

BOOK REVIEWS

THE DOCTRINE OF THE CHURCH IN THE NEW TESTAMENT. By George Johnston. Cambridge: Cambridge University Press, 1943. Pp. xvi + 156.

The author publishes in this final form the thesis which he presented for the Ph.D. degree which Cambridge conferred on him in 1941. Feeling that Protestantism is increasingly concerned to appreciate the idea of the Church, Doctor Johnston devotes these pages to that cause. Part I studies the social circumstances of the Roman and Judaic world at the period of Christianity's emergence. Part II begins with a study of the term *Ecclesia* against the background of its Aramaic and Hebrew equivalents. Both of these considerations are impressive for their patient erudition rather than for any new light which is shed on their subject matter.

Coming to the main theme of his book, the author maintains that Jesus never spoke of a "church" which should be His. Because the resurrection is essential to the doctrine of the Church this doctrine should not be looked for, it is argued, in the teaching of Jesus Himself. Yet our Savior did intend a Church, at least in the sense of "a new Israel." His direct intention was the foundation of God's Kingdom; but He had "not the slightest interest" in its social form.

In the interval between Christ and Paul, the acceptance of Jesus as risen Messiah and the reception of Gentiles into its ranks crystallized the Christian doctrine of the Church as a distinct society and a new Church. It was Paul who then "first formulated a clear conception of the Church," presenting it as the new People of God, the Body of Christ, and "the incarnating of the Holy Spirit," with no hierarchy except "that of humility and brotherly love," no distinction between clergy and laity, no sacraments which have their effect *ex opere operato*, no creed beyond the confession that "Jesus is Lord"—a collection of many autonomous churches which constituted one visible society whose unity was "inward and spiritual" and which possessed no particular form of government as proper to it.

After Paul, the author continues, the testimony of sub-apostolic authors shows the doctrine of the Church developing a new emphasis on its distinctness from Judaism. Institutionalism now begins to appear in the doctrine, together with insistence upon the acceptance of a common creed. The institutionalism of the sub-apostolic age remains "primitive," however, "and no hint is dropped that a particular form of government is reckoned to be part of the *esse* of the *Ecclesia*." Unity and universality are stressed. As the era progressed there developed the conception of a single ecclesiastical order "without a central authority," and so, gradually, "we approach the

later idea of the Catholic Church." The thesis closes with two Notes, on the authenticity of Ephesians and the origin of the Syriac *Edta*.

Two mistakes could be made in appraising the value of Dr. Johnston's work. It would be wrong—and unjust—to deny it the merit of much patient and scholarly labor. The author has read widely and in detail, and in assembling the results of his study he manifests a sincere concern for the deep spiritual realities which underlie the outward manifestations of the Christian Church. But, at the same time, it would be equally uncritical to accord to this book the praise which is due only to a finished work of scholarship. Johnston's readings have failed to match breadth with discrimination. In a work like this, which is mainly concerned with the theology of St. Paul, lack of acquaintance with, for instance, Prat's *Theology of St. Paul* is an unpardonable betrayal of true scholarliness. Much of the literature to which this thesis is indebted is of the type in which (to borrow Professor Albright's phrase) "both facts and logic are thrown away in a scramble for novelty." This has left its mark, in a pronounced way, on Johnston's own work.

Thus Johnston does not hesitate to correct St. Paul himself about the true meaning of the Pauline doctrine on baptism. It is not baptism but "faith active in love" which effects, according to genuine Paulinism (says Dr. Johnston), our incorporation in Christ's Body. Again, the reader may find a gentle amusement in the ease with which, after the statement that there is no hint of a particular form of government proper to the Church in the sub-apostolic writings, the many testimonies which do indicate a particular form of government are dismissed as "exceptions." One can quite understand the author's pique with the *Didache* ("legalistic," not reflecting "the highest level in the Church"), with Justin ("ambiguous" and "superstitious"), with Hermas ("dull uniformity"), with "the author of Hebrews" ("more rigorous"), with the saintly Ignatius of Antioch ("superstitious," "fanciful," "typical extravagance," "unconvincing," "false humility"), with Clement of Rome ("far from appreciating Paul," "men of lesser stature," "frigidly") and the other witnesses to the fact of a very definite "particular form of government" in the Church as they knew it. They confound the a priori framework into which he insists on fitting them. Is it likely that these original Christians, whose judgement no single one of their contemporaries called into question, knew the nature of their Church less well than the scholar who now, after so many centuries, attempts to reconstruct it? Dr. Johnston gathers his facts carefully. But he gathers them only to deprecate them and throw them away. In this he can scarcely deserve to be taken seriously.

In view of the facts of all Christian history, it is surprising to find a study on the nature of the Church which, with the exception of four lines in a single footnote, does not even advert to the problem of the Primacy. In this note Johnston dismisses Matt. 16:18 as an argument for the Roman Papacy with the words: "On top of such a basis we build a structure, not a series of foundations." Every Catholic will agree; it would be absurd to think of the Roman line as a series of foundations. But must not the one foundation endure as long as the structure which it supports? It is perhaps with a sense of the juvenile character of his single objection that the author adds his judgement that the verse is not genuine anyway. But then, may I ask, whence came Simon's new name of "Peter," never given to another before him and recognized as his by every single voice of the Christian tradition? No other source of the name exists!

To conclude: Johnston has the objectivity to recognize that "throughout the New Testament the Ecclesia is a visible community on earth." His insight into the divine fervor of its inner life fires him with concern to prove that it is not "merely an organization or institution." This he does prove. But when he follows the lead of the radical Christian minority and attempts to prove that the primitive Christian Church did not consider itself organizational at all, his thesis disintegrates under the impact of the contradictory fact and it is only by laborious paralogism that he is able to hold its outlines in place. And the whole of this last labor is so unnecessary for the goal he cherishes. In the winter of the unchristian world which the Church has faced it has never been necessary to tear down the outward walls of God's living Temple to reveal and protect the divine fire which burns within. All that is necessary is that one should enter through the door humbly, and see and be warmed.

Woodstock College

JOSEPH BLUETT, S.J.

AN OUTLINE HISTORY OF THE CHURCH BY CENTURIES. By Joseph McSorley, C.S.P. St. Louis: B. Herder Co., 1943. Pp. xxx + 1084. \$7.50.

Here is a remarkably fine work on the history of the whole Christian Era. It comes as an answer to Catholic colleges for a textbook in the general survey course, since it gives plenty of space to the political and economic history while at the same time presenting with chief emphasis the core of all history, the story of the Catholic Church. The book is a large one, almost encyclopedic in content, with references to several thousand events, personalities, and dogmas; yet it is not a topical outline nor a tabular arrange-

ment. The long story of the Catholic Church is put in a pleasing narrative, that makes easy perusal not only for the student but for the general reader. It is quite up-to-date, bringing the account right down to 1942 with mention of the most recent occurrences, modern personages, and current problems. With all its wealth of detail, the book is well balanced, each group of Catholics in time and place receiving adequate treatment. True, in the last quarter of the work additional space is given to the Catholic Church in America, both North and South. This seems quite proper in view of the fact that the book will be read largely by an American audience.

The clear mapping out of the long history of the Catholic Church is the chief virtue of Father McSorley's *History*. In achieving this the author has used the division of centuries for his chapters. It may be objected that such is an arbitrary procedure. Possibly, but it is decidedly a sensible and practical method. In the beginning of each chapter there is a preview of what is to come with an indication of the general trends, the problems, and the principal actors to be observed. Then follows a succinct account of the political, social, and economic events of the century. The student will go far to find better summaries of profane history. One must admire the skill with which the author has succeeded in condensing the multitude of facts, especially in the chapters dealing with the more recent centuries. With the stage thus set the author then presents the history of the Church in the particular century. First, the course of the Papacy is described, with an individual notice for each Pope. A discussion of the teachings of the faith, the developments of dogma, discipline, organization, liturgy, and religious communities follows. Every General Council and many of the local Councils are briefly described. The principal saints and ecclesiastical writers all receive at least a brief treatment. The opposition, whether within or without, whether of heresy or schism, is next discussed. Finally an account is given of the missionary activities during the particular century. At the end of the chapter a page or so of summary is placed, followed by a time chart in which are two parallel columns, one listing the principal events ecclesiastical, the other the principal events political or social. Several maps and tables help to elucidate the text.

At the end of the book the author has placed an essay on the bibliography of Church history, a very extensive and practical list of obtainable books, and a complete index. The faults of the book are in matters of detail, mostly inaccuracies or minor mistakes. In a work of such proportions slips are to be expected; they are merely minor blemishes. *The Outline History of the Church* is so well proportioned, so clearly and definitely presented with a wealth of detail, that it is one of the best books of its kind in recent years.

In the opinion of this reviewer it should be the standard textbook, not only in all seminaries, but in the Catholic colleges as well. An essential part of the education of a Catholic is a knowledge of the history of the Catholic Church, the life of the Mystical Body through the centuries. For the same reason this very readable book can be recommended to the enquirers after an historical treatment of the Church's life.

Boston College

MARTIN P. HARNEY, S.J.

THE NATURE AND TREATMENT OF MENTAL DISORDERS. By Dom Thomas Verner Moore, O.S.B., Ph.D., M.D. New York: Grune and Stratton, 1943. Pp. viii + 312. \$4.00.

Priests should hardly have to be exhorted to capitalize on the findings of psychiatry that are of practical moment to them in their office as physicians of souls. As such, they ought to know all that bears on spiritual health, and that spiritual health may be impaired by mental disorders. The efficiency of a priest can be enormously extended if he is willing to supplement his God-given powers with the psychological skills that would equip him to handle at least mild cases of neurosis and many maladjustments. And this knowledge is all the more required because there are so few Catholic psychiatrists to whom Catholics can safely go.

Though Father Moore's book is not written for a clerical public alone, there is much in it that can be of practical service to the confessor and adviser. In his preface, Dom Moore states that his purpose has been to "give some understanding into mental disorders and illustrate a wide variety of techniques dealing with the many and varied problems with which the psychiatrist is confronted." Many of these techniques can be employed by the priest in his confessional work, in pastoral visitations, and in his capacity as an educator. Specifically, the techniques suggested in the chapters on the origin and course of some common phobias, on family problems and their treatment, mental therapy through family reorganization, educational and bibliotherapy, can be of immense service to priests.

One need not expect that all the psychiatric problems in which the priest is particularly interested are discussed here. But what is of special value is the attention given to the function of religion in healing and preventing mental disorders. I hope that Dom Moore will be inspired to enlarge on the various ramifications of this important theme at some future date. He states that one of the functions of the psychiatrist is to ascertain how the patient is fulfilling his religious duties and realizing his religious aspirations, just as he must determine how the mentally sick person is attaining his funda-

mental desires and ideals. Certainly there, at least, the functions of priest and psychiatrist overlap.

Suppose that a priest is equipped with the psychiatric knowledge which will enable him to deal with mild neurotic cases and many maladjustments, how is he to exercise those skills? It is certain that there are some people, in need of the ministrations of a priest, who will not come to the confessional. Would it not be advisable for a properly equipped priest to advertise to his parishioners that he has an office, whether it be in the rectory or school, where he will deal privately with anyone who wishes to consult him privately? This office could contain a confessional for the administration of the sacrament, where that is necessary, as it often will be.

There is a very illuminating section of the book devoted to organic emotional disorders and pharmacological treatment of these states.

Woodstock College

HUGH BIHLER, S.J.

THE MISSING VALUE IN MEDICAL SOCIAL CASE WORK. By Claire A. Peugnet, B.S., M.S.S.W. Foreword by Rev. Bakewell Morrison, S.J. St. Louis University School of Social Service Studies, No. 1. St. Louis, 1943. Pp. 115. \$1.50.

Social work in general and medical social case work in particular have long needed a book of this type. The "missing value" is really twofold: a true conception of man's real nature and a practical realization that religion is a basic need in man's life. Modern social case work, whose aim lies in the complete development and adjusted performance of the human personality, has fallen short of its mark: not knowing the true nature of man, it is unable to say when a man is performing adequately or what potentialities he has for development; neglecting the basic need of religion in a man's life, it does not aim at the full, rounded development of the human personality.

The very positive contribution of Catholic philosophy and Catholic religion to case work is clearly portrayed from the social, emotional, psychological, religious, and moral points of view. The book could be looked upon as Catholicism's outcry against modern social case work because the latter has lost its contact with Christianity.

The initial chapter is concerned with a clear definition of the problem: social case work's failure to give religion its rightful place in the process of rehabilitating broken lives.

Next, a chapter on "Some Current Views of Man and His Nature" ends with the conclusion that "Catholicism alone knows and deals with 'the whole man'—the body-man, the soul-man; Catholicism alone offers the

only rational basis for Social Work and the only rationally adequate means for developing personality through Social Case Work."

In the following chapter, the modern attitudes toward religion are considered. Many deny religion; the rest are all vague, except Catholicism. "Since man's needs are spiritual as well as material, the role of Religion in man's life must be understood as a basic need, and must be considered with at least as serious concern as any of man's other needs. Since Christ's Divine Grace alone makes possible the achievement of man's supernatural destiny, man must also be restored to a proper relationship with his God if Case Work's objective of adjustment is to result in personality development, and if Case Work is effectively to use one of the patient's indispensable resources." The conclusion of this chapter points the accusing finger at modern social work: "Because current Case Work literature makes little mention of, and places no emphasis on, the spiritual nature of man, or on his supernatural destiny, Case Work literature presents an unreal man, and proposes methods and techniques of Case Work treatment that serve man only partially."

This latter statement is profusely illustrated throughout the remaining two chapters dealing with generic social case work concepts and specific medical social case work concepts. The limited and restricted interpretation of modern social work is pitted against the more positive, more complete, more enriched contribution of Catholicism toward such ideas as charity; personality; growth; individualization of the client; relationship; social, emotional, and spiritual components in illness.

A more concrete delineation of the relationship between the hospital chaplain and the medical social worker should have been included in the book. Again, the use of the word "spiritual" in its philosophical and religious meanings could have been brought out more clearly. These, however, are minor difficulties. The main purpose of the book is effectively achieved: "to show that the Catholic Case Worker is a better Case Worker because of her Catholicism, and not in spite of it." We hope the secondary aim of the book will also be realized: "that non-Catholic Case Workers will profit in understanding and knowing more of the philosophy of Catholic Medical Social Case Work."

St. Louis University

WILLIAM J. DEVLIN, S.J.

INSTRUCTIONS ON CHRISTIAN DOCTRINE, VOLUME IV. By Rev. Nicholas O'Rafferty. Milwaukee: The Bruce Publishing Co., 1943. Pp. viii + 300. \$3.25.

During the past forty years the Roman Pontiffs have frequently reminded the clergy of the urgent need of giving catechetical instructions to the people.

If these instructions are to have their desired effect, it is imperative that they be carefully and systematically planned so that they may embrace entire field of doctrinal and moral theology. Too often such courses are inaugurated without a detailed plan, with the result that many points are not treated in their proper relation to the whole, or perhaps are never treated at all. The primary purpose of the present work is to aid the clergy in their preparation of catechetical instructions. In these four volumes one finds a clear, orderly, and practical development of all the matter that should be treated in such instructions. It is really a complete course of popular theology. This fourth volume contains instructions on prayer, the precepts of the Church, sin and its kinds, and the virtues.

Although the Sunday sermon is not Father O'Rafferty's chief concern, he has not overlooked this important phase of instruction in Christian doctrine. At the end of his fourth volume he indicates how his entire work may be adapted to this end. He has listed the Gospels for all the Sundays and holydays of obligation of the year, and for each he indicates a pertinent subject and a reference to the section of his work where that subject has been treated. Hence his *Instructions on Christian Doctrine* has value as a basis for a complete course of instruction for the faithful who are reached only through the sermon at Sunday Mass.

Since the work is quite complete, the priest is spared the labor of working out for himself a plan that will embrace all the points of Catholic doctrine that should be systematically covered in such a course. He will find too that these points have already been linked up with the particular Sunday Gospels. True, the connection may here and there seem somewhat remote, but this difficulty is inevitable, as all will agree who have drawn up or have followed the planned courses now in use in many of our dioceses. And there is more than ample compensation in the assurance that our people will receive an orderly and thorough course in Christian doctrine. For example, not too often have sermons been preached on the sacrament of extreme unction. Father O'Rafferty selects this as the subject for the Twentieth Sunday after Pentecost, and his own treatment of this sacrament provides abundant matter for a very instructive sermon. This change from the one or two obvious lessons comes as a welcome relief to the laity who follow our sermons closely. Just recently, after a sermon had been preached on the Gospel narrative of the healing of the ten lepers, I heard a doctor complain that for twenty years now he has heard the same lesson drawn from that Gospel and developed in almost the same way. Courses carefully planned to cover the whole field of theology are the answer to the earnestly eager longing of the faithful to learn more about the sublime

truths which God has revealed not for the theologians and the clergy and religious only but for all of His children.

Woodstock College

THOMAS J. O'DAY, S.J.

THE SACRAMENTS OF DAILY LIFE. By Bernard J. Kelly, C.S.Sp. New York: Sheed and Ward, 1943. Pp. 291. \$3.00.

It is refreshing, in this day of terrifying headlines, to find that one author has seen fit to publish a work dealing with eternal verities. When these eternal truths are used to illuminate a picture of man's true happiness and real work here on earth, the result is indeed a relief from the degrading scenes of war, destruction, and death with which our publishers have been surfeiting us. Father Kelly has given us a masterly volume in ascetical theology. Union with God through Christ by means of the sacraments—that is a complete description of integral Christianity. Christ's sacraments are the consummation of the work He began on Calvary. There He established peace between God and man. There God established Jesus Christ as the fount of all grace. The peace and grace of Calvary descend to us through Christ's own divine invention, the sacraments, by which we come to the loving embrace of God, our Father.

It seems to me that the effects of the sacraments in dogmatic theology might well be studied in the manner in which they are presented in this book. Too often textbooks in dogma treat the effects of the sacraments disparately, as seven separate treatises, paying little attention to the interrelation of effects which forms the sacramental system. Professors of theology would find it interesting and profitable, I am sure, to use the plan and method of this book in teaching the treatise on sacramental grace. A defect in the book is a labored and heavy style in certain chapters, but this is a minor matter compared with the excellence of the whole work.

West Baden College

CARL D. FIRSTOS, S.J.

THE PRIESTHOOD IN A CHANGING WORLD. By Rev. John A. O'Brien, Ph.D., LL.D. Revised Edition. Paterson, New Jersey: St. Anthony Guild Press, 1943. Pp. xiv + 326. \$2.00.

To those who were unable to obtain a copy of the rapidly exhausted first edition, this widely known work of Father O'Brien is now available in a completely revised form. Noteworthy among the many improvements featured in the new edition are: a better format, reorientation of pastoral problems discussed in the light of recent changes, further polishing of an already attractive style, and the addition of the complete encyclical letter

of Pius XI, *Ad Catholici Sacerdotii*. For the work of the priest this book is recommended as a guide both inspiring and practical.

R. L. H., S.J.

THE DOCTRINE OF THE HOLY SPIRIT. By John F. Walvoord, Th.D. Dallas, Texas: Dallas Theological Seminary, 1943. Pp. xiv + 301. \$2.50.

Doctor Walvoord's book presents, with certain additions and adjustments, the substance of his class lectures on Pneumatology which appeared originally as a series of articles in *Bibliotheca Sacra* in 1940. The work, "prepared as a text for the student," is divided into eight sections dealing with the Person and ministry of the Third Person of the Blessed Trinity, and while "not intended to be an exhaustive treatment of the subject" yet aims "to examine every important teaching of the Scriptures on the doctrine of the Holy Spirit, in particular to fortify the student of the doctrine both against ignorance and the many popular misconceptions that have arisen." As a result, one finds here to a certain degree a compendium of systematic theology largely from a scriptural viewpoint, as held and expounded by traditional reformed Protestantism.

The author approaches his subject reverently and with a laudable sense of humble devotion, even exclaiming in one place, "We all must share some feeling of futility in endeavoring to display the beauties of infinite truth, the field being so vast, the danger of warping or slighting the truth ever being present" (p. 26). As the work advances, this twofold danger tends to become an actuality. From a Catholic viewpoint, the doctrine at times is warped, the truth slighted.

Two factors, it would seem, account for this. In his zeal to promote the "full identity" of the Person and work of the Holy Spirit, the author sees in almost every Scripture text where the word "spirit" occurs explicit reference to the Third Person of the Blessed Trinity, and consequently does not discriminate between works proper or only appropriated to the Holy Ghost. Thus after basic chapters on the personality, divinity, and procession of the Holy Spirit, in the main well done, for which abundant scriptural evidence from both Old and New Testaments is adduced, the professor concludes, "From these facts, it may be clearly seen that there is consistent reference to the Holy Spirit from Gen. 1:2 to Rev. 22:17 and the inference is plain that a constant ministry of the Holy Spirit is maintained suitable for each dispensation" (p. 16). From there on the book is largely a popular exegesis, often inadequately presented, of some 1400 texts arranged according to the general plan of the book, on the various ministries of the Holy Spirit.

Apparently the author is not conversant, in the second place, with Catholic books on his subject, and seems totally to lack acquaintance with the host of eminent Catholic exegetes and theologians. Swete, Smeaton, Kuyper, Hodge, and the rest he knows and quotes so well that he can say rightly in his final chapter on the history of the doctrine of the Holy Spirit that he is giving but "the summary of the labors of others," but Prat, Vosté, Lebreton, and all the standard Catholic manuals which would aid him so much, are, unfortunately, closed books to him. Accordingly, his text contains all too frequent misstatements about the doctrines and practice of the "Roman Church." It is this also that leads him to interpret the sacred writings as they outline the work of the Holy Spirit in efficacious grace, in regeneration, in what he calls "spiritual enablement" and the "filling of the Holy Spirit" according to Reformation principles against the "false views" of Rome.

Might we suggest, too, that this is perhaps why he cannot understand how the post-Reformation period, free from the shackles of the Church, led to a series of circumstances in which "the work of the Holy Spirit could not prosper" (p. 281), and why, as even he admits, Schleiermacher and Ritschl, high priests of modern Protestant theology, did much to nullify "sound theology" of the Holy Spirit (p. 283).

One feels that present-day non-Catholic churchmen, especially those less liberal and of the fundamentalist school of thought, will find in this manual a satisfactory and schematic presentation of their tenets, although even they may wonder at the author's naive explanation of the Holy Spirit's ministry to Christ at His conception and birth (pp. 87 ff.), and his substantiation of the millenium theory with its relation to the Holy Spirit (pp. 262 ff.).

St. Mary's College

E. J. WEISENBERG, S.J.

BOOKS RECEIVED

- Abingdon-Cokesbury Press, Nashville, Tenn.: *The Earliest Gospel: St. Mark*, by Frederick C. Grant (pp. 270, \$2.50).
- Bruce Publishing Co., Milwaukee, Wis.: *Life with the Holy Ghost*, by Rev. Hugh Francis Blunt, LL.D. (pp. xiii + 130, \$1.75).
- Catholic University of America Press, Washington, D. C.: *Mater Ecclesia: An Inquiry into the Concept of the Church as Mother in Early Christianity*, by Joseph C. Plumpe (pp. xvi + 149, \$2.00); *The Vita Christi of Ludolphus the Carthusian*, by Sister Mary Immaculate Bodenstedt, S.N.D., A.M. (pp. viii + 160, \$2.00); *The Act of Social Justice*, by Rev. William Ferree, S.M., M.A. (pp. 243).
- Concordia Publishing House, St. Louis, Mo.: *Lutheran Confessional Theology*, by C. H. Little (pp. xvi + 185, \$1.25).
- Newman Bookshop, Westminster, Md.: *The Text of the Spiritual Exercises of St. Ignatius*, edited by John Morris, S.J. (pp. xii + 125, \$1.25); *The Spiritual Conferences of St. Francis de Sales*, tr. Abbot Gasquet and Canon Mackey, O.S.B. (pp. lxxi + 406, \$2.75).
- St. Anthony Guild Press, Paterson, N. J.: *The Priesthood in a Changing World* (rev. edit.), by Rev. John A. O'Brien, Ph.D., LL.D. (pp. xiv + 326, \$2.00); *The Young Seminarian*, by B. F. Marcetteau, S.S. (pp. xv + 536, \$1.50); *Angel of the Andes: The Story of St. Rose of Lima*, by Mary Fabyan Windeatt (pp. xi + 133, \$1.50); *The Rosary of Mary: Translations of the Encyclical and Apostolic Letters of Pope Leo XIII*, collected by William Raymond Lawler, O.P., P.G. (pp. xvii + 220, \$2.00).
- Charles Scribner's Sons, New York: *The Varieties of New Testament Religion*, by Ernest F. Scott, D.D. (pp. vi + 310, \$2.75).
- Joseph F. Wagner, New York: *A Companion to Scripture Studies*, Vol. III, (New Testament), by John E. Steinmueller, S.T.D., S.Scr.L. (pp. vii + 409, \$3.75).
- Ysleta College, Mexico: *Crítica*, by J. Dávila, S.J. (pp. xvi + 294).