism," the theory that Jesus was nothing more than the fiery prophet of the imminence of the parousia. Mr. Seaver judges that this presentation of Jesus is "the clearest, most faithful and consistent, of any that have been produced" (p. 204). Which only shows that he, like so many of his countrymen, cannot shake off the spell of Schweitzer's poetry in prose.

The book opens with the statement that "Albert Schweitzer is probably the most gifted genius of our age, as well as its most prophetic thinker" (p. 3). Be it so. But publishers' blurbs should have some regard for historical probabilities. How can a biography be called "definitive" when the subject is still alive, appears in fact to be going strong in spite of his 72 years?

Weston College

A. C. COTTER, S.J.

LE BOUDDHA. By Jacques Bacot. Paris: Presses Universitaires de France, 1947. Pp. viii + 117.

Gallic clarity of thought and precision of expression distinguish this work, the twentieth in a new series on the history of religions. Outlined adequately, though not ponderously, are the life of Buddhism's founder, its

vicissitudes in India and in the lands of its diaspora, its philosophic schools and common practices. M. Bacot aims rather "de donner à la pensée religieuse permanente du Bouddhisme plus de soin qu'à ses vicissitudes dans le cours des siècles" (p. vi), to explain to western minds the nature of the seed which Gautama planted in the Far East and which grew into so great and vital a tree.

India, indifferent to history as a chronicle of events, borrows the great names and epochal happenings of her past to point a moral and adorn a tale. True to this fashion, Siddhartha's life-history is but a tenuous frame of biographical details on which is woven a pattern of doctrinal discourses. It is the history of his mind, his disillusionment, his search for enlightenment in the blind alleys of a variety of philosophies, his grasp of a seeming master-idea, his evolution of the idea into the Four Truths and the yoga of the Way. Apart from this Pilgrim's Progress of a mind, it is hard to say how much authentic history is given in the *Pitakas* and the much later *Buddhacarita*. The marvels attending Buddha's conception and birth are obvious legendary adornments. Besides, an aura of allegorical fiction is sensed in the whole of the "history," for persons and events are just too patly ordered to provoke and illustrate doctrinal discourses. Thought-provoking are two of M. Bacot's remarks on the biography. A prince from Kapilavastu in the lower Himalyas might well be non-Indian, hence wanting in religious reverence for Brahminic tradition and prone to heresy. Secondly, rightly suspecting the Life's accounts of mass-conversions, M. Bacot conjectures that early Buddhism caused little stir on Ganges' banks, and that the sect owed its survival there to Gautama's own longevity (eighty years) and to the organization of an élite (the *Samgha*) which he was at pains to bind together and indoctrinate.

Superficially Gautama's doctrine closely resembles the orthodoxy of the Vedanta. Both fatalistically accept karma and metempsychosis, both thirst for deliverance from these two chains which bind man to the wheel of life, both seek this deliverance through similar yogas of mind and body. But for the Vedantist Brahmin these chains were to be broken by putting away the illusory consciousness that he was a separate and individualized person; for Gautama, by doing to death desire for all things whatsoever. Furthermore, the Vedanta offers, as term and reward, absorption in the All-Soul Brahman, while Gautama teaches release pure and simple as the be-all and end-all. He has no teaching on God, on Atman, or on Brahman. Asked whether Nirvana were annihilation or absorption (into an All-Soul), he either kept silence or reproved the questioner for futile curiosity.

Acute analysis of the motivation of Buddhist morality (pp. 37 ff.) de-

molishes the sophomore assumption that it is akin to the morality which stems from love of God and the neighbor. Equally acute are remarks (p. 104 et passim) on the hegemony of the imagination in the religious psychology of Buddhism. Neither reason nor faith, but psychopathic fancy, is at the controls when the crowd reiterates to hoarseness the *Namu Amida Butsu* or the bonze rises in his yoga-ship to the bright blue yonder of Nirvana. In metaphysics, moral outlook and psychology, Buddhism is so definitely oriental that it is no mere accident of history that its propaganda never crossed the frontier of the western world. And this despite "California Buddhism," whose ingenuous *ignoratio elenchi* invites the shafts of M. Bacot's Gallic wit (pp. 69f.).

St. Mary's College

GEORGE C. RING, S.J.

MARRIAGE: THE GREAT MYSTERY. By Robert Kothen. Tr. by E. J. Ross. Westminster, Md.: The Newman Bookshop, 1947. Pp. 115. \$2.25.

This little volume is written "for the ever-growing number of Christians who want to become perfect and who, amid the vicissitudes of daily life with its cares and joys, want to discover each day more deeply the splendor of their vocation to the married state." A profound, yet simple analysis of the pertinent texts in Genesis and St. Paul reveals the splendor of this vocation by showing how the union of man and wife must be modelled on the union of Christ with His Church. In this light the conjugal bond does not constitute a fettering by legal obligations as the modern pagan concept would have it. It will be rather the divinely created means for the natural and supernatural completion of man and wife through dedication to their task of mutual sanctification. In fulfilling this task they participate in the divine prerogative of bringing life into being, and then provide for the well-being of that life by the environment of a Christian family through the educative process that is necessarily controlled from the home. The chapter which details the role of the family as educator is particularly well conceived, analyzing as it does the mutual influence of husband and wife, parents and children on the development of mental habits and spiritual growth.

Some practical considerations on the share which the family, and not merely the individuals who compose it, should have in the liturgical worship of the Church, will prove interesting. The political, economic and cultural environment which society should provide for the family, if society itself is to be saved, and the obstacles which now hinder the family in asserting its

primacy as the fundamental social organization are summarily but clearly explained. The detailed study guide at the end of the volume will be useful.

Woodstock College

THOMAS E. HENNEBERRY, S.J.

THE FAMILY IN CHRIST. National Liturgical Week, 1946. Highland Park, Illinois: The Liturgical Conference, Inc., 1947. Pp. vii + 179. \$2.00.

This is the seventh volume of the National Liturgical Week Proceedings and perhaps the most interesting of the whole series. The subject matter has been confined to one topic, "The Family in Christ," thus allowing a full exposition of the manner in which liturgical principles may be applied to the life of a Catholic in this fundamental unit of society. It will be a fruitful source of information and suggestion for priests in preparing not only for discussion groups, but also for sermons.

The Reverend Thomas Carroll, President of the Conference strikes the keynote of the discussions in a lofty theological consideration of the participation of the family in the life of the Holy Trinity, "The Family and the Family of God." A very learned paper, "The Family and Parish Worship," is presented by The Very Reverend Thomas J. Tobin: it analyzes the evil effects of monistic philosophies on human life and presents the implications of the doctrine of the Mystical Body as their principal antidote. The Reverend Shawn G. Sheehan's article, "Restoring Family Life in Christ," applies the theology of marriage as a remedy for present-day naturalized concepts. There are other good papers on the sacrament of matrimony; I would also call attention to some of the discussions on other aspects of family life. For instance, Mary Perkins Ryan is so interestingly practical in her paper, "Liturgy and the Family Arts," that I think some of her extensive applications become impracticable. Also very practical and exceedingly systematic is the article, "The Family and Catholic Action," by the Rt. Reverend Reynold Hillenbrand, which brings out very well the extensive nature of the liturgical movement.

Weston College

JAMES L. MONKS, S.J.

CHRISTIAN PHILOSOPHY IN THE COMMON LAW. By Richard O'Sullivan, K.C. Westminster, Md.: The Newman Bookshop, 1947. Pp. 61.

This monograph is No. 6 of the *Aquinas Papers* published by The Aquinas Society of London. Its author has attained considerable eminence in recent years as an authority on English jurisprudence interpreted from the

authentic Thomist point of view. Anglo-American law has its roots in the medieval philosophy of law but the literature on this relationship is very scanty. The present study is therefore doubly welcome.

Mr. O'Sullivan is able to show from original sources and from the classical works of Holdsworth, Pollock, and Maitland that English law was cradled in Christian philosophy. Bracton, Fortescue and their fellows transformed English law. Canonists oversaw its evolution. Through the chancery and the Courts Christian they defined the law of defamation, of usury, and of marriage and the family. Although the indebtedness of English law to St. Thomas is explicit, Bracton improved on this instruction by his straightforward declaration that slavery was opposed to natural liberty. The evidence is clear that under Christian influence the law of England abolished the slavery characteristic of the law of all Germanic peoples.

St. Thomas More is properly cited as "the incarnation of English law and equity." He willingly died in defense of what has become the traditional jurisprudence of England: that the prerogatives of the Catholic Church stood beyond the reach of civil authority, that an unjust law had no binding force, and that Christian marriage was indissoluble by human authority.

The Law of Supremacy in 1535 really sounded the death-knell of the supremacy of law in Eng'and, understood in a Thomistic sense. It was replaced by the Roman law concept of the supremacy of the will of the ruler. At first the King assumed the prerogative of omnipotence. But after the Revolution of 1688 Parliament wrested this power from the Crown.

England is today witnessing the perils to which her rulers exposed their nation by their apostasy from medieval tradition. Not only has the citizen been made completely dependent upon the state, not only have children been made wards of civil authority, not only has Christian marriage been degraded into a terminable human contract, but Parliament is toying with its unlimited power to adopt totalitarian methods of governing the life of the nation.

The principal check upon unlimited government in England rests with the legal profession, which is not wholly bereft of natural-law concepts of justice, and with the body of the people. What this means, obviously, is that the issue depends upon the revival of the only system of philosophy which safeguards human dignity. England's lost heritage must be restored to her political institutions from the bosom of her society by the revival of Christian political philosophy.

CHRISTIANITY AND PROPERTY. Edited by Joseph F. Fletcher. Philadelphia: The Westminster Press, 1947. Pp. 221. \$2.50.

Eight papers read at a Conference on Christian Social Teachings sponsored by the Church League for Industrial Democracy have been edited in this small volume. Dr. Fletcher, Professor of Pastoral Theology and Social Studies at the Episcopal Theological School in Cambridge, Massachusetts, has written the preface, provided transitions and documentation, and contributed the eighth chapter, "A Theological Perspective." He notes that the book falls far short of being an exhaustive treatment of the subject, but he hopes that it will be useful to many as a successor to their only previous systematic study, *Property: Its Rights and Duties*, edited by Bishop Gore in 1913 and now out of print. The chapters, arranged as a "developmental" account of Christian thought about property, are of somewhat uneven quality, but interest is sustained as the general theme is advanced that there should be a subordination of individual possession and use to social purpose and responsibility. The forceful presentation of the social obligations of ownership would be more gratifying were it not linked in several instances with a too facile criticism of the "Roman" position on property rights. The editor concludes in one place that all the moral conditions of Christian ethics could be realized by the complete socialization of ownership in productive property (p. 202). Little or no reference is made to the likely effects of thoroughgoing socialization on freedom or the family, though the status of both must here be a matter of grave concern. Unfortunately, too, neither the papal vocational-group alternative to nationalization nor the basic principle of subsidiarity seem to have received any consideration. Readers of this review will be interested in the chapter contributed by Paul Louis Lehmann, lecturer in social science at Princeton Theological Seminary, "The Standpoint of the Reformation." Here a striking collection of texts from Luther and Calvin, together with the distinction between the *corpus Christi* and the *corpus Christianum*, is presented in an effort both to disprove the well-known Weber thesis that Protestantism fostered the spirit of capitalism and to answer the charge that the Reformation set the individual too completely over against the church. Professor George O'Brien's recently reprinted "Essay on the Economic Effects of the Reformation" might well be reread in conjunction with this series of papers.

Holy Cross College

GABRIEL G. RYAN, S.J.

ST. JOHN OF THE CROSS. DOCTOR OF DIVINE LOVE AND CONTEMPLATION. By P. Gabriel of St. Mary Magdalen. Translated by a Benedictine of

Stanbrook Abbey. Westminster, Maryland: The Newman Book Shop. 1946. Pp. xvi + 202. \$3.25.

This volume comprises two distinct but related works, of about equal length. The first, "St. John of the Cross, Doctor of Divine Love," gives a synthesis of the saint's writings, with emphasis on their unity. To it is attached an appendix on St. John and the modern mystical problem. The second work is on "Acquired Contemplation." Both are lectures which were delivered in Rome in the 1930's. The former has appeared in English before, this being the second edition; the latter has not. P. Gabriel is one of the leaders, if not the leader (now that P. Crisógono del Jesús Sacramentado has died), of the Carmelite school of spirituality, of "Teresian spirituality," as he likes to call it. Students of ascetical and mystical theology will be very glad to have this exposition of his doctrine.

In the first set of conferences he gives both a general introduction to the works of St. John and an ordered summary of teaching. All is made to center around the idea of love, and a special effort is put forth to offset the possible prejudice in the mind of readers that St. John was excessively gloomy, exacting, or even nihilistic (*Doctor Nada*). The way to union with God that he proposes is indeed dark and difficult, but everything about it is really a matter of love, and finally at least, of joy also.

Theologians will no doubt be more interested in the second work, discussing acquired contemplation. The author concludes that the differences between the Thomist school, denying such a thing, and the Carmelites, defending it, are not nearly so great as they may seem at first. It is partly a question of terminology and partly a matter of theory *versus* practice. The contemplation described by St. John in the *Night*, Book I, is really made up of two elements, one passive and the other active. The Thomists call it infused, and in part it is; the Carmelites, on the contrary, name it active or acquired, because of the human co-operation that is necessary. This effort is in the first place negative, refraining from trying to meditate, and then positive, striving to maintain the simple loving attention of the mind to God.

Again, the Thomists are more theoretical, engaged in constructing a doctrinal system, whereas the Carmelites are rather concerned with direction. They are thinking primarily of what a director ought to say to one who finds oneself in St. John's dark night of the senses with all the perplexity and bewilderment that an uninstructed person may feel therein. It is contended that there is a form of contemplation which does indeed contain an element of infusion but calls for special active reaction on the part of the recipient and special direction from his spiritual guide. Two kinds of

infused contemplation may be distinguished. One is evidently and experimentally passive; such, for instance, are the prayers described by St. Teresa in the latter mansions of the *Interior Castle*. But in the contemplation granted to beginners, as explained by St. John, the action of God is hidden and not noticeable; nevertheless it is very real and important, and hence one may rightly speak of the prayer as infused.

P. Gabriel concludes that there should be no controversy among theologians about the existence of an active contemplation. All schools could and should admit it. The teaching is practically most helpful both for directors and their charges at a most trying time in spiritual development. Moreover, it has in its favor the authority of a Doctor of the Church and "the Teresian school." "The central thesis of the Thomist spiritual synthesis [i.e., the normality of infused contemplation] is supported by the doctrine of active contemplation" (p. 199).

St. Mary's College

G. AUGUSTINE ELLARD, S.J.

L'INTUITION MYSTIQUE DE SAINTE THÉRÈSE. By Louis Oechslin, D. ès L. Paris: Les Presses Universitaires de France, 1946. Pp. 382. 300 fr.

Using as his guide the quite voluminous writings of St. Teresa describing her experiences in prayer, the author endeavors to trace the process and to analyze the act by which she attained to mystical union with God. He divides his work into two parts. Part I, "St. Teresa's Spiritual Formation," is an historical and philosophical study of the sources of the saint's knowledge and practice of mystical prayer. Part II, "St. Teresa's Mystical Experiences," is a psychological analysis of the intuitive act by which she came to perceive God, or rather His action within her soul. In an appendix the author adds a rather extensive "Study of St. Teresa's Affective Vocabulary."

St. Teresa's orientation toward mystical prayer came about by her reading the *Tercer Abecedario* of the Franciscan, Francis of Osuna. From it she learned the prayer of quiet, how to go beyond sensible representations and fix her mind peacefully on the object of her prayer. Whether she ever read the *Audi, Filia* of Blessed John of Avila is not certain, but she had made his acquaintance, and, the author says, could hardly fail to have imbibed the spirit of his spirituality, so influential in her day. From him, then, she may have acquired a more personal attachment to Christ, and a greater emphasis on the affective aspect of prayer. Finally, her training for mystical prayer was completed by the *Subida de Monte Sion* of the Franciscan, Bernardine of Laredo, which she certainly read. From it she learned how to

silence the activity not only of the imagination and intellect but of the affective faculty as well, and, by an act of intense love, to leap, as it were, beyond the sensible representations of things, to that simple, intuitive knowledge of God, which constitutes mystical contemplation.

What role did her spiritual directors play in the formation of the mystic of Avila? According to M. Oechslin, they simply confirmed her in the progress she was deriving from her spiritual reading, and kept her from going astray, into the blind alley of quietism. Her Jesuit confessors, notably Balthasar Alvarez, assisted her in her first, groping steps along the mystical way. They were able to second the advice of Osuna to simplify the acts of the understanding, in order to arrive at the prayer of quiet. Peter of Alcantara, though not one of her regular confessors, was a personal acquaintance of Teresa and had an important influence on her spiritual life. He hastened her progress on the mystical road by helping her attain a more concrete and personal attachment to the object of her prayer, the Person of Christ, and to imitate His poverty more perfectly. It belonged to her Dominican confessors to complete her formation and to guide her on the highway of the mystical life. And this they did without prejudice to her previous Franciscan training. In fact, the author avers, "we must note above all the preponderant influence of the Franciscans. Their teaching reached her directly through various writings: the *Abecedario* of Francis of Osuna, the *Subida del Monte Sion* of Bernardine of Laredo. It was this same influence which nourished the spiritual life of Balthasar Alvarez and her other Jesuit confessors. Finally, the Dominicans, who knew our saint, were carried along by this same current" (p. 122). If this simplification seems somewhat artificial, the author himself is not unaware of it.

In the second part of his work the author studies progressively the varieties of mystical experience enjoyed by St. Teresa, her initiation into the mystical life, her visions, the role of the intellectual faculties in mystical cognition, mystical intuition itself, and, finally, its limitations and transcendence. All these questions are treated from the point of view of psychology. The author manifests an expert knowledge of the various theories proposed by modern psychologists to explain mystical intuition, and convincingly proves that St. Teresa's experiences cannot be explained on the basis of mere intellectual synthesis or invention, of pure speculation or a sort of aesthetic contemplation of her own interior activities.

This is a brilliant thesis, one that will bring joy, no doubt, to the heart of the pure philosopher, who prefers to prescind from the data of revelation in his search for the causes of things. The theologian, however, will wish that M. Oechslin had not set himself the almost impossible task of trying to ex-

plain Christian mysticism without mentioning supernatural grace, though he will agree with most of his conclusions. The last section of this work, on the meaning St. Teresa gives to such terms as joy, consolation, delight, glory, taste, etc., in her mystical writings, will be of special value to the student of mystical theology.

St. Mary of the Lake Seminary

LEO A. HOGUE, S.J.

THE SPIRITUAL DOCTRINE OF SISTER ELIZABETH. By M. M. Philipon, O.P. Translated by a Benedictine of Stanbrook Abbey. Westminster, Maryland: The Newman Bookshop, 1947. Pp. xxiii + 255. \$3.75.

Fr. Philipon's first words in this book give a good indication of its general character: "A theologian views a soul and a doctrine" (p. xvii). After making a careful effort to ascertain all the facts concerning Sister Elizabeth (1880-1906) and her writings, he undertook what he conceived to be his primary and fundamental task: "to bring out in the light of the facts and confidences obtained, the *doctrinal sense*" that they contain (p. xxi). Accordingly he devotes the first chapter to an account of her spiritual development and portrait and then seeks "to analyze and accurately and surely to indicate *the principles of mystical theology to which the movements of this privileged soul were linked* and the dogmatic truths which nourished most her inner life" (p. xxii). This work therefore is a sort of study of theology as made concrete in a person holy enough and sufficiently instructed to exemplify it.

In keeping with her name, Sister Elizabeth of the Trinity had an extremely ardent love for the indwelling Blessed Trinity: "My only devotional practice is to enter 'within' and lose myself in Those Who are there. I feel God so alive in my soul that I have only to recollect myself in order to find Him within me" (p. 49). The God-Man comes next in this French Carmelite's attention and affection; she endeavored "to be identified with every movement of the soul of Christ" (p. 111). All her devotion to Christ was permeated with thoughts from St. Paul.

The preface to this book is from the hand of Fr. Garrigou-Lagrange, and the ideas of mystical theology that run throughout the whole work are those which he expounds. The theory of the gifts of the Holy Spirit is explained with special detail; their "proper effect" is to "lead souls to transforming union, or to keep them there continuously living in the manner of the Trinity" (p. 156). An interesting proposal: "St. Thomas Aquinas, in accordance with the essentially didactic form of his genius, and making use of the thought of Plotinus, who has the greatest mystical genius of antiquity,

managed to include in a curious article a brief, but both complete and profound study of the likeness of the divine manner of life with that attainable by 'a few of the earth's rare perfect souls.' In it we find condensed, as in a little mystical *summa*, the supreme point of his moral teaching and his personal doctrine on transforming union" (p. 159). The article is I-II, q. 61, a. 5. Finally, Fr. Philipon finds that "'absolute conformity of views with the surest principles of mystical theology' is, indeed, the most characteristic feature of the essentially doctrinal spirituality" of Sr. Elizabeth of the Trinity.

St. Mary's College

G. AUGUSTINE ELLARD, S.J.

LEXICAL AIDS FOR STUDENTS OF NEW TESTAMENT GREEK. By Bruce M. Metzger. Princeton: Princeton University Press, 1946. Pp. viii + 110. \$1.50.

This book will be valuable for all beginners in New Testament Greek; it will be particularly useful in helping them to acquire a working vocabulary in speedy and natural fashion. In Part I the words are grouped on the basis of frequency of occurrence; Prof. Metzger lists over a thousand words which are used ten times or more in the New Testament. Part II gives a classification of words based on roots; in this section the vocabulary is further expanded. The work is the product of thorough scholarship. It is highly recommended to seminarians.

Biblical Institute, Rome

FREDERICK L. MORIARTY, S.J.

BOOKS RECEIVED

- American Library Association, Chicago: *List of Theological Subject Headings*, by Julia Pettee. (pp. 653, \$10.00).
- Beauchesne et Ses Fils, Paris: *L'acte de foi*, by Alexis Decout, S.J. (pp. 259); *Le Cardinal de Bérulle*, 2 vols., by A. Molien. (pp. 391, 395).
- Éditions Charles Beyaert, Bruges: *Petite introduction à l'étude des Pères*, by Denys Gorce. (pp. 117, 40 Belgian francs).
- Harper and Brothers, New York: *Best Sermons: 1947-1948 Edition*, edited by G. Paul Butler. (pp. xxii + 318, \$2.75); *The Good Night at San Gabriel*, by Susana Clayton Ott. (pp. 66, \$1.50); *Books of Faith and Power*, by John T. McNeill. (pp. viii + 183, \$2.00).
- B. Herder Book Company, St. Louis: *The Love of God and the Cross of Jesus*, by R. Garrigou-Lagrange, O. P., transl. by Sister Jeanne Marie, O. P.

- (pp. v + 399, \$4.00); *Papal Legate at the Council of Trent: Cardinal Seripando*, by Hubert Jedin, transl. by Frederick C. Eckhoff. (pp. viii + 720, \$7.50); *Compendium of Theology*, by St. Thomas Aquinas, transl. by Cyril O. Vollert, S. J. (pp. xx + 366, \$4.00).
- Longmans, Green and Company, New York: *The Man on Joss Stick Alley*, by the Most Reverend James E. Walsh, M.M. (pp. 146, \$2.75).
- P. J. Kennedy and Sons, New York: *The Priest, his Dignity and Obligations*, by St. John Eudes, transl. by Rev. W. Leo Murphy. (pp. xxvii + 306, \$3.00).
- The Newman Bookshop, Westminster: *Archbishop Stepinac: The Man and His Case*, by Anthony H. Count O'Brien of Thomund. (pp. ix + 100, \$1.75). *The Contemplative Life*, by Julianus Pomerius, transl. by Sr. Mary Josephine Suelzer. Collection, *Ancient Christian Writers*. (pp. 220, \$2.50); *Faith, Hope and Charity*, by St. Augustine, transl. by Louis A. Arand, S.S. Collection, *Ancient Christian Writers*. (pp. 165, \$2.50).
- St. Anthony Guild Press, Paterson: *Proceedings of the National Congress of the Confraternity of Christian Doctrine, Boston, Massachusetts, October 26-29, 1946*, edited by the Confraternity of Christian Doctrine. (pp. xxvi + 756); *On Kindness*, by J. Guibert, S.S. (pp. x + 160); *Sermon on St. Joseph*, by St. Bernardine. (pp. 51); *The Sweetest Story Ever Told*, by Most Rev. John J. Swint, D. D., Bishop of Wheeling. (pp. 131, \$1.50).
- St. Mary-of-the-Lake Seminary, Mundelein: *De Christo Mediatore Doctrina Sancti Hilarii Pictavensis*, by John J. McMahon. (pp. 134).
- Schocken Books, Inc., New York: *Polish Jews*, by Roman Vishniac. (pp. 80, \$3.75).
- Charles Scribner's Sons, New York: *The Person and the Common Good*, by Jacques Maritain. (pp. 98, \$2.00).
- The University of Chicago Press, Chicago: *The Study of the Bible Today and Tomorrow*, edited by Harold R. Willoughby. (pp. xviii + 436, \$6.00); *Kingship and the Gods*, by H. Frankfort. (pp. xxiii + 444, \$5.00).
- The Westminster Press, Philadelphia: *Prayers for Young People*, by Abigail Acker Johnson. (pp. 130, \$1.50).