

but there is no obvious one. If we did not know so surely that all this came from a Catholic pen, we would wonder exceedingly.

L.K.

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**Leisure the Basis of Culture.** By Joseph Pieper. New York, Pantheon, 1952. pp. 169. \$2.75.

The phraseology "intellectual work" and "intellectual worker" have in a sense been adopted by the Communistic ideology in its death struggle with Christianity. So, Christians must beware lest even their speech betray them. There is only one thing left to do. That is, to return to the old, true distinction between the servile and liberal arts. The difference must be made to live in its true, pristine reality. If all men are forbidden servile works on Sunday, then all have the obligation to perform the liberal arts on that day. There is no one in the Christian scheme of living who should not have time for leisure. Leisure is the basis of culture. Both leisure and culture intrinsically depend on a true, living worship of God. Take religion out of a man's life and you have destroyed leisure and culture, for then man is engaged full time *in work*, fulfilling the needs of the flesh. This is the basic theme of Joseph Pieper's latest opus.

Two separate essays, in the brief, concentrated style typical of the author, are packed into this book of less than 200 pages. The first is on leisure itself. The second is an analysis of what takes place when a person philosophizes. The first essay, *Leisure*, is the easier to read. In many ways it is more important. It represents a valuable source book of material for lecturing, preaching, and just plain thinking. It could well be required reading for every college student.

The second essay, *The Philosophical Act*, deals with the initial interest of the curious mind. When the mind is brought face to face with an event whose cause it does not know, it is left in a state of wonderment. If the experience does not lead to despair of knowing the answer, and the desire for knowledge is thoroughly aroused, man is equipped to set out on the wonderful adventure which hides under the often misconstrued term "philosophy." The teacher who keeps burning within the heart of the poor struggling beginner the desire to know the answer is the successful one. For teachers not naturally gifted with the ability to stimulate student interest this second essay should prove particularly profitable.

These two essays are timely, presenting problems confronting modern man in the educational and cultural areas. Those who treasure culture would do well to manage sufficient "leisure" to read this book.

A.G.