

bus suis. Praedicationes istae partim, uti patet, dependent a circumstantiis historicis in quibus pronuntiatae sunt. Ex altera parte tamen sensum et doctrinam prae se ferunt quae, nostris temporibus, nullo modo sperni possunt. Opus Dr. Vismara Chiappa constat 11 capitibus. Primo agitur de conditionibus et valore bonorum materialium, (vel, si mavis, terrenarum). Deinde pressius enuntiatur quid, iuxta Doctorem Hipponensem, significet : pauper et dives; quid vere significant terminus et contentum verarum divitiarum; fusius agitur de paupertate spiritus, de misericordia christiana; tandem de eleemosyna. Constat S. Augustinum in his omnibus minus materialitatem, stricte dictam, bonorum prae oculis habere, sed potissimum, [ne dicamus unice, exponere animum quo bona materialia acquirere et recte gubernare debet fidelis christianus. His in genere dictis de themate scite in hac inquisitione doctorali exposito, dici debet thema istud clare hic tractari. Pluribus textibus Sancti citatis, textibus augustinianis tamen non obruimur. Ita ut expositio ipsius auctoris sit vere plus quam mera indicatio aut longa citatio textuum. Merito laudanda proinde videtur haec dissertatio. Ratione methodi adhibitae, potissimum vero ratione illustrationis doctrinae de tali themate a S. Augustino expositae. Patet thema tractatum, hoc modo propositum, momento non carere in vita hodierna omnium civium, et in specie, omnium fidelium.

J. B. VALVEKENS, O. Praem.

L. RUMMEL, O. Praem., *History of the Catholic Church in Wisconsin*. Ed. : Knights of Columbus, Madison, Wisconsin, U.S.A., 1976, pp. VIII, 278, maps, photographs, notes and bibliography (\$ 4.00).

Exploring Frenchmen, missionaries, fur traders and political agents beginning in the 17th century, left a trail of chapels, converts and settlements chiefly Catholic in origin and practice in what is now the State of Wisconsin. These early efforts at proselytizing were short on organization and the Catholic Church in Wisconsin takes on a more stable institutional form with the immigrations of the 19th century.

The present work introduces the broad outlines of the history of the Catholic inhabitants of Wisconsin. As a survey, the result is an uneven compendium of trends, anecdotal histories of individuals and a testament to men of faith and the faith of men. Tracing their history through the earliest settlements in the upper midwest of the American continent, and concentrating on the development of the eleven principal ethnic groups singled out for attention, the work also treats of the institutional life of the Catholic Church in its religious orders, seminaries, colleges, universities and provides a current listing of the parishes of the State of Wisconsin, now divided into five dioceses (Milwaukee, Green Bay, LaCrosse, Superior and Madison).

The author, a canon of the Abbey of DePere, has produced several significant parish histories, particularly relating to southwestern Wisconsin. It is that area which has its early missionaries canons of the Abbey of Wilten, Adalbert Inama, Maximilian Gaertner and Sebastian Sailer, the last of whom died in Wisconsin in 1890.

Mention is made of the work done by these men, their abortive attempt to establish a stable Premonstratensian community, thwarted by the temperament of the missionaries themselves, by lack of funding and vocations, as well as the demands of mission work itself.

One section of the book deals with the first lasting foundation of Norbertines in America, St. Norbert Abbey, DePere, Wisconsin. That section treats of the work of Bernard Pennings and his companions from the Abbey of Berne among the Belgian immigrants in what is now the Diocese of Green Bay.

Of special significance is the author's access to the *Tagebuch* (the volumes) of Gaertner, an inveterate chronicler, who illustrated his diaries and provides artistic and geographically accurate maps (reproduced on pages 5-6 of the text).

Proposed as an effort to highlight the type of leaders and their contributions to the history of Catholicism by the sponsoring body, the Knights of Columbus, the work falls somewhat short of its goal.

Uncritical editing has limited the intended achievement. While no editor is listed, we have in hand the original manuscripts of the chapters prepared by Father Rummel. Rare enough are editor and author in harmonious agreement. But more difficult is the task of writing history with the less than disinterested sponsoring body looking over an author's shoulder wagging a negative finger. Truth, historical and otherwise, is not served by omission or ill-concealed editing.

The work is uneven, ranging from detailed, annotated chapters one and two from the pen of the author, to a mere biographical listing of the Bishops of Wisconsin in a truncated chapter nine. Truncated is used advisably, for having in hand the original manuscript, it may be noted that the printed remains mention the first resident Bishop of Wisconsin, John Martin Henni, almost exclusively, and then proceeds in an abrupt transition to brief sketches of the other thirty-three bishops who have led and served the Church in Wisconsin. While stating the purpose of the work as assisting Catholics to understand their leadership in an historical perspective, it is curious that so little space is actually given to the deputed leaders, the Bishops.

The third chapter uses a more anecdotal approach in outlining the broad movements and, in many instances, the colorful men and women who constitute the fabric of ecclesiastical history. The tensions along ethnic lines have made America the melting pot, but in the state of Wisconsin, more as a rural phenomenon than in the industrial states of the East with large urban concentrations. This living color approach corresponds with the humaneness of the men and women

who have written Wisconsin history more often by their deeds, however motivated, than by their pens.

The appearance of this work in the increasing wake of local parish histories serves well as a framework for students of local and diocesan histories. The bibliography will be valuable, but the absence of an index limits usefulness.

St. Norbert Abbey

Benjamin T. MACKIN, O. Praem.

DePere, Wisconsin, U.S.A.

Ewald JAMMERS, *Das Alleluia in der Gregorianischen Messe. Eine studie über seine Entstehung und Entwicklung*. Liturgiewissenschaftliche Quellen und Forschungen. Heft 55. Aschendorffsche Verlagsbuchhandlung. Münster Westfalen, 1973. (15,5 × 23), 172 pp.

Se basant sur une bibliographie bien choisie (pp. 163-165), le professeur allemand Ewald Jammers (1897) introduit avec compétence le lecteur dans le domaine de l'histoire (origine et développement) d'un chant, auquel toutes les liturgies chrétiennes d'Orient et d'Occident accordent une place d'honneur. L'alleluia !

Le mot alléluia est composé de la particule hébraïque Hallelu — « louez » — et de Yâh, abréviation du nom de Jahwe (p. 24).

Son origine est antérieure à l'ère chrétienne.

Sorte d'acclamation triomphale, on le trouve dans le livre de Tobie, dans une vingtaine de psaumes de l'époque davidique et dans l'Apocalypse de saint Jean. Vers 200, l'apologiste latin Tertullien, non cité dans l'ouvrage, et plus tard saint Augustin et saint Jérôme, témoignent de l'usage de l'Alleluia dans l'office chrétien.

Pour tous ces auteurs l'Alleluia représente un chant de joie. « Dicamus quantum possumus Alleluia ut semper dicere mereamur. Ibi cibus noster alleluia, actio quietis alleluia, totum gaudium alleluia erit, id est, laus Dei » (p. 16).

Chose certaine, au V^e siècle on le chantait déjà à Rome à toutes les messes du Temps Pascal tandis qu'à l'origine, selon Sozomène, « Romae quotannis semel canitur Alleluia, primo die Paschalis festivitatis » (p. 10, 139). Saint Grégoire le Grand étendit lui-même l'usage du « chant jubilatoire de l'Alleluia » à la plus grande partie de l'année liturgique. Pour donner à l'alleluia un caractère plus solennel, on ajoutait à la fin du mot une vocalise. C'est le neuma ou jubilus connus aussi sous les noms de jubilatio, de melos ou melodia (cfr. p. 72).

Il y a aussi la « *Melodia secunda* » qui n'est que la toute première forme du jubilus. Prof. Jammers écrit : « Ihre Herkunft möge im Dunkeln gelassen werden. (Pourquoi ?) So wenig aber eine unmittelbare Übernahme von Volksmelodien zu vermuten ist, so sehr ist sie doch volksnah gewesen, vielleicht dank einer allgemein üblichen oder beliebten Technik der « fortschreitenden Variation » (p. 81).