

sions and applications to the spiritual life; he supplies details from other sources to fill in the gaps, and quite often proceeds on his own imagination. Such a course might at first seem rather arbitrary, but he does not do it except where the scriptural authorities are silent. A book should be judged only in the light of the author's intention; and since Dom Hubert has aimed at making the Book of Daniel easier for the average reader to understand, we may say that he has done a wonderful job.

Of the fourteen chapters which make up the Book of Daniel as we have it today, Dom Hubert has undertaken to explain only the first six, and the fourteenth. The seventh to the twelfth are concerned with prophecies (which would require a thorough exegesis), and the story of Susanna (ch. 13) explains itself.

Both of these books are reprints of the original works, which appeared about eleven years ago. A future edition might be enhanced by the addition of a map or two to aid in the location of the various kingdoms and cities. Also a preface or appendix on the office of prophet in Old Testament history; for the office of prophet is inseparably connected with the history of Israel. Dom Hubert hints at this (*Isaias*, pp. 46, 84), but it is not enough. St. Thomas has some very worthwhile things to say about prophecy in the *Summa* (II-II, qq. 171-174) and *De Veritate* (q. 12).

It should be noted that most of the works mentioned in the bibliographies are by non-Catholics, and as such are *ipso facto* on the Index. These works give exegesis of the text, which Dom Hubert has not even attempted.

M.J.D.

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#### **Ancient Christian Writers. Treatises On Marriage and Remarriage. By**

Tertullian. Translation by William P. Le Saint, S.J. Westminster, Maryland, The Newman Press, 1951. pp. vii, 196. \$3.00.

This is the thirteenth in the hundred-volume series of the Ancient Christian Writers in translation.

Prior to a discussion of this work it is well to note that Tertullian is not a Father of the Church, for he neither excelled in orthodoxy of doctrine nor did he receive the complete approbation of the Church. However, since he was a Catholic for some time, he is numbered among the ancient Christian writers. Tertullian fell into the heresy of Montanism which, among other false doctrines, taught that remarriage was sinful. Since this is not the teaching of the Church, the study of his treatises on marriage is of great moment in any consideration of Tertullian the Catholic and Tertullian the Montanist.

In the Introduction of this present volume, the translator, Father Le Saint, quickly points out that the three treatises: *To His Wife*, *An Exhortation to Chastity*, and *Monogamy* were written at various stages of the author's life, ranging from Catholicism to complete Montanism.

*To His Wife* was written while Tertullian was a Catholic. To be sure, not all that it contains is Catholic teaching, but for the most part he does not go contrary to Catholic doctrine. He exhorts his wife not to remarry should he pre-decease her. This exhortation was in keeping with the mind of the ancient Church which did not forbid, but likewise did not encourage remarriage. If she should remarry, he begs her to marry in the Holy Spirit, i.e., to be wed to a Catholic in the Church. This, of course, is as true of the Church's teaching today as it was in Tertullian's time.

Rigorism, which makes its presence felt in the first treatise and which eventually was to lead him away from the true Fold, becomes more apparent in *An Exhortation to Chastity*. Tertullian is now torn between the bonds of the true Faith and the heresy of Montanism. While he does not attack the teaching of the Church, he now leans to Montanism and its authorities for the confirmation of his teaching.

By the time he comes to write *Monogamy*, his break with the Church is complete and he is truly a convert to Montanism. He makes use of all his fiery zeal to establish the truths of Montanism. Second marriage, and perhaps even first marriage, now become sinful and adulterous. To strengthen his position, he appeals to Sacred Scripture, especially St. Paul; but in his efforts to conform Scripture to his doctrine, rather than the other way round, he presents a false exegesis of the Sacred Writings.

All this and much more, Father Le Saint indicates in the Introduction, the value of which cannot be underestimated. It is mainly in this prelude to the translations that he sets down the true teaching of the Church and exposes the falsities and errors of Tertullian and Montanism. Explanations of difficult phrases and sentences as well as of misinterpretations of Scripture are amply and sufficiently treated in the notes.

Father Le Saint is to be highly commended for his translation. Even though Tertullian is reputed to be very difficult to read, this work runs smoothly and, if thoughtfully read, exposes the mind of Tertullian.

The overall value of this volume as well as the translations of the other heretics or schismatics is adequately deduced from the following declaration of the great Saint Jerome: "I think Origen ought at times

to be read for his learning, in the same manner that we treat Tertullian, Arnobius, etc. . . . and a number of ecclesiastical writers of both Greek and Latin; we should choose out the good in them and shun what is contrary." (62nd *Epistola ad Tranquillinum*.) All in all, another giant step forward has been taken in the interest of patristic literature for the English-speaking world by this translation of Tertullian, first a convert to the Faith and later an apostate, the victim of the Montanist heresy. J.J.

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**Humility.** By Father Canice, O.F.M.Cap. Westminster, Md., Newman Press, 1951. pp. 93. \$1.75.

This little book is put down with the tremendous realization that heaven is peopled only with the humble while the arena of hell rocks with the screams of the proud; for the Lord hears the humble and resists the proud. Father Canice, in masterly fashion, presents an illuminating treatise on the virtue of humility. In treating this absolutely necessary, yet often misunderstood, virtue, he proceeds in a truly scientific manner. He defines and divides, illustrates and explains; yet the work is free from complexities and holds the reader's attention while presenting the very food of life. The work is divided into five chapters. The first serves as an introduction in which Father Canice, illustrating the parables concerned with humility, bases his treatment on the solid foundation of the words of Christ. The following chapters expose the true nature of humility, its necessity, the reasons for it, and the means of acquiring it. Various notions of humility are examined with a view to arriving at what is held in common. In order to arrive at this the author looks to those whose humility has been canonized by Holy Mother Church. He first considers the definition of Saint Thomas and then those of Saint Bernard and Saint Bonaventure. Seeing that they all agree on essentials, the main points are singled out for consideration—knowledge of self, reverence for God, self depreciation, our nothingness, and our complete dependence on God. Each one of these points is clearly explained and illustrated with the *Summa Theologica* and other works of Saint Thomas serving as his main source of proof. Father Canice shows a deep understanding of and appreciation for the works of the Angelic Doctor.

Humility bespeaks littleness and simplicity. This little book about humility is written in a simple style. After clearly presenting the nature of humility and what it is not, Father Canice in a very moving and meditative manner pictures for us the humility of Our Lord and