

BOOK REVIEWS

LE PROBLÈME DE L'ACTE DE FOI. Données traditionnelles et résultats des controverses récentes. By Roger Aubert. Universitas Catholica Lovaniensis: Dissertationes ad gradum magistri, Series II, Tomus 36. Louvain: E. Warny, 1945. Pp. xi + 808.

The massive dimensions of this book are more than forbidding, they are revealing. Part I (pp. 1-222) deals with the doctrine of the Church as found in tradition: Holy Scripture (pp. 2-13); the Fathers (pp. 13-20); St. Augustine (pp. 21-30); the second Council of Orange (pp. 30-42); St. Thomas (pp. 43-71); the solemn and ordinary acts of the *magisterium* from Trent to Pius IX (pp. 72-130); the Vatican Council (pp. 131-222). The doctrine of the Church thus surveyed constitutes the indispensable starting point and basis of all theological speculation on the act of faith.

Part II (pp. 227-643) presents the contemporary *status quaestionis* of the theology of the act of faith by the device of an exhaustive rehearsal of the opinions on faith found in the monographs, manuals, reviews, etc. of the last fifty years. This survey sifts the writings not merely of Scholastic theologians but also of all theoreticians of the philosophy of religion, whether Scholastic or otherwise, who have exerted an impact on the theology of the act of faith.

In Part III (pp. 644-780) the author attempts to plot out in the light of the foregoing two sections the orientations that will offer to theologians "le plus de chances de succès" (p. 646) in their efforts to rethink the treatise on the act of faith. This section is not meant to constitute a formal treatise on faith, "mais seulement d'amorcer, sur quelques points essentiels, des discussions ultérieures" (p. 645).

This brief sketch of the contents of the book is very revealing. It is noteworthy that Scripture and the Fathers receive some thirty pages of treatment, and that for the most part at second hand. M. Aubert intends merely "d'esquisser les grands traits de l'enseignement scripturaire" (p. 2); and, as the ideas of the Fathers have not yet been made "l'objet d'études approfondies" (p. 13), it is feasible to give only "quelques considérations générales" (p. 14). It would be unreasonable to expect the author to have made massive first hand research in this regard, but it is not unreasonable to refuse to share his confidence that his own views are a legitimate prolongation of Sacred Scripture and the Fathers. It may be, but the evidence adduced will allow one to wait.

Secondly, one should note that the period from St. Thomas to the year 1900, as far as any discussion of the work of theologians is concerned, is

completely omitted. It would be unfair to censure M. Aubert for not doing what he had not intended to do. However, this lacuna is not without an effect on the third part of the book, which is significantly entitled "perspectives d'avenir." The perspective for the future of the treatise of the act of faith is organized uniquely against a background of the philosophical and theological writings of the last fifty years, and one is entitled to think that it is perhaps a background somewhat shallow in depth. Consequent on this temporal lack of perspective there follows inevitably a certain constriction of the problem along local lines. As a matter of fact, the great bulk of writing and thinking on the act of faith during the past fifty years has been done in France. It is France's glory, but it may be a limitation for Catholic theology. Such contemporaneity and localization may not be the best frame of reference within which to plot the perspectives of the future. In the ideal order, at any rate, it would be more desirable that a problem which is felt in all its urgency in the here and now were not debated so sharply within the limits of the here and now.

According to M. Aubert the seventeenth to the nineteenth centuries witnessed a gradual deterioration of theological speculation on the act of faith, a deterioration due to certain historical contingencies, chiefly the fact that a spirit akin to the *Aufklärung* infiltrated theology with the dry rot of its arid rationalization. This theological decline showed itself in an ever increasing effacement of the supernatural and religious aspects of the act of faith to the profit of its rational side, and the whole process reached its culmination when theologians sought to joust with rationalists and to beat them at their own game and with their own weapons. It may well be that M. Aubert in his laudable effort to rethink personally the act of faith in the light of the teaching of men such as Blondel, is a victim of a not dissimilar tendency. His dissertation focusses a theological reaction which is "... un souci de remettre à l'avant-plan le caractère vertueux, religieux, surnaturel de la foi, de marquer la différence essentielle qui sépare la croyance naturelle de l'acte de foi théologal, de rattacher ce dernier au dynamisme foncier de la nature spirituelle du croyant et non plus seulement à l'exercice de ses facultés de raisonnement" (p. 644).

There is then with M. Aubert a constant preoccupation to reduce the hypertrophy of the rational side of the act of faith and to bring out in sharper outline the interiority of volition to the act of faith. We can understand, therefore, why he insists so much that there is between the act of faith itself and the rational apprehension of the motives of credibility not a logical but rather a psychological *continuum*. If the formal object of faith were mediated to the believing spirit by the motives of credibility naturally appre-

hended, what then becomes, asks M. Aubert, of the essentially supernatural character of the act of faith? He believes, therefore, that he must recur to "une perception immédiate et surnaturelle du motif de foi" (p. 720). This perception of the formal motive of the act of faith is possible in two ways. Either there is "une prise de conscience plus ou moins intuitive du caractère divin de la doctrine à croire," or "le croyant expérimenterait au dedans de lui un témoignage de Dieu l'engageant à adhérer à la doctrine proposée en son nom de l'extérieur" (p. 727). In either case it is difficult to see that the substitution of a supernatural apprehension of the fact of revelation for a natural apprehension of the motives of credibility is a solvent of the problem; how, for example, can the supreme certitude of the act of faith, a quality which M. Aubert does not treat in any detail, be made to pivot about the subject's knowledge, whether natural or supernatural, of the fact of revelation? Moreover, if, as the author admits, "sans cette enquête rationnelle (i.e., the motives of credibility), l'expérience resterait souvent vague," and if "il est bon qu'elle soit éprouvée et vérifiée" (p. 737), do we not seem to be returning at one remove to the logical *continuum* that is alien to M. Aubert's sympathies? All systems on the act of faith are bent on eliminating that logical *continuum*; whether success is completely achieved is dubious.

M. Aubert's book is henceforth an indispensable worktool for the theologian and the student of theology. Even though one may not share his sympathies, it is impossible not to admire his massive erudition and solid competence, his sensitivity to current problems and his patient discernment of good in the least likely of sources. Where M. Aubert's sympathies are engaged, he is a persuasive sponsor, perhaps too much so. One thinks at times of the phrase, "plus dicens, minus volens intellegi." If M. Aubert could be persuaded to apply his great talent to the composition of a formal treatise on faith, his views would be placed at our disposal in a more accessible form; and though doubtless the setting would be crueller to the weaknesses of his views, it would at the same time bring their strength into bolder outline.

Weston College

FRANCIS X. LAWLOR, S.J.

INTRODUCTION A LA THÉOLOGIE. By Charles Journet. Paris: Desclée de Brouwer, 1947. Pp. 331.

In the opening pages of the *Summa Theologica* (I, q.1, a.6 and 8) St. Thomas distinguishes a threefold wisdom: infused wisdom, a gift of the Holy Ghost, which knows "per modum inclinationis" not "per modum scientiae"; the wisdom of sacred doctrine, based on the infallible authority of God and

contained in Scripture and tradition; the wisdom of metaphysics or philosophy, attainable by the unaided human reason. Journet adopts this three-fold division and makes it the basis of his book, which contains three corresponding sections entitled "The Wisdom of Love," "The Wisdom of Faith," and "The Wisdom of Reason."

Section I (pp. 15-32) describes infused wisdom, the highest knowledge of God attainable by man here on earth. According to Dionysius the Pseudo-areopagite and St. Thomas, infused wisdom is a supra-conceptual wisdom, a wisdom which does not use concepts, though, of course, it presupposes faith in the divinely-revealed concepts and truths of the Christian religion. This wisdom is not acquired by study; it comes by suffering, by sympathy, by love of God. It is the fruit of ecstasy, an ecstasy not of the intellect but of the heart, an ecstasy of unselfish love of God above all things.

Section II (pp. 36-259) deals with the wisdom of faith. Unlike infused wisdom, the wisdom of faith makes use of revealed concepts, terms and metaphors, which are always applied to God analogously because God completely transcends them and, therefore, they express the divine essence merely according to the inadequate measure of human understanding. This wisdom can be expressed in the more popular form of preaching or in the more scientific form of theology.

Theology is a living thing which grows, not objectively, by the addition of new doctrines to the deposit of faith, but subjectively, by the fuller understanding of what is contained explicitly or implicitly in the original deposit of faith. Just as a human body may be studied ontologically, as it exists here and now, or genetically, in its growth from its beginning to its present stage of development, so, too, with theology. We may presuppose the subjective growth of the doctrines of the faith through the centuries and set forth those doctrines according to the degree of development which they have now attained. This constitutes doctrinal or Scholastic theology. On the other hand, we may presuppose the fuller development which the doctrines have now attained, and study the gradual growth and unfolding of each doctrine through the centuries in the approved documents of the Church, whether scriptural, symbolic, conciliar, patristic or Scholastic. Such documentary studies constitute historical or positive theology, but Journet maintains that such studies are neither history nor theology and therefore cannot be considered historical or positive theology in the true sense of the word.

What, then, does he consider historical or positive theology in the strict sense? "C'est la théologie comme science divino-humaine du développement historique du révélé, et plus généralement de l'Église, du royaume de

Dieu sur terre. Elle est une explication théologique de l'histoire du salut, et, en ce sens, une *théologie historique*" (pp. 75-76). The classic example of such a work of positive theology is St. Augustine's *City of God*, and the great task of positive theology today is to re-write the *City of God* as St. Augustine would write it if he had the historical and scientific knowledge of the twentieth century.

Obviously, the Church may have to wait for centuries before it develops another such genius to produce a theological interpretation of human history from the creation of Adam to our own day. Meantime, positive theology can undertake more limited tasks, the theological interpretation of different phases of human history. Journet quotes two notable examples of this type of work: Schwalm's discussion of the theories of the Greek fathers on the knowledge of Christ, and Raissa Maritain's interpretation of the moral standards of Abraham and other Old Testament saints. To these he adds a dozen more historical or pre-historical topics which greatly need a similar theological interpretation, and thus constitute suitable material for a series of studies in positive theology. That such studies are desirable every Catholic theologian will admit; that they constitute a form of positive theology many may concede; but that they are the highest and even the sole form of positive theology in the true sense of the term is an opinion which will hardly meet with general acceptance.

•Section III (pp. 263-306) discusses the wisdom of philosophy, the moral and religious truths which philosophy can demonstrate without the aid of revelation, the relation of philosophy to theology. A concluding chapter explains briefly the relationship of the whole organism of Christian knowledge to Christ, to the Church, and to the individual believer.

Despite its title, the book as a whole seems too difficult to be recommended as a suitable introduction to theology, at least for beginners. However, those who have completed a serious course in theology, and particularly those who have to teach the course called Introduction to Theology, will find this work very helpful.

Alma College

JOHN 'J. HEALY, S. J.

MANUALE THEOLOGIAE DOGMATICAE. Vol. III: De sacramentis in genere et in specie. By Fr. Xavier ab Abárzuza, O. F. M. Cap., S. T. Lr. Apud Padre Las Casas (Chile), 1947. Pp. xv + 514.

Fr. Xavier has produced what should prove to be a very useful manual of sacramental theology that follows rather closely the traditional method of theological manuals, although it will be criticized both for the inclusion

of some points as well as for the omission of others. We may take as an example the section on the Mass. The author devotes some ten pages to various explanations on the manner in which the Mass verifies the notion of sacrifice, presenting the opinions of Suarez, de Lugo, Lessius, Vasquez, Billot, De la Taille, and Lepin. With one exception, the method followed in each case is the same: the author gives a quite detailed exposé of the opinion and then follows it with some paragraphs of what he calls the "crisis." Some may well wonder whether in this day and age such a minute examination of all these opinions is necessary or useful in a theological manual. Others may inquire why, for instance, no mention is made of Dom Vonier's theory which professes accurately to mirror the teaching of St. Thomas and has met with such approval especially in liturgical circles.

Fr. Xavier evidently favors Lepin's theory; for although he gives a rather long exposition of it, in this one case he fails to add a "crisis." He says (p. 260): "*Synthesis Domini Lepin tam pulchra tamque splendida primo saltem intuitu apparet ut non tantum probabilis, verum etiam vera et unica censeatur; . . . aliqua tamen sunt, quae, si admitterentur, exigunt ut alia, et quidem fundamentalissima, utpote essentia sacrificii Missae in sola consecratione, mutari debeantur.*" While this last sentence would seem to call for a rejection of Lepin's opinion, it precedes the author's extremely sympathetic exposition of the principal points of the theory, and there is no mention of the objections that can be raised against Lepin's teaching on the celestial sacrifice of Christ, nor of the fact that the learned writer by distinguishing between a "personal (or direct) sacrifice" and a "symbolic (or ritual) sacrifice" seems to do away with an element that is essential to every strict sacrifice, namely that it must be "in ratione signi."

It was somewhat unfortunate that this treatise on the sacraments was published so shortly before the recent Apostolic Constitution of Pius XII in which the reigning Pontiff definitely proclaims the matter and form of the sacramental orders, for Fr. Xavier's words on this subject now make rather curious reading. To confine ourselves to the priesthood, the present work finds the proximate matter in both the imposition of hands made by the bishop in silence and the tradition of the instruments, but considers the words which accompany the latter ceremony to be the only form. The author makes no mention, even among the opinions he discusses and rejects, of the words of the Preface proclaimed by the Pope as the true form of the sacrament. However he does discuss something closely analogous—the opinion according to which the proximate matter is the silent imposition of hands mentioned above, and the form the prayer "Exaudi" immediately

preceding the Preface, and he gives two reasons for rejecting it: (1) because it would be incongruous that all the candidates should be ordained by a single pronouncement of the form; and (2) because the form would thus be too far separated from the placing of the matter. If these reasons had any objective weight, they could be urged just as strongly against the recent decision of the Pope; in fact, according to that decree the matter and form are even more widely separated than in the opinion Fr. Xavier rejects. Besides in emphasizing this second reason the author is scarcely consistent with himself. If, as he states, the interval of a quarter of an hour can easily elapse between the imposition of hands and the prayer "Exaudi," how much longer a time must it take to perform all the ceremonies and recite all the prayers of the Rite of Ordination that are prescribed between the same imposition of hands (in which he finds a part of the proximate matter) and the recitation of the formula accompanying the tradition of the instruments, which alone, according to him, constitute the form of the priesthood? All of which goes to show that arguments proposed by theologians are not always as weighty as their solemn pronouncement would seem to indicate.

In conclusion we note that Fr. Xavier (p. 245) identifies an unnamed king, mentioned in a citation from Luther on the Mass, as *Edward VII* of England! Poor Henry VIII is denied the credit he richly deserves for castigating Luther's rejection of the Mass and five of the sacraments.

St. Mary of the Lake Seminary

DESMOND A. SCHMAL, S.J.

LES DEUX ADAM. By P. Galtier, S.J. Paris: Beauchesne, 1947. Pp. 134.

This is a useful little book for all who have occasion to impart information about original sin, the Incarnation, and the redemption. Particularly professors of theology will find it an admirable synthesis to recommend to their students. Galtier undertakes to examine three cardinal problems of theology: our connection with Adam in reference to the "sin of nature," our connection with Christ the Redeemer, and the relations between Adam and Christ. The investigation proceeds largely along positive lines, with little stress on theological speculation.

After stating his contention that the genuine mystery of the redemption lies in the *de jure* and *de facto* connection between the sacrifice of Christ and the salvation of the human race, the author begins his search for an explanation of the efficacy of Christ's redemptive act with regard to mankind. The substitution-theory is discarded, and the union with Christ whereby men are

His members is shown to be the effect of the redemption. The ultimate reason underlying the mystery must be sought in God's decree and acceptance of His Son's sacrifice on behalf of the human race.

The second mystery studied is original sin; its essence, in the author's opinion, consists in the absolute solidarity implied between us and Adam, our first human father. Again, the solution is found in God's free ordinance whereby He has attached us to Adam with regard to the transmission of his sin.

In the third and final chapter we are invited to turn our attention to two problems that have challenged orthodox and heterodox theologians since the beginnings of theological thinking: why did God permit original sin, and what is the ultimate purpose of the Incarnation? To discover answers to these perplexing questions, Galtier rapidly reviews the doctrine of selected Fathers and theologians. He comes to the conclusion that tradition demands the unconditional priority of Christ over Adam, whose position is one of dependence even before his sin; the very existence of Adam, and consequently of the entire race, is subordinate to God's eternal decreeing of Christ. The so-called "Thomistic" opinion cannot be reconciled with traditional teaching, and the view that the redemption is the sole or even the chief motive of the Incarnation ought to be abandoned.

Obviously, so brief a treatise as *Les deux Adam* cannot settle controversies on such weighty matters to the satisfaction of all. The age-old disagreements will continue in the Schools.

St. Mary's College

CYRIL VOLLERT, S.J.

DE EUCHARISTIA. Tom. I. De Sacramento. By Emmanuel Doronzo, O.M.I. Milwaukee: The Bruce Publishing Company, 1947. Pp xiv + 780. \$10.00.

The standard of excellence set in the author's earlier volumes is here maintained and even surpassed. It is particularly necessary in the theology of the Eucharist to preserve that fine balance between the speculative and positive aspects that has become almost a trademark for works by Father Doronzo.

An extensive Introduction (33 pp.) opens up the field of investigation. The entire treatise is then divided into seven chapters and distributed through fifty-seven successively numbered articles and two tomes. Chapter I (50 pp.) deals with the existence of the sacrament. Chapter II (88 pp.) and III (276 pp.) treat of whatever has to do with the intrinsic causes, that is to say, of *sacramentum tantum* and *res et sacramentum*, respec-

tively. The final cause, *res tantum*, in its various aspects, provides the subject matter of chapters IV (123 pp.) and V (87 pp.), while the efficient and dispositive causes are reserved for chapter VI (87 pp.). These six chapters and first forty-two articles are the contents of *Tomus I*. To avoid cumbersomeness, chapter VII (439 pp.), *De ritu eucharistico seu de sacrificio missae*, is printed separately as *Tomus II*.

As is immediately evident from the size of *Tomus I* and from the lengthy treatment given to each subject in it, we have here no ordinary manual. Again, because of its exhaustive nature, it will not seem to have appeal for others than those professionally and intensively interested in Eucharistic scholarship. The word "seem" is used advisedly; for the reality is that anyone interested in the Eucharist and for whom the Latin language is not an obstacle will find this volume of the highest value. A fourfold index, biblical, Thomistic, onomastic and analytical (70 pp.) makes remarkably simple the locating of a desired text, citation, author, or special subject. The manner of presentation is uniformly distinguished for clarity, orderliness, objectivity and completeness.

St. Mary's College

CLEMENT DE MUTH, S.J.

OÙ SE TROUVE LE CHRISTIANISME INTÉGRAL? Essai de démonstration catholique. By Martin Jugie, A.A. Paris: P. Lethielleux, 1947. Pp. xxvi + 276.

The present work is of importance not merely because it takes a definite stand on some recently debated points with regard to the methodology of the *demonstratio catholica*, but especially because of its author's solid competence in oriental ecclesiology.

In elaborating the *demonstratio catholica* Jugie has in mind, not the modern liberal Protestant or the rationalist and modernist, but primarily the dissident Greco-Russians, and to a lesser degree traditional Protestants. Thus he has chosen to situate his argument where the area of agreement is greatest. From this standpoint he examines briefly the various apologetic methods that are currently employed by Catholic authors in the *demonstratio catholica*. The way in which the *via notarum* is worked out in some modern manuals receives severe strictures, and Jugie allows that the recent dissatisfaction in this matter (v.g., Thils) is "suffisamment justifiée" (p. xxi). The *gravamina* come to this: (1) the analytic definitions of the four notes are all too frequently arbitrary in that they manifest a too aprioristic and un-historical splitting and splintering of the concepts of unity, catholicity, etc.; (2) the application of the notes to the Greco-Russian Church has been char-

acterized by a superficiality in which at times vigorous affirmation has done duty for a solid statement of fact; (3) the current apologetic preoccupation to show that these four notes belong exclusively to the Roman Catholic Church runs squarely up against the fact that the Greco-Russian Church does possess these four qualities, though in a mutilated and imperfect state.

Jugie believes that it is not too difficult to work the flaws out of the argument from the notes, (1) by defining the four notes in a way that is more firmly founded in the historical tradition of the early undivided Church, and (2) by applying the notes so as to show that the Roman Catholic Church possesses them in a transcendent, if not purely exclusive, way. Nevertheless, in Jugie's opinion, the *via notarum*, even after the argumentative machinery has been lightened and strengthened, remains long and complicated, supposes extensive information, and demands a critical spirit to appreciate it properly. After such a critique of the argument from the notes, it is no surprise that Jugie concludes that the *via empirica*, because of its affinity with the *via notarum*, has similar, though not irremediable, shortcomings.

There remains, then, only the *via historica*, which for Jugie is simpler, clearer, and more calculated to impress the dissident Orientals. The *via historica*, as conceived by Jugie, is a blown-up version of the *via primatus*. Appealing to Scripture, the Fathers, and the first seven Councils, the author delineates certain aspects of the undivided Church of the first nine centuries. Besides the Roman primacy he adds certain other historical traits "*peu nombreux, mais clairs, précis et facilement vérifiables*" (p. xix). Among these are the missionary dynamism of the early Church, its hostility to that caesaro-papism which would annex it in the interest of the state, its condemnation of all divorce, and the organic development and progress that marked its whole life. These historical facts are skillfully portrayed and forcefully argued.

One would not be disposed to contest Père Jugie's judgment that his historical argument is best suited to reach the dissidents. But when he says of the *via empirica* that it demands "*non seulement des recherches, mais aussi une réflexion peu commune et un amour très sincère de la vérité*" (p. xxiv), it would seem that he lays himself open to the same charge in espousing the historical method. His complaint that "*les bonnes gens*" (the *rudiores* of the theologians), if they try to assimilate the *via notarum* or the *via empirica*, are like Davids in the armor of Saul, is quite true of his own approach. Plain simple people are tolerant of history in small doses only, and the author's book is definitely a largish dose. If the historical method can be simplified to serve the purposes of the average man without the bookish background to face up to a full-dress scientific demonstration, so too with

the other two methods. To a professional such a simplification may appear a bit slick, but it is psychologically sound.

Both students and professors of ecclesiology will find Père Jugie's book extraordinarily useful.

Weston College

FRANCIS X. LAWLOR, S.J.

LA PROPHÉTIE. By Paul Synave, O.P., and Pierre Benoit, O.P. Paris: Desclée et Cie., 1947. Pp. 398.

The *Éditions de la Revue des Jeunes* is publishing a new French translation of the *Summa Theologica* of St. Thomas. The first half of this booklet (pp. 11-223) covers the eight questions (qq. 171-8) which St. Thomas devotes to the theology of prophecy in his *Secunda Secundae*. The pages of this section are divided into two almost equal parts: the upper half contains the translation, the lower the corresponding Latin text with an *apparatus criticus*. Then follow eighty-one *Notes explicatives* of the doctrine of St. Thomas (pp. 225-267) and *Renseignements techniques* (pp. 269-376). There is a subject index, an index of authors quoted and a table of contents. The translation was prepared by Synave, who also wrote many of the *Notes explicatives*. But he died, and the task of completing the work was entrusted to Benoit in Jerusalem. He added many *Notes explicatives* and the whole of the *Renseignements techniques*.

The title page carries this quotation from St. Thomas: "A good translator will keep the sense of the original, but will adapt his style to the genius of the language into which he translates." Synave must have kept this motto before his eyes all through the translation; it is extremely well done and thoroughly French in idiom; it could serve as a model for a popular English rendition of the *Summa*. The *Notes explicatives* are really footnotes, but they were as a rule too long to be placed at the bottom of the pages containing the text. In most of them the text of St. Thomas is correlated with other texts in his works, or further historical and theological implications of the text are discussed. They are always to the point and shed light on St. Thomas.

The title of the last section, *Renseignements techniques*, is somewhat puzzling; actually it is a treatise on biblical inspiration. Now Benoit rightly insists (p. 269) that prophecy and inspiration are two distinct gifts, so that what is true of one cannot at once be transferred to the other. Nor does St. Thomas deal anywhere *ex professo* with biblical inspiration. Yet there is enough of a connection between the two charisms for his principles on prophecy to be utilized for a better understanding of inspiration. Benoit,

the sole author of this section, touches on all the questions discussed in modern treatises on biblical inspiration. But his primary interest is in its psychology and metaphysical essence. He adopts the theory of verbal or total inspiration, though he admits that this is debatable ground.

Perhaps the most illuminating section is the one entitled "Questions de méthode" (pp. 310-3), where he differentiates his own method from that of Franzelin. Both agree that the Bible is inspired and has God for its author. But which concept is first, logically and ontologically? Franzelin takes the concept of God-author, Benoit that of God-inspirer. The divergence has led to interminable debates "où les uns avaient raison et les autres n'avaient pas tort," as Fr. Benoit phrases it so charmingly. While one may therefore disagree with his own theory, yet one must admit that his exposition of the Church's doctrine on biblical inspiration is lucid and masterful. All is simple, logical, to the point. Every statement is carefully weighed, each phrase and word chosen in harmony with the whole thought.

Weston College

A. C. COTTER, S.J.

MYSTIQUES PAULINIENNE ET JOHANNIQUE. By Joseph Huby, S.J. Paris: Desclée de Brouwer, [1946]. Pp. 305.

This volume is the first of a new series on *Les Grands Mystiques* edited by Father Cayré, A.A. A brief introduction (pp. 7-9) is followed by a doctrinal exposition of the mysticism of St. Paul and that of St. John (pp. 13-230). The second part of the book (pp. 233-300) is a florilegium of the essential texts of the two apostles arranged according to the order of the first part. There is a substantial table of contents but no index. The subsequent volumes (the next is to be on St. Bernard) will follow the same general plan.

It would be hard to name a man better qualified than Father Huby to deal with the mysticism of St. Paul and St. John. His long exegetical experience has borne fruit principally in his commentaries of the *Verbum Salutis* series, which have made us familiar with his powers of discrimination and synthesis and his extraordinary gift of orderly and felicitous presentation. He does not fall below his own high standard in this work. Especially remarkable are the selections from other authors. Quotations and references are not numerous, but they are always effective.

Father Huby's approach to the delicate question of mysticism is marked by its solidity. He uses the term to cover the spiritual life in all its aspects, whether or not this life of union with God is characterized by "mystical experience." He also prescinds from the question of the origin of such ex-

perience, that is, whether it is to be considered the normal, though rather rare, outgrowth of grace or the result of added and special graces. In any case, his feet are always on the ground, and he shows that his own sane views are in the Pauline and Johannine tradition. He assigns the visions of St. Paul to the order of faith, refusing to entertain the hypothesis of a transitory experience of the beatific vision (pp. 117-120). He emphasizes the practical side of the spiritual doctrine of St. John whose insistence on the keeping of the commandments especially on the great commandment (pp. 175-177), is in complete agreement with the primacy in the spiritual life assigned by St. Paul to charity (pp. 96-98 and 138-141). It is in fact the badge of authentic Christian spirituality to regard fraternal charity as the crown of, and no impediment to, spiritual progress. Neither St. John nor St. Paul will shield the man whose retreat from the world is only an attempt to escape. The Christian "mystery" revealed by and in Christ calls for the cooperation of men, nor are authentic contemplatives trying to evade this responsibility, but to accept it more fully, by withdrawing from the ordinary society and pursuits of men.

In the domain of exegesis, it interested the present reviewer to note that Huby admits the possibility of St. Paul having received revelation in dreams (pp. 123-125), but considers it very unlikely that the principal facts of Christ's life were revealed to him. He finds no adequate basis for the opinion of Cornely and Prat that St. Paul's knowledge of the institution of the Eucharist was communicated to him directly by Christ (pp. 128-131).

The translation of the Pauline and Johannine texts appears to be new; at least, it differs considerably, in the passages from the captivity epistles, from Huby's earlier translation. In his translation of I John 5:5-8, the text concerning the heavenly witnesses is omitted without comment.

Maryknoll Seminary

JOHN F. McCONNELL, M.M.

WRITINGS OF SAINT AUGUSTINE. VOLUME IV: *Christian Instruction* by John J. Gavigan, O.S.A.; *Admonition and Grace* by John Courtney Murray, S.J.; *The Christian Combat* by Robert P. Russell, O.S.A.; *Faith, Hope and Charity* by Bernard M. Peebles. New York: Cima Publishing Co., Inc., 1947. Pp. 494. \$4.00.

This is the fourth volume in the series called, *The Fathers of the Church, A New Translation*, edited by a board of ten distinguished Catholic scholars, with Dr. Ludwig Schopp as director. I think it can be said that no other single volume offers as fine a collection of the works characteristic of the religious thought of St. Augustine. Priests interested in something striking

in the way of sermon material, librarians of religious houses and seminaries, classics scholars studying the relation of rhetoric to Christian thought, the average intelligent reader, will find this book rewarding reading. The four translators are men who know the language and thought of St. Augustine, and who are able to put his thoughts into attractive English. Each treatise is prefaced by a brief introduction and a selected book-list. Footnotes give the essential references to Scripture and classical sources, together with brief explanations of difficult passages. The volume has a ten-page Index of names and terms.

Little need be said of the content of the individual treatises. They are not among the greatest works of St. Augustine but all are important for the understanding of the mind of the Bishop of Hippo. The four books on *Christian Instruction* deal with the methods of interpreting Holy Scripture and the use of rhetoric in religious teaching. Because many of the examples depend on the literal character of certain Latin phrases, it is difficult to translate this kind of work. Father Gavigan has handled the problem very well, sometimes giving the Latin example for the sake of clarity, followed by its English meaning in square brackets. The *Enchiridion* has always been one of the most popular minor works. It is a sort of *Summa Theologica* in brief, arranged under the headings of the three theological virtues. As Professor Peebles notes, certain important Catholic doctrines are passed over with scant or no mention. There is, for instance, little stress on the mystery of the Incarnation, though it is mentioned (sect. 34). The other two treatises are written for comparatively unlearned people: the monks of Hadrumetum, in the case of the work on grace, and the ordinary church people of North Africa, in *The Christian Combat*.

In each case the translators indicate plainly the Latin texts from which they have worked. Father Gavigan uses the edition of Vogels (Bonn, 1930) and, for Book IV of *De doctrina christiana* the revisions suggested by Sister M. Therèse Sullivan (Washington, 1930). This work has not been printed in the Vienna *Corpus*, so the text tradition is essentially that of the Benedictines of St. Maur. Father Murray also uses the Maurist text, as reprinted with a few emendations by C. Boyer, S.J. (Rome, 1932). Prof. Peebles worked from the Scheel revision of the Krabinger-Ruhland text of the *Enchiridion* (Tübingen-Leipzig, 1903). *De agone Christiano* is edited by Zycha in *CSEL* and Father Russell made this the basis of his version.

Now, it may be well to say a few words about the value of these texts. In general, the textual tradition of St. Augustine's works is so well established that various editions differ on minor points only. The Benedictine edition of the seventeenth century is a remarkably accurate piece of work. It lacks

the apparatus of a modern critical text and where such texts are available with variants they should be used, but not to the exclusion of the Maurist text. Editions by men such as Knöll and Zycha, in the Vienna *Corpus*, should be used with full discretion. There is often about a half-page of editorial apparatus which implies authority. Yet, in the case of Knöll's editions of the *Confessions* and Zycha's text of *De Genesi ad litteram* it is abundantly clear that the CSEL texts are not as reliable as those of the Maurist edition. Recent critical editions of the *Confessions*, notably that of Skutella (Leipzig, 1934), are almost unanimous in rejecting a large number of the emendations in Knöll's *Editio Major*. Similarly, Father J. H. Taylor, S.J., has just completed a study of the twelfth book of *De Genesi ad litteram* (St. Louis University Dissert., 1948) in which he shows that Zycha is not a thoroughly trustworthy editor. All of this is said for the consideration of future translators of St. Augustine and should not be interpreted as a criticism of the present translations. In fact, only one of these four treatises appears in the Vienna *Corpus* and despite the fact that there has been no previous English version of *De agone christiano*, Father Russell has produced one of the best translations. It boils down to this conclusion: modern, so-called "critical" editions are not necessarily better than Benedictine texts of the seventeenth century. Much depends on the integrity of the modern editor. Goldbacher's work on the *Letters* of St. Augustine, for instance, represents a real textual improvement.

Without suggesting that he is wrong, it may be remarked that Father Gavigan's contention (p. 7) that *De doctrina christiana* "was the first work of a Church Father to be printed," is open to debate. It implies the demonstration of a historical negative, viz., that no patristic work was printed before A.D. 1465. Actually, it is possible that the Mantelin text of the *Confessions* was put out in Strasbourg in 1465 (cf. Skutella, *Confessiones*, Praef., p. III).

St. Louis University

VERNON J. BOURKE

THE WRITINGS OF SALVIAN, THE PRESBYTER. Translated by Jeremiah F. O'Sullivan, Ph.D. New York: Cima Publishing Co., Inc., 1947. Pp. 395.

This volume of *The Fathers of the Church* contains all the extant writings of Salvian, the presbyter, who lived in Gaul during the fifth century. One treatise, "The Governance of God," is directed against the lukewarm Christians who were wondering in their hearts "why Rome achieved its greatest power under pagan auspices and was enduring the calamities of their own

day under Christian rulers." By contrasting the virtues of the barbarians with the vices of the Christians, Salvian shows that the afflictions of the latter are but the just punishments of God, and a proof, rather than a denial, of divine providence. In a shorter treatise, "The Four Books of Timothy to the Church," Salvian urges all Christians to give alms to the Church to atone for their many sins and to acquire merit in heaven. Besides these two treatises, the volume contains nine Letters. The Introduction by Dr. O'Sullivan sketches the life of Salvian and the background for his writings.

This book no doubt has historical value; but it makes wearisome reading. Salvian's style is repetitious to the point of boredom, and his theme, for the most part, has the uninspiring quality that one might expect of a *catalogus peccatorum* of the Roman Empire.

St. Mary's College

GERALD KELLY, S.J.

A MANUAL OF CANON LAW. By Rev. Matthew Ramstein, O.F.M. Conv. Hoboken, N. J.: Terminal Printing and Publishing Co., 1947. Pp. vii + 747. \$7.50.

Offering a condensed commentary on the Code of Canon Law, the author hopes to provide the clergy with a "simple working knowledge of the law." To make his work readily acceptable to a practical-minded clergy, Dr. Ramstein amplifies the commentary on those sections of the law that are destined to meet the more immediate needs of Catholic life. Other sections, less in demand by the clergy in general, but bearing a special interest chiefly to professors or tribunal officials, are treated with brevity. The perennial problems associated with marriage legislation will be the more easily solved by the priest who refreshes his knowledge of the law from the Manual. Seventy pages of the text are devoted to this all-important matter.

The insertion of the Faculties of the Apostolic Delegate and the Quinquennial Faculties of the Bishops of the U. S. add to the value of the work. Incorporated into the commentary are the latest decisions of the Holy See, thus making it possible for the busy priest to keep informed on the evolving law of the Church. A judicious selection of articles pertinent to the canons under consideration provides valuable supplementary reading. These articles should be welcome to one engaged in the active ministry who might otherwise be obliged to track down the solution of a problem or the answer to a query in some formidable Latin tome. The Manual will be for many a source of progress in the knowledge of the Church's law. Without sacrificing practical thoroughness to brevity the author splendidly achieves his purpose. A serviceable index further enhances the value of the volume. Current

difficulties encountered in the process of publication doubtlessly explain the presence of some typographical imperfections.

Weston College

JAMES E. RISK, S.J.

CASUS CONSCIENTIAE. By E. Genicot, S.J., and J. Salsmans, S.J. Eighth edition. Bruxelles: L'Édition Universelle, 1947. Pp. 782.

One case (n. 1139) has been added in the present edition; it concerns the giving of Christian burial to a woman who had ordered her body to be cremated. Two cases on duelling (nn. 162, 163) have been replaced by cases treating problems that arose during and after the wars namely: hatred of occupying troops; the killing of such troops by civilians; and killing of "collaborators" either during or after the occupation. Another war and post-war problem, the legal price, replaces the problem on competitive price that was formerly treated in case n. 388. And in case n. 532, Salsmans made a drastic change in his opinion concerning the obligation of a novice with an uncorrected habit of impurity. In the seventh edition the author admitted that withdrawal from religion before taking vows would be advisable; in the present edition he wisely adopts what seems to be the more severe view, but which is actually more humane, namely, that the novice who fails to correct the habit in the favorable atmosphere of the novitiate is obliged to leave.

These cases, together with several that involve less important changes, are enumerated in a prefatory note. It seems to me that in a book which is so widely used as this, it would be well to indicate in each of the cases just what change has been made, for some of the changes are so slight that one must read the text several times in order to discover them. Aside from this one complaint, I can merely commend this new edition of a decidedly useful work.

St. Mary's College

GERALD KELLY, S.J.

SEMITIC STUDIES IN MEMORY OF IMMANUEL LÖW. Edited by Alexander Schreiber, Ph.D. Budapest: Publications of the Alexander Kohut Memorial Foundation, 1947. Pp. xii + 361 + 195 (Hebrew text).

Immanuel Löw was one of the greatest Semitic scholars of modern times, the close friend of giants like Theodor Nöldeke; he was also a noble character, as uniformly attested by a host of friends and admirers. He was born in 1854 and died in 1944 at the age of ninety, but not before passing through the valley of the shadow in Nazi prisons and forced labor camps. There is a short but touching tribute to his personality by the eminent biblical scholar of Zürich, Ludwig Köhler (p. 361).

The present volume contains nearly 600 pages, closely printed, but nearly all in Hungarian or Hebrew. Nearly a score of contributions, mostly very brief, are in German, French, or English. The subjects treated reflect the extraordinary breadth of Immanuel Löw, whose massive work in five volumes, *Die Flora der Juden* (1926-1934), will probably never be superseded, and whose great projects, *Die Fauna der Juden* and *Die Mineralien der Juden*, were never completed, though numerous samples appeared from time to time in the form of separate essays. Most of the material in the present volume has to do with rabbinical and modern Jewish studies, but there are also papers dealing with general philosophy and literature, and even one mathematical essay.

Among items of special interest the following may be singled out, without in any way prejudicing the real value of the remainder. B. Szabolcsi describes a unique document (pp. 131-33), nothing less than the earliest known Hebrew biblical melody (from Canticles) which is provided with musical notation. Since it is in a Spanish-Jewish manuscript dated about 1400 A.D., this is a very important find for comparative musicology, and the writer gives a few of his own observations, pointing out the similarity of the music to that of the oldest traceable Jewish cantillation of the Torah and of some Gregorian chants. On the other hand, this music is "without any traces of that chromatic style which European consciousness knows nowadays as 'Jewish' or 'Eastern' music."

Johns Hopkins University

W. F. ALBRIGHT

THE BIBLE IN THE CHURCH: A SHORT HISTORY OF INTERPRETATION. By Robert M. Grant. New York: The Macmillan Company, 1948. Pp. 194. \$2.50.

The author sets himself the task of examining the principal methods which Christians have employed in the interpretation of Scripture, and the circumstances which led to their employment (p. 2). Beginning with the New Testament itself, he moves on through centuries of Christian history, looking for "the significantly new developments in interpretation." In his survey, he includes not only the latest trends in Protestant exegesis, but the recent directives of the *Divino Afflante Spiritu* as well.

His purpose is not merely academic. There is a crisis, he tells us, in Protestant theology, which has resulted in at least five relatively distinct groups (modernists, liberals, orthodox, fundamentalists, and neo-orthodox) and he finds the exegetical method of each group to be the result rather than the cause of its theological outlook (p. 160). Although he does not say so

explicitly, his sympathies are evidently with the neo-orthodox group, and his aim seems to be to contribute to the direction of that movement.

Neo-orthodoxy he sees as the Protestant orthodoxy of the future: "By stressing the essential principles of Calvin and Luther, and behind them the line of spiritual experiences beginning with Paul, and leading through Augustine, it has revitalized modern Protestant theology and biblical interpretation," but "unlike conservative orthodoxy and fundamentalism, it gladly accepts the insights of historical criticism" (p. 161). On an earlier page, he had said that to his mind "the correct understanding of exegesis and its task is that set forth at the Reformation by Luther and more recently by Wilhelm Dilthey" (p. 4). The movement, while laying emphasis on historical interpretation for its "theology by exegesis," does not seem to abandon any of the subjective elements of Reformation theology. It concedes the necessity of biblical criticism, but sees its limitations. It would recover religious values sacrificed by liberals and modernists, and at least Dr. Grant would have it comprehend the values inherent in the older methods. He even concedes that there may be a large element of truth in the authoritative interpretation (p. 171). "Guided by the experience of the past," he says, "the interpretation of the future will bring forth out of its treasures things old and things new" (p. 175).

The author's own views, however, do not intrude into, or color too much, his exposition of the different exegetical methods. For the most part, he keeps the essential facts in good focus. Although he displays penetrating insights and makes keen observations regarding the connection of events, he does miss (as most Protestants generally do) the distinction between definitive interpretations by Popes and Councils on the plane of divine faith and the decrees of the Pontifical Biblical Commission. The former remain immutable; the latter may be modified, or even revoked. The point is treated clearly in a book to which he refers several times (Coppens, *The Old Testament and the Critics*, pp. 142 ff.).

The Biblical Commission (the Holy Office also) does indeed exercise papal authority, but it is not the *suprema apostolica auctoritas* envisaged by the Vatican Council, as Dr. Grant infers (p. 97). Of definitive scriptural interpretations, there have actually been very few in the Church's long history. Pius XII states in *Divino Afflante Spiritu* "that in the immense matter contained in the sacred books—legislative, historical, sapiential and prophetic—there are but few texts whose sense has been defined by the authority of the Church, nor are those more numerous about which the teaching of the Holy Fathers is unanimous."

Dr. Grant has been interested in the history of exegesis for a number of

years and has contributed scholarly articles on various aspects of it. His little book, though but a sketch of an immense field, merits the attention of theologians and Scripture scholars. He has promised a fuller treatment of the first five centuries at a later date.

Saint Mary's Seminary, Baltimore

EDWARD A. CERNY, S.S.

EZECHIELFRAGEN. By Nils Messel. Oslo: Jacob Dybwad, 1945. Pp. 156.

Written by a Norwegian scholar in German and published under the auspices of the Norwegian Academy of Science in Oslo, this book represents a new attempt to solve the so-called problems of Ezechiel. It consists of two parts: the first deals with the origin of the book; the second is a detailed analysis of its textual difficulties.

The author begins by stressing the fact that there are inconsistencies in the Prophecy of Ezechiel; the theories of Hertrich and Bertholet, proposed to solve these alleged incongruities, he finds inadequate. Accordingly, he proposes the startling solution that the exiles mentioned in the book were not the Jews taken captive to Babylon in 597 B.C. but the descendants of these captives, who had returned in 538 B.C., and whose numbers had been augmented by successive groups of returning exiles. They are the *golah* or exiles because they have been delivered from exilic bondage. The Temple and walls of Jerusalem have been rebuilt; Nehemias has completed his great reform and departed this life. Meanwhile, however, a new conflict has arisen between the "Zionists" and the native population of Jerusalem, who had never gone into exile. The "Zionists" are championing purity of religion, but the "natives," a mixed race, are endeavoring to re-introduce idolatrous practices. In this milieu, largely the creation of the author's inventive imagination, Ezechiel is supposed to have exercised his prophetic ministry.

What about the passages in the Prophecy which make this hypothesis untenable? The author admits that there are many, but he has found a solution. The passages in question come from the hand of a redactor who lived about 350 B.C. Like Ezechiel, he was fired with a burning zeal against idolatry, which still held sway in the rural communities of Judea. About to wage a campaign against this religious abuse, he comes across the Book of Ezechiel, written some fifty years previously. Finding its diatribes against Jerusalem untimely, he recasts the book and pictures Ezechiel as uttering these denunciations during the Babylonian exile. Moreover, he adds other material appropriate to the situation which he seeks to reform.

Thus, in the opinion of Messel, all the seeming inconsistencies of the present Prophecy can be explained; we need but suppose that the original Ezechiel is a fusion with the work of a later, less original imitator. But even this assumption does not solve all the seeming anomalies; hence Messel postulates later additions springing from editors of subsequent ages.

The second part of the book analyzes the text, chapter by chapter and verse by verse. The supposedly original work of Ezechiel is carefully sifted from editorial revisions and insertions. The author undoubtedly expended much labor and ingenuity upon this monograph. Though he is evidently a man of learning and ability, all his erudition and weaving of subtle hypotheses do not suffice to make his theory plausible. The difficulties of the book may be solved with greater ease and simplicity by holding that the traditional view concerning the date and authorship is substantially correct. However, Messel's monograph is not without merit; it remains a valuable study of the text of Ezechiel, which, if used judiciously, will lead to less revolutionary opinions than those proposed by the author.

St. Mary's College

MICHAEL J. GRUENTHNER, S.J.

NEW TESTAMENT LITERATURE: AN ANNOTATED BIBLIOGRAPHY. Vol. I. Edited by William Nelson Lyons and Merrill M. Parvis. Chicago: The University of Chicago Press, 1948. Pages xiv + 392. \$4.00.

This book "is designed to present an exhaustive bibliography of books, articles, and book reviews which appeared in the New Testament field and in related fields during the years 1943, 1944, and 1945, plus similar materials which appeared during the years 1940 to 1942 and which, because of the exigencies of war, were not included in the earlier publications" (Foreword). These earlier publications were *New Testament Literature in 1940*, *New Testament Literature in 1941*, *New Testament Literature in 1942*. The Foreword adds: "It is our plan to publish additional volumes of this series at one or two year intervals." I hasten to express my heartiest congratulations to the editors on their splendid achievement, and to voice the hope that they and their collaborators will succeed in their plan.

The literature here assembled is probably as complete as was humanly possible. It includes titles in English, French, German, Latin, Italian, Spanish, Dutch, and Swedish. In spite of this variety, I have noticed but few misprints in names or titles. But I wonder why the semiannual surveys of New Testament literature in the Catholic Biblical Quarterly were not listed under Bibliography, the first section. The description of the contents of each item is generally good and to the point. The thought occurred to

me whether the annotations should not rather precede the list of reviews. Again, the two encyclicals of Pius XII are not accompanied by a list of the commentaries which appeared soon after their publication, and under the subheading "Mary," Nos. 1408-1451, only two are annotated, both bearing on Mary's perpetual virginity.

A glance through the Author Index reveals that Fr. U. Holzmeister has by far the greatest number of items to his credit, viz. 28. Next in order are J. M. Bover with 14 items and A. M. Vitti with 13. O. Cullmann's contributions to New Testament literature number 12, and those of F. F. Bruce 10. Many names are represented by 9 titles: A. Friedrichsen, E. J. Goodspeed, J. Jeremias, G. D. Kilpatrick, K. L. Schmidt, Ch. C. Torrey, J. M. Vosté. The authors of book reviews are not indexed. The book is evidently a "must" for every New Testament library. It is made for handy use both in its format and arrangement.

Weston College

A. C. COTTER, S.J.

COMMENTARIES ON THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS. By John Calvin. Translated and Edited by the Rev. John Owen. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1947. Pp. xxxvii + 592. \$4.50.

Calvin's extensive works on theology and Scripture were translated and edited in fifty-two volumes during the years 1844-1855 by the Calvin Translation Society in Scotland. The present book is a reprint of one of these volumes published in 1849. A six-page Introduction by Prof. Louis Berkhof of Grand Rapids states that the purpose of the reprint is to infuse new vigor into present day Calvinists by putting them into direct contact with the writings of their founder. The other volumes of the Scottish series are to be published in due time.

The main doctrines taught by Calvin are too well known to need rehearsal here; predestination and imputed justification naturally figure prominently in his comments on Romans. The fundamental principles of Protestantism were officially declared to be heretical at the Council of Trent, and our dogmatic textbooks are filled with proofs of these errors, the arguments being drawn not only from the authority of the living teaching body but also from reason and Scripture. Perhaps of special interest here is the way Calvin tries to get rid of the contradiction contained in the Protestant theory that, though all man's actions are sinful, yet the elect are bound to practise virtue. Starting with the idea that original sin had rendered both intellect and will impotent, Luther went on logically to the conclusion that, since all his

actions were sinful, man might sin as much as he pleased. But this was social and moral suicide, and Calvin steered clear of it by declaring that, sinful though we are, we must live according to the truths of the Gospel, imitate Christ, and so show others that we are of the body of the elect. On the topic of works, as on that of predestination, Calvin wanders about hopelessly in a labyrinth of his own making. Our works, he held, have no merit in the sight of God, but if we belong to the elect God does not impute our sins to us and He gives us a reward for our works though the works themselves have no value.

The Introduction and notes supplied by Prof. Owen, while revealing sound scholarship, though now somewhat antiquated on points of grammatical interpretation and on the history of opinion among Protestant theologians, are unfortunately marred frequently by bitter hostility to the Catholic Church. He maintains, for example, the exploded theory that St. Peter was never in Rome, and surmises that the sole foundation for the tradition of St. Peter's founding the Church in Rome was the note in the Acts that at Pentecost, when Peter converted many at Jerusalem, his audience included some Jews from Rome. His prejudice leads him to repeat even such childish accusations as that Catholics are guilty of idolatry in honoring the saints.

The wisdom of republishing such a work as this may well be questioned. It is a mark of the dissolution of Protestantism that it has drifted so far away from the supernatural that it needs to be recalled to a knowledge of God and of Christ as our Savior. The early reformers were surely solid on belief in God and in the redemption through Christ, and it would be gain to get modern Protestants back to solid faith in these doctrines, but the price to be paid by this method of reviving the heretical notions of Calvin and of his nineteenth century followers seems to be rather high.

St. Mary-of-the-Lake, Mundelein

WILLIAM A. DOWD, S.J.

PAUL. By Edgar J. Goodspeed. Philadelphia: The John C. Winston Company, 2nd ed., 1947. Pp. x + 246. \$2.75.

Dr. Goodspeed has the art of utilizing the erudition of the Biblical sciences without weighting down his book and frightening the reader. In his latest work, a clear and fast-moving sketch of the life and letters of St. Paul, he complements his main sources, the Acts and the Epistles, with information from the other books of the Bible and from such subsidiary aids as archeology, geography, and the classics, sufficiently to round out his story and heighten its life. It is this balance and proportion, along with his contagious

enthusiasm for his subject, that are the real merits of *Paul*, rather than any new data or any new interpretation of the sources.

For Dr. Goodspeed St. Paul is not merely the greatest Apostle of Christianity; he is its second founder. Without him the religion which Jesus preached would have withered into just another of the sects of Judaism. It was Paul, in fact, and that only shortly before his death, who first saw in Jesus "the embodiment of the divine Wisdom" (p. 205). Although the Apostle's conversion is "the most conspicuous example of a complete and instantaneous about-face in religion," (p. 18) its strictly supernatural character is evaded. Similarly, his miracles and visions are passed over quickly. Only once, however, when Dr. Goodspeed explains the "divining spirit" of Acts 16:16-18 as "ventriloquism," and Paul's exorcism as a "stern rebuke," (pp. 76-77) does he descend to the triviality of the Paulus-brand of naturalism.

The closing chapter, "The Return of Paul," outlines the formation of the N. T. Canon. Goodspeed contends that nine of the extant Pauline letters were written by St. Paul before his martyrdom in 61. St. Mark wrote his Gospel c. 70 at Rome, while an unknown author wrote Matthew at Antioch between 70 and 90. Little interest, however, was shown in these eleven works until the publication of the third Gospel and Acts by St. Luke, c. 90, at Ephesus. An unknown collector then gathered the letters of St. Paul and wrote the summary of Paulinism which we know as the Epistle to the Ephesians. Through his letters the Apostle again becomes a force in the Church, for these letters inspired the composition of the rest of the N.T., all of it pseudonymous, whose latest works are the Pastoral Epistles, written after 150. No Catholic author is listed in the brief bibliography; the omission of Holzner's and Giordani's splendid studies is hard to understand.

St. Charles Seminary

EDWARD F. SIEGMAN, C.P.P.S.

THE JESUS OF THE PARABLES. By Charles W. F. Smith. Philadelphia: The Westminster Press, 1948. Pp. 314. \$3.00.

This work may be commended inasmuch as it seeks to explain the parables according to the nature of a parable and not according to the nature of an allegory, stresses the relationship between the parables and the crucifixion, and endeavors to interpret the parables according to the environment in which they were originally spoken. Many commentaries leave much to be desired on these three important points.

Yet with principles as sound as these it is most difficult to understand how so much novelty, arbitrary assertion and error could have found its way into

the exposition. Perhaps the key to the author's mentality is given in a quotation from Dibelius, "In any case we must reckon that the tendency of the Churches to derive *as much exhortation as possible from the words* [Smith's italics] of Jesus must have affected the handing down of the parables" (p. 196). Thus, for instance, to determine the precise eschatological expectation of Jesus, the parables "must be divorced as far as possible from the adaptations of the early Church" (p. 53). By this the author does not refer to patristic writers—no Church Father is ever mentioned; the author prefers names like Cadoux, Montefiore, Dodd as sources—it is the evangelists themselves who by giving us Christ's teaching "as useful to the Church" (p. 80) reflect a "situation more developed than that by the lakeside" (p. 80); and we should not be surprised to find that a "parable in its present form probably owes a good deal to latter development" (p. 194), or that a group of parables will contain "much evidence of subsequent expansion and modification" (p. 195). After all, at least in the case of the Dishonest Steward "it is rather obvious that by the time the parable reached the evangelist its meaning had been lost" (p. 209)!

We may take as an example of Smith's method the Parable of the Sower, "one of the three best known of the parables and perhaps the least understood" (p. 60). It is best known, we may surmise, because each of the Synoptic Gospels gives our Lord's own lucid explanation; it is least understood according to our author because he rejects this explanation of the evangelist as having "an entirely new atmosphere," as "developed (awkwardly at the outset) as a studied allegory," as using words "clearly characteristic of the early Church," and as "the need to interpret the parable defeats the purpose of the parable" (p. 67). Homiletical development together with other accretions must be set aside if we wish to arrive at the parable's original meaning. Two pages of discussion bring us to this meaning: "If the sower of ordinary seed, we may argue, does not become discouraged by losses, but with the harvest in view persists always, how much more will God persevere in setting forward his Kingdom . . . it seems clearly a parable of *persistence*" (p. 64).

Nowhere in the work is there mention of Form Criticism or of the technical German expressions, e.g., *Kleinliteratur*, *Einzelstücke*, *Mischformen*, *Sitz im Leben*, proper to advocates of this theory. If the author does not qualify as a proponent of *Formgeschichte* in the strict sense, he may rightly be regarded as a full-blooded, legitimate son. His whetted scythe sweeps a goodly swathe as he mows down post-resurrection preaching accretions. St. Matthew needed 319 words to tell the Parable of the Tenants of the Vineyard (American Revised Version); to Smith it seems possible to "reach

behind the present form of the passage" and cut out the original in 99 (p. 190).

St. John's Seminary

WILLIAM G. HEIDT, O.S.B.

RELIGION IN THE TWENTIETH CENTURY. Edited by Vergilius Ferm. New York: The Philosophical Library, 1947. Pp. xv + 470. \$5.00.

The editor of this volume has restricted consideration to the "more important historic living religions," and those which, while of more recent origin, are thriving today. No less than twenty-eight religious systems receive attention, even though Theosophists, Rosicrucians and Spiritualists declined invitations to cooperation; the two former on the score of their being philosophies rather than religions. In soliciting studies of the various forms of religion, the editor sought actual representatives of each faith where possible, otherwise accredited scholars whose acquaintance with the subject would enable them to speak with authority, and presumably with sympathy. A brief biographical sketch introduces each contributor.

In general collaborators were requested to give a clear and concise statement of the tenets of a creed; its history, scope, aims; statistics as to membership and headquarters; its peculiar genius and contribution to religious thought; its attitude towards other religions; its solution of current problems; its influence on man's economic, social, political, educational, and cultural interests; its trends, and its impact on thought and action. A select bibliography to further more extensive reading and study is appended to each essay.

The editor remarks that present uncertainties and fears give new insistence to the inquiry into life's ultimate meaning and destiny. As men draw closer together barriers disappear and circumstances indicate that this "is not time for bickering over small issues"; we need a "religion that can bring men together." What then will be the religion of the future? Seemingly Dr. Ferm expects the "creative power" of today to develop some sort of new religion, an eclectic religion, drawing elements from each or most of the religions of today, but superior to any of them.

Unschooling in philosophy and theology, and therefore without norms of judgment, the general reader, when brought into contact with this welter of antitheses and contradictory claims, is apt to be appalled and dismayed. The reaction may well be repulsion rather than attraction to the subject, an abandonment of search for the truth, not new interest and enthusiasm.

West Baden College

CHARLES H. METZGER, S.J.

DER BUCKEL KIERKEGAARDS. By Theodor Haecker. Zürich: Thomas Verlag, 1947. Pp. 103.

Theodor Haecker was one of the most genial and influential German Catholic writers. He spoke out of a thorough familiarity with the literature, philosophy and theology of the European tradition. But his prime concern was to bring this learning to bear upon the problems of our own time. In this task he was aided by his own finely developed sensibility and by his persuasive, if sometimes overbearing, style. His personal pilgrimage began as a Protestant and a student of Kierkegaard. Indeed, his earliest publication was on *Søren Kierkegaard and the Philosophy of Inwardness* (1933), a pioneer Kierkegaardian study. Thereafter, his quest led him to listen to Pascal, Dostoevsky, and above all, Cardinal Newman. The most fertile period of his literary work began with his reception into the Catholic Church. This did not mean the end of his interest in Kierkegaard, for he continued to issue translations and studies on his early master. The present book is the last one to issue from his pen; soon after its completion, Haecker was dead (April, 1945). Thus his authorship ended, as it had begun, with an essay on the great Danish Christian.

Like most of Haecker's "little books," this one took its origin in a contingent circumstance, prompted this time by the appearance of two essays on Kierkegaard by the Danish scholar, R. Magnussen. On the basis of a careful biographical and psychological study, Magnussen concluded that Kierkegaard had a hunched back and that this physical weakness decisively shaped his psychological structure. Admitting the importance of these factual investigations, Haecker nevertheless sets out to show that the question of psycho-physical interrelation is not so easily settled. Kierkegaard himself was extremely sensitive about his misshapen body, his frailty and caricature-like appearance. No doubt, this bodily misfortune left its mark upon his mind, especially after a journalistic attack upon him had held up for public ridicule precisely his odd physical make-up. But Haecker is firm in applying the principle that a complex effect is determined by causes in their hierarchical order. Drawing upon his own intimate biographical knowledge of Kierkegaard, he shows that the choices of most critical importance for Kierkegaard were made on moral and spiritual grounds. His character was formed mainly by his religious principles and ethical temper, although his physical situation conditioned his entire development.

Yet this essay is much more than a counter-investigation along biographical lines. Haecker takes the occasion to broach the difficult general question of the interrelation between psychic and physical elements in human

personality. His own reply is given almost exclusively in theological terms, since he rightly stresses the importance of the body and the flesh for a religion professing belief in the Incarnation, the crucifixion and the resurrection. He misses the opportunity, however, to give the discussion a philosophical foundation by a consideration of the composite character of human nature. Moreover, the few hints given by St. Thomas concerning the problem of individual differences and the individuation of mental life would have been worth recalling. This would also have afforded a basis for criticizing Kierkegaard's notion of human personality, which is too narrowly identified with the spiritual element in man. Kierkegaard's teaching on "spirit" might have been introduced and evaluated in this connection.

Apart from the biographical issue, the main worth of this book lies in its fine critical appreciation of Kierkegaard's personality and thought. In effect, we have here Haecker's last testament concerning a man who claimed his attention throughout a lifetime of literary activity and meditation. Haecker presents in this book his mature judgment upon Kierkegaard, giving the impression that the rise of existentialism forced him to make this final reckoning as an aid to Catholic students. Kierkegaard's shortcomings are stressed here more than in some of Haecker's previous accounts. They are defects which have had an ill effect upon European intellectual life in so far as it has been shaped by Kierkegaard or rather by the "Kierkegaardian" philosophers.

Two of Haecker's points may be singled out as examples of sympathetic and enlightened criticism. In order to escape from theological rationalism, Kierkegaard said a good deal about the absurdity of faith, the rationally unjustifiable leap into God's arms. But Haecker observes that Kierkegaard used the terms "absurd" and "paradoxical" indifferently. This calls for some clarification, since a truth may be paradoxical without violating the first principles of thought and being. Some of Haecker's best pages are devoted to an analysis of the meaning of paradox and its close affiliation with mystery. The language of paradoxical wit is employed as naturally by Kierkegaard as by the medieval poets in attempting to express the super-rational truths of faith in human terms. A second place where ambiguity creeps into Kierkegaard's thought is in his view on the nature of truth. His handling of this problem is misleading in that the reader is led to expect a technical speculative treatment, whereas Kierkegaard has moral and practical ends in view. He favors the *how* of a truth over the *what*, the manner of adhering to it over the content itself. Now this "existential" position really concerns the practical consequences which ought to flow from a truth in the practical order rather than the nature of truth in general. Failure

to respect this distinction has led to a fatal separation between doctrine and deed. Haecker observes that the distinction between dogma and life is unavoidable for finite beings *in via*, but that it should not be aggravated into an antagonism. And the primacy of sound doctrine can be maintained without overlooking the further requirement that such doctrine should inform our lives.

Haecker's conclusion is judicious and worth heeding. There are numerous valuable intuitions in the writings of Kierkegaard which should not be disdained by Catholics. Yet Kierkegaard was handicapped by having no adequate metaphysics or theology within the ordered unity of which he might incorporate these truths. Lacking these standards and principles of order, his work as a "corrective" became all too easily confounded with an independent and complete statement of existential and Christian truth. There is a clear duty of integrating Kierkegaard's insights with the body of Christian wisdom; for if this is not done, his separate truths will seduce men more surely than will patent error. A good portion of Haecker's efforts were fruitfully spent in heeding this duty placed upon the Catholic intelligence of this age.

St. Louis University

JAMES COLLINS

SCIENCES ECCLÉSIASTIQUES. Volume I. Montréal: L'Immaculée-Conception, 1948. Pp. 253.

This is the first issue of a projected series of yearly volumes edited by the theological and philosophical faculties of the Jesuit House of Studies in Montreal. The series has been planned as a vehicle for the publication of scientific studies, critical commentaries, bulletins and book reviews in the various ecclesiastical disciplines—Scripture, theology, philosophy, Church history, liturgy and canon law.

The first volume augurs well for the publication; the articles are widely varied in subject matter and soundly scientific in character. The opening article, *Malheureux écarts, profitables leçons* by F. Saintoinge, points out some of the evil resulting from a misapprehension of Thomistic metaphysics as applied to the problem of spatial continuum. In the field of Sacred Scripture there is a study of the possibility of an Egyptian source for Proverbs XXII:17—XXV:22, by A. Brunet. F. Bourassa, in *Les missions divines et le surnaturel chez saint Thomas d'Aquin*, presents a valuable study on the supernatural character of the divine presence in man *per inhabitationem*. V. Monty examines the nature of sin as manifested in the Hebrew vocabulary of the Old Testament; there is a very interesting commentary on Père de

Lubac's *Surnaturel* by L. Roy, and G. Van Belleghem offers a canonical study of the seal of confession. In addition there is a lucid treatment of St. Thomas' doctrine of the relations in the Holy Trinity by P. Vanier; and an inquiry into the functions of political authority in human society. The volume concludes with a note on Nectarius and the *penitentiarius*, followed by some thirty pages of book reviews.

All the contributions in the volume represent serious scientific work; together they make a valuable and welcome addition to the body of theological thought that is being developed in increasing measure on the North American continent.

Woodstock College

JOHN F. SWEENEY, S.J.

A RETREAT WITH ST. THÉRÈSE. By Père Liagre, C.S. Sp. Translated by Dom P. J. Owen, O.S.B. Westminster, Maryland: The Newman Bookshop, 1948. Pp. 125. Cloth \$2.00; Paper \$1.00.

The present book is the first in a series entitled "Sicut Parvuli Handbooks," produced by the Association of Priests of St. Teresa. The object of this series will be to present the teachings of St. Thérèse which recent Pontiffs have recommended so much to the faithful. The first two chapters analyse the notion of "compassionate love" which was so dynamic a principle in St. Thérèse's spiritual life. The remaining chapters show how her reliance on Christ's compassionate love influenced her life of virtue—her simplicity, humility, patience, confidence, prayer, and charity.

The Saint envisions Christ's love for her as the source of her own answering love. In His infinite compassion Christ sees the soul's helplessness to answer with corresponding love, and hears the soul's plea to be rescued from its own nothingness. He then blesses the soul with the gift of divine love which calls for love in return. The soul surrenders and finds its love unlimited "because God implants in that soul His own thirst to be loved (*silit siliti*)" (p. 29). In the chapters on the Saint's virtues, there is a certain amount of repetition and didacticism which are in marked contrast to the simplicity of her *Autobiography*. Yet this was perhaps necessary in order to show clearly that the spiritual life is simple when activated by divine love. Followers of St. Thérèse, however, will be delighted with this book.

Weston College

JAMES M. CULLIGAN, S.J.

BISHOP BRENT. Crusader for Christian Unity. By Alexander C. Zabriskie. Philadelphia: The Westminster Press, 1948. Pp. 218. \$3.75.

We have here a brief workmanlike biography of the many-sided activity

of one of the great names in the ecumenical movement. To fit him for the task of reunion work Bishop Brent was not, we are told, "a technical scholar or a systematic theologian; his was rather the prophetic gift" (p. 187). As it is easier to assess theological status than the prophetic charism, we may say that the Bishop was for the most part a theological autodidact. Fundamentally his spirit was undifferentiated from that of a liberal Protestant, although his recession from orthodoxy was braked by a reverence for the dogmas which expressed "the central convictions of the ages" and which were for him "extraordinarily valuable pointers" (p. 202). For all his sensitive and humble awareness of the traditional and social aspect of truth, Brent's understanding of what faith and revelation are is basically so unsound that it appears quite probable that he could ultimately have compounded his differences with most of his Protestant brethren. We are told that he was always an independent because he determined his every course of action uniquely "by considering what would best serve the purposes of God in a given set of circumstances" (p. 216); however excellent this norm may be elsewhere, it empties out the traditional notions of revelation and faith and makes Brent's much-lauded catholic spirit to be a syncretism founded on individual or social utility.

It is a surety, however, that the ultimate goal of the Bishop's ecumenical activities will be effectively served by his deep and abiding spirit of prayer and communion with God, of which the author gives us a sympathetic portrait. Theological aberrations pass, but the love of Jesus Christ lives, caught up by His Spirit to serve His ends. Reunion will be the work of those instruments of God who will do "the truth in charity" (Eph. 4:15). While today the truth may seem to many either desperately obvious or desperately obscure, charity and a climate of prayer are never out of reach. And, to use Père de Foucauld's fine phrase, "Jesus is the Lord of the impossible."

Weston College

FRANCIS X. LAWLOR, S.J.

BOOKS RECEIVED

- Aubier, Paris: *Henri Suso et le déclin de la scolastique*, by J.-A. Bizet. (pp. 430); *Liturgie cosmique*, by Hans Urs von Balthasar, transl. by L. Lhaumet and H.-A. Prentout. (pp. 278).
- Balmes, Barcelona: *Theologumena, Vol. II, De ratione peccati poenam aeternam inducentis; Series II, Vol. II*, by Joannes B. Manyà. (pp. 333).
- The Beacon Press, Boston: *The Psychiatric Study of Jesus*, by Albert Schweitzer, transl. by Charles R. Joy. (pp. 81, \$2.00).
- Beauchesne et Ses Fils, Paris: *De fine ultimo humanae vitae*, by Vitus de Broglie, S.J. (pp. vi + 229).
- Benziger Einsiedeln, Zürich: *Frohe Botschaft in die Zeit*, by Friedrich Muckermann, S.J. (pp. 317, Brosch. Fr. 9.50, Geb. Fr. 13.50).
- Bloud & Gay, Paris: *L'Église de France et la Révolution de 1848*, by Jean Leflon. (pp. 134, Fr. 120).
- Catholic University of America Press, Washington, D. C.: *Ecce Agnus Dei! A Philological and Exegetical Approach to John 1:29, 36*, by Eric E. May, O.F.M. Cap. (pp. xiv + 177); *Social Ideas in the Wisdom Literature of the Old Testament*, by Joseph W. Gaspar, M.S.C. (pp. xiv + 207). *A Study of Psalm 72 (71)* by Roland E. Murphy, O.Carm. (pp. vii + 144).
- Columbia University Press, New York: *Ancient Egyptian Religion*, by H. Frankfort. (pp. x + 172, \$3.00); *Revelation and Response in the Old Testament*, by Cuthbert A. Simpson. (pp. 205, \$2.50).
- Confraternity of Christian Doctrine, Washington, D. C.: *The Call of the Popes to the Laity: The Call of the Popes to Catholic Action*, by Most Rev. Edwin V. Byrne, D.D.; *A Generous and Fruitful Apostolate in Every Parish*, by Most Rev. Richard J. Cushing, D.D.; *The Lay Apostolate of the Confraternity of Christian Doctrine*, by Most Rev. Edwin V. O'Hara, D.D.; *The Catechism and Catholic Action*, by Most Rev. Amleto Giovanni Cicognani, D.D. (pp. 32, .05 each).
- Consejo Superior de Investigaciones Científicas, Madrid: *El Símbolo Niceno*, by Ignacio Ortiz de Urbina, S.J. (pp. 300).
- Desclée de Brouwer et Cie., Bruges: *Direction spirituelle des religieuses, 2^e Édition*, by A. Ehl (Adapté de l'Allemand par J. Creusen, S.J.). (pp. 365, Fr. 150); *Les Mystères du Christianisme*, by M.-J. Scheeben, transl. by Aug. Kerkvoorde, O.S.B. (pp. xxx + 850, Fr. 180); *La parabole évangélique*, by Maxime Hermaniuk, C.S.S.R. (pp. xxviii + 493); *Théologie des réalités terrestres*, by Gustave Thils. (pp. 198).
- Echter-Verlag, Würzburg: *Begegnungen mit Christus*, by Rudolf Graber. (pp. 186); *Die Brücke Zwischen Himmel und Erde*, by Anton Anwander. (pp. 188); *Wehrhafte Gläubigkeit*, by Joseph Lechner. (pp. 203).

- Editio Facultatis Theologicae Universitatis Jagellonicae Cracoviensis, Ser. I, No. 3, Cracow: *De scientia Dei futurorum contingentium sec'd S. Thomam eiusque primos sequaces*, by Julianus Groblicki. (pp. 144).
- Edizioni "Regnum Christi," Lucca: *Sacramentum Redemptionis, l'Eucarestia nel dramma della Redenzione*, by Giuseppe Anichini. (pp. 306).
- Wm. B. Eerdmans Publishing Co., Grand Rapids: *Commentaries: Hebrews*, by John Calvin, transl. by John Owen. (pp. xxx + 448, \$3.50).
- Fratelli Bocca, Editori, Milano: *La seconda Scolastica. I grandi commentatori di San Tommaso*, by Carlo Giacon, S.J. (pp. 223, L. 250).
- C.W.K. Gleerup, Lund: *Coniectanea Neotestamentica XI, in honorem Antonii Fridrichsen*, edited by Seminarium Neotestamenticum Upsaliense. (pp. xx + 250, 12 couronnes suédoises).
- Harper & Brothers, New York: *Heart in Pilgrimage*, by Evelyn Eaton and Edward Roberts Moore. (pp. 273, \$2.75).
- B. Herder Book Co., St. Louis: *Protohistory*, by H. C. E. Zacharias. (pp. vii + 391, \$4.00).
- Herder, Vienna: *Hellenisches und Christliches im Frühbyzantinischen Geistesleben*, by Dr. Endre Ivánka. (pp. 119); *Kommentar zur Leidens- und Verklärungs-geschichte Jesu Christi*, Vol. V, by Dr. Franz X. Pölzl, edited by Most Rev. Theodor Cardinal Innitzer. (pp. xv + 448).
- P. J. Kenedy & Sons, New York: *The Christian Sacrifice* by Eugene Masure, transl. by Dom Illtyd Trethowan. (pp. 288).
- Josef Kösel, München: *Mensch und Menschensohn*, Vierzehn Essays, by Heinz Flügel. (pp. 204).
- Ksiegarnia Krakowska, Cracow: *Quaestio de natura et gratia seu reparabilitas omnium peccatorum in statu naturae purae*, by Rev. Ignacy Różycki. (pp. 168).
- P. Lethielleux, Éditeur, Paris: *Catéchétique*, by Chanoine André Boyer. (pp. 248); *Essai sur les principes philosophiques de l'économie politique*, by Taparelli D'Azeglio, (pp. 128, 1943), *Taparelli*, by Robert Jacquin (pp. viii + 406, Fr. 350 the set); *Le Saint du Jour*, by Henri Berthet. (pp. 330, Fr. 260); *Stella matutina, méditations quotidiennes*, Vols. I and II, by Rt. Rev. Mgr. A. Gonon, edited by P. Eustache Pruvost A.A. (Vol. I, pp. 404; Vol. II, pp. 368, Fr. 500).
- Letouzey et Ané, Paris: *Liturgie des sacrements*, by L. Molien. (pp. 500).
- The Macmillan Company, New York: *Letters to Young Churches*, by J. B. Phillips (pp. xv + 224, \$2.50).
- J. C. B. Mohr (Paul Siebeck), Tübingen: *Existenz und Offenbarung*, by Dr. Heinz-Hortz Schrey. (pp. xi + 170, Rm. 9.80).
- The Newman Bookshop, Westminster: *Meditations on Christian Dogma*, Vols. I and II, by Rev. James Bellord, D.D. (Vol. I, pp. xxv + 369;

- Vol. II, pp. xiv + 363, \$7.50 the set); *The Third Spiritual Alphabet*, by Fray Francisco De Osuna, transl. by a Benedictine of Stanbrook. (pp. xxxvi + 490, \$4.00).
- Officium Libri Catholici, Rome: *Introductio in S. Theologiam*, by Gabriel M. Roschini, O.S.M. (pp. 112); *De Methodologia historico-juridica*, by Bertrandus Kurtscheid, O.F.M., edited by Livarius Oliger, O.F.M. (pp. 107)
- Philosophical Library, New York: *Religion Through the Ages*, by Hermon F. Bell and Charles S. MacFarland. (pp. xlvi + 445, \$5.00).
- Presses Universitaires de France, Paris: *La mort et ses problèmes*, by Dr. Henri Bon. (pp. x + 286, Fr. 180); *La science, la raison, et la foi*, by S. Van Mierlo. (pp. 288, Fr. 380); *La vie religieuse dans l'ancienne Égypte*, by Jean Sainte Fare Garnot. (pp. viii + 146, Fr. 150).
- (Gewürz Ferdinand konyvnyomda, Budapest: *The Book of Rabbi Amurah* . . . Kirkisani, by Alexander Scheiber, 1948).
- Società Editrice "Vita E Pensiero," Milan: *Il concetto di giuridicità in San Tommaso d'Aquino*, by Francesco Olgiati. (pp. xi + 251, L. 300); *La metodica dell' insegnamento religioso*, by Antonio Tersteniak. (pp. ix + 422, L. 225); *La rinuncia all' Ufficio Ecclesiastico nella Storia del Diritto Canonico dalla Età Apostolica alla Riforma Cattolica*, by Giovanni Caron. (pp. xvii + 413, L. 600); *L'Unione con Dio*: by S. Em. Card. Adeodato Piazza, S. Ecc. Mons. Adriano Bernareggi, Fr. A. Gemelli, O.F.M., P. Innocenzo Colosio, O.P., Sac. Giovanni Colombo, P. Michele Ledrus, S.J., P. Gabriele di S. Maria Madd., O.C.D., Mons Francesco Olgiati (pp. ix + 180, L. 500).
- St. Anthony Guild Press, Paterson: *A Catholic Looks at Rosicrucianism*, by Hubert Vecchierello, O.F.M. (pp. 82); *Father Jerome and the Bridal Couple*, by Honoratus Bonzelet, O.F.M. (pp. ix + 106); *From Sunday to Sunday*, by Thomas Plassmann, O.F.M. (pp. v + 409, \$3.50); *Kianga*, by Florence Hornback, LL. B., Ph. D. (pp. 79); *Maps of the Land of Christ*, revised edition, by Eugene Seraphin, O.F.M. and Jerome A. Kelly, O.F.M. (pp. vi + 58, \$2.00); *The National Catholic Almanac, 1948*, compiled by the Franciscan Clerics of Holy Name College, Washington, D. C. (pp. 832).
- Thomas-Verlag, Zürich: *Drei Reden*, by Juan Donoso Cortés. (pp. 125); *Ermahnungen an die Soldaten und Kapitäne der Unbesiegbaren Armada*, by Pedro de Ribadeneyra. (pp. 75); *Der Heilbringer*, by Romano Guardini. (pp. 48); *Hymnen an die Kirche*, by Gertrud von Le Fort. (pp. 66).
- Räber & Cie., Luzern: *Die Geistliche Lehre*, by Louis Lallemand, transl. by Robert Rast. (pp. 374); *Illuminative oder abstraktive Seins-Intuition?*,

by Rev. Josef Rüttimann. (pp. xvi + 123, Fr. 5.80); *Probleme der Biblischen Urgeschichte*, by Dr. Paul Heinisch. (pp. 194); *Die Theologische Summe, Dritter Teil: In Gott durch Christus*, by Dr. Raymund Erni. (pp. 173); *Die Theologische Summe, Erster Teil: Von Gott*, by Dr. Raymund Erni. (pp. 206).

Rex-Verlag, Luzern: *Wesentliche Seelsorge*, by Dr. Xavier von Hornstein. (pp. 608).

Ferdinand Schöningh, Paderborn: *Christusgemeinschaft*, by Bernhard Brinkmann, S. J. (pp. 63).

Verlagsanstalt Tyrolia, Vienna: *Sammlung: Medizin-Philosophie-Theologie*, Heft 6, by Urban, Caruso, Bianco, Grünewald, Neubauer, Miller. (pp., 151, \$1.62).

University of Chicago Press, Chicago: *The Protestant Era*, by Paul Tillich, translated with a concluding essay by James Luther Adams. (pp. xxxi + 323, \$6.00).

University of Ottawa Press, Ottawa: *Manual of Missionary Action*, by J. E. Champagne, O.M.I. transl. by Roy Laberge. (pp. 743, \$5.00).

The Westminster Press, Philadelphia: *Great Shorter Works of Pascal*, transl. by Emile Cailliet and John C. Blankenagel. (pp. 231, \$4.50).