

The Friars' Bookshelf

The Silence of Saint Thomas: Three Essays. By Josef Pieper. New York, Pantheon Books, 1957. pp. 122. \$2.75.

Silence of Saint Thomas: a compelling title! We who know so well the vigor and clarity of Thomas's voice, is it not somewhat surprising that we should be invited to think on his *silence*?

And yet, as Josef Pieper points out in these three masterful essays, it is one of the most significant traits of the Angelic Doctor. For his silence is nothing more than Thomas's deep reverence for mystery. Easily said, and easily agreed to; but do we, as our minds dwell on the articulate rationality of his every argument, do we really grasp the full meaning of this reverence? To grasp it would be to share, to make our own, the silence of Saint Thomas.

Silence to listen, to hear in peace and purity the secret whisperings of God and of reality. And silence, a certain reticence, in speaking: ". . . it is as straw." Thomas was silent, ultimately, because he knew that human words could not give full expression to the meaning of reality, could never give full answer to the age-old metaphysical question. For the very ontological truth of things, their conformity to plan, their constant "nature" which alone makes them knowable, is not itself fully known except in the inscrutable depths of the Divine Intellect creatively thinking it.

This is the thesis of Josef Pieper: Human knowledge is at the same time true and not fully sufficient. True, because it attains to nature; inadequate, because nature is sunk deep in Divinity. This is the doctrine of Saint Thomas; but its "negative" side is what Pieper now wishes to emphasize. It is often overlooked, both by friend and by foe of Thomism; it is practically disregarded by the philosophical manual which purports to teach the whole, or the "system" of human wisdom. But properly stressed, it constitutes the timeliness of Thomism for an intellectual generation (the Existentialists) which has grown distrustful of philosophical "system."

Like all his previous translated works, the present triad of

Pieper's essays is a beautiful contribution to the literature of the perennial philosophy. Never content with mere formulas, ever striving to plumb and expose their richness of meaning; conscious, too, like Thomas, of the truth and insight to be found outside the "School"; none is better fitted to bring home, to strangers and wanderers as to Thomas's loving disciples, the wealth and the challenge of Thomistic wisdom. J.B.B.

The Finest Stories of Sean O'Faolain. By Sean O'Faolain. Boston, Little, Brown and Company, 1957, pp. xiii, 385. \$4.75.

Any collection of short stories which covers the literary activity of twenty years can be somewhat dangerous for the author; his readers, for whom each story was, perhaps, a minor triumph, might suddenly change their attitude when confronted with the whole series. Sean O'Faolain should have no such worries. There is an evident progress in this collection, *The Finest Stories of Sean O'Faolain*, but it is a progress from what is good to what is better. There can be no doubt that the group of stories proves conclusively that Mr. O'Faolain is a master, no small, achievement, when one considers that the short story is probably the most difficult of all the types of fiction to write well.

Mr. O'Faolain, in the Foreword to the book, displays a remarkable objectivity in viewing his own work. He recognizes the defects in some of his early attempts, but insists: "To rewrite years after is a form of forgery." We might also add that a uniform excellence in the stories of 1927 and those of 1957 would indicate a rather impossible perfection for any writer. What is more, the evidence of growth is an additional delight in the collected works of one author; the spark of vitality does not flare up in the single work alone, but glows steadily through the whole series.

In what does Sean O'Faolain's mastery consist? This is a difficult question, for mastery of any literary form implies that the union of all the disparate elements of the work is so perfect, the indication of one particular aspect is something akin to violence. But we shall take the risk and state that all these stories display a remarkable fidelity to the incident at hand. That Mr. O'Faolain has a larger view of Ireland and the Irish people than is shown in each story is obvious. To emphasize a different aspect of the adage about those who never see the forest for the trees, we might say that Mr. O'Faolain is an artist who never allows his readers to forget that specific trees are what make up a forest. Thus it is a mistake to say,

and it has been stated quite frequently, that O'Faolain equates his particular assortment of characters with the Irish people as a whole. If he condemns or ridicules a fault in his characters, one can be sure that the fault is found in some Irishmen but surer still that the condemnation or ridicule extends only to the character in the story. This is probably what O'Faolain means when he states that some of his stories "failed dismally to be satirical . . . because I still have much too soft a corner for the old land." Perhaps this attitude does not produce great satire, but it does give the stories a quality of gentleness and humanity that is irresistible.

The progress in these stories seems to stem ultimately from this fidelity to incident. In the earlier stories there is a heaviness in description, however beautiful in itself, which tends to retard movement. It is fidelity to the wrong particular, a precision in what is accidental rather than substantial. This is a characteristic abuse in romanticism, and O'Faolain admits to the early works being "very romantic." Sometimes this same tendency shows up in a different way, where there is a somewhat unsuccessful change of mood in a story. But these slight blemishes, and they are slight in O'Faolain, gradually disappear, so that his control of his medium in "Childybawn" and "Lovers of the Lake," for example, is remarkable.

At the close of the Foreword Mr. O'Faolain writes that he shall be content "if even three or four of my stories that have taken thirty years to write are remembered fifty years hence." We should say that he can be reasonably certain that, as long as men continue to appreciate fine writing and good stories—and there is no indication that they will cease to do so, *The Finest Stories of Sean O'Faolain* will have a longevity far exceeding fifty years. M.M.C.

A History of the Council of Trent. Volume One. By Hubert Jedin. Translated by Dom Ernest Graf, O.S.B. St. Louis, B. Herder Book Co., 1957. pp. xi, 618. \$15.00.

Fra Paolo Sarpi, who plotted to make Venice a Protestant Republic while continuing to say Mass and administer the sacraments, was the author of the first history of the Council of Trent. Written in Italian, it was first published in an English translation in London, 1619, by the apostate Antonio De Dominis. It was to counteract Sarpi's venomous and untrustworthy production that Cardinal Pallavicino, S.J., was commissioned by the Pope to write a new history of the Council. With free access to the secret Vatican archives the Cardinal wrote a new account which was more an apologetic treatise

than a history, and was, itself, not entirely free of error and bias. After a wait of three centuries—time enough for passions to cool somewhat, and for the trackless forest of Tridentine sources to be explored, Hubert Jedin, Professor of Medieval and Modern History at the University of Bonn, is answering the world's need for *A History of the Council of Trent* which would be at once authoritative and comprehensive.

This present volume, the first of a projected series of four, was originally published in Germany in 1949. It covers the period from the end of the Council of Basle to the beginning of the first session of the Council of Trent. As the author himself states (p. 112), this is a book concerned more with ideas than with details. Professor Jedin has one dominating purpose which he pursues with ruthless consistency: to show that Trent was the inevitable but, alas! tragically over-due offspring of the religious, intellectual and political energies of the 15th century.

The story of the 15th century is a story of lost opportunity. In 1517 a fanatical but resourceful young friar, Martin Luther, took from an indecisive Papacy the initiative in Church reform. This gave the so-called Reformers a tremendous psychological advantage. The Papacy had over a hundred years to act—a hundred years which were heedlessly squandered. When the genuine reform movement signaled by Trent did finally come it had to be called Counter-Reformation rather than simply Reformation.

A key reason for Rome's inactivity was the incubus of conciliarism which brooded over the Tiber. This was the theory which held that a General Council is above the Pope. The painful experiences of the Western Schism, the haziness of many theological opinions on the relative roles of Pope and Council, and unscrupulous politicians not above using Conciliarism as a device of statecraft were so many signs in the sky which convinced a wary Rome that the time was not opportune for a true reform Council. Partly for self-protection, partly owing to human weakness, the Papacy allied itself to the Renaissance spirit rather than to the spontaneous, isolated movements toward reform within the Church itself. It proved to be an alliance which even the earthquake of the Protestant revolt did not immediately sever. Clement VII literally groaned at the prospect of a Council. Paul III wanted one, but he preferred to have it meet within the Papal States. Only when the "ether-waves" of the Reformation began to penetrate the Italian peninsula were the apparently insurmountable obstacles to a Council overcome.

Then it was too late to woo back the "expectants," those count-

less thousands who, in good faith, listened for the voice of a Council which it seemed would never sound. When a Council was finally convened at Trent they were no longer listening.

Reactionary forces entrenched within the Curia fought tooth-and-nail to obstruct a Council. That the financial procedures of the Curial agencies were in dire need of correction was admitted by all but the Curial officials themselves. Something of the complexity of the problem is revealed in the fact, however, that not one of those who denounced the financial abuses could offer the harried Popes a single *practical* solution.

This will give some idea of the contents of this masterful volume. But how does Professor Jedin proceed? Is this a book by a scholar for scholars, shut tight to all but the initiate? By no means. While the polyglot footnotes would keep the most industrious busy for many a year, the main text is written for people who may not even have heard of the Council of Trent before! Nothing is taken for granted. Flashes of humor and judgments which are at once so comprehensive and so penetrating that they resemble intuitions more than reasoned conclusions, illumine many a page. Professor Jedin exercises his critical faculty frequently and decisively with each judgment clearly documented by ample evidence.

The excellence of this initial volume makes us hope that Professor Jedin, still wrestling with the herculean task of completing the final volumes, may be allowed by Providence to complete his monumental study.

W.S.

Botticelli. A Biographical and Critical Study. By Giulio Carlo Argan. Translated by James Emmons. New York, Skira. pp. 146. 60 plates. \$5.75.

Botticelli was much more than a highly gifted artist. He possessed a truly unique creative genius, and Giulio Carlo Argan's masterful exposition of his art is in every respect merited by the greatness of the artist himself. A brief biographical note sets the scene. We see something of the religious, political and intellectual life of late fifteenth century Italy, so necessary to a thorough understanding of the man and his work. Argan then presents a general critique of the artist's aesthetics, in the section of the book which he entitles "Poetics." He then invites the reader to view Botticelli's "poetics" more carefully, as particularized in the sixty reproductions which enhance this small volume.

"The Intellectual Odyssey of Sandro Botticelli" would make

an excellent subtitle for this book. For while Botticelli was in almost every respect a man of his time, reflecting the contemporary intellectual and political attitudes, he did not permit himself to be restricted by them. There is nothing static about his art, nor, indeed, about the artist's approach to his own work. The author maps out for us this odyssey, beginning with the early years of Neo-Platonic influence, when Botticelli dedicated himself totally to the quest of the "beautiful"—the portrayal of sheer beauty, apart from any consideration of reality—down to his later years, when the impossibility of ever attaining the early ideal dawned on him. Suddenly and intuitively he saw that the image was not, after all, a transcending of the object in reality, but the very object itself in all its concreteness.

It is in this later period, the period of "realization," that we come upon the moral artist. Passionate in all he did, he pursued his new-found moral purpose almost as feverishly as he had the "beautiful." "Joining the world to the will to action," he displays the full range of his technical knowledge. Here, color, light, and the masterful use of perspective are vehicles for the transmission of the "moral sense." The best examples, as Argan declares, are *The Calumny of Apelles*, the *Derelitta*, and perhaps the *Miracles of St. Zenobius*.

The critical analysis of the individual paintings is enlightening, to say the least, and extremely useful in understanding a painter who presents special difficulties even to knowledgeable art lovers. Reinach once said that "to understand the spirit and subtle vitality of Botticelli's art, the equipment of a connoisseur is necessary." He would unqualifiedly bestow this title on commentator Argan.

Skira's usual high level of excellence is maintained in this volume, combining as it does, the best available criticism, and full color reproductions and details. It is here that so many other art books fall short. It is a skillfully planned volume, and considering the high quality of the work, not too expensively priced. C.M.McV.

La Vita Nuova. By Dante. Translated by Mark L. Musa. New Brunswick, N.J., Rutgers University Press, 1957. pp. ix, 86. \$4.00.

Poetry simply cannot be translated out of one language and into another. It *can* be reflected. Trecento Florentine verse, for instance, when dressed in English iambic pentameter, is bound to have overtones of Shakespeare, which, to say the least, destroys much of the original color. Not even the deftest of hands can do justice to such a cascading fountain of Italian vowels as, "*Quand'i vegno a veder voi, bella gioia.*"

Yet, Mr. Musa has reflected, and very creditably too. All the more amazing as the translation of this Henry Rutgers Scholar, hailed by the experts as fine craftsmanship, was completed during his senior year at Rutgers. Musa thus became the first undergraduate to have his book published by the Rutgers University Press. And a beautiful book it is too, both binding and print.

La Vita Nuova, a series of sonnets and *canzoni* (mostly about Beatrice) woven together with an explanatory text, has been interpreted as symbol, allegory, plain fact, and what have you. Musa accepts it as autobiographical, and his intention is to "capture something of the simplicity and flow of the original." Indeed he has.

Sacrificing rhyme for literalness, Musa has often attained a simplicity and charm sought in vain in the more elaborate translations, say, of Rossetti. One happens now and then upon a line that plods, is poetically somewhat jejune, or descends into sheer prose. The phrase "drifting and dreaming" of the *canzone*, "*Donne pietose e di novella etate*," has unfortunate associations. But as for the rest, Musa has captured with singular felicity the dramatic intensity of this piece. His poetical talents also shine in the lovely, "*Donne ch'avette intelletto d'amore*." Wisely he has included the Italian text of each *canzone* and sonnet. We enthusiastically recommend to the student of Dante and the lover of poetry this important work, *La Vita Nuova*, model for many a young sonneteer. Q.L.

The Revolt of Martin Luther. By Robert Herndon Fife. Columbia University Press, 1957. pp. xii, 726. \$9.75.

Every historian by sharing his hard-won treasures with his readers becomes something of a philanthropist. A student of Luther, to be an ideal philanthropist, must have much more than merely an historian's qualifications. He must possess a deep familiarity with scholasticism and Catholic doctrine. It is not being ungrateful but simply realistic to say that when Dr. Fife has lavished his treasures as an historian, his resources have been exhausted.

Now, no one could accuse Columbia's Gebhard Professor of Germanic Languages and Literatures, Dr. Fife, of any lack of competence as an historian. More than 3000 footnotes and 700 pages of text, in a book which carries the Luther story down to the Diet of Worms, give winning proof of his scholarship. But inevitably large sections of the book—the paraphrases of Luther's scriptural and theological productions are an outstanding example—offer an abundance of matter but little form. Also, Dr. Fife's descriptions of

Catholic doctrine and practice tend to be eirenic rather than orthodox, approximate rather than exact. However, when he is trodding familiar ground—the externals in Luther's life and the complex web of political forces and events—he shows himself a skillful and scrupulously honest commentator. The realistic portrait of Luther and his revolt is a tribute to octogenarian Fife's lifetime of research and to his commendable candor. He does not reject entirely the important contributions of historians like Denifle and Grisar. Indeed, ever since Denifle with his *Luthertum* (1904) intruded himself as an unwelcome devil's advocate at Luther's 'canonization' proceedings, statues of Luther are being chiseled along more modest lines.

Though a high standard of scholarship has been maintained, certain deficiencies bear mention: (1) The author's knowledge of Thomism, Scotism and Occamism seems to be derived completely from secondary sources. His comments on these great thought-systems of the 16th century are vague and haphazard. He appears quite as anxious to shake off "the dust of scholasticism" himself as he is for Luther to have done so. (p. 383 n.) (2) The whole question of Solemn Profession as a second Baptism cannot be adequately handled without the key distinction being made between the external vow and the interior oblation. This is essential to any understanding of Denifle and St. Thomas on this point. (pp. 88, 89) (3) Dr. Fife makes very frequent use of the elusive word *Mythology*, yet he nowhere defines what he means by it. He employs the word in such a variety of contexts that whenever it occurs it creates little islands of obscurity. (4) In the latter part of the book, author Fife is so taken up with Luther that those in lesser roles as Elector Frederick, Staupitz and Spalatin resemble puppets whose guide strings are hidden from view.

Cardinal Cajetan's encounter with Friar Martin at Augsburg, which is recounted by Dr. Fife, is one of the dramatic moments of history. The one, though the greatest philosopher and theologian in Christendom, never lost sight of the transcendent greatness of his Master, St. Thomas. The other, a tyro-professor from Wittenberg, did not think it robbery to claim for himself an insight into Aristotle that St. Thomas himself had not enjoyed. Cajetan found that reason could not penetrate into Luther's kingdom where passion held the sceptre. In scholastic disputations, where Cajetan had always triumphed, the mind was sovereign. At Augustsburg, Luther's fanaticism and Frederick's gloved fist won the day.

In sum: Dr. Fife has written a generally trustworthy account of the externals in Luther's life up to the diet of Worms. What has

been said by way of basic criticism was not intended to demean Dr. Fife's impressive display of scholarship. Luther studies are a library in themselves and are of such unequal worth that each new book must be critically evaluated according to its essential strengths and weaknesses. W.S.

A Popular History of the Reformation. By Philip Hughes. Garden City, New York, Hanover House, 1957. pp. 343. \$4.00.

"He was that fortunate scholar who possesses, as we say, 'the common touch' . . . who wrote "in that simple English of which so few have had the secret." Msgr. Philip Hughes evaluates in these words William Tyndale, who was "the first influence in the formation of the English Protestant mind" through his translation of the New Testament into English and his effective pamphlets. The glove fits Father Hughes, whose *History of the Catholic Church*, three volume *The Reformation in England*, and hugely successful *Popular History of the Catholic Church* have hurtled him to preeminence among contemporary church historians.

The plan of this work is simple. First, the traditional Church is shown in its development to the peak of its influence in the 13th century. Then the decline in prestige in the two centuries which were to follow Anagni—the sapping effects of the exile of the papacy from Rome, the Western Schism, conciliarism, the pampered curiae of the Renaissance—and the gnawing intellectual cancer of Nominalism. By 1500, the author tells us, "the church was grievously sick in head and members." But the anti-Papist reformers were not the first to note this. There had been stirrings of reform from within the loyal fold.

We are next given the general political background for the curtain of revolt which went up in Europe in 1517. Finally comes the crux of the story—a full treatment of the Lutheran revolt, of Calvin, the English Reformation, the Catholic Counter Reformation, and finally our eyes are turned to Scotland and John Knox, Calvin's most successful pupil.

History is about men, and Msgr. Hughes never lets us forget it. Erasmus is etched with a favor and relish not common in Catholic scholarship. That most controversial sovereign of the Holy Roman Empire—Charles V—draws small applause. Cardinal Cajetan is one of the chief heroes. Wolsey all black. The picture of Luther himself is, as if by design, not fully formed. There is a grudging respect for Henry VIII as a 'child of this world' ("very high among English

practitioners of the art of government). As for Calvin: though "he had to perfection the cold ruthlessness of the righteous," he was "a great man in his own right . . . a kind of Pope of the Reformation world." Among the Popes two tower: Paul III, and, of course, St. Pius V.

There are shadows as well as light in this highly agreeable book. "It was false," writes Father Hughes for Luther "to say that the church taught that the act of taking the monastic vows operated like a second baptism, so that the one who died at that moment died (because of the vows) in the state of innocence of a newly baptized child." The Hughes statement may be in its strictest formality true—saved by the parenthetical clause "(since there must, of course, be a good interior disposition.)" Yet the total effect of the statement cannot help but confuse the general reader for whom such a popular history is written. Because, given this proper disposition, the view here attributed to Luther is precisely the accepted historic teaching of the Church with respect to the effect of solemn vows. (Cf. II, II, 189, 3, ad 3).

Another grievance is that we are not given the picture of the wars of religion in France, nor of the religious revolt and "settlement" in the territory we now know as Belgium and the Netherlands. But wait, there's a rebuttal on this point. It's all very well to suggest to an author what he might add. But this is a summary work. What, he may say, would you have me leave out? The background chapter? Oh no. The evaluation of the influence of John Calvin? Don't touch that. The tid-bits on Tyndale? Perish the thought. The work and woes of the Council of Trent. No, that must stay. The vignettes of Loyola, Philip Neri, Cardinal Ximenes of Toledo and the rest? No, they are priceless. Well . . .

Father is right. We'll have to take the book as he has written it. And be grateful for it. If only his publishers had staked him (and us) to a few maps.

A.B.

Toward Marriage in Christ. By Donlan-Cunningham-Rock. One of the Series, "College Texts in Theology." Priory Press, 1957. pp. 199. \$1.50.

The Dominican Fathers of St. Albert's province are preparing a series entitled "College Texts in Theology." It will constitute a basic four volume course, following the plan used by St. Thomas in his *Summa Theologiae* but incorporating supplementary texts on the Church, Apologetics and Matrimony. *Toward Marriage in Christ* is the first of the series to be published.

Part One offers a theological conspectus of the essence of Matrimony. Under this heading falls a consideration of the contract, the goals and goods of Matrimony, and its properties: unity and indissolubility. Then follows a brief consideration of some of the canonical aspects of the Matrimonial contract, i.e. the various types of impediments, and their effects.

Part Two takes up some very pertinent questions relative to preparation for Marriage. This section is much more practical than the first. The Chapter entitled "Courtship and its Problems" is of special importance. Here the authors discuss such things as modern customs of courtship; the dangers of unchastity for subsequent marital happiness; the "occasional date"; "going steady"; and engagement. Next in order is a treatment of what is termed a "psychological" preparation for Marriage. The false attitude of so many in modern society toward Marriage calls for a careful study of its *true* meaning by those planning to enter this state. In many cases a radical psychological readjustment is imperative. Three chapters dealing with the intellectual, personal and religious preparation necessary for a proper approach to the Sacrament round out this section of the book.

The third and final Part is labeled "Marriage in Christ." An examination of the spouses' obligations to each other and to the children (so frequently misunderstood or completely forgotten today); and secondly a study of the role which the Sacramental grace proper to Matrimony plays in the carrying out of these duties, complete the picture of Christian Marriage.

The authors present the material according to a simple but skillfully conceived outline. They deliberately avoid the subtler aspects of the various questions, indicating where further information can be found if so desired. In this way, the student is able to grasp the central ideas without becoming involved in the many ramifications proper to the study of the professional theologian and canonist.

Preparing a theology text well adapted to the college level presents a variety of difficulties. *Toward Marriage in Christ* is an example of what *can* be done, and it sets a standard, which, we hope will be matched by the remaining volumes of this series. M.K.

The Maryknoll Missal. Daily Missal of the Mystical Body. Edited by the Maryknoll Fathers, with the collaboration of C. J. Callan, O.P. New York, P. J. Kenedy & Sons, 1957. pp. 1774. In three bindings, gift boxed, \$8.00, \$11.50, \$14.50.

The efforts made in the past several decades to introduce the

laity to a fuller participation in the liturgical life of the Church have been rewarded with a consoling and encouraging measure of success. Naturally this is reflected principally with regard to the center of all liturgical observance, the Mass. For, as Pius XII recalls: "the Sacrifice of the altar is the supreme instrument whereby the merits won by our Redeemer on the cross are distributed to the faithful." And thus "the chief duty and supreme dignity of the faithful is to participate in the Eucharistic Sacrifice earnestly and thoughtfully so that they may be united as closely as possible to the High Priest." (*Mediator Dei*)

The spread of the practice of the use of the Missal on Sundays and even daily has exercised a prime role in bringing to the Catholic laity an enlightenment and appreciation of the sacrificial and sacramental elements of the Christian life of grace and promoted a sounder piety and more fervent devotion. Over the years great efforts have been expended by all—editors, authors, compilers, publishers—to bring the glories of the liturgy, the beautiful prayers and ceremonies of the Mass and other elements of worship to the people in their own language and through printed media both attractive and useful as well as designed to fall within the financial capability of as many as possible.

The *Maryknoll Missal*, as it is familiarly termed, is the newest and most up-to-date daily Missal published in English. In style, content and technical apparatus it is a giant step forward.

The principal feature of its English style is a rendition in the modern idiom. Archaic words and sentence structures are missing. While retaining a dignity of expression, the rendition gives a more personal character to the prayers and invocations offered up in the language of familiar usage. The publishers can justly boast "not a vouchsafe in the carload."

The *Maryknoll Missal* is a full liturgical volume, adequate for both laity and religious or clerics. The latest revisions of the Holy See (including Holy Week) are incorporated, and all the Votive Masses and Masses for the Dead and for Religious Congregations. The special supplement "The Life of the Soul" for the first time sets forth the rites of the sacraments, the ritual for the dying, the forms of prayer and various devotions.

Attractively and solidly bound, this Missal is most pleasant and satisfactory to the eye throughout its more than 1700 pages. The Ordinary of the Mass in two colors—full page each Latin and English—are in extra large type. Twenty-five Beuron art illustrations and copious black and white drawings enliven the entire text. Add to

this the explanations preceding each Mass; the biographical sketches of each Saint of the day; the regulations for fast and abstinence and for the Eucharistic fast; the repetition at the end of the book of the Prefaces and Communicantes; yet the rich technical apparatus is kept within the limits of acceptable Missal size.

The *Maryknoll Missal* most fittingly solves the problem of gift selections at Christmas and other occasions for laity, religious or seminarians. The publishers are to be commended for one more success in a long list of outstanding ecclesiastical publications; the editors for producing a notable contribution to the appreciation of the liturgy of the Mystical Body. S.T.D.

Lay People in the Church. By Yves M.-J. Congar, O.P. Westminster, Md., The Newman Press, 1957. pp. 447. \$6.75.

There is a growing awareness that the Catholic layman today has a very special, indeed crucial task. Areas beyond the reach of the clergy must be penetrated and brought under the influence of Christian ideas. The political, social and economic facets of modern society must become more Christ-centered if the world is to survive. It is in these critical areas and many more besides that the Catholic layman is called upon for necessary work. All agree to this. Fr. Congar has endeavored to show, and with admirable success, *why* this is so. Donald Attwater's fine translation makes available to the English speaking world the *ultimate* reasons for much that is being said today about the laity's role in the Church.

Fr. Congar contends that the *duty* (not mere opportunity) of true apostolic effort incumbent on every Catholic according to his state in life, derives from the very notion of what the Church really is. This is the basic tenet of his teaching. In the minds of too many, says Fr. Congar, the Church is solely an aggregate of bishops; an impersonal voice; a ruling body. The Church is indeed all of this, but it is much more. The Church is also the Mystical Body of Christ. As Fr. Congar puts it—the Church is constituted from above; it generates its members and hence precedes them. This is the Church as "hierarchical," as "structure." But at the same time the Church is constituted from "below"; the members *are* the Church; they are not merely *subjects* of the Church; not merely *in* the Church; they *constitute* it.

Resting firmly on constant Christian Tradition Fr. Congar carefully points out the sometimes forgotten significance of the Baptismal and Confirmation characters indelibly imprinted on the Christian

soul. Christ is the Head of the Church; but Christ is also the Body of the Church. The Catholic layman as a member of the Church is, then, subject to Christ as to a Head (teacher and ruler); but he is also identified with Him as a member of His body (thus vital and active). Fr. Congar sees the apostolic function of the Catholic layman as something that flows from the very nature of the Church. The layman is "priest, king and prophet" in a very real sense, even as Christ was.

The major portion of the book has for its burden the careful delineation of the ideas summarily and imperfectly given above. The author first considers the layman as priest and king. Just as the hierarchical priest is constituted by his office to offer *the* Sacrifice of the New Law, so the spiritual priest (the layman) is to offer spiritual sacrifices. Christ is the king of the entire universe. Thus the layman as a member of Christ shares in this prerogative. The world must become subject to Christ; here the layman has a definite part to play in the spread of His Kingdom.

Next Fr. Congar takes up a consideration of the layman as prophet (teacher). With the necessary distinctions in mind, the layman has a "prophetic" mission in the Church. Subject always to the Magisterium, (or to the Church as hierarchical—as "docens") the laity has in the past, and must in the future assist the Magisterium. This need is particularly evident in those matters which are at once temporal and spiritual, i.e. matters which though "secular" have a bearing on Christian values. Catholic laymen who are expert in modern sociological and economic studies, for example, have an obligation to cooperate with the Magisterium in working out solutions to the many current problems which are so bewilderingly complex.

The second section of the book spells out the implications which the author's full view of the Church has in a theology of the laity. Insisting strongly on the necessary subordination of the laity to the hierarchy (or to the Church as a structural entity; or to Christ as Head) Fr. Congar clearly demonstrates the vital functions of the layman as a member of the Mystical Body. The directly apostolic duty of the layman, or "Catholic Action," as it is now called, is analyzed in the light of the Encyclicals of Pius XI and Pius XII. It is not the author's intent to give a practical consideration to Catholic Action in the concrete order. His purpose is rather to outline the ultimate norms which demand and determine the various forms such action may assume. He is offering a theological conspectus, not a hand-book for lay apostles.

There is of necessity a good deal of repetition in a work of this

nature. The reader will see certain basic notions recurring again and again, viewed each time under slightly different lights. But for an appreciation of the laity's position in the Church, and for a better understanding of the Church itself, *Lay People in the Church* is indispensable reading. The importance of this book can hardly be over-estimated.

M.K.

The Worship of the Church. By William O'Shea, S.S. Westminster, Maryland, The Newman Press, 1957. pp. xiv, 646. \$7.00.

Pius XII in his famous *Mediator Dei* establishes this vital principle: "... the most pressing duty of Christians is to live the liturgical life and increase and cherish its supernatural spirit." Yet for hundreds of years another spirituality has been growing up in the Church, subjective, individualistic, and sometimes doctrinally impoverished. With little appreciation for the strong bread of its scriptural and dogmatic content, the liturgy itself has come to be looked upon as a bewildering ceremonial or, at best, a sophisticated art form. But the liturgy is really the Christian body's worship of God through Christ, and its study, Fr. William O'Shea insists, is not reserved to rubricians and aesthetes.

A desperately needed liturgical revival began in the last century. Many great classical works were reexamined; a great store of new literature gradually struggled to the fore. Yet most of us are still ignorant of the richness of the liturgical life. Beginners as well as the more proficient can hardly hope to find a more satisfactory work than Fr. O'Shea's *Worship of the Church*. The author freely admits his debt to a vast, distinguished, careful scholarship; what really matters is that all that must be said of the liturgy is found here in uniform simplicity. It is a thoroughly agreeable encyclopaedia and every aspect of the liturgy receives careful treatment.

The nature of the liturgy is exposed in five chapters of rare and appealing beauty. An unburdened history precedes several chapters on the altar, sanctuary and other liturgical accoutrements. The principles of Christian art are developed with a blessed clarity—and then ruthlessly applied. In this regard it might be noted that the author occasionally evidences a tendency to be somewhat arbitrary in matters of opinion, but then a firm stand in matters liturgical is always a relief. And most of Fr. O'Shea's side remarks, even his sudden, delightful flashes of asperity, enjoy a solid foundation. The traditional liturgical treatment of the Mass loses none of its vitality in Fr. O'Shea's skilled hands, though an appeal for the vernacular, while

valid, is perhaps ill-phrased in view of recent clarifications at Assisi. The Divine Office, the sacraments and greater sacramentals, and a section on private devotions all profit by the author's exposition.

In general, all that Fr. O'Shea has said, he has said well, with a sedate precision and an intelligent, balanced approach. The teaching and prescriptions of the Church are always at hand in important matters, while sentimentality and sterility are avoided with notable success. *Worship of the Church*, while it cannot be branded with that dubious soubriquet "significant," will seize the interest of any intelligent Catholic who seeks a more vital yield from the immense treasures of the liturgy.

T.C.K.

The Red Book of the Persecuted Church. By Albert Galter. Published under the auspices of the Commission of the Persecuted Church. Westminster, Maryland, The Newman Press, 1957. pp. xi, 491. \$5.75.

With documentary precision Albert Galter unfolds the carefully verified, irrefutable facts of the ruthless Communist persecution of the Catholic Church. Yet, it is not the author's primary aim to supply the details of a persecution which Pius XII has described as the most terrible yet endured in the long history of the Church. His chief purpose is to prove the thesis that Communists look upon Christianity and fidelity to Christ as the greatest single obstacle to the triumph of Marxian doctrine. He wishes to dispel the widespread illusion in the West that Communism is a threat merely to our political freedom and economic security. He explodes, too, the bubble of foolish hope that peaceful co-existence with the Communists is possible.

This is a book better suited for reference than a reading from cover to cover. It bears a strong resemblance in format to reports on Communist aggression published by Congress a few years ago, though the latter reports were concerned mainly with the political. If *The Red Book* had featured photographs, maps and graphs, it would possess greater appeal. This is not to minimize the book's intrinsic worth. Of special value is an appended list of the documents issued by Pius XII on the Communist persecutions during the past eleven years.

In its effort to diffuse its message as widely as possible, the Commission of the Persecuted Church has issued this work in five languages. This particular printing contains an epilogue which covers the persecution to March, 1957. *The Red Book of the Persecuted Church*, side by side with the Martyrology, will take its place among

the glorious volumes in the treasury of the Catholic Church which attest so eloquently to the truth that the blood of martyrs is the seed of Christians.

V.DiF.

Communal Life. A Series of Papers on the Religious Life; Vol. VIII in "The Religious Life Series." Edited by Albert Ple, O.P. Westminster, Maryland, The Newman Press. pp. xii, 320. \$4.50.

In the common life every religious finds an effective means for following his vocation to sanctity and apostleship. In the diverse religious institutes, the common life as conceived by the founders and enshrined after their time places a distinctive stamp on all the observances of religious life and also on the exercise of the apostolate proper to each institute. This distinctive aspect of religious life has had to reconcile itself with the changing needs of each new generation. It is a commonplace that the accelerated tempo of modern living has created especially difficult problems for those in religious life.

To answer these pressing demands a series of papers was drawn up by men and women expert in these fields and competent to propose solutions, especially those suggested by modern psychology. *Communal Life*, edited by Father Ple, O.P., presents these papers for those concerned with the difficulties which baffle so many religious striving for perfection in our super-sonic age.

Beginning with a consideration of the common life in the Early Church, these reports consider the theology of the common life, and its relation to the general life of the Church. These spiritual, canonical and psychological aspects of communal living today are considered with practical answers to practical problems.

This book has a useful, timely message for all those who have chosen the common life as a special means to help, not hinder them, in their desire for an ever-closer union with God.

B.M.

Why Hast Thou Come? By John Carr, C.S.S.R. Westminster, Maryland, The Newman Press, 1955. pp. 221. \$3.00.

"This is the will of God, your sanctification" (I Thess. IV, 3). Religious because they have dedicated their lives to God, are not thereby immune to the feverish, active pace which is so much a characteristic of our present age. Too often, even with the best of intentions, it is possible for religious who by definition are bound to God, to be caught up, instead, in the web of excessive external activity. In *Why Hast Thou Come?* Father Carr taps such religious

on the shoulder and asks them what their original intention was in entering the religious life. He then points out the means they have at their disposal to counteract the dangers of ill-advised apostolic efforts: daily meditation, spiritual reading, fervent prayer. Next, Father Carr urges the practical, persevering application of these means for perfection.

To show that much has been gained, nothing lost, Father Carr insists that the more intense is our *interior* life, the better chance our *external* works have of being genuinely fruitful.

Why Hast Thou Come? is an excellent prescription recommended for all religious. P.McG.

The Strange Islands. Poems by Thomas Merton. Norfolk, Conn., New Directions, 1957. pp. 102. \$3.00.

The most revealing characteristic of the poems collected in *The Strange Islands* is a movement towards simplicity. And this tendency is an assurance that Thomas Merton's growth as a poet is a vital growth, not merely an accumulation of what he has attempted previously. His simplicity is not something which banishes obscurity, but rather that which facilitates the view of the whole poem. No longer do violent images wrench the mind, so that immoderate attention is demanded for a particular part of the poem, instead of allowing a vision of the whole. The simplicity is that of due proportion.

The silence which frequently is an "attempted essence" of Father Merton's poetry has begun to seep through in those poems where he allows experience of this silence to unveil itself. Witness the simple transition from city to country-side, accomplished with a suppleness of rhythm and precision of imagery, at the close of "How to Enter a Big City." Or again, the tranquil progress towards a quiet triumph of understanding in "Elias—Variations on a Theme."

However, Father Merton has yet to solve one important problem, to eradicate a defect sometimes found in those who understand well and feel deeply about a certain aspect of life. For the knife of conviction cuts deep into the flesh of poetry, at times dealing mortal wounds. Thus the painful struggle between form and meaning in "The Tower of Babel." Here the labored rationalizations demanding silence and peace never match the exquisite beauty of the seven lines in the second part of the play, where the tranquillity of a village in the early morning is described. Furthermore, profound conviction impels the revelation of intimate reflections. But the intensely personal element of Father Merton's poetry has yet to become suffi-

ciently universalized to permit sympathetic response on the part of the reader. The poem "In Silence" is more an embarrassing disclosure than an inviting perception of reality.

One should not suppose, however, that all the poems in this beautifully printed volume suffer from "growing-pains." Thomas Merton is a poet in the process of development and these poems give more than a hint of maturity. The islands may be strange, but they are genuine.

M.M.C.

Selected Poems of Gerard Manley Hopkins. Edited with an Introduction and Notes by James Reeves. New York, Macmillan Company, 1957. pp. xxviii, 103. \$1.50.

The "immortal diamond," Gerard Manley Hopkins, shines brilliantly in this small, inexpensive volume, which includes all the Poems, 1876-89, with two earlier works and three of the unfinished poems. Unfortunately, the Introduction, which should be a carefully wrought setting for so magnificent a stone, is somewhat tarnished by a misunderstanding, and therefore questionable interpretation, of the conflict between Hopkins the Jesuit and Hopkins the Poet.

Great poetry is timeless. Thus succeeding generations must, in a sense, re-create established works of art; the proper appreciation of a poem, for example, is a re-creation of that poem in meaningful relationship to a particular generation. This re-creation of a poem demands, first of all, sensitive response. But, further, it will include accurate historical reflection, especially as the temporal separation between the poet and his reader grows, together with judgment of aesthetic value. If one of these three aspects of criticism is missing, if one is over-emphasized or minimized, the result is misinterpretation, more or less destructive of understanding and enjoyment.

In his Introduction Mr. Reeves' historical reflections are conditioned, (for the most part) by a preconceived interpretation of the poetry. Quotations from Hopkins' letters are selected in a manner that is somewhat unfair to the poet and misleading to the general reader. To be more specific, in recounting the desolation of spirit which afflicted the great Jesuit, especially in his seemingly abortive attempts to produce poems, Mr. Reeves cites a letter to Robert Bridges, written September 1st, 1885: '. . . it kills me to be time's eunuch and never to beget.' However, there is no mention of a letter of 1888, again to Bridges, which is obviously a more telling estimate of the situation: '. . . I am a eunuch—but it is for the kingdom of God's sake.' There is, furthermore, regarding the interpretation of

the letters, a tendency to accept at face value what Hopkins writes, only when it coincides with Mr. Reeves' opinion. Hence the literal acceptance of the poet's statement that his 'fits of sadness . . . resemble madness.' However, later in the Introduction we find Mr. Reeves saying: ". . . the deliberate renunciation of fame must, *despite his words to the contrary*, have been a hardship." (*italics mine*)

The conflict between Hopkins the Jesuit and Hopkins the Poet was real, but it did not stem ultimately from any conflict between art and religion, at least, not in the sense that Mr. Reeves would have us believe. He insists that Hopkins' inability to reconcile these two notions is the cause of the "despair" which he finds, especially in the last great sonnets. The solution to the problem goes much deeper than this. W. H. Gardner, the acknowledged critic of Hopkins, comes closer to the heart of the matter, when he says: "There is, from the *Deutschland* to the last sonnet, more of heroic acceptance than self-pity: underneath the despair and complaint the note of willing self-surrender to the higher necessity is always implicit." Again, in the Notes for Hopkins' last poem "To R.B.," Mr. Reeves states: "It is doubtful if any great poet has ended his poetic life on a note of deeper hopelessness and desolation." "Hopelessness' seems to be a very strong word to explain Hopkins' own words in the poem 'my winter world.' The poem was written on April 22nd, 1889; the poet died on June 8th of the same year, saying: 'I am so happy, so happy.' This would indicate that an almost incredible change of attitude had occurred within one month. And, as a matter of fact, acquaintances, his own letters and even his poems of the period bear witness that Hopkins' last years were not ones of unrelieved hopelessness and depression.

Should one wish to have an inexpensive copy of the best that Gerard Manley Hopkins produced, he will find his greatest poetry in this volume. However, a more complete and accurate picture of Hopkins himself and a more objective criticism of his work must be sought in other authors—to whom, by the way, Mr. Reeves continually refers the reader.

M.M.C.

Our Lady in Catholic Life. By Lawrence G. Lovasik, S.V.D. New York, The Macmillan Company, 1957. pp. xiv, 409. \$5.95.

Father Lovasik's book is intended to bring us closer to Mary, the Mother of all mankind. Her feasts and the titles ascribed to her in the Litany of Loreto are the bridge he uses to lead us to an ever-

deepening devotion. For each feast and title there is a "background" giving the historical setting and other interesting notes concerning a particular prerogative of Mary—her Immaculate Conception, her Queenship of All Saints etc. Appropriate prayers complete the consideration of each feast and title, and aid the reader to "know and love Mary, the Mother of God and Our Mother."

It would defeat the author's purpose to read this book as one would read a story that needs little assimilation. But, those who read it in a devout, reflective manner, will derive great profit. A fitting preparation surely, for the approaching centenary of Our Lady's apparition at Lourdes!

R.M.H.

Mariology. Edited by Juniper B. Carol, O.F.M. Milwaukee, The Bruce Publishing Company, 1957. pp. xii, 606. \$9.50.

This symposium of essays by American scholars on the theology of Mary is the second volume in the series on Mariology. The first volume covered history and sources, and the third will treat of devotion to the Blessed Virgin. This second volume presents a complete treatment of Mariology as such, a part of theology which has become of dominant interest in recent decades.

Introductory articles study the relation of this tract to the rest of theology and the basic principles of Mariology. The various prerogatives of the Blessed Virgin are considered—her predestination, divine motherhood, perpetual virginity, fullness of grace, knowledge, spiritual maternity, co-redemption, mediation, assumption, and queenship. There is also an excellent essay on the relation of Mary to the Church, the latest phase of Mariology. In most of the articles there is a strong stress on positive theology—the magisterium of the Church, Scripture, and Tradition—and there are extensive bibliographical references.

The articles are well written and adapted to a more general reading than that of purely professional or student theologians. The reader will not be surprised, however, to find certain defects which seem almost inherent in a heterogeneous work of this kind; while the order of the individual articles is commendable, the order among themselves and the unity of the work as a whole seems somewhat loose; nor is one surprised to find occasional contradictions between the different writers. The overlapping of material, however, is less than might be expected and the book provides a valuable survey of the present state of Mariology.

F.M.M.

Architecture of Truth. The Cistercian Abbey of Le Thoronnet in Provence photographed by Lucien Herve and arranged with quotations and notes by Francois Cali. With a text by Rayner Heppenstall and a preface by Le Corbusier. New York, George Braziller, Inc., 1957. pp. xix, 164. \$15.00.

Surely one is justified in greeting *Architecture of Truth* as one of the most beautiful, and unusual, books published in America this year. The chaste simplicity and utter integrity of the primitive Cistercian architecture of a remote abbey long since abandoned but perfectly preserved; striking photography, not pictorial, but compositional, impressionist almost, and ultimately symbolic; typography and layout beautifully adapted to the theme of the photography—luxurious is really the word: these are the components of a book, a work of art, which will delight anyone who is privileged to read in it.

The title, even the full title, does not adequately express the nature of this book. It is not so much a book about Le Thoronnet, or about architecture as it is a book about religion, about mysticism. Its real subject is that vital search for God, represented by the twelfth-century Cistercian movement, and most of all by St. Bernard. The architecture and the texts which accompany it—texts either written by the White Monks or read and cherished by them—serve to express this search and this spirit, to create a mood or impression, and to point up deeper meanings and piercing illuminations in the Cistercian quest for God.

A quest! that word is the key to this book, for it is the key to M. Cali's understanding of Cistercianism. In his conception, the texts, the architecture, and the very photographs would serve to show the twelfth-century monastic revival as a sort of knightly adventure, perhaps best symbolized by the medieval legend, *The Quest of the Holy Grail*. As an analogy for the religious, and especially for the contemplative life, this is not without its plausibility: the monk leaves the cozy security of the "world," and goes forth, knight-errant-wise, into the "desert," a wider world, on to the confrontation of the Absolute. Even the hours of the Divine Office, which furnish the organizational framework of the book, are conceived as so many encounters or "adventures"; and M. Cali would apparently wish to assert that the very legend of the *Saint Graal*, or at least one of its versions, is of Cistercian origin and is nothing more than an allegorical presentation of this quest for the Divine.

We say "apparently," for the present reviewer can hardly avoid the impression that the tone and direction of the book were changed not a little in the process of translation and adaption from the French. Mr. Heppenstall indeed implies a lack of full accord with the original thesis, and has in fact replaced M. Cali's long introduction with one of his own, feeling that the former would be too difficult for a non-French audience. The beneficial effects of this seem open to question. A certain affected uncertainty as to scholarly facts, indications of rather limited research, and an over-simplified account of the Albigenian Crusade are dubious assets.

The book's predominant theme—man in his darkness searching for the light that is God—is, if we be not mistaken, the predominant fact of the Cistercian life; but it is a theme which finds response in the other great monotheistic religions and even in the inmost soul of the convinced naturalist, for this "longing for God" is something innate in man, a force which has strikingly manifested itself in our own times. Thus, while *Architecture of Truth* is not a particularly Catholic book, it is in fact Catholic through and through. Catholic because the mysticism which is its subject, and the architecture which is its matter, are both Catholic. Catholic above all, because this quest for God is ever being pursued and constantly being attained by the Catholic Church. We are firmly convinced that the mature and sensitive reader, Catholic or non-Catholic, and above all the contemplative religious, will find herein deep insights into their own encounter with God, that "greatest adventure in the world." J.B.B.

The Social Thought of the World Council of Churches. By Edward Duff, S.J. New York, Association Press, 1956. pp. xii, 339. \$7.50.

Fr. Duff, S.J. has supplied sufficient background material so that even those who will be reading about the Protestant ecumenical movement for the first time will find this specialized study intelligible. Still, the preliminary examination of a good general survey of the World Council of Churches, will probably mean the difference between meagre gleanings and a rich harvest. Jesuit Gustave Weigel's *A Catholic Primer on the Ecumenical Movement* (Thomist Reader, 1957), because of its lucid account of the history and theological significance of both the Protestant and Catholic ecumenical movements, would serve as an excellent introduction.

Fr. Duff's analysis of the social thought of the World Council (he avoids the word *teaching* for obvious reasons) manifests diligent, painstaking research, clarity of exposition and organization, conservative but trenchant judgments. The introduction and first three sections of the book: I. The History of the World Council of Churches; II. The Nature and Authority of the World Council; III. The Social Philosophy of the World Council (pp. 1-158), though they too depend in great part upon Fr. Duff's exhaustive research, really set the stage for the fourth major division: The Social Policy of the World Council of Churches (pp. 159-288). It is here that the social documents of Amsterdam and Evanston are examined and evaluated. Though this segment of the book will not claim the same general interest as the background material, it gives Fr. Duff his claim to an original contribution. All that has gone before is intended to make these social documents meaningful. It is no small tribute to the author that he has succeeded in this delicate, exacting assignment.

The author shields the World Council from irresponsible criticism. The Council has as yet such tenuous physical bonds of union among its members, it is so far from having a common mind on the most fundamental social realities, that it has generally realized its full, if sharply limited, potential to give the world an articulate message.

An impressive amount of collateral reading seems to entitle the author, though fresh from the archives, to assume the role of a philosopher of history, as he occasionally does, particularly in the introduction and some of the footnotes. The footnotes, to which he has prudently shunted most of his direct quotations from the World Council sources, are extremely valuable. Unfortunately, they are set in painfully small print.

The graph (p. xii) which outlines "the origin and development" of the World Council should have been divided into two plates. In its present form it is a maze of lines and categories. After the reader has a good deal of the book under his belt, he might then refer to this chart with considerable profit. It would be well to read the appendix, which gives an excellent treatment of the Anglo-Catholic "ethic of ends" and the continental "ethic of inspiration" as soon as these terms are introduced into the text.

While the book is generally well written, the author has a decided preference for involved sentences which offer a constant challenge to the reader's alertness. Though controversial obiter-dicta are generally avoided, many will have misgivings that Arnold Toynbee

is called a competent historian of civilizations (p. 16). Christopher Dawson has shown rather conclusively that while Toynbee may be erudite and "precious" his occasional imposition of *a priori* patterns upon his material, and the very complexity of the task he has undertaken, have combined to make his attempts at synthesis questionable in the extreme.

It is important to note that this book is an evaluation of Protestant social thought written by a Catholic, rather than an *ex professo* Catholic evaluation. This means that the application of Roman Catholic norms to World Council social views is never planned or explicit. Fr. Duff does not attempt to answer the question, "What should Catholics think of the Protestant ecumenical movement and its official statements on social problems?" He does not, then, play the role of an official Catholic critic. Rather, he approaches his task as an independent with great respect for Protestant efforts to help achieve a Responsible society—to use their own phrase—but always with his eyes wide open.

It seems to be the author's belief that the labor expended in non-confessional studies like this one, will be a powerful witness of love, and that it is such a witness which today offers the best hope for eventual reunion.

W.S.

Existentialism and Theology. An Investigation of the Contribution of Rudolf Bultmann to Theological Thought. By George W. Davis. New York, Philosophical Library, 1957. pp. viii, 88.

Every theologian, if he is worthy of his trade, makes a commitment to wisdom. Thereafter he takes truth where he finds it, knowing that it will ultimately be consistent with theology and may very well enrich it. So it is that the wide influence of Rudolf Bultmann's thought attracts the attention of the Catholic theologian. Yet he is apt to find himself alternately piqued by a fantastic methodology and elusively impressed with some vital truth.

George Davis' book offers a summary, not a demonstration, of Bultmann's thought. Because Dr. Davis is a professor of Protestant theology and, quite naturally, employs texts from the Revised Standard Version of the Bible, this book is shut to the majority of Catholic readers. But until an equally good Catholic appraisal of Bultmann's contribution becomes available, a discerning reader with the necessary permissions will find Dr. Davis' book a valuable introduction to this great influence in European Protestant thought today.

Life, for Bultmann, is a decision and calls for a decision. The only key to that decision lies in the authentic Christian message, i.e., in God's revelation of Himself in Jesus Christ. But struggle as he may, the modern man for all his anxieties and experiences cannot cast off this world of "reliable structure and determinable causation for the surprising, miracle-upsetting world of the first century." So in order to present the Christian message to him, the New Testament must be "demythologized."

"Demythologizing," for Bultmann, is an existential interpretation of historical elements narrated in extravagant, supernatural terminology—e.g., the Ascension, the conversion of St. Paul. He is not concerned with the historical truth of these "myths," but rather in the meaning of the historically significant events which he calls the *geschichtlich*. For example, the creation myth teaches us that man is a dependent creature, that he is disobedient and falls into sin, and that sin entails a bitter price; it is a statement of existential truth, timeless in character. (A good example of an "existential interpretation" of the redemption by St. Paul himself has been discovered by Bultmann in II. *Cor.* 5, 6-6, 2.)

It is hardly necessary to point out that there is much error in Bultmann's approach: revealed truth becomes the instrument of reason; a simple mystery of faith may be retained while its logical expression, defined by the infallible teaching Church, is rejected; and there seems little chance of ever wedding the extreme voluntarism of existential theory with the basic intellectualism of Catholic spiritual formation. Yet Bultmann's achievements do remind us that every effort must be made to bring even the most sublime doctrines of the faith to the intellectual level of all men. Even the most bizarre contemporary philosophy may well contain some truth, some reflection of the one divine truth, which will help us penetrate more deeply into the secrets of revelation.

T.C.K.

Science versus Philosophy. By F. G. Connolly. New York, Philosophical Library, 1957. pp. 90. \$3.75.

Another book, and another theory, on the science-philosophy problem, still much debated among Thomists. Mr. Connolly, an associate professor at Notre Dame University, first outlines the most common opinions on the matter: Maritain's position that the empirical sciences of nature are distinct from, and independent of, natural philosophy; and the contrary opinion that they pertain to it,

either as "dialectical continuations" of its strictly scientific process (the Laval school), or as sciences properly-so-called, but inter-related as special sciences to a general science (the River Forest school). Mr. Connolly then proposes a *via media*: the empirio-schematic sciences fall within the orbit of natural philosophy; the empirio-metrical sciences do not.

In chapters 2-5, ranging through subalternation, human finality, the Gifts of the Holy Ghost, and art, he is much enamored of finding correlations and of presenting a geometrically balanced schematization of human knowledge. Thus, since 'man has three ends,' there are three practical sciences of human conduct: "moral science, moral philosophy, and moral theology" (p. 22); and three correlated groups of speculative sciences: speculative theology, metaphysics, and natural philosophy plus mathematics, and their associated empiriological sciences (p. 32.) Then, since (infused) faith is "virtually three habits" (p. 18), there are three corresponding intellectual Gifts of the Holy Ghost; wisdom, understanding, and science (p. 36); and these in turn are correlated to the three speculative sciences (p. 39). Very ingenious; but there are too many weak links in the author's chain of reasoning to allow unquestioned acceptance of his conclusions.

However, all this is just background. In ch. 6 Mr. Connolly details his own solution to the original problem, not without a novel theory of abstraction. Ultimately, his proposals call for recognition of *four* degrees of abstraction, the lowest of which ("prophysical") is accomplished by the "deliberative" imagination, and characterizes the empirio-schematic sciences. In dealing with the traditional theory of abstraction, he betrays a misunderstanding of St. Thomas, equating *total* with "apprehensive" abstraction, and *formal* with "judicative." He then postulates a total *and* formal abstraction at each of the traditional levels, and finds another correlation: the three traditional degrees of abstraction correspond to the "three real distinctions;" that of essence and existence, substance and accident, matter and form (p. 74).

Both the Laval and River Forest schools maintain that the solution to the science-philosophy problem must be worked out according to the dictates of abstraction (correctly understood) and *demonstration* (nowhere mentioned by Mr. Connolly), and this without any borrowings from sacred revelation. Mr. Connolly instead seems to rely too much on a mere collation and synthesis of opinions, "assisted" by the introduction of revolutionary theories where the opinions seem too irreconcilable.

C.J.

A History of Philosophy. By Carmin Mascia, T.O.R., Paterson, New Jersey, St. Anthony Guild Press, 1957. pp. 520. \$5.00.

Any history of philosophy worthy of publication does more than merely recount the gradual development of philosophical thought. It offers the reader a meaningful exposition of a given thought system, but more important, it supplies him with a critical evaluation. For an historian of philosophy to be able to accomplish this exacting task he must have his feet planted on *terra firma*. He must, as it were, be watching the merry-go-round, not *riding* on it. If Father Mascia has successfully discharged his function as an historian of philosophy in this present work, we must accord much of the credit to the *philosophia perennis* which he has wisely chosen to be his *terra firma*.

Selecting the most representative thinkers of all time, the author objectively records their ideas, while devoting little space to the details of their personal lives. He then offers a criticism of each philosophical system judged on the basis of its solution of the problem of life, "Why am I on this earth?" It is made abundantly clear that in proportion as a philosophical system lacks metaphysics, it becomes incapable of solving the problem of life. It should be noted, here, that Father Mascia uses the word metaphysics in the sense of speculative philosophy as distinguished from the practical.

Dividing the book into three sections, the author shows in the first two, the Greek and Medieval periods, the gradual development of metaphysics until it reaches its full and coherent expression in the thought of St. Thomas Aquinas. The third and final period, occupying the greatest portion of the book, takes in the modern movements in which a tendency to *immanentism* reaches a point where the very possibility of a metaphysics is denied. The fact that modern philosophies are unable to present a solution to the problem of life exemplifies the author's contention that only metaphysics can supply the answer.

Father Mascia has added an original feature to his book which he calls the "Golden Thread of Truth." This is the use of light face italics to indicate "the positive doctrines which each school has contributed toward the development of truth." In the case of conflicting doctrines taught by St. Thomas and John Duns Scotus the author felt it advisable to emphasize both positions with the light face italics.

Unfortunately, the very brief treatment given some existentialists makes their contribution to the "Golden Thread of Truth" difficult to grasp.

This is not a profound book, except in so far as the *philosophia perennis* itself is profound. Yet, as an *introductory* textbook, Father Mascia's *A History of Philosophy* offers to the college student a readable history and evaluation of philosophical thought. G.McC.

The Enneads. By Plotinus. Translated by Stephen MacKenna. New York, Pantheon Books, Inc., 1957. pp. li, 635. \$12.50.

This new edition of the translation into English of *The Enneads* of Plotinus, made by Stephen MacKenna, is a definite improvement on the old. There are several hundred modifications based on new critical texts and studies. These were introduced by B. S. Page, the editor, with extreme caution so as not to damage the literary value of MacKenna's own work. There is also the handiness of a single volume which contains a wealth of introductory matter, including an enlightening Foreword, a Preface, Extracts from the Explanatory Matter in the First Edition, and a lengthy Introduction.

B. S. Page, a collaborator in the original translation of the Sixth Ennead, devotes his Preface largely to an examination of the recent growth in Plotinian studies. This growth amounts almost to a Plotinian renaissance within the past thirty years, culminating in the publication (1951) of the first volume of the critical text.

The Rev. Paul Henry, S.J., has added the scholarly Introduction in this present edition of *The Enneads*. Fr. Henry's collaboration with Hans-Rudolph Schwyzer in the publication of the critical text mentioned above indicates the importance of the Introduction here. In it Fr. Henry does not attempt to discuss the essential themes of Plotinus' thought; instead he selects certain controversial but characteristic points in order to determine Plotinus' proper historical setting. These points are, first, "Socrates and the Soul"; second, "The *Ideas* and the *God* of Plato"; third "Plato, Aristotle, and the Stoics: One Absolute, Three Hypostases"; fourth and last, "Structure and Vocabulary of the Mystical Experience." It is in discussing this last characteristic point that Fr. Henry shows the profound differences, perceptible even in their vocabulary, between Plotinian and Christian mysticism. (He had already shown the *dependence* in vocabulary of later Christian mystics on Plotinus.) Fr. Henry also here mentions but does not emphasize (no doubt because his interests are in the historical setting, not in later influence) the key point of Plotinian influence on Western thought and mysticism, that is, knowledge by connaturality, or supra-rational union by contact.

Immediately evident in Porphyry's "Life of Plotinus" (which

follows the Introduction) is Plotinus' concept of Philosophy as primarily an ethic. Plotinus is first of all a mystic, but of a mysticism more rational or rationalistic than religious. This can be verified, for example, in such scholarly tractates as that "On Potentiality and Actuality" and the first tractate "On Providence"; it is especially evident, moreover, in the mode of procedure in the celebrated tractate "On Beauty."

This edition of Plotinus is invaluable to the serious English-speaking student of neo-Platonic philosophy, that goes without saying. But more than that, it will enable an even wider audience, a popular audience, to read and enjoy Plotinus in a translation that is itself both genuinely readable and thoroughly enjoyable.

R.M.D.

The Case of Cornelia Connelly. By Juliana Wadham. New York, Pantheon Books, Inc., 1957. pp. 276. \$3.75.

On Montgomery Avenue in Rosemont, Pennsylvania, stands the Motherhouse of the Sisters of the Holy Child Jesus. Until recently, the intriguing and fascinating story of that society of sisters and its foundress was virtually unknown. Now, thanks to Juliana Wadham, a former pupil of these Sisters, the details of *The Case of Cornelia Connelly* are unfolded in a sensitive and scholarly manner.

On December 1st, 1831, in the city of Philadelphia, Cornelia Augusta Peacock married an American Episcopalian clergyman, Pierce Connelly. They were an ideally happy couple and the beautiful and accomplished Cornelia soon became a loving mother. In 1835, Pierce became a convert to Roman Catholicism and Cornelia soon followed him into the Church. After living in Rome for a time and being received into the highest society circles of that city, the couple returned to Louisiana where both taught at a Catholic academy. However, while Cornelia was expecting her fifth child, her husband announced his intention of becoming a Catholic priest and asked her to make this possible for him by entering the convent!

At first, the young wife was much taken back by the request, but soon discovered in herself very definite signs of a religious vocation. Not only did she become a sister, but she also became the foundress of her own community with the encouragement of Pope Gregory XVI and Cardinal Wiseman. Her new theories, however, both in connection with the Rule of her Society and in the field of education, met with much opposition. Meanwhile, her restless and ambitious husband had become dissatisfied with the Faith and apos-

tatized. And, as if this were not enough, brought his wife, now a professed Sister, into the English courts to sue her for restoration of his conjugal rights.

The trial and its outcome form the high point in this engrossing and well-written account of an unusual American woman who is today a candidate for beatification. Her work has indeed prospered for today her Society has foundations in seven countries, thirty-three of them in the United States. Miss Wadham has done the Sisters of the Society of the Holy Child Jesus and all of us a great service by presenting for our prayer and consideration *The Case of Cornelia Connelly*.
N.R.R.

St. Bernadette. A Pictorial Biography. By Leonard von Matt and Francis Trochu. Translated from the French by Herbert Rees, Henry Regnery Company, Chicago, 1957. pp. xii, 274. \$7.00.

A trip to the holy shrine of Lourdes is a cherished ambition of countless Catholics throughout the world. To pray at Our Lady's Grotto; to participate in the Procession of the Most Blessed Sacrament; these are cherished desires in the hearts of devout Christians. Leonard von Matt's latest book *St. Bernadette* affords his readers such a pilgrimage.

St. Bernadette is a pictorial biography of the celebrated seer, coupled with a vivid account of the Lourdes of yesterday and today. The biography itself unfolds in clear, candid language; a brief yet thoroughly competent study of the Saint and her surroundings. The text, written by Monsignor Trochu, the authorized biographer of St. Bernadette, is delicately interrupted by more than one-hundred and eighty full page photographs of Bernadette and her beloved Lourdes. Von Matt's inspiring photography has captured the charm, the simplicity, the very heart beat of this renowned "city of Mary." These rare photographs are perhaps the most significant aspect of the book and tell more beautifully than human words could possibly express the story of Bernadette and her heavenly visitor.

This timely publication, heralding the glorious centenary of Lourdes in 1958, is wholeheartedly recommended. D.R.M.

St. Thomas Aquinas. By Brendan Larnen, O.P. and Milton Lomask. New York, Farrar, Straus and Cudahy. 1957. pp. 190. \$1.95.

This is a life of St. Thomas which should find favor among

boys of the late grammar and high school years. Written in a style geared to that age bracket, it deals almost exclusively with the happenings in Thomas' life from his fourteenth to his eighteenth years. The last two chapters are a greatly telescoped glimpse of the remainder of his life.

While based on facts, the treatment is nevertheless fictionalized containing as the authors note "a fusion of facts and quasi-facts." This being the case, one might expect the character of St. Thomas to be somewhat overdone. If anything, the opposite is true. We are not left with a strong impression of a great mystic and saint, of a surpassing genius but rather of a holy man with a pretty good head on his shoulders. No doubt this approach was dictated by the audience for whom it is intended, but the feeling is generated that a bit more force in the characterization would have done nothing to hurt and a great deal to help the overall effect. Other than this the book seems a good bet to become the standard introduction to St. Thomas for the age group indicated. J.T.

Edwin Vincent O'Hara: American Prelate. By James G. Shaw. New York, Farrar, Straus and Cudahy, 1957. pp. xiii, 274. \$4.00.

This is a colorful picture of a great Churchman, a great Prelate and a great humanitarian. Throughout his fifty-one years as a priest, Bishop O'Hara not only preached and defended the tenets of the Church in the field of social welfare, but he systematically put them into practice. He directed his attention most assiduously to the conditions of the working people, and finally saw the hopes of Pope Leo XIII brought to realization by the Minimum Wage Law.

Throughout, the indissoluble relationship between Church and State is kept clearly in focus. Although two separate entities, a complete dichotomy between the two is impossible. As evidence of the harmony that can be achieved we are shown the Bishop's skillful, diplomatic handling of his social welfare program carried out with the full cooperation of the state.

Bishop O'Hara's renown was not gained merely by his humanitarian endeavors, but especially as an apostle of Christ. Through his initiative, the Confraternity of Christian Doctrine was founded. Emanating from the Confraternity was the revision of the Baltimore Catechism and a new translation of the Bible. His recognition of the modern trends in the liturgy gave impetus to the new Ritual in English.

Unfortunately we don't get a look into the personality of the man. Shaw admits this himself, for he states that his intention is only to depict the deeds of the Bishop. We hope that the story of this ecclesiastical titan will be written to tell us about his personality, his capacity for friendship and other human elements which admittedly made him so attractive to so many people. F.C.D.

In a Great Tradition. By the Benedictines of Stanbrook. New York, Harper & Bros., 1957. pp. 305. \$5.00.

In a Great Tradition is a tribute to a great personality—Dame Laurentia McLachlan, Abbess of Stanbrook. And in the “great tradition” of all tributes, this one glows with monumental accolades—sometimes embarrassing in their proportions. But this is not to minimize the book. It is a clear exposition of the Benedictine spirit from which Dame Laurentia emerges as a logical product of the tradition of her Order.

The designation *tribute*, however, which appears on the frontispiece of this book is chosen advisedly. It is not a “biography”; not simply another “story of a nun,” it is rather a work written by subjects about a superior. They are affectionate, benign, but painfully uncritical. The result is that Dame Laurentia is never allowed to come to life. She is *always* great, magnificent, courageous; any evidence of those trivial little foibles out of which human stuff is concocted have been tucked away in some dark corner of Stanbrook by overly-cautious fingers. Yet, such a slight defect in form hardly justifies the omission of this volume from one's reading list. One factor at least makes this book of more than passing significance; one section makes it unique and rescues it from the fate reserved to just one more chronicle of outstanding achievement by an electric personality.

The significant note rings out in the harmonious relationship which existed between Dame Laurentia and George Bernard Shaw. It leaves us a highly articulate score of his religious views. For in an apostolate that reached out far beyond her cloister grille, yet without ever leaving it, this lively and learned Abbess courageously met artists, writers, musicians, statesmen, princes of the Church and myriad other personalities on their own terms. But in the ensuing repartee, usually in the form of letters, she never lost sight of the *bona aeterna* in the glamour of such *temporalia*. She was an authority on the Chant, she was an expert on rare manuscripts, she discussed

arts, letters and religion with astonishing ease and enviable skill. Such were the subjects of her letters.

In just such an exchange of letters did the surprisingly Godward yearnings of the internationally idolized agnostic come to light. Now, his letters are here reproduced in generous detail. The influence which the Abbess wielded in his direction may be gauged from the "your erring brother Bernard" which closed many of his letters. Over him, and over others, she was able to effect that strong attraction that can only emanate from a character that is at once charming and gracious, yet truly dedicated and unswerving in principle. Indeed the publication alone of the revealing correspondence with the "imp of Ayot Saint Laurence" should do much to widen the book's circulation even beyond Catholic circles; more important, to widen the understanding of Catholic thought among those whose views receive their incarnation in the famed GBS. And it is no secret that this circle is literate, wide, voluble, and powerful. In thinking which has been cultivated by work and purified by prayer, Dame Laurentia McLachlan brings them a message; and in this message she admirably bears out the Benedictine motto of *Laborare est Orare* in a laudable and truly "great tradition." V.L.

Richard of Saint-Victor: Selected Writings on Contemplation. Translated from the Latin with an Introduction and Notes by Clare Kirchberger. New York, Harper & Brothers, 1957. pp. 269. \$3.75.

Richard of Saint-Victor is the fifth book to be published in the series, *The Classics of the Contemplative Life*. Richard, a member of the 12th century Order of St. Victor, has been called the first writer to systematize mystical theology. He was given this distinction chiefly because of his remarkable understanding and consequent synthesis of the mystical doctrine that preceded him, especially that of St. Victor and St. Dennis. The book's worth is increased in large measure by an excellent introduction written by the translator in which she gives a synoptic view of the life and doctrine of this 12th century theologian. His treatment of scripture, his sources and his influence on later spiritual writers are all considered in this section.

The texts which have been selected for translation are illustrative mainly of Richard's theories on contemplation—the preparation of the soul for contemplation and the nature of contemplation itself. The first extract, Benjamin Minor, uses the story of Jacob, his two wives and their children, as an allegorical framework for a treat-

ment of the vices and virtues. The second text, Benjamin Major, completes the study of the powers of the mind in relation to prayer and analyzes the various stages of the soul's union with God. There are several other shorter texts on the same subject. The translation is well done and *Richard of Saint-Victor* is a worthy addition to Harper's Classics of the Contemplative Life. J.K.

The Christian Idea of Education. Edited by Edmund Fuller. New Haven, Yale University Press. 1957. pp. 265. \$4.00.

To celebrate the golden anniversary of Kent School, Headmaster Edmund Fuller assembled an impressive inter-denominational seminar. The nine papers delivered to this audience, together with an abridgement of the attendant discussions constitute this volume and further lengthens the impressive list of educational publications stemming from the Yale University Press.

Taking advantage of the broad title, several scholars really concern themselves with culture, the inspiration and the conclusion of education. Thus Rev. William G. Pollard, a nuclear scientist who has recently taken Anglican orders, speaks of the two cultural roots of Christianity. By neglecting the Hebraic stream and overstressing the Greek (scientific) branch, modern society has been lead down a narrowing defile. We are, the former physicist states, in a new dark age. Reinhold Niebuhr, as one would expect from him, asserts the utter incompatibility of the two roots. He seeks in this premise the basis for his existentialist 'leap of faith.' History, philosophy and biblical studies (notably on the Dead Sea Scrolls with reference to Saints John and Paul) disprove his assertion. A Greek Orthodox theologian, Georges Florovsky, writes in a vein similar to Niebuhr.

Others stay closer to the topic of the seminar. Alan Paton touches the student-teacher relationship with his accustomed compassion. The liturgy's role in education by Massey Shepherd echoes the anxieties Newman voiced in his Anglican days about chapel attendance among an increasingly liberal congregation. A liberal Protestant layman, E. Harris Harbison, inadvertently underlines the reality of these fears by his stated indifference to a particular creed, church, or ceremonial. Aside from such remarks, Harbison's paper sparkles at times. Thus the historian points out that "we sometimes forget that science is just as integral a part of liberal education as art and literature, history and philosophy." Jacques Maritain vigorously supports this, decrying "the old notion of liberal education as

exclusively literary." The French Thomist has contributed a solid work that clarifies some obscure points in his Terry lectures of 15 years ago. Rev. John Courtney Murray points to Alexandria as the proto-school of Christianity. It is an essay not up to the learned Jesuit's usual standard. Nevertheless, Father Murray does score heavily in the discussions. Finally, Stephen Bayne, Episcopal Bishop of Olympia struck off a memorable sentence in his closing address: "Brotherhood and the table of atomic weights and the Lord's Prayer and the history of the Hittites and the discovery of gunpowder and the Creed and the multiplication table and Heisenberg's principle of uncertainty and the Agnus Dei—all of this and all truth comes to us in one magnificent, tumbling hodge-podge because it is all God's and God is one."

In summary, the volume celebrates a golden anniversary and provides, like most anniversaries, mixed memories. J.M.C.

Joyce and Aquinas. By William T. Noon, S.J. New Haven, Yale University Press, 1957. pp. xii, 167. \$3.75.

This study does two things: It describes the influence of St. Thomas on James Joyce and interprets certain themes in Joyce which are, in the author's opinion, intelligible only in the light of their Thomistic origin or influence. The author concludes that ". . . Joyce's 'Thomism' is for the most part a matter of thematic correspondences and general categories or affinities of outlook" (p. ix).

The exposition and development of the book are complex; the organization and style require great study for any kind of comprehension. Further, to evaluate Father Noon's interpretations, certain requirements are necessary. One must have carefully read Joyce and something of the critical work surrounding him. An intelligible reading of all this presupposes a knowledge of the main influences of Joyce: The details of his early religious beliefs, the works of Freud and Vico, ancient mythology and theories of myth, English Literature, Irish history and politics, and so on.

Father Noon's work is his implicit testimony that all this study is somehow justified, although his book does not intend an explicit apologia. The weakness of his passing remarks on the value of Joyce seems to epitomize the difficulty of achieving such an intention. Unless one delights in matching knowledge and wits in a kind of involved puzzle, it hardly seems worth the effort to read Joyce and his critics. C.M.H.

Religious Buildings for Today. Edited by John Knox Shear. New York, F. W. Dodge Corporation, 1957. pp. 183.

In this handsome volume, the editors of *Architectural Record* undertake to summarize the forward-looking tendencies that have appeared these last few years in ecclesiastical architecture. Taken from recent issues of that periodical, the present material includes some thirty "case studies" of distinguished modern churches—photographs, plans, and useful data—plus stimulating essays and interviews on the same theme. Thus, *Religious Buildings* should prove helpful and encouraging to architects, to the clergy (and seminarians!), and to all who desire the evolution of a church architecture worthily expressive of our modern civilization.

Restricted to the contemporary scene in America, the report of course gives space to all three major faiths of our country. What are the trends most noticeable here? Simplicity, to be sure, and structural honesty; though, as one writer points out (p. 175), this is not always the virtue it might be, since it often represents mere incompleteness and poverty of design. Again, contemporary American taste, betrays a lingering attachment to historicism, to traditional forms and proportions, whether Gothic or Georgian, which show up, subtly but insistently, in over half the structures presented here.

In some of the most creative achievements of the new style, Dr. Halverson, a Congregationalist, sees the influence of the ecumenical spirit so alive today. This is not to be disputed, for religious beauty springs from religious truth, and the Popes themselves have seen in the movement the hand of the Holy Ghost, bringing souls to a deeper participation of their own limited heritage of essential religious truth. The very achievements of modern church art do seem to confirm this, both here and in other surveys of Church art. In both, the most truly creative architecture, the most truly worshipful and fitting, the most daring, even, is either Catholic or thoroughly imbued with the Catholic spirit, the spirit of Catholic doctrine and liturgy, even if, in this case, an unconscious borrowing. For the living vine which is Christ's Church is not trained on the arches of historicism; but rather, is ever fecund of new artistic forms to the glory of Her Lord.

J.B.B.

Social Ethics. Natural Law in the Modern World. By J. Messner. Translated from the German by J. J. Doherty. St. Louis, Mo., B. Herder Book Co., 1957 (reprint). pp. 1018. \$10.00.

No doubt the revival of interest in natural law ethics has given

rise to this reprint, eight years after the original publication. But this is not a total explanation. Professor Messner of the University of Vienna has written a useful, readable book.

"Natural law," as here treated, is philosophy. Not a system, but a fundamental approach shared by various realistic schools of ethical philosophy since Plato and Aristotle. To Aristotle and St. Thomas and all sponsors of natural law ethics, nature is the measure. First, then, the consideration of "natural law" as "nature." The drive to achieve the measure of fulfillment for which it was designed is proper to every nature. It has "tendencies" by which it is propelled in its actions to these existential ends. It pursues these ends, its perfection. It seeks these ends, its good. *Quod omnia appetunt*. The drive to conserve being belongs to all substances; to procreate and to educate offspring, to all animals. And by his peculiar faculty of reasoning, man may come to know some of the truth about his Maker, and how to live in society the life of a human person. (Cf. I II, 94, 2). The standard of value (good) for natural law ethics is this: Does it help man to attain to the various ends to which his nature inclines.

Next, Professor Messner points to the aspect of "natural law" as "law." This involves the problem of promulgation—the precepts of the law of nature being inserted in the minds of men "to be known naturally." (I II, 90, 4 ad. 1). The most common precepts are known to all men, the more general subsidiary conclusions to most. The more refined delineations are not immediately or universally seen. It is the task of the ethical philosopher and the legislator to work these out according to "the unvarying standards" of natural law. There is a basic harmony between "natural law" as "nature" and as "law" because "the order of precepts of the law of nature is according to the order of natural inclinations." (I II, 94, 2).

Across the entire field of social ethics Professor Messner spells out these implications of the primary principles of natural law. He brings them down to the most concrete particularities of modern life which concern man as a human person, a member of a family and of society, a citizen of a state, a participant in religious, trade and civic groups. The state in turn is measured in itself and as a unit in the community of nations.

This evaluation is done in a mode that is self-consciously philosophical. Is such an approach to ethics adequate for a Christian? Some argue yes. They point to St. Paul's categorical fixing of the culpability of the pagan Gentiles from what was known to them by nature. (Rom. 1:19-22). The Church, they say, has repeatedly stressed that it is beyond her competence to dispense from respon-

sibilities founded upon man's nature, e.g. the life-begetting process. They add that those outside the faith may be more persuaded by the considerable content of natural principles of justice, than by revealed truth.

There is a strong opposing view. For we have a delicate problem here. We of the faith know only from Revelation that our true end is supernatural union with God (though the fact of His existence may be known from natural things.) Our life in society, as elsewhere, must measure up to our supernatural destiny. Can these responsibilities be met by a course of ethics based upon the natural law? This book is not designed to answer this question directly. It is, however, strong evidence in favor of the merits of a philosophical approach to social ethics, at least when undertaken by a Christ-indoctrinated, Aquinas-schooled mind. Some will remain unconvinced, and Professor Messner himself concedes that "the theological approach to ethics is not in itself wrong, but only when used in moral philosophy."

In addition to being a useful textbook, this treatise is valuable as a reference to various specialized fields with which its subject matter intertwines—sociology, politics, economics, history, anthropology, domestic relations and jurisprudence. There is also much that will be of interest to the general Catholic reader who is somewhat terrified and confused by the term "natural law." He will learn why euthanasia, birth prevention and lying are forbidden in all circumstances—and yet intoxication and a positive obligation such as attending Mass on Sunday may admit of exceptions, (anesthesia in operations is a form of intoxication; the obligation to take care of a sick child would take precedence over a conflicting Sunday Mass).

There is little new here. Yet it is beautifully organized, spiced with analyses of today's problems, interspersed with compilations of dissident views which serve to sharpen the truth of the natural law doctrines. The Atlantic Charter, the World Bank, the United Nations, the Declaration of Human Rights; sterilization, public housing, family allowances, total war; Laski, Keynes, Sartre, Husserl. This book is of these as well.

Unfortunately the material has not been brought up to date since its original publication in 1949. As a result, many passages which were once timely have become obsolete or incomplete (cf. World Bank, United Nations, the question of Israel). The edition is enhanced by a fine index and an illuminating table of contents. Its attractive large type will ease the strain for the reader whose eyes have borne the burden of the early day.

A.B.

Some Philosophers on Education. Papers Concerning the Doctrines of Augustine, Aristotle, Aquinas and Dewey. Edited with an Introduction by Donald A. Gallagher, Ph.D. Milwaukee, The Marquette University Press, 1956. pp. xiii, 95. \$2.50. (Paperback)

Those unfamiliar with Dewey's thought and influence will find in Dr. Beatrice H. Zedler's essay "John Dewey in Context" an excellent introduction to Dewey's educational theories considered within the framework of his total philosophical system. Those already acquainted with this material can only regret that the author did not essay the "precarious business" of determining which, if any, of Dewey's practical recommendations for the classroom, because of their intrinsic worth, should be preserved. This would have been an original contribution, and of invaluable assistance to all whose work is directly or indirectly concerned with the field of education.

Lottie H. Kendzierski's "Aristotle and Pagan Education" easily takes the palm for completeness of coverage and clarity of presentation. Though the article as a whole is well documented, the author's concept of Aristotle's Prime Mover—he is too perfect to be related to an effect; his sole activity is self-contemplation—is presented without a specific reference to the Aristotelean corpus.

In "Saint Augustine and Christian Humanism" the editor of the series, Dr. Donald A. Gallagher, makes the only systematic attempt to show the influence his philosopher exercised upon the educational process.

"In any discussion of the thought of Saint Thomas, it is proper to recall that he never considered himself a philosopher. He was a theologian who used philosophy . . ."—"St. Thomas and Teaching" by Francis C. Wade, S.J. (p. 68). Father Wade's statement would have been more accurate if he had said, "(Saint Thomas) . . . never considered himself *merely* a philosopher." Father Wade's essay has two unique features: he alone attempts to explain doctrine by way of example; he grapples with current classroom problems in terms of St. Thomas' principles.

In sum: four excellent introductory studies which should stimulate valuable discussion.

W.S.

BRIEF REVIEWS

The Meaning of Christmas is a collection of sermons for each Sunday from the beginning of Advent until the Sixth Sunday after Epiphany. The author, Father Albert M. Avril, O.P., noted preacher and former Provincial of the French Province, delves down into the heart of the liturgy of each Mass for his theme, usually taken from the Gospel, which he develops briefly and clearly, tying it into the Season and then using it to help the reader along the road to sanctity. This beautiful little book will make excellent spiritual reading during the Christmas season for all adults, both lay and clerical. (Translated from the French by S. O. Palleske. Chicago, Fides Publishing Association, 1957. pp. viii, 153. \$2.50).

In the Temple of Jerusalem Andre Parrot re-inks the blueprint of that magnificent structure which stood at the heart of early Jewish culture. Historical records and archaeological gleanings of contemporary civilizations, whose culture and art influenced the first draftsmen, serve as his ruler. Besides reconstructing the designs of the original temple of Solomon, the author also delineates the plan of the restorations of Joshua and Zorubbabel, and that of Herod. He then describes the buildings erected by the powers of the Crescent and the Cross on the site once marked by the temple. Since a completely accurate description of the temple is impossible and conjecture reigns, Parrot supplies frequent footnotes where opinions clash. For those who wish to acquire a fuller understanding of the building whose walls echoed the voice of Christ this book will certainly prove to be fruitful. (Trans. by Beatrice Hooke. New York, Philosophical Library, Inc., 1955. pp. 112. \$2.75).

Compline According to the Dominican Rite is a handy Latin-English translation prepared by Blackfriars for those anxious to follow the daily and seasonal changes in the Dominican Compline text. It has been faithful to the order of presentation in the Latin official version published at Santa Sabina. Unfortunately, the English suffers due to a rigid adherence to the ancient Latin idiom. Despite this encumbrance, however, lay-members of the Third Order of St. Dominic will welcome this edition. (Blackfriars Publications, London, 1957, pp. 79, 5 sh.)

In a beautifully bound volume (a duplicate of the Gutenberg Bible) *The Life of Christ* is re-told for a wide audience. Heavy re-

liance is maintained throughout on the mutually complementary narrations of the Evangelists. The extensive quotes from these inspired writers allow the author only enough room to incorporate the most pertinent of exegetical and archeological findings. It is the Gospels which speak, the rest is a skillfully gathered skein placing the sacred words in relief. This is a lifetime book. A book for everyman. Numerous masterpieces are reproduced—Fra Angelico, Raphael, Hofmann, Rembrandt to mention a few. From the stained glass windows of the Cathedral of Milan come the letter-openings for each chapter, from those of Chartres the brilliant end-papers. It is clear that a great deal of love and care went into this compilation of the Life of Christ. May it be received by an appreciative audience. (By Rev. John A. O'Brien, John J. Crawley and Co., Inc., New York, 1957. pp. xv, 623. \$8.95).

Caryll Houselander is responsible for *The Tale of Terrible Farmer Timson and Other Stories*. Enough said. Her name is sufficient recommendation. The twelve stories all concern children and their importance as persons. Each tells and re-tells the "song of Caryll"—the presence of Christ living in every member of His Mystical Body. Would children grasp this great truth beneath the surface fairly tale facts? Whatever the answer to the question, one is faced with two noteworthy considerations. In themselves the stories are woven in such fashion as not to leave the young mind untouched. Indeed they are captivating even for adults. In time the seeds of her message should mature. This was undoubtedly the writer's wish. Then again these stories are time tested and guarantee a safe purchase, being first published in the *Children's Messenger*, London, England. The illustrations are by Renee George. (Sheed and Ward, New York, 1957. pp. 152. \$2.50).

Thanks to the publishing company of Sheed and Ward, one of Agnes Repplier's finest biographies has been reprinted. *Mere Marie of the Ursulines* has its setting in early Quebec during the turbulent times of the French and Indian Wars. The heroine is a remarkable Ursuline whose dauntless courage and charm did much to establish the Church in Canada. Flowing graciously from the brilliant and unique Repplier pen, this story of adventure should prove an entertaining companion for any winter evening. (New York, Sheed and Ward, 1957. pp. XVII, 314. \$3.50).

The John C. Winston Co., Philadelphia, is to be commended for presenting Professor William Whiston's classic (1737) transla-

tion of the *Life and Works of Flavius Josephus* in a new American edition. New type and plates, modeled on the only edition still in print, have been employed. While the print, set in double columns, is quite small, it constitutes no challenge to the publisher's claim that this printing of Josephus is "the finest published in the United States for more than a quarter of a century." Readers will welcome the numerous illustrations in harmony with the antique flavor of the text. Although the translation has its inadequacies here and there, Josephus with Whiston as his medium still provides some of the most fascinating history ever written. (Philadelphia, John C. Winston Co., 1957. pp. xv, 1055. \$7.50).

BOOKS RECEIVED — DECEMBER, 1957

MEISTER ECKEHART SPEAKS. Edited and Introduced by Otto Karrer. Philosophical Library, 1957. pp. 72. \$2.75. Reviewed by DOMINICANA, Sept. '57, pp. 255-256; Blackfriars edition.

FUNDAMENTALS OF CATHOLIC DOGMA. By Ludwig Ott. Edited in English by James C. Bastible. St. Louis, B. Herder Co., 1957; revised edition. pp. xvi, 523. \$7.50.

NEW LIFE IN CHRIST. By P. Ludwig Esch, S.J. Trans. by W. T. Swain. Newman Press, 1957. pp. 294. \$4.50.

TWENTY CENTURIES OF CHURCH AND STATE. By Sidney Z. Ehler. Newman Paperback. pp. 160. \$1.95.

STREET OF RICHES. By Gabrielle Roy. Trans. by Harry Binsse. Harcourt, Brace & Co. pp. 246. \$3.95.

THE CHRISTIAN LIFE CALENDAR, 1957-1958. By Rev. Gabriel W. Hafford, Rev. Geo. Kolanda. Bruce Publishing Co., \$1.00.

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THE TRIPLE WAY. By St. Bonaventure. (The Enkindling of Love) Edited and arranged by William I. Joffe. Paterson, N. J., St. Anthony Guild Press, 1956. pp. 71. \$1.50.

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