

Book Reviews

Love or Constraint? By Marc Oraison, D.D., M.D. Translated by Una Morissy. New York, Kenedy, 1959. 172 pp. \$3.75.

Father Marc Oraison, eminent French authority, has consolidated his penetrating theological and medical knowledge as well as his pastoral experience and training in child psychology in order to give us a most rational and spiritual discussion of religious education. *Love or Constraint?* is going to be the solution to the problem of Catholic intellectualism. Father Oraison's teaching, if followed, will put new leaven into religious education and cause it to rise to a full stature worthy of the name Christian.

In these days of controversy over the Catholic intellectual contribution to the human society there is the danger of overemphasizing the purely natural sciences and of neglecting the development of our Catholic people's education along religious lines. Indeed, the modern Catholic who is well educated according to the standards of secular society is all too often retarded in the knowledge of God and the practice of religion. This state of affairs tends to make today's Catholic schizophrenic. Highly rational and intellectually mature in their outlook on mundane matters, they become sentimental and adolescent, if not infantile, when confronted with the living Faith. A change is necessary somewhere. Father Marc Oraison boldly and clearly indicates in the subtitle of his present work, "Some Psychological Aspects of Religious Education," where that change must take place.

A religious education that does not keep in stride with the intellectual and psychological development of man can never amount to more than a set of memorized formulae, a sort of ensemble of pious clichés. It is certain never to achieve vitality and effectiveness in the

existential order, and, if it is not altogether discarded, it can only become a sham, an indifferent and feeble answer to an emotional need. Religious symbols lose their value and become part of the modern 'philosophical' nonsense of words. To ward off such a lamentable reversal of religious growth an abolition of the catechism and alteration in religious doctrine is not at all necessary. Defined doctrine cannot be changed and the catechism has served its purpose well from the first edition of the Didaché down to the present Baltimore Catechism.

The answer to the religious educational problem is to be found in an improvement of the teaching method. "The essential point is never to forget that religious education is not by any means a question of 'teaching' solely, but also of a *proper psychological atmosphere*." (Emphasis added).

Failure on the part of instructors of religion to try to comprehend the whole child will inevitably end in disaster. The child in the years of rapid emotional evolution (the time of the 'oedipus' conflict and adolescence), which years coincide roughly with entrance into grammar school and high school, demands of his teacher a well founded knowledge of his psychological state. The teacher must "realize to the full all that he (the child) is capable of at any given moment of his evolution and development." Excessive demands can only lead to a paralysis of the psyche. On the other hand, a false mode of procedure that does not demand enough leads only to disinterestedness and curiosity, which tend to stifle the supernatural life in young souls. The teacher who refuses to adopt this dynamic concern for his charges is playing pretty games with a human personality in the process of maturing. The child is relegated to the status of an object to be tossed around according to the faulty pedagogical whims of the teacher compromised by his own pride.

The parent also has his part to play in the religious education of the child. Indeed, his is a most primary role. In Chapter III Father Oraison proposes an examination of the 'unconscious' of parents. The problems of possessiveness, projection of parents upon their children, unconscious cruelty and frustration are pointed out as extremely detrimental to the normal development of the child. These processes in turn will affect the child in such wise as to act in an equally 'neurotic' manner towards his children. Since these problems are rooted in the unconscious, they are most difficult to spot. Once known, however, and accepted, resolution of the problems is more or less insured.

Father Oraison stresses the individuality of the child. While general psychological factors in normal child growth can be ascertained,

each child still remains a separate entity, an individual human being. "The realities governing every life are too fluid, too dynamic, to be enclosed within the strict boundaries of a system, for this is precisely to destroy their existential character. Every individual has his own history. . . ." To approach the child as anything other than an individual is to destroy its relationship to God and to create a monster.

The very method of religious education must be improved also, and improved along these same psychological lines. The method should insist on the child's intimate role in his religion, his personal and dynamic relationship to God in the network of the Church. "Religious education therefore should take very objectively into account these emotional elements, in order to enlighten the child regarding the divine mysteries in a gradual and continuous way that will be acceptable to him." The child must be made to grasp in their proper meanings the basic religious truths. He must be taught to differentiate between the essential and the accidental, between true religious sentiment and sentimentalism. God must not be held up as an All-Powerful 'Bogeyman' nor the priest as a 'Holy-God-policeman-dictator.' Such concepts in the mind of a child are the foundation for later apostasy. All religious realities must be given their proper and true perspectives in the mystery of the Church.

The author outlines the real relationship between the moral conscience and the religious sentiment. His application of the principles developed by St. Thomas Aquinas is excellent and especially encouraging to Thomistic educators in the Dominican tradition. St. Thomas' moral teaching is one of dynamism, or oriented energy, of return toward God. Father Oraison condemns the legalistic atmosphere as contrary to psychopathological and spiritual experience. "There is but one normative instruction, one absolute precept in the true Christian moral system: THOU SHALT LOVE."

In Chapter VIII there is presented to the reader a very workable, if not the perfect, educational method for the imparting of religious truth. It is God's own 'educational method' as revealed in the Sacred Scriptures. "For a human being, the drama of his own destiny is comparable at all points to this drama of the Jewish community which through the course of the centuries learned laboriously to transcend the illusions of time." The Catholic child must learn the joy of this life in relationship to eternal life because it is only there where its true value can be found.

Rigid formalism, legalistic attitudes and great stresses on negative precepts are taboo in Father Oraison's idea of an effective Christian method of teaching Divine Truth. "All religious education, in

its teaching aspect as in the existential atmosphere in which the child grows up, should be centered around the positive power of love and of hope. The mature Christian is a pilgrim who becomes more and more conscious of the Kingdom of God."

St. Augustine writes that there is no way of discerning the children of God from the children of the devil except only by charity. Those who have charity are born of God. The question posed by Father Oraison in the title of the book—Love or Constraint?—has but one answer: LOVE. For where there is no love, put love in and you will draw love out!

G.B.D.

The Primacy of Charity in Moral Theology. Gilleman, Gerard, S.J. Translated by William F. Ryan, S.J. and Andre Vachon, S.J. Westminster, Newman, 1959. 420 pp. \$5.50.

The deepest and most fundamental of all of man's spiritual tendencies is that of charity-love, of which the virtuous act is nothing more nor less than a *mediation*. This is the thesis upon which Fr. Gilleman bases a work which seems to be a significant contribution to the modern development of moral theology.

From a critical point of view, the author has in mind the "ultra-objective" concept of the virtues, which, with charity, make up the spiritual organism. Such an interpretation of the relation between love and, in particular, the moral virtues would, indeed, admit the influence of the virtue of virtues in every act which is performed in the state of grace. The author asks, however, whether or not "this abstract essence of the virtuous act [is] still an authentic moral reality when we conceive it separately from its concrete ordination to the ultimate end?" (p. 31).

Traditionally the relationship between charity-love and the other virtues has been expressed in terms of "participation." Fr. Gilleman admits that this seems to be the best way of making clear the *ontological* relationship (p. 172). At the same time he rejects the way in which the Salmanticenses explain charity's informing of the virtues, viz., by having recourse to a modal quality, "a particular participation of charity which informs each virtue, elevates intrinsically, and makes it capable of attaining the end of charity and of producing intrinsically supernatural acts" (p. 40).

According to the author, the *actual* relation between charity and the other virtues is best explained through the category, *mediation*. In employing this term, Fr. Gilleman is well aware of its use by some of the contemporary existential philosophers; in fact, that is pre-

cisely his chief reason for making the attempt to show its significance in moral theology. Two of the author's statements will make it clear what is meant by the term. "For us a reality is considered as a mediation to the extent that it is in actual relation and puts us in contact with a more profound reality which it manifests by appearing in the zone of clear consciousness and explicit activity . . . a reality is a mediation of another when it appears as a real sign of this other, when we can grasp its full significance only if we see it as revealing by its transparency another reality with which it puts us in mediate contact" (p. 87).

With this foundation the author sets before himself the *Methodological* task of determining the "transparency of charity in all moral activity, which is its mediation and to which it gives soul and sense" (p. 239). Thus he is able to devote chapters to the synthesis of love itself, on the various levels of consciousness, and then to the ways in which a love-centered moral theology will be affected in the treatment of the other elements of the moral life: Christ-centeredness; devotion to others, filial sanctity, the "sacramental attitude," as well as chapters on a few of the virtues (religion, chastity, and justice).

There is no doubt but that this book of Fr. Gilleman is a breath of fresh air in the field of moral theology. Certainly to be able to function as a unifying principle of the spiritual life, the exposition of moral theology of itself must be an ordered unity. This is just the idea that the author is trying to drive home, basing himself on the Thomistic doctrine of charity as the "form of the virtues."

There are, however, two things which are a bit disappointing in this volume. First of all, the author promises to give in the first part of the volume an historic treatment of the development of St. Thomas' doctrine on the influence of charity in the moral life. This section does not seem to fulfill that promise. The texts which are considered are not really discussed in an historical context. This does not, however, vitiate the presentation and exposition of the texts themselves. We should like to see this task undertaken more fully. None of the footnotes contain anything but a bare reference to the places where texts may be found, and this will be a handicap to those who do not have easy access to works other than the *Summa*. The second reservation that might be entertained is with respect to the author's tendency in the latter part of the volume to descend too much to the prudential order. His methodological aim does not require this. For the rest, one could not help but recommend the book, especially to teachers of Christian doctrine who are desirous of giving life to their reconstructing in thought the unity of the spiritual organism. B.M.S.

The Degrees of Knowledge. By Jacques Maritain. Newly translated from the fourth French edition under the supervision of Gerald B. Phelan. New York, Schribner's, 1959. \$7.50.

"Maritain's *magnum opus*," *The Degrees of Knowledge*, "has been and still is generally acknowledged as one of the most important philosophical works of our time." From even the most superficial examination of the book's contents, breadth and depth, it becomes apparent that this is no extravagant praise for this outstanding work of perhaps *the* outstanding exponent of Thomism for the contemporary lay audience. *The Degrees* includes, broadly considered, three sections: an opening chapter: The Majesty and Poverty of Metaphysics; and two Parts: The Degrees of Rational Knowledge, and The Degrees of Suprarational Knowledge. Such is, 1) the central aim, a metaphysical consideration, and 2) the scope, "a synthesis . . . of a vast range of problems . . . starting with the experience of the physicist and ending with the experience of the contemplative . . ." (p. xi).

The First Part begins with Chapter II: Philosophy and Experimental Science, "a kind of introduction to the three following chapters, (which) will at one and the same time include a more profound treatment as well as a larger synthesis of the problems herein involved" (p. 21). The rest of the First Part is, then, set under the general title: Speculative Philosophy. It includes three chapters, on "Critical Realism" (the general theory of knowledge of Thomism, as well as the refutation of several other epistemological points of view); on Knowledge of Sensible Nature (wherein the main problems treated in Chapter II are reintroduced and a more detailed consideration is given of the Philosophy of Nature); on Metaphysical Knowledge (culminating in a remarkably clear treatment of the knowledge of God).

The Second Part, The Degrees of Suprarational Knowledge, also includes four chapters: Chapters VI: Mystical Experience and Philosophy; VII: Augustinian Wisdom; VIII: St. John of the Cross, Practitioner of Contemplation; and IX: *Todo Y Nada* ("*All and Nothing*," a description of the way of spiritual perfection following the doctrines of St. John of the Cross).

This new English edition of *The Degrees* includes several things that were not in the former edition: a special Foreword by Maritain himself, the Appendices that were only summarized in the last edition, and an Index of Names. There are nine Appendices in all, most of them rather detailed and even more technical than the text of the book itself. Despite their difficulty the Appendices by all means deserve

inclusion. Most of them make important additions to the text and will be of special note to the professional reader and student.

Justifiable care has been taken to make this new edition of *The Degrees* worthy of the French original. The book is well bound, in almost the same format as the original English edition of 1937, though the type style is more compact. There are some minor flaws, rather surprising in light of the care that was lavished on this edition. These range from minor typographical errors (about fifty were noticed in passing) to incorrect references. There are also a few sentences that do not make sense (e.g., p. 143, l. 37, and p. 232, l. 19). The Mother of the Carmelite Reform is St. Theresa in the early part of the book, St. Teresa from page 319 on. But the most remarkable slip is in the Table of Contents. As we noted above, the First Part is divided into two smaller parts, one introductory to the other. The text is set up accordingly, with the first title, "Philosophy and Experimental Science," printed not only as a division head but also as the title of Chapter II, and the second title, "Speculative Philosophy," set apart on a separate page (69, with pages 68 and 70 blank). But in the Table of Contents "Speculative Philosophy" is printed as though it were a minor subchapter-heading under the preceding chapter.

It is the dubious distinction of great philosophical works that they arouse as much controversy as they settle. This has certainly been true of *The Degrees of Knowledge*. To a great extent the book came to be as the result of controversy, is itself in large part controversial, and where not directly so is still inclined in that direction. For this reason we feel free to bring up a controversy and emphasize an opinion at odds with one of the fundamental theses of this and other of Maritain's books. That is the question of whether or not Experimental Science is specifically distinct from the Philosophy of Nature.

One of the best summaries Maritain has ever given of his position on this matter is to be found in *The Degrees*, p. 178, n. 1:

This difference must be regarded as appertaining to the essential and specifying order, if it is true that it is the degree of immaterialization of the object constituting the *terminus ad quem* of the abstractive operation, and manifested by the *mode of defining*, which introduces specific differentiations between sciences situated on the same generic degree of abstraction. It is obvious that empiriological definition, by resolution into the observable as such, is essentially different from definition of the ontological type, by desolution into intelligible being. The difference between the Philosophy of Nature and the sciences of phenomena, whether of the em-

pirometric or empirioschematic type, is much more marked than the difference between arithmetic and geometry, which were for the scholastics two specifically distinct sciences. This is the way in which John of St. Thomas distinguishes Natural Philosophy and Medicine. And, if St. Thomas seems to place the Philosophy of Nature and the Sciences of Nature in the same specific class in which the diverse degrees of concretion of the object involve only differences of more or less of the same, it is precisely because in his epoch the Sciences of Nature, except in certain already mathematicized domains such as astronomy and optics, had not yet won their methodological autonomy, and still constructed their definitions according to the same typical model as the Philosophy of Nature.

We might set up the following outline of Maritain's position :

1) There are three degrees of abstraction : physical, mathematical and metaphysical ; of these two are true genera with true species : mathematics being divided into arithmetic and geometry, and physics being divided into Natural Philosophy and Experimental Science.

2) The basis of the latter specific distinction (between Natural Philosophy and Experimental Science) is the difference in mode of defining or autonomous methodologies.

3) The formal objects manifested by the diverse modes of defining are "intelligible being" and "the observable as such" ; elsewhere Maritain distinguishes these as : "*ens sensibile* with the emphasis on *ens*" and *ens sensibile* with the emphasis on *sensibile*" ; or again as : "*ens mobile* under its aspect of *being*" and "*ens mobile* under its measurable aspects."

In the citation above we have seen that Maritain recognizes that this is not the explicit doctrine of St. Thomas, although he maintains that it would have been had the natural sciences been sufficiently developed in St. Thomas' day. There is, however, a rather important group of Thomists who maintain the opposite opinion. The group is represented in this country especially by the Dominican Fathers of Albertus Magnus Lyceum in Chicago. They hold that Maritain's position is not only not that of St. Thomas but also that it will not stand up theoretically to the principles of St. Thomas' scientific methodology.

1) In answer to the first point : are the two disciplines specifically distinct? We should point out that if there were such a specific distinction as Maritain posits between Experimental Science and Natural

Philosophy, then the Experimental Science that would result would not be science at all in the Aristotelian sense. The empiriometric and empirioschematic definitions and laws arrived at would have only probable force, not the force of strict philosophical demonstrations.

2) Are the methodologies of the Philosophy of Nature and Experimental Science really different? Judging superficially, the answer would be a resounding Yes. There is no doubt that the laboratory technique of the modern scientist is something vastly different from the purely philosophical procedure of Aristotle (in his *Physics*) or St. Thomas. But as a *scientific* apparatus the laboratory technique is far from being the essence of modern scientific methodology—science is still first of all a *habitus* of the mind, a process of reasoning. Is, then, the primarily mathematical reasoning process essential to modern science? Is it so essential that it would constitute a specific difference with reference to Natural Philosophy? Maritain himself has done a remarkable job (pp. 41-42, especially p. 42, n. 2) of showing that such a mathematical process (that of the scholastics' *scientiae mediae*) is at once *formally mathematical* and *more physical* than mathematical ("Since every science not abstracting from sensible matter is physical"—Cajetan). This distinction emphasizes against extreme positivists that modern science cannot remain forever foreign to explanation through physical causes. This distinction may well remain in the order of "what should be" rather than "what is" among scientists, but it retains nevertheless its theoretical value and importance. In one of two important studies that will be cited here against Maritain's position Fr. William A. Wallace, O.P., in his doctorate dissertation at the University of Fribourg, *The Scientific Methodology of Theodoric of Freiberg: A Case Study of the Relationship between Science and Philosophy* (The University Press, 1959), has shown convincingly that the Aristotelian method of science can be and has been fruitfully applied to problems of modern science. In fact, the obvious implication of his study is that this method should be applied in order that modern science may make the progress it should as a true process of understanding nature *scientifically*.

3) What then of the distinction between formal objects (formal *subjects* would be a preferable term), between *ens mobile* in its aspect of *being* and *ens mobile* in its measurable aspects? Here again Maritain seems to have taken the *de facto* situation of modern science for a *de jure* distinction. According to the schema of St. Thomas (to which Maritain makes reference in the citation above) wherein he places the sciences of nature in the same specific class as Natural Philosophy, the whole gamut of *entia mobilia* is considered to be ar-

ranged in a sort of hierarchy of scientific *subjects*, each with a greater and greater degree of concretion until we come to as close an approximation of science of each species under *ens mobile* as human knowing will allow. In such a setup the role of science is exactly the same for each of the possible *subjects*: namely, to function as an instrument for the mind to get to know as much as it can about that subject. Some of the subjects may well be so mathematical that they require what Maritain calls empiriometric or empirioschematic definition in the dialectical process leading up to their formal definition, but in the end this process should be turned around and *certain* knowledge deduced of the attributes of each of these subjects (which include all the special tracts in Physics, Chemistry, etc.). In another important study ("Some Demonstrations in the Science of Nature," *The Thomist Reader*, 1957, pp. 90 sqq.) Fr. Wallace has shown that the natural sciences are patient of strict philosophical demonstrations, and therefore that these subjects (which include such standard topics as Heat, Light, Sound and Electrons from Physics, as well as similar ones in Chemistry, Biology and Psychology—it is also interesting to note that most of the demonstrations listed were made by modern scientists without the slightest inkling that their reasoning processes could be termed "philosophical demonstrations") should be ranged under a schema of sciences similar to that proposed by St. Thomas rather than set apart as sciences really distinct from Natural Philosophy.

There are other theses in *The Degrees of Knowledge* with which issue might be and has in fact been taken. But what is perhaps most amazing about *The Degrees* is the tremendous amount of indisputably solid material that remains over even after all the controversies! The book is indeed a truly monumental philosophical work. No one can do otherwise than thank Maritain, Fr. Phelan and the publishers for this fine new English edition.

R.M.D.

Pamphlet Bible Series. New York, Paulist Press, 1960. 75¢ each (paper).

1. **The Law Given Through Moses.** By Neil J. McEleny, C.S.P. 32 pp.
2. & 3. **The Book of Genesis.** Parts 1 & 2. By Ignatius Hunt, O.S.B. 96 pp.
4. **The Book of Exodus.** Part 1. By Roland E. Murphy, O. Carm. 96 pp.

In probably the first complete Biblical commentary to appear in a long, long time the Paulists are making it possible for the ordinary Bible reader to share in the knowledge of American Catholic Biblical scholars. By no means a monumental work nor intended to be so, the

Pamphlet Bible Series accords to all an inexpensive and easy way to gain access to the Bible and to its modern interpretation. One pamphlet will appear each month and at the end of sixty-five months the faithful collector will have a complete Bible and a complete commentary.

The text used naturally enough is the Confraternity version which itself is not yet complete. This deficiency may impair the value of the series. The commentary precedes the text and is in italics (an idea of questionable worth). The commentator proceeds section by section instead of verse by verse. Brief but ample paragraphs make the whole reading much easier. Emil Antonucci is to be heartily commended on his "chalk" drawings especially the pamphlet covers. The pamphlets themselves, however, are very fragile and it is to be wondered whether at the appearance of the sixty-fifth the first will still be in readable condition. The paper unfortunately is not of the highest quality either. However, its use probably could not be avoided. These are minor criticisms and in time a bound edition of the series may appear.

Father McEleny's contribution is simply an introduction to the Pentateuch as the subtitle indicates. Such auxiliary pamphlets will appear at intervals. He considers in a simple and readable fashion the formation of the traditions involving the first five books of the Bible. Other usual bones of contention in Genesis are also considered. Father Hunt's commentary on Genesis is in a popular style and happily devoid of technical language. The two pamphlets have the 50 chapters of Genesis equally divided between them. There is seldom even an indication of an opposite opinion which brings the advantage of smoother reading. In the commentary on Exodus Father Murphy's terminology is a little more technical but not enough to make things difficult for the reader. The commentary does not follow the text chapter for chapter but rather according to the accounts of the same event in different traditions. Two especially fine sections are those on the plagues as miracles and the literary form of Exodus 1-15. This series will be another fine contribution to the constantly growing supply of Biblical Literature in English. Hearty congratulations to the Paulists for their clear far-sightedness.

J.V.B.

A Guide to Reading the Bible. Part One—God Begins. By Father Daniel Lupton. Chicago, Acta Publications, 1959. 95 pp. 75¢.

"Good things come in small packages." If not the very best effort of an American Biblical scholar on the popular level, this first part of a projected four part aid to reading the Bible comes pretty close.

Against the normal run of Biblical reading plans Father Lupton

first invites the reader to start at practically the end of the Bible (Ephesian 1-4). Why? To show the perfection of God's plan for salvation and so make its progressive realization in Scripture more easily recognizable. Having read something of Ephesians there then occur readings from Genesis 12-25. Genesis 1-11 is left to the end of the pamphlet for the simple reason that the reader needs some familiarity with Israelitic literary style before clashing head on with the apparently "fantastic" accounts in these first chapters of the Bible. Such are a few of the happy innovations.

The selected readings are adequate and brief. The rather full analysis and explanation of each text is supplemented by short essays treating the formation of the Old Testament, Palestinian geography, and Biblical literary forms respectively. The maps and illustrations make their points clearly and uncomplicatedly. The liturgical use of the texts is exposed and the reader is given ways and means to put them into practice.

This little pamphlet-book deserves at least 95 pages of praise for what it has done to entice the layman into reading the Bible. Hurrah! Let's have more.

J.V.B.

Reading the Word of God. By Lawrence Dannemiller, S.S. Baltimore, Helicon, 1960. 201 pp. \$4.50.

If book reviews could be limited to one word, "simplicity" would do for this book. When Father Dannemiller indicated in his preface that *Reading the Word of God* could be used profitably by fifth graders and up, he did not exaggerate. Technical language and references are totally lacking and yet on close examination the author's profound Biblical knowledge is amply illustrated. His book (and this is its great blessing) can reach more of the potential Bible readers than perhaps any and all of the current popular Biblical literature.

The body comprises 150 groups of several scriptural readings on a stated subject drawn from different books of the Bible. The three reading plans presented center on this main collection. One plan follows the order of the 150, another the liturgical year and still another "Salvation History." This latter refers to a section in the front of the book which amounts to a greatly curtailed account of the whole Bible with special accent on religious meaning. There is also a supplemental list of readings to the original 150.

What was said earlier bears repeating. This book can be used by anyone and everyone. Such is Father Dannemiller's great contribution to American Biblical appreciation.

J.V.B.

Introducing the Old Testament. By Frederick L. Moriarty. Milwaukee, Bruce, 1960. 253 pp. \$4.25.

This book's title might inspire in a prospective reader the following thoughts, "Well here's another of those dull introductions filled with all kinds of divisions, German and French names and thoroughly confusing language. Why did he waste his time?" Persevering to the preface, fading interest may be restored on noting that the book really comprises fifteen biographies. Biography usually makes the most enjoyable reading. He who reads his way to the book's end will on reflection realize that he has received some introduction and some biography.

Father Moriarty mixes the two well. He is much like the mother who gives her little boy a malted milk, hiding a considerable dose of castor oil. Unlike the mother he gets away with it. The biographical part is not quite as interesting as one might expect due mainly perhaps to the paucity of data regarding the Old Testament characters studied. Besides not all the biographical material at hand for each subject is employed.

The introductory matter is couched in "comfortable" language. As, perhaps, its outstanding feature, the extensive use of archeological findings must be cited. Giving a factual setting to a Biblical account always makes for more life from the reader's viewpoint. Direct quotations from the Bible instead of mere references makes the book that much more enjoyable. The bibliography is a neat little package of some of the best books in English on the Bible and related subjects.

This first volume of Bruce's new "Impact Series" does "bring to the modern reader the significant achievements of scholars, both Catholic and non-Catholic, in the field of Scripture. . . ."

J.V.B.

Meditations on the Old Testament. The Narratives. By Gaston Brillet, C.Or. Translated by Kathryn Sullivan, R.S.C.J. New York, Desclee, 1959. 249 pp. \$3.50.

Often a book entitled "Meditations" is really one man's opinion on spiritual verities. Immediately such a quality renders the work less universal and limits it to the few who enjoy the author's particular style, thought or pious ramblings. Of such wise are some of Father Gaston Brillet's ninety-one meditations on the narrative ("historical") books of the Old Testament but by and large they will please all.

Many of the generally short chapters score peculiarly modern

evils. A recurrent theme is that of opposition to the tendency of people to give up a particular effort in the face of trials. One meditation concludes that we could certainly use good Church architecture. Pere Brillet's work also gives evidence of acquaintance with current Biblical studies. This volume is the first of a series of four, the others considering the Psalms, Prophets and Wisdom literature.

There is one clever ruse. In the author's preface it is suggested that a commentary be employed. Most often in each chapter the reader is also urged to peruse other longer sections pertaining to the short text cited as the subject of the meditation. In effect all of this amounts to an almost complete scientific and spiritual study of the 21 Historical books. Needless to say such a plan makes an impossible demand on the average reader.

These latter observations, however, are not meant to depreciate the worth of Pere Brillet's work. Like other foreign imports, this book should far outsell its few native rivals. J.V.B.

Shorter Atlas of the Bible. By L. H. Grollenberg, O.P. New York, Nelson, 1960. 196 pp. \$3.95.

"To provide as much as possible for as low a price as possible" is Father Grollenberg's firm purpose in this "not simply shortened version of the *Atlas of the Bible*." It is for all practical purposes another atlas. The approach, pictures and maps, remains the same, but the texts differ. The maps are not as detailed and several newer photographs have been added, e.g., on Hazor and the Qumran Scrolls. The book itself is as well made as was the larger atlas and only falls short of the latter's quality in the paper on which the text is printed.

The text itself reads easily although the print may be a bit eye-straining. A new and helpful addition presents itself in the sketch maps and tables in various chapters. Sad to say only ten maps grace this book which just about qualifies it for the title "atlas." Between the indices of the two atlases comparison is futile.

Not too surprisingly the larger work yet remains the more desirable, but for a spare pocketbook and an amateur interest the *Shorter Atlas of the Bible* fits perfectly. J.V.B.

Mary the Mother of God. By Msgr. L. J. Suenens. Translated by a Nun of Stanbrook Abbey. The 20th Century Encyclopedia of Catholicism, IV, 44. New York, Hawthorn, 1959. 140 pp. \$2.95.

The Mother of God is the Mother of Christ and the Mother of

Christ is the Mother of all those united to Christ in His Mystical Body. So just as Mary is the paradise and ineffable world of God where Divinity has planted the seed that wrought our Redemption, so the members of the Mystical Body are lesser grades of the Godhead where that Seed bursts forth into new fruit through which the Redemption is brought to every age. But every garden needs a watchful gardener, a gardener who knows the needs of the seedlings planted in it. Mary is our gardener. She as our co-redemptrix knows the conditions, the care and the labor which will bring Her Seed, Her Son, to full maturity in every Christian soul. She alone can be both Mother and Mediatrix for us in our work of continuing the Redemption of Jesus Christ.

Mary the Mother of God is a book that reveals to us the role that Our Heavenly Mother has played in our Redemption and which she continues to play now in the application of its redeeming fruits to Christ's Mystical Body. The present volume presents to us Our Mother in all her mysteries. The theological controversies are side-stepped in order that all her children may come to understand their Mother better. Mary is shown to us as she figures in the Divine Plan. Her roles in the Incarnation, the Redemption and as Mediatrix of Graces are beautifully and carefully spelled out so as to give all Catholics a better appreciation of them. The separate and complete study of the Assumption will be of benefit to layman and cleric alike.

The last chapter which treats of Mary and our times is a revealing and practical study of modern devotion to Mary: what it is, how to foster it, why it is necessary.

Indeed another star in the constellation of works produced by the 20th Century Encyclopedia of Catholicism, *Mary the Mother of God* shines bright and adds a certain gentle softness to the already imposing galaxy.

G.B.D.

What Is an Angel? The Twentieth Century Encyclopedia of Catholicism IV 47. By Pie-Raymond Regamey, O.P. Translated by Dom Mark Pontifex. New York, Hawthorn, 1960. 127 pp. \$2.95.

That angels exist is a clearly defined truth of faith. To many of the faithful, however, the invisible world of spirits is a zone of unsearched mystery. But the Scriptures, Tradition and theologians have unveiled so much of this mystery that it would be pitiful if Catholics should remain ignorant about angels. There is nothing more apt to make a bridge between our concepts and the transcendent supernatural concepts than our knoweldge about spiritual creatures. More-

over, in order to appreciate the richness of our spiritual life and the remarkable order of the supernatural universe, we must understand the place and ministry of the angels. This is true especially in our times when worldly comforts have secured a weakening of our spiritual understanding. The modern concept of angels as mere dream-archetypes is directly opposed to the word of God.

What Is an Angel? fills out this vacuum in lay-Catholic theology. It brings out the traditional teaching on angels with fresh insights on what they personally mean to us. Pere Regamey was aptly commissioned for this work. He follows faithfully the scholastic procedure. First, he proves from every possible source that angels exist. Next, he explains their nature, their numbers, their operations. Then he discusses their particular worship of God, their ministry and the part they play in the universe. Finally he gives us a beautiful discourse on our friendship with the angels.

The author uses the literature of the Fathers of the Church, of Dante, of Peguy, etc., to make his points concrete. Since, however, any talk about spiritual things is bound to be abstract, this book still remains somewhat technical. Nevertheless, every Catholic will be able to derive from it at least a penetration into the reality of angels, and see in them more than winged-supermen or *dei ex machina*.

Complete but brief, learned but simple, subtle but clear, this book will remain unique for quite some time. A.W.L.

The Sin of the Angel. By Jacques Maritain. Translated by William L. Rossner, S.J. Westminster, Newman, 1959. 106 pp. \$3.00.

The Thomistic school generally teaches that, had angels been created in a state of pure nature, they would have been impeccable in relation to the natural order, but potentially peccable in relation to the possible supernatural order. Maritain once held this thesis; but after careful study, he has been led to oppose it. He published a highly technical article in *Revue Thomiste* (1956, no. 2) to avér that angels would have been peccable even in relation to their natural end. *The Sin of the Angel* is a translation of the article.

This question is entirely a point of intellectual curiosity, but worth getting involved in. It is a potent challenge to the genuine understanding of the nature of evil and free will. Maritain has faced that challenge with far greater lucidity than Vasquez, Janssens, de Blic de la Trinité, and others who came to the same conclusion using other principles. He includes with profound insight and crystal clarity aspects of the problem which all who have discussed this matter have failed to consider.

First of all, sins committed by choosing something which is good in itself do not presuppose ignorance, but only the absence of the consideration of those things which ought to be considered. Secondly, when God is not seen intuitively, it is better to love Him than to know Him; therefore the natural beatitude of an intelligent creature is to be fixed forever in an act of love for God. Thirdly, there are four formalities of love in every intellectual creature which must be properly distinguished in order to understand the texts of Saint Thomas. Lastly, the angel's moral life depends on his love of free option for God as transcendent.

The interpretations of the texts of St. Thomas are indisputably valid. Because of the existential perspective of these texts, however, Maritain necessarily relies more on Thomistic principles taken from the *Summa*, which represents the Angelic Doctor's mature mind.

Without detracting from the extraordinary nature of his exposition, it must be said that for the complete demonstration of his thesis Maritain must still explain in more detail a crucial point of his argument, i.e., the beatific import of the angel's "crossing the abyss between his own universe and the world of *Deus Excelsus Terribilis*." In other words, he must explain how loving God is the ultimate end of the angel in a state of pure nature, and how this would be outside the angel's "natural integrity" but within the natural order.

There is no doubt, however, that, if this book is read critically and without presuppositions for the sake of conservatism, great enjoyment could be had from its competent reawakening of an old controversy.

A.W.L.

Divine Friendship. By Jerome Wilms, O.P. Translated by Sister M. Fulgence, O.P. Dubuque, Priory Press, 1958. 132 pp. \$1.45 (paper).

Father Wilms, in his present work, *Divine Friendship*, gives us a rather complete and analytic study of our relationship of love to God. This study of the Queen of the virtues is based entirely on the doctrine of St. Thomas Aquinas. This does not, however, preclude the use of the Scriptures, the Fathers and other eminent theologians. The resulting work is a treasure of spiritual theology, a tribute to St. Thomas' own thought and a veritable requisite for every Catholic.

Having arrived at the existence of divine friendship from a careful scrutiny of Holy Scripture and Tradition, Father Wilms explores the essence of true Charity. Neither a benevolent love nor a mere desire for God, true Charity is communicative. It is "the friendship of man for God." A careful consideration of the terms of this defini-

tion, as well as the object, act, 'bearers' and efficacious cause of Charity, beautifully round out the true notion of the mutual love between God and man.

Next are considered the effects of Charity. Union, joy, peace, zeal, heroism, all are adequately treated and applications in the spiritual life of the Christian are noted. The profound sublimity of Father Wilms' thought in this section is awe-inspiring. Yet its simplicity and clarity render the reflections pleasing and profitable. The final section deals with the state of Charity, both in this life where it can be diminished and even lost and in the Beatific Vision where "there will remain for all eternity the joy and freshness of that first moment" of divine friendship.

"Each one is called to be God's friend." Indeed each one has an obligation of cultivating a burning love for God. Father Wilms' little book can help each of us to recognize and understand that love by which we become God's friends.

G.B.D.

Love One Another. By Louis Colin, C.S.S.R. Translated by Fergus Murphy. Westminster, Newman, 1960. 325 pp. \$4.25.

"Christian charity assumes many forms and many nuances, and is manifested in countless works. It is a mysterious power which influences everything. . . ." Fr. Louis Colin's present work attempts to bare fraternal charity in a most comprehensive study. His success lies chiefly with the readers attitude before, during and after reading this book.

Beginning with an analysis of the nature of fraternal love, Fr. Colin searches the Scriptures, the Fathers and the Mystics in order to reveal the true essence of Christian charity. His reliance upon the doctrine of St. Thomas is notable and he never wavers from the Thomistic path. He then distinguishes it from false 'love' which in truth is only egoism. The second section is entitled "Aspects." This treats of the various forms of fraternal charity: supernatural love of self; holy friendship; Christian love in the home; religious brotherhood; devotion to the Church. The third and final section deals with the works of fraternal love in the apostolate and as it regards the works of mercy.

A monumental work of this type tends to be repetitious, but this is by no means a fault. Repetition here shows clearly the oneness and richness of brotherly love in all its aspects. The author's style is plain and straightforward, qualities which render the message of love most

potent. Fr. Colin is evidently a man with a purpose. The translation does sometimes hinder a fluent reading.

Love One Another is a much needed book today. It has all the answers to the modern experiences of isolation and separateness. Perusal of this edition and a follow-through of its contents will assure the reader of peace and joy in his own life and a contribution to the "blossoming and fruitfulness of divine charity" in a savage humanity.

G.B.D.

Christian Marriage. 20th Century Encyclopedia of Catholicism, V, 54.

By Jean de Fabreques. Translated by Rosemary Haughton. New York, Hawthorn, 1959. 109 pp. \$2.95.

Jean de Fabreques, the author of this volume, presents the Catholic case for marriage in terms suitable to the psychology of all. Well aware of the secular attitudes that permeate society at large, the author gives a refreshing and searching analysis of love and marriage in all its dimensions, both natural and supernatural.

Love, the voice of man's nature, is seen in its true and mysterious perspective as the vital force drawing man and woman together into a oneness of soul and body that together they might reflect the fruitful love of God. He points out that the fulfillment that is desired with the whole of man's being is not governed by rules of a blind passion, not merely by instinct as in the lower order of life, but by an elective and controlled love and by the total gift of self to the beloved. Love which is ruled by passion and turned in upon self is sterile and never raises individuals above their egocentricity to become "one flesh in a higher order ordained by God."

The author proceeds in his frank and honest way, steering the middle course between an ultrareticent and ultralibertine attitude, to investigate the pivotal act of this sacred union, the physical act of love itself. The physical act of love can never be isolated from its manifestation of mutual love, and viewed as a mere biological necessity without robbing it of its inner meaning. It is always a betrayal of the reality of love when two people become one in flesh while their hearts are not grafted into one.

The author wisely insists that the demands made by the Church for the permanence and exclusiveness of marriage rest upon foundations given by nature. Far from limiting the reality and possibility of love, the Church defends and protects the reality of love by stressing that marriage can only achieve its exalted creative purpose in proportion as it respects the nature of man as created by God.

Despite the insufficiencies and lacunae that exist in this work in its encyclopedic dimensions, *Christian Marriage* can serve as an excellent introduction into the meaning, mystery and problems of marriage in their relation to Christian love. C.McC.

Together Toward God. By P. Ranwez, S.J., J. and M.-L. Defossa and J. Gerard-Libois. Translated by Paul Barrett, O.F.M.Cap. Maryland, Newman, 1959. 260 pp. \$4.75.

Many parents are conscious of their obligations with regard to the religious formation of their children, but are at a loss on how it is to be done competently and effectively. The purpose of this book is to provide a rather complete, workable plan to help parents to fulfill this responsibility.

The main part of the book is devoted to the various stages of the child's development along religious lines, but also contains much that is of value to the individual parent and the family as a whole. Throughout the book sound principles are given and are followed by examples to illustrate the principles or to provide a guide in similar circumstances if the parent so wishes.

Timely, informative and practical, *Together Toward God* is ideal for the parent, and useful to the priest and teachers who are called on to aid the family in its religious development. N.A.H.

The Catholic Youth's Guide to Life and Love. By Msgr. George A. Kelly. New York, Random House, 1960. 210 pp. \$3.95.

In current magazines and newspapers one can find many advertisements offering to youth guides and plans to life and love. Now, Msgr. George Kelly presents a book of practical advice on youth's problems which is definitely Catholic throughout. The importance of this book for youth cannot be stressed enough.

Considering every phase of their youthful lives, *The Catholic Youth's Guide* prudently and straightforwardly unwinds the complexities facing Catholic youth and offers sound and workable solutions to their difficulties. Chapters on the meaning of youth, dating, vocation, sex and marriage will be enlightening and extremely helpful when read by today's young Catholics. A separate chapter on the physiology of sex by Dr. James T. Geddis, M.D. is especially well handled and suited to the needs of most young men and women.

Designed as a book to be given to youth for their perusal, *The*

Catholic Youth's Guide is by no means limited to them. Parents will find it very useful in understanding their young sons and daughters. Teachers, lay and religious alike, will see in it an invaluable aid in counselling their students. The Priest who has any contact at all with youth can use this book in his spiritual direction and as a basis for talks to young groups. It provides an excellent plan for any high school retreat.

The author's style is concise and to the point. His explanations make sense and abound with helpful up-to-date examples. Indeed, he speaks the idiom of today's youth. Father Kelly is to be congratulated for providing youth with a much needed and eminently Christian guide to life and love.

G.B.D.

What Is Canon Law? The Twentieth Century Encyclopedia of Catholicism VIII 80. By Rene Metz. Translated by Michael Derrick. New York, Hawthorne, 1960. 157 pp. \$2.95.

This new volume of the series introduces its readers to the present-day law of the Church. The size of the book caused the author to sacrifice traditional historical considerations in order to give better than a superficial treatment of contemporary Church law. This small book is obviously not an exhaustive study of the vast field of ecclesiastical law, yet the author has made an effort to see the whole of the Church's law, however briefly, and his survey is complete.

The book has a simple plan. There is a brief introduction in which the author answers the delicate problems presented by the fact that the Church has a complex system of law; here he shows the reason for canon law, its justification and originality. There follow two major considerations: the first deals with the origin and nature of the laws of the Church; the second describes the subjects of the Church's legislation. This latter consideration centers around three topics: the internal government of the Church; its relations with the state; regulations for the administration of the sacraments. In a concluding chapter the author searches ahead to see what the future of canon law might be.

The pattern followed in exposing each point is most often a restatement of the code in simple, readable, language—with examples, cases and a few historical notes added for color and illustration. The work is scholarly and informative, yet, because of its size, the author can never become too specific or linger too long among the details; the result is that the entire treatment, although it travels the length and breadth of canon law, seldom penetrates into its depths.

This book will help remove the veil of mystery that surrounds ecclesiastical law for many people; it will also give its readers a more perfect vision of the Church, thus it will keep them from regarding it as nothing more than a juridical institution. All the pages of this work give evidence that each canon of the Church's law has one purpose: to lead souls to eternal life; that governing the Church in all her actions is Her supreme law, the salvation of souls. D.H.

The Fathers and Doctors of the Church. By Rev. Ernest Simmons. Milwaukee, Bruce. 188 pp. \$4.00.

Some men are greater than their books. Certainly the Fathers and Doctors of the Church are not greater than the eternal truths of revelation which their writings expose and defend, yet we can study their lives with inestimable profit. From them we can learn what importance the truths of Christianity must have in each individual life and we can judge what circumstances should prompt the Christian believer to pour his life and talents into the defense of the faith and the explanation or development of doctrine.

This book has no lengthy discussion of doctrine, but it is an attempt to capture the personality of the thirty Doctors of the Church and to present each man against the background of his times. The author has been more successful in re-creating the circumstances surrounding the lives of the Doctors than in the more difficult, and perhaps impossible, task of uncovering that personal character which determined each one's outstanding sanctity.

The author calls the book not history, not biography but journalism, "a kind of advertisement for the Doctors." There is no pretense at scholarship and for his purposes the author excuses himself from its stringent demands. In the colloquial language of the daily newspaper he paints the picture of the Doctors. We are introduced to each one just long enough for a handshake and a "hello." The book is worth as much as is such a passing acquaintanceship, except that these Doctors are interesting people and after meeting them once we will surely look forward to more serious works that will help us to know them more intimately. D.H.

The Church and the Nations. Edited by Adrian Hastings. New York, Sheed and Ward, 1959. 238 pp. \$4.75.

What country today, save Ireland, can really be considered as a Catholic nation? The convinced practicing Catholic in Spain, France and Italy is an uncommon person indeed. Europe is not the Faith. Catholicism is universal and bound to no particular culture, country

or political system. "No nation has a unique or primary claim to the title of Catholic; the Church is mistress of all the nations, at home in them all, but the servant of none." With this 'unsalting' of the traditionally Catholic nations where will the Church look for new 'salt' to season the world in its quest for "one Fold and one Shepherd?" Adrian Hasting's new book indicates an answer.

The Church and the Nations is a collection of studies of minority Catholicism in fourteen nations. All are optimistic descriptions of Catholicism as it has been integrated with the national character and life of alien societies. The studies were written by men and women representative of their respective countries. Nearly all are enthusiastic over the great advances made by the Church and indicate in concrete examples the problems Catholicism has encountered and the already evolving solutions to these problems.

Most timely treated are the growth of the Faith in Africa and the certainty that Catholicism is the answer to Japan's revolutionary social struggle. The essay on American Catholicism is straightforward and probative of the truth of the Holy Fathers' many assertions that America is the hope of the Church. Brazil's status as a Catholic minority nation is dishearteningly proven but with the grace of God some hope for the future is apparent. Catholicism as it exists in England, India, Australia, Norway and the Netherlands, among other nations, is offered to the reader for examination.

Cardinal Suhard's observation that "the Church has more to fear from Constantine than from Nero" seems especially true today. If, however, the Church in Europe has arrived at an impasse, if not a retrogression, it is reassuring to know that the Church under Nero in the rest of the world is gaining momentum. Without doubt non-European Catholicism will one day be the reclaiming force in Christendom.

G.B.D.

After Nine Hundred Years. By Yves Congar, O.P. N.Y., Fordham Univ. Press, 1959. 150 pp. \$4.50.

Ninety pages of power-packed text and sixty pages of comprehensive notes provide the physical make-up of Fr. Congar's work on the Oriental Schism, which has been translated into English by the Russian Center of Fordham University. The author's intent is "to suggest to theologians a few elements of an interpretation of the historical reality of the Oriental Schism." This he does in a scholarly fashion, treating of the political, cultural, ecclesiological and historical influences that brought about the state of Estrangement and have kept it in existence.

In this masterly work, Fr. Congar shows that the Schism was not something that happened overnight. It was the result of an estrangement that took place gradually owing to misunderstanding, ambition, narrow-mindedness and many other factors that show the problems involved to be quite complex. The difficulties of language, attitudes of distrust, ignorance or indifference due to the psychological difference of East and West may be cited as examples.

Citing Humbert of the Romans at the Council of Lyons in 1274, Fr. Congar also reaffirms the fact that it is not the West which is in schism but the East, "because they have broken from the Head." This is significant in that our attempts at reunion are not and cannot be to the detriment of the Church of Christ, whose visible head is the successor of St. Peter. Yet it also does not preclude the fact that if the Eastern Dissident Churches reunite to Rome, they will not lose any of their legitimate rights, a fact attested to in the writings of the Popes and their fostering of the rites of Oriental Catholics.

In answering the question of the possibilities of reunion, Fr. Congar does not take as optimistic view as others, but he does not deny that great steps have been made in that direction. He also states that "conditions are fair if they are taken with full seriousness and with all their deepest implications: a general rapprochement being the indispensable preparation for reunion."

After Nine Hundred Years is, moreover, more than just a presentation or interpretation of the facts and surrounding influences of the Schism. It is a solid appeal for mutual understanding and mutual charity as necessary conditions for the healing of the Schism. It is also a preeminent stepping stone in the immense work of preparation for attempts at reunion. This brilliant and learned essay will provide great insights into the problems confronting reunion and will help to guide further study and work in order that eventually all may be one.
N.A.H.

The Council of Florence. By Joseph Gill, S.J. New York, Cambridge University Press, 1959. 453 pp. \$8.50.

As a member of the Pontifical Oriental Institute, Joseph Gill, S.J., has had a prominent part in the publishing of the primary sources for the Council of Ferrara-Florence; in 1953, for example, he was editor of the *Acta Graeca*. His use of this documentary material in the writing of the present volume—the first comprehensive history of the Council based on recent research—assures its reliability. Again, by drawing on his fine biographical sketches of the Council's leading personalities, a series which has been appearing in the periodical

Unitas, Fr. Gill was able to liven a scrupulously accurate historical account with numerous human-interest details. The book is outstanding, too, for the unusual degree of clarity achieved in presenting the learned theological haggling over such points of division as the *Filioque*, double procession of the Holy Spirit, primacy of the Holy See, purgatory, *epiclesis*, use of leavened bread in the Liturgy.

Fr. Gill's study corrects at least two false notions rather generally held about Ferrara-Florence. A precarious military situation prompting the Greeks to seek religious union as a necessary prerequisite for Western assistance has been somewhat overstressed. Fr. Gill shows that a pragmatic need for the parley was by no means one-sided. Eugenius IV's own struggle with Conciliarism and the alarming overtures to Constantinople issuing from the Fathers of Basel, made the Pope himself not a little anxious to negotiate as a means for winning the tactical advantage over Basel. As it turned out, the Council failed to effect permanent ecclesiastical union, but it did secure "the victory for the popes in the struggle of papacy versus council, and the survival of the traditional order of the Church." Fr. Gill also demonstrates that Eugenius alleged the plague as the reason for the transfer of proceedings to Florence, in part at least, to cover his financial embarrassment. Florence, with its Greek-minded humanists and the wealthy Medici, would insure a more congenial setting.

J. M. Hussey, noted English Byzantinist, (*The Heythrop Journal*, April, 1960) is apprehensive lest Fr. Gill, while setting old distortions in proper focus, may have added one or two of his own in describing the reception of the Union in the East. She takes sharp issue over the suggestion that Emperor John VIII should have silenced Mark Eugenicus, focal-point of anti-unionist strength. This is, of course, a matter open to discussion. But in fairness to Fr. Gill's position it might well have been mentioned that this is but one of John's many omissions noted by the author to prove the emperor's luke-warmness. Again, Fr. Gill's evaluation of Byzantine reaction to the Union would appear to be much more nuanced than Miss Hussey suggests.
W.S.

Christianity in Conflict. By John A. Hardon, S.J. Westminster Newman, 1960. 300 pp. \$4.50.

Father Hardon's new book is both timely and sound; another brilliant buoy in the sea of ecumenical preparation. As before in his earlier work, *The Protestant Churches of America*, so too in *Christianity in Conflict*, the author shows himself to be an adept statistician in the sphere of Protestant theology. However, where the former is a

rich mine of facts and figures, the latter is more a constructive compendium of reflections—scholarly, yet popular in style.

Cutting across a wide variety of topics, the reader lingers with profit in a select catch of current “conflicts.” Beginning with the initial chapter, which has for its concern the Bible, and throughout the sections which ensue, more than a few signposts for optimism can be seen. The problems involved, while great, do not seem to be insoluble; a pithy jotting near the end of the chapter supports the fact. Denominational bias, observes Father Hardon, is by no means absent; yet neither is it overwhelming. Protestant scholars for example, seem quick to recognize Catholic claims to achievement; their favorable acceptance of the Dominican Palestinologist, Pere Vincent, and a recently issued encomium in praise of Ecole Biblique, are cited as particular instances. Co-operative ventures, such as the American Schools of Oriental Research, also hold promise for the future.

Chapters on “Christian Ministry,” “Missionary Enterprise,” “Marriage, Divorce and Celibacy,” follow in succession, and deserve special commendation for their clarity. Here, delicate topics are treated—directly, and without evasion.

In the chapter entitled, “Church and State Relations,” conclusions are fewer and drawn with greater reserve, yet even here there is a neat core of new insights.

Accuracy and straightforwardness, tempered only by a wholesome respect for the opinions of another (a most necessary ingredient in a work of this kind, and one at times forgotten) conveniently combine to make *Christianity in Conflict* a choice edition. S.P.

United for Separation. An Analysis of P.O.A.U. Assaults on Catholicism. By Lawrence P. Creedon and William D. Falcon. Milwaukee, 1959. 259 pp. \$3.95.

During the last ten years practically every charge ever hurled at the Catholic Church has been repeated, enlarged upon and brought up to date by an organization which calls itself “Protestants and Other Americans United for the Separation of Church and State” (P.O.A.U.). *United for Separation* is a much needed refutation of these attacks on Catholicism. It is an objective evaluation of every important charge made against the Church by P.O.A.U.

At the present time there is no topic of more general interest nor one subject to more controversy than the question of “Separation of Church and State.” Catholicism is the object of continual attack from P.O.A.U. which charges that the Church is destroying this separation. In addition, the organization claims the Church is working for papal

domination of the United States and for the establishment of Catholicism as the national religion. Mr. Creedon and Mr. Falcon reduce such issues to absurdity.

United for Separation treats of such questions as the relentless war waged by P.O.A.U. against a Catholic president, schools and hospitals. The organization has even challenged the right of American Cardinals to vote in papal elections claiming that the Immigration and Nationality Act deprives a citizen from voting in a political election of a foreign state. Catholic presidential candidates are bitterly opposed because they owe allegiance to a foreign potentate, who is the dictator of the Vatican State in Italy.

It's "single and only purpose" says P.O.A.U., "is to assure the maintenance of the American principle of separation of church and state." More accurately it would seem that their aim is to spread misinformation about Catholicism. This book is recommended to all, Catholics and non-Catholics alike. Mr. Falcon's and Mr. Creedon's extensive research on the issues discussed here will benefit every American.

L.T.

Islam and the Arabs. By Rom Landau. New York, Macmillan, 1959. 298 pp. \$4.95.

This is an expansive and difficult subject indeed for such a small book, yet Prof. Landau's profound and tested knowledge of his subject enables him to reduce the involved history of the Arab world to clear, concise terms. He offers the general reader a survey of Arab civilization, treating our often neglected debt to Islam in the fields of philosophy, mathematics, medicine, etc. There are also sections on Arabia before the Prophet, the Koran, the Crusades, and Muslim Spain, among others. The author's obvious sympathy for the Arabs is quite evident in the chapter on the Crusades and makes of it an enlightening bit of history. The study closes with a summary of the problems facing the Arab nations today.

Extremely interesting, *Islam and the Arabs* is also necessary reading (as the publisher states) "for all who seek a solid background for an understanding of the Near East today." T.C.McV.

The Liberal Arts in St. Thomas Aquinas. By Pierre H. Conway, O.P., Ph.D. and Benedict H. Ashley, O.P., Ph.D. Washington, The Thomist Press, 1959. 75 pp. \$1.25 (paper).

"What is required today is the application of the theory of St. Thomas that clearly distinguishes the speculative sciences from the liberal arts, which are only introductory, and that at the same time

gives to the liberal arts their full range including poetics, rhetoric, dialectics, demonstrative logic, pure and applied mathematics."

Fathers Conway and Ashley, O.P., palpably and suavisly define, explain and defend the theory of the *trivium* and *quadrivium* as found in the writings of St. Thomas Aquinas. A special section after the historical introduction to the question is devoted to showing the nature of the liberal arts and the indispensability of mathematics to the liberal arts curriculum. For most moderns, mathematics is a science and as such cannot be listed among the arts. The authors are in complete accord with this, but go on to exhibit the Angelic Doctor's distinction of mathematics as an aid to the speculative sciences (art) and as a knowledge to be gained for its own sake (science). The nature and constitution of the liberal arts and their function in man's education being established, the doctrine of St. Thomas is then contrasted with divergent views. The basic objections raised against the Thomistic position are all adequately and conclusively answered. There then follows a most complete and clear division of the arts and sciences according to St. Thomas as against the realignment thereof. This schema is necessarily brief and references to the works of St. Thomas amply supplement it. Even in such a sketchy presentation, however, St. Thomas' division is most apparent and its excellence becomes paramount. Lastly, the neo-liberal arts, the humanities as the new *quadrivium*, are examined. The place and nature of history in the gamut of intellectual knowledge is here especially discussed. Weighed against the many obvious merits of the liberal curriculum in terms of St. Thomas, "the substitution of history and the humanities . . . seems to connote one thing: the de-emphasizing of the speculative in favor of the practical." But, "the liberal arts and all the sciences to which they lead are directed toward wisdom, and not to mere technical-control or 'creative self-expression.'"

This little paperback is an invaluable aid in realizing why there must be a revival of the liberal arts, firmly grounded and richly developed. Such a revival can only originate in the camps of Thomism, where, according to Pope Leo XIII, "philosophy stands stainless in honor and wise in judgment" and where "the liberal arts flourished as never before or since."

G.B.D.

Catholic Viewpoint on Education By Neil G. McCluskey, S.J. New York, Hanover House, 1959. 192 pp. \$3.50.

America is basically a *religious* democracy. A careful study of the public statements and writings of our Founding Fathers clearly points to this truth. Our American government, which is so closely equated

with that "best ordination of government" developed by St. Thomas Aquinas in his *Summa Theologiae* (I-II, Q. 105, A. 1), thank God, has never lost or ignored this fundamental principle.

We might ask then how in an American society, which generally approves of the values of religious education, a Catholic school problem can arise. Is it that Catholicism and Democracy cannot co-exist? Hardly! Catholicism in America is thriving and, consciously or unconsciously, America is benefitting from this growth. The roots of the problem and its complexities lie elsewhere.

Fr. McCluskey, S.J., in this present work presents a 'whole' picture of the problem and the underlying reasons for it. After sketching the history of education in the United States with due emphasis on the Catholic educational system, he delves into the perennial question of Pluralism which raises the charge of divisiveness leveled at the parochial schools. Can a good Catholic be at the same time a good American? From the Catholic viewpoint there is no problem; but for many Protestants a real problem of duality is conceived. Fr. McCluskey lucidly and gently rejects the seeming difficulty and its repercussions in education.

The real problem, a fight for existence and equality for the Catholic educational system, sprung up with the evolution of the secular school, a product of the naturalistic outlook of John Dewey and his collaborators. Today the values of this secular type school are being questioned and found wanting. The worth, both educational and social, of the Catholic school is more and more being realized.

Two chapters on the Catholic school in theory and in operation are indeed enlightening and indicate that Fr. McCluskey is a man who has clearly seen and tackled the problems and solutions he presents.

The inevitable intricacies of parental rights in courts and governmental aid to non-public education are discussed openly, fairly and objectively. Both sides of the argument are honestly given and a wise course of action emerges after a careful consideration of the pros and cons of the question. The statements and decisions of the Catholic Church and the Supreme Court add conclusive weight to the author's thesis.

The final chapter embracing attitudes and proposals to be adopted show the educational wisdom and prudence of Fr. McCluskey. All educators, Catholic and non-Catholic alike, will profit from the comprehensive views laid down by this foremost authority in education.

Far from the pessimistic attitude of many educators, Fr. McCluskey's concluding words more than hint at his optimistic outlook: "The American people, however, have approached other delicate prob-

lems of culture and freedom with honesty, fairness and sympathy. America's "school problem" one day will be resolved in the same spirit."
G.B.D.

The Crooked Lines of God. By Brother Antoninus. Detroit, University of Detroit Press, 1960. 88 pp. \$4.00.

The poems of Brother Antoninus, a Dominican Oblate of Holy Name Province on the West Coast, inaugurate the Contemporary Poets Series of the University of Detroit. A more fitting tribute to Brother and a wiser choice by the Series could not have been made. Bro. Antoninus is a rare genius, able to combine the listless anguish of our age with the vibrant ecstasy of eternity and to express the issuance in overwhelmingly profound poetry.

The Crooked Lines of God contains some of the best contemporary poetry set in print. The poems are a relentless probing of man's conversion to God and the ultimate demands and values of that conversion. Like the ebbing and flowing of the California sea, sometimes candidly calm, sometimes severely savage, the poet's rumination inundates the soul tortured by original sin with the redemption and transfiguration of the ocean of supernatural grace.

The Augustinian spirit of regeneration in the first section finds embodiment for this reviewer in "The Screed of the Flesh." "I cried out to the Lord/ That the Lord might open the wall of my heart/ And show me the thing I am/ . . . *He showed me my soul!*" Truly the *Confessions* of the Bishop of Hippo here finds poetic equal!

Part two gives way to the placid, pastoral peace of Francis. One is not surprised then to see such titles as "A Canticle to the Waterbirds" and "Hospice of the Word."

Self-probing and the placitudes of nature and humanitarianism yield place in part three to the transcendent beauty of Truth. Influenced by Dominican mysticism, Bro. Antoninus reaches the summit of his search in the pure wisdom of a higher and more poetic vision, a new conversion: "a new crucifixion . . . of the soul itself, the very depths of the spirit." "A Savagery of Love," written to the honor of Mary Magdalene, contains in itself a poetical mysticism and contemplation rarely achieved with such splendor of beauty.

Surely here is American Catholic genius at work, an antithesis to the 'beats' of our generation. The truly magnificent, personable and engaging style of Bro. Antoninus impel us to ask for the publication of his works in a more popular form, perhaps, in paperback.

The Book Review Editor of *Dominicana* is indebted to the directors of the Contemporary Poets Series for considering our periodical

a worthy recipient of the limited edition of *The Crooked Lines of God*. May their venture and objectives meet with success and fulfillment.

G.B.D.

The Surgery of Theodoric, Vol. II. Translated by Eldridge Campbell, M.D. and James Colton, M.A. New York, Appleton-Century-Crofts, 1960. 233 pp. \$5.50.

Following up the first volume of *The Surgery of Theodoric* published by the same company in 1955, the present volume completes the translation into English of Theodoric's invaluable Latin work. These companion volumes are part of the History of Medicine Series published under the auspices of the New York Academy of Medicine.

The Surgery of Theodoric will be a most absorbing book for all those interested in medicine and in particular in the development of surgery. In light of the many new discoveries in the field of surgery the writings of Theodoric may seem a bit infantile and inconsequential. His practical remedies may strike us as a little ludicrous. But if we call to mind the limited background, the superstitious age (c. 1267) and the popular opposition which surgeons of the time of Theodoric had to endure, we can appreciate the sound principles and extraordinary discoveries presented in this translation. Theodoric was a master surgeon, well educated and thoughtful, dedicated to his chosen profession. During his lifetime he enjoyed some success but within seventy-five years of his death his teachings fell into disuse and were never to be examined again until the time of Pasteur, Semelweiss and Lister in the latter half of the nineteenth century.

Volume Two gives us Theodoric's advanced views on deep and superficial fistulae, the treatment of cancer, hernia and hemorrhoids, the recognition of kidney and bladder stones and the successful use of sulphur and mercury ointments. We wonder, after a close scrutiny of the various treatments, how they could be so potent. For the modern party goer perhaps the medieval remedies suggested by Theodoric can still ease hangovers and "headaches after too much wine."

To fill in the gaps of any historical study is most praiseworthy. *The Surgery of Theodoric* takes its place among the many undertakings to provide a readable and accurate English translation of medieval studies in the medical field.

G.B.D.

Hammer and Fire. By Raphael Simon, O.C.S.O. New York, Kenedy, 1959. 257 pp. \$3.95.

In our modern world of tensions and searchings for happiness and mental balance, *Hammer and Fire* appears as an eminently useful

aid in showing us where true happiness lies and how mental health is to be achieved. A Religious, Priest, Psychiatrist, Fr. Simon shows a profound understanding of man in his natural and supernatural life. Man is made for happiness, and mental health is a consequent to the achieving of that happiness. How this is to be gained includes the use of spiritual reading and prayer, which the author identifies with *Hammer and Fire* quoting the words of Jeremias 23:29, "Are not my words as fire, saith the Lord, and as a hammer that breaketh the rock in pieces."

The scope of the book is wide and far reaching, including the fundamentals for, the plan of, the means to, the progress in and the degrees of happiness. It is a summa of christian life and much profit can be derived from a slow and meditative reading of this fine work.

Along with the various topics treated, Fr. Simon adds an outline of common emotional problems that must be solved with the advice of those capable or by help from a psychiatrist if the problem is deep rooted. He also provides a glimpse of the role of grace as "not only the way to salvation and perfection but also, at least indirectly, the way to mental health." For grace "reforms man's ideals and conscience; harmonizes his desires and affections: strengthens his will; eliminates difficulties; makes him capable of facing, acknowledging and fulfilling his responsibilities." The connections to mental health are obvious.

The book concludes with a spiritual reading list beneficial to all. Timely, informative, complete, *Hammer and Fire* is a worthwhile aid in seeking happiness and peace.

N.A.H.

Lightning Meditations. By Msgr. Ronald Knox. New York, Sheed and Ward, 1959. 164 pp. \$3.00.

Here are seventy-eight short-short sermons on a variety of subjects which were first published in the Sunday edition of the London *Times*. Msgr. Knox collected the early sermons of this series in his book, *Stimuli*. Now the later sermons come to us in this new sister volume. The author aptly expressed the attitude of these sermons when he said of *Stimuli*: "They may catch the eye, now and again, of somebody who would protest that he was too busy to read a whole sermon. And a gnat's sting is better than no sting at all." If you have *Stimuli*, you will want *Lightning Meditations*. If not, the name Knox is enough to recommend them. These quick chats, witty but wise, are like peanuts—once you start on them there is an urge for an infinite number more. Msgr. Knox is dead, but his books still find their way to press. Thank the heavens!

D.H.

BOOKS RECEIVED—SUMMER, 1960

- The Mass, vol. 2.* By Canon A. Croegaert. Trans. by J. Holland Smith. Westminster, Newman, 1960. 311 pp. \$4.75.
- Redemption Through the Blood of Jesus.* By Gaspar Lefebvre, O.S.B. Trans. by Edward A. Maziarz, C.P.P.S. Westminster, Newman, 1960. 233 pp. \$4.00
- Simon Called Peter.* By Mother Mary Simeon, S.H.C.J. Westminster, Newman, 1960. 111 pp. \$2.25.
- From Gethsemani to Calvary.* By Pere Charmot, S.J. Trans by Richard H. Brennan, S.J. Westminster, Newman, 1960. 71 pp. \$1.50 (paper).
- Erasmus and His Times.* By Louis Bouyer, Cong. Orat. Trans. by Francis X. Murphy, C.Ss. R. Westminster, Newman, 1960. 220 pp. \$3.75.
- Faithful Servant.* By Bl. Claude La Colombiere, S.J. Trans. by William J. Young, S.J. St. Louis, B. Herder, 1960. 450 pp. \$6.50.
- Elementary Patrology.* By Aloys Dirksen, C.P.P.S. St. Louis, B. Herder, 1959. 314 pp. \$4.00.
- The Mass in Meditation, vol. 2.* By Theodor Schnitzler. Trans. by Msgr. Rudolph Kraus. St. Louis, B. Herder, 1960. 317 pp. \$4.50
- The Quest for God.* By Dom I. Ryelandt, O.S.B. Trans. by Dom Matthew Dillon, O.S.B. St. Louis, B. Herder, 1959. 207 pp. \$3.25.
- Balzac the European.* By E. J. Oliver. N. Y., Sheed and Ward, 1960. 209 pp. \$4.25.
- Walled in Light: St. Colette.* By Sister Mary Francis, P.C. N. Y., Sheed and Ward, 1960. 247 pp. \$3.95.
- God and Politics.* By F. J. Sheed. N. Y., Sheed and Ward, 1960. 96 pp. 75¢. (Canterbury Books, paper).
- Purgatory and Heaven.* By J. P. Arendzen, D.D. N. Y., Sheed and Ward, 1960. 96 pp. 75¢ (Canterbury Books, paper).
- The Last Hours of Jesus.* By Ralph Gorman, C.P. N. Y., Sheed and Ward, 1960. 277 pp. \$3.95.
- The Litany of Our Lady.* By Patrick J. Gearon, O.Carm. Chicago, Carmelite 3rd Order Press, 1960. 164 pp. \$2.00.
- Seraph Among Angels.* By Sister Mary Minima, Carm. Trans. by Gabriel N. Pausback, O.Carm. Chicago, Carmelite Press, 1958. 363 pp. \$3.95.
- Saint Ignatius Loyola, Letters to Women.* By Hugo Rahner, S.J. N. Y., Herder and Herder, 1960. 565 pp. \$11.50.
- Apparitions of Our Lady.* By Louis Lochet. N. Y., Herder and Herder, 1960. 127 pp. \$2.95.
- A Daily Thought for Leni.* By Charles M. Herbst. Milwaukee, Bruce, 1960. 90 pp. \$1.00 (paper).
- With Love and Laughter.* By Sister Maryanna, O.P. N. Y., Hanover House, 1960. 213 pp. \$3.50.
- The Benedictine Idea.* By Dom Hubert Van Zeller. Springfield, Templegate, 1960. 237 pp. \$3.95.
- Nine Sermons of St. Augustine on the Psalms.* By Edmund Hill. N. Y., Kenedy, 1959. 177 pp. \$3.50.
- The Definition of Sacrament.* By Peter B. Garland. Ottawa, University of Ottawa Press, 1959. 115 pp. \$4.00.
- Ce Que Jésus Doit à Sa Mère Selon la Théologie Biblique et d'après les Théologiens Médiévaux.* By C. Spicq, O.P. Montréal, Université de Montréal, 1959. 55 pp. \$1.25 (paper).