

BOOK REVIEWS

To Live Is Christ. Nature and Grace in the Religious Life. By R. W. Gleason, S.J. New York, Sheed & Ward. 1961. pp. 180. \$3.00.

We have all been amused by those books of cartoons about the religious life, "Cracks in the Cloister" and "Crones in the Convent," but when Father Gleason describes those religious who after a number of years have acquired the selfishness and pettiness of hardened bachelors and spinsters, some of the caricatures come to life. Who has not brushed habits with the expert who insists that every detail of the community life be organized to his convenience, while he is adept at avoiding work and responsibility of every sort? Or not been exasperated by the person who shies away from the slightest effort, gradually losing the characteristics of a sharply defined personality? Rarer perhaps, but not unknown, is the religious who feels that he is called to a life of such intimacy with God that he shuts himself off from any vital, sympathetic rapport with the rest of the community.

Perhaps the community itself, lost in overwork and activity, fosters a certain selfishness in the individual members, and the result is a superficial semblance of common activity:

When this happens the flame of charity flickers and dies in the chilling breeze of excessive individualism. Common life instead of being a support to the religious, becomes merely a burden, each one seeking his own interests under the guise of cool cordiality which one would never dare to penetrate with an honest appeal for help. It is a fact that in many religious communities people will confess that they know almost nothing about the personal lives of those with whom they live—the sorrows, the joys, the interests or the work of their fellow religious. Obviously in such cases the stream of charity which should flow within the community has failed.

Father Gleason, Chairman of the Department of Theology at Fordham University, an experienced retreat master for religious and professor of ascetical theology concerns himself in this book with finding a way to avoid such aberrations in community life. Many religious enthroned charity as the queen of virtues, but too often are unaware of what it really means and does, and never come to realize that the precise purpose of the religious life is growth in this central virtue which has for its double object, the love of God and of neighbor. The religious by imitating the nature of God in loving, fulfills his own nature as God made it and thereby fulfills his religious vocation as well. He must transcend himself, give himself to the community, overcome his own selfishness, set up mature relationships of affection and love. This can come about only through a profound realization of the role of charity in the religious life. It is imperative that a solid theological understanding of the role of charity and the other theological virtues be given the religious early in his career.

The next subject treated is the process of growth that must take place within the religious institutes themselves if they are to meet the challenge of modern life. It has been noted that some recruits to the older orders or to those that have not adapted to contemporary realities, suffer acute nervous tension with subsequent loss of vocation. Many youths believe that these orders and institutes smother personalities under a sandpile of traditional and arbitrary details. The youth of today are quite different from the previous generation. It is not secret that there is in America today, far more widespread emotional instability, far less nervous resilience than a generation ago. Religious superiors must understand that young people today are also far more critical in spirit, far more interested in self-improvement. They are used to their own opinions, they are better educated, and have experienced a great deal of freedom and have a strong sense of independence. These traits must be channelized and adapted; they can not be eradicated:

The work which religious engage in today requires a spiritual constitution which is vigorous and mature. The modern religious must be competent to think for himself and to exercise reasonable initiative. He should be encouraged therefore in his formative years, to produce new ideas, to develop seasoned judgment by occasional practice, and to offer suggestions to the community as a whole. Obedience which is ordained to personal sanctification and the organization of a common life is not intended to keep the subject in a state of childishness.

But more important than the process of growth in the religious in-

stitute itself, is the spiritual and psychological growth of the individual religious. In his chapter entitled "Christian Maturity," Father Gleason brings keen insight, the result of wide experience with the problems of religious, to this vitally important question. It is in this area that the interaction of grace and nature is most intimate and yet most difficult to discern. Grace builds on nature, and other things being equal, for full maturity in the spiritual order, a well-integrated psyche is a necessary disposition.

Psychological maturity means that a person has developed within himself an autonomy, a capacity for self-direction and initiative. He must be able to enter into mature relationships with other persons of every age group, which means that he must be capable of objective judgments about others. Another characteristic of maturity is the degree of rationality with which one guides one's actions; the ability to get along well with oneself and to assess one's abilities and failures objectively is another sign of adulthood. But the most certain sign that one has reached the adult stage is the arrival at the domain of unselfish love:

It implies that one passes from selfish to ob-
lative or selfless attitudes. It implies a victory of selfless love over aggressivity in all its forms of conquest or defense. To speak in more traditional terms, the fullness of religion is the passage from fear to love, beyond the attraction of pleasure and the repugnance for the disagreeable, even if these be spiritual.

Here the need for an intimate relationship with Christ as the unique means for overcoming undue concern with our own selves is stressed. We must enter into affectionate dialogue with Christ, stand before Him, confront Him as we are, forget ourselves in regarding Him outside ourselves.

The role of superiors in fostering maturity in their subjects is not discussed in any detail. But what is required is enlightened, theological religious formation. The disastrous consequences of allowing immature religious to venture into the aposolate, however, are carefully outlined:

It has been noted by many that the atmosphere of seminaries and houses of formation is at times more or less separated from the world of reality. Obviously the formation given in many of these houses is by necessity extremely theoretical and largely intellectual. But at the same time room must be made for the development to affective maturity of the individual's personal gifts. The individual should be brought to a progressive confrontation with the

real world and should learn early how to adjust his theoretical and intellectual principles to the concrete situations in which he will later find himself. Otherwise he will be in the dangerous situation of having definitely committed himself to being a professed religious or a priest before arriving at psychological maturity.

It is not until the final chapter "Confidence in Prayer," after an adequate but traditional treatment of the religious vows, that the absolute and all-embracing role of grace in the development of the religious is made clear. It would be a great mistake to rely upon our own nature, talents, natural gifts. It is the grace of Christ that perfects us, and there is no area of human life, even the most instinctual that grace does not penetrate. Conscience, intellect, memory and will, and even our organic faculties are open to its workings.

However, by treating the spiritual and psychological development, before first establishing the gratuitous and absolute role of grace in the process, Father Gleason runs the risk of over-emphasizing the part that the religious himself, or his superiors play in his development. Since this is the cause of so much anguish and confusion among religious, it seems imperative that young religious learn from the outset that the role of nature is the role of "graced nature," and that the words of Christ "Without Me you can do nothing" mean just that, in the natural as well as the supernatural order.

This is a question of emphasis and does not detract from the overall excellence of the work. *To Live Is Christ* is a book that all religious, old and young, superior and subject, will find thought-provoking. No one should be so naive to think that all the difficulties encountered in religious life will be resolved with any kind of immediacy. God's providence for His Church will find the solutions, if solutions are needed. But it would be foolhardy to sit by idly when the need for change and adaptation, for a deeper realization of the role of grace, for a greater emphasis on spiritual and psychological maturity, has become so evident.

J. D. Campbell, O.P.

Perspective for Renewal. By Mary Perkins Ryan, Collegeville, Liturgical Press, 1960. pp. 94. \$2.25.

Somehow American Catholics are lost in a "shuffle" of values. The shuffle in simplified form is the debate between liberals, moderates, and conservatives; and about which system can best insure freedom in the struggle between democracy and Communism. It is not that American Catholics

do not have the answers to the problem, or do not understand, at least to some extent, the domestic debate and the international struggle. The gap is between the principles and the crisis. The problem is one of action. Why is it that American Catholics so seldom respond to the crisis?

In *Perspective for Renewal* one answer is presented. It is complex because it touches upon so many human problems of the Church in the United States. It is also a simple answer because it hits the supernatural problem—Perspective—an integrated living faith in Christ. It is a faith which must permeate every aspect of the "Christ-ened" life. In 94 pages, Mary Perkins Ryan gives a manifesto of the layman's vocation in action.

Why are American Catholics ineffective on the national scene? It is a question of belief and action. The Christian life is too often a set of obligations to be fulfilled in their time and circumstances. A Catholic goes to Mass on Sunday, which has nothing to do with the office on Monday. The desire for security is not seen in the perspective of Christian hope. A dichotomy exists between the love of God and friends, and anxiety and loneliness. This split of faith and living cuts into every aspect of christian life. Re-orientation—renewal of the perspective—has begun, but it is just beginning. More Catholics must see the perspective and be renewed. The perspective can best be seen in concrete problems.

Parents send their children to a Catholic school to get a Catholic education. They are taught their task in life and how to achieve it; they are presented with an outline of Catholic doctrine. Generally the graduating senior of a Catholic high school answers the question "Why did God make You?" with "He made me to know Him through the answers in the catechisms I memorized when I was a child; to love and serve Him by obeying the moral law, going regularly to Mass and the sacraments, supporting the work of the Church with money and with personal effort when possible, saying my daily prayers—and so to get to heaven and be happy with Him forever." An exaggeration? A Catholic knows he should use his time and strength, his talents and opportunities under the guidance of his Catholic belief. Just ask any Catholic adult. Surely he'll agree. But what does he do in practice? Legalism has seeped into the bones of his soul. To the average person, a good Catholic is one who keeps in the state of grace, and the "pious" Catholic one who tries to avoid deliberate venial sins. Christian life is Sunday Mass, Confession, Communion. In the last view everything is looked upon as an obligation.

This view of the christian life is not every Catholic's view. But it is for many, too many. It is the view which is responsible for the ghetto-

mentality, the "leakage," the indifference of many. There is no idea of the dynamic solution the Church offers to all problems. This is the result of the lack of perspective. "The question is one of emphasis, not of doctrine." The perspective is there in Catholic doctrine, in the manuals and catechisms. It is nothing new. "It is the perspective of the Fathers and the *Summa Theologica* of St. Thomas." Simply put, the perspective is that God made us to share good things with us, and wants us to share good things with others. This is seen in scripture, the liturgy and christian tradition and should be applied to "every aspect of human life, to the truth and love in Christ."

The "orientation of faith and reality" is difficult because it hits home. One must see the designs of God in his life. Faith becomes the vital point of everyday living. One begins to enter into the exchange with Christ. Sacred Scripture, as seen in Catholic tradition, and especially in the liturgy, becomes living to us. One can now settle down to become "me," as seen in the eyes of Christ. But the interest of "me" does not remain self-centered. Love takes on life. It goes out to God and neighbor. One begins to see the needs of one's family, friends, neighbors. In short, one enters into the vitality of Christian love. Now the Catholic meets his true principal obligation—love. Suffering and death are seen in perspective with Christ's suffering and death. Life takes on new hope.

The remainder of the book is an application of the perspective to a few problems. The chapter "The Distribution of Roles" pleads for a clearer view of the layman's role in the Church. Since this is "The Age of the Laity," the layman must have an understanding of his vocation and its relation to the Priesthood. The layman should move into positions which no longer need to be filled by priests, or are burdening them. The layman could handle much of the work of the C.C.D., C.F.M., Catholic Action, the Holy Name Society, and so on. Fund raising projects, socials, census of the parish, even lectures could, in many cases, be handled by the layman. Busy priests should take a long look at the activities of the parish and decide which could be run effectively by the parishioners.

Mrs. Ryan goes on to discuss the need for perspective in family life, and especially in the religious instruction of children. She also applies the new perspective to the Catholic educational system, suggesting that lay people could be used to much greater advantage than they are at present.

Perspective for Renewal is obviously the result of much thought and wide experience with the role of the Christian in American society. It is a pithy but profound analysis of the "Christ-ened" vocation. If the renewal did take place there would still be myriad problems in the Church, perhaps

more than there are now. But at least they would be the real problems, not the unnecessary and sterile problems that do exist at present because Americans insist upon looking at the Church and the Christian life through jaundiced eyes.

A. M. Evans, O.P.

The School Examined: Its Aim and Content. By Vincent E. Smith, Milwaukee, Bruce, 1960. pp. 300. \$5.75.

Here is a rare book guaranteed to give intellectual delight to any mind which does not shrink from a stiff workout. For students of St. Thomas' philosophy, V. E. Smith needs no introduction. We find in this latest work the same concern for logical precision and order, the same respect for the intricacy of reality, the same relatedness to the contemporary *problematique* which characterized his former studies.

The aim of the book is well stated by the author himself in retrospect: "Our project has been to reconsider the fundamental principles that identify the life of learning, to sketch out the basic disciplines, to chart the general order within and between the teachable subjects, and to point to their integrating focus in wisdom" (p. 289). In other words, the purpose is to give a broad outline of the basic curriculum indispensable to Christian education. There are two words in the author's statement of purpose which serve to highlight respectively the method he uses and the theme he constantly emphasizes in this examination of the school curriculum. *Teachable* means that it is the very nature of the human intellect itself that determines the curriculum of the school and therefore the order of this book. *Integrating* indicates that the various disciplines are related in another way, in what has come to be called "integral education."

Dr. Smith does not begin *a priori* in a scientific way, proceeding from the final cause of education—its end product, but with a rhetorical device, defining the school as a teaching institution. This definition from common acceptance to which no one could object, prevents any reader's prejudice from arousing unscientific emotions on a point disputed by the educators: whether education is to be "total" or "intellectual." By an adroit side-stepping of polemic, the question of the school and its basic curriculum becomes first of all an inquiry into the content of the concept, *teaching*, which involves at root the very nature of the human mind itself. Indeed, the guiding principle of the entire book is this objectively given nature of mind. From an analysis of experience, Dr. Smith concludes: "Growth in knowledge through natural discourse is thus an affair of making explicit what previous

knowledge implicitly contained; it is a process of differentiating notions that previously were vague and undifferentiated" (p. 9). "The ordering of one understanding (old knowledge) to another (new knowledge) through induction or syllogism is *discourse*. . . . Any subject that requires discourse is a teachable subject. Subjects that are imperfectly discursive are imperfectly teachable, and what does not involve discourse does not belong in that structure, peculiar to a school, which is the curriculum" (p. 38).

The important part of the discourse as far as the teacher-pupil relationship is concerned, is the beginning of the process, the fore-knowledge from which the discourse proceeds. "Ultimately the teacher wants to enable the learner to demonstrate from principles. But he must first enable the learner to know the principles by induction. And induction on the part of the learner requires dialectic on the part of the teacher" (p. 55). This basic ontological principle of the necessity of previous and related knowledge on the part of the learner informs the remainder of the book. This is the natural order of learning: going from what is known to what is unknown.

From experience we find three ways of going from what is known to what is as yet unknown. We find ourselves going from the more general to the more specific, from example to principle (induction), and from principle to conclusion (deduction). We also find that any given movement of discourse is further qualified by the degree of certitude we feel at the end of the process. At the end of one type of discourse, e.g., science, our mind is at rest and sure of itself. On the other hand, after a good piece of rhetoric has made its point, our assent is not as complete; when our emotions cool we may yet waver in our new found knowledge. By an analysis of the various styles of discourse used by men to lead one another to new insights, four classical modes are distinguished by the level of certitude they produce in the learner: science, dialectic, rhetoric, literature. From such an analysis of these objective conditions of mental activity, coupled with the distinction of the three degrees of abstraction and a preliminary view of the relations between the speculative and practical orders, Dr. Smith concludes to the existence of six basic teachable disciplines which take up the remaining six chapters.

He examines in turn logic, mathematics, natural science, social science, natural wisdom, and sacred doctrine. Not concerned with the details and techniques of the art of teaching, he simply sets up sound general directives for constructing curricula. "In looking at each of the six basic disciplines in their turn, we are going to attend first to the more perfect and more truly scientific levels of each subject as usually attained only in college. In a

subsequent part of each of the ensuing chapters, we will look at the pre-college preparations necessary for each subject in question so that our college ambitions for the given subject may be implemented. In all these chapters, special emphasis will be given to the way in which our basic disciplines knit together the related areas in the curriculum; and in the final two chapters it will be seen how the Christian curriculum as a whole is unified through wisdom" (p. 95). We shall take each chapter in order and merely indicate a few of the major conclusions of his study. It is a profound work and is bound to suffer somewhat by these oversimplifications.

In his section on logic, Dr. Smith welcomes the work of the British school of the philosophy of analysis for bringing out the deplorable *de facto* separation of logic from language. While logic has been too closely identified with the philosophy department and too severely distinguished from English courses, the fact is that language is the ideal setting for learning logic. "Properly taught, language starts the mind along the road to the authentic intellectual life" (p. 119). It cannot be taught for this purpose if it is taught as a tool-subject and by the word-method. In opting for the emphasis on the phonetic over the visual method of learning language, he argues that the spoken word is already part of the young pupil's fore-knowledge, and that language inflections are a sort of natural logic in themselves. In this chapter also he makes pointed observations on the place of the figurative arts which may startle the reader who is out of touch with the classical tradition.

In the next chapter, his concern over the modern neglect of mathematics will warm the hearts of those who are in favor of the new emphasis on mathematics and science under the pressure of the Russian threat, but his precise notion of the place of mathematics may surprise many readers. "From Plato to the Renaissance mathematics was essential to a liberal education and "to rescue it from being a mere tool-subject for applied science is simply to bring it home" (p. 120). For the author, the crisis in postulational systems in regard to truth value comes from the rejection of metaphysics. He maintains that it is necessary to take a stand on the question of teaching such postulational systems from the viewpoint of the possible compromise of the students' certitude in all disciplines. In this chapter there is a very clear discussion of the distinction between Euclidian and non-Euclidian geometries. He concludes this chapter by saying "In the purely natural development of the human intellect, mathematics ranks with the logical or linguistic arts as the two subjects that should dominate the elementary curriculum" (p. 145).

The major problem tackled in the chapter on natural science is the bane of curriculum integration, particularly in Catholic colleges, the science-philosophy dichotomy. He looks upon this as a *de facto*, not a *de jure* separation and he goes into the problem at some length. Mathematical physics crops up in this context and he merely indicates the approach to this complex subject as it falls outside the scope of his present study to go into it deeply. In regard to the growing emphasis on science for the elementary grades, he says that "nature study," not science is needed. This "nature study" should not be taught in a scientific order (physics-chemistry-biology) but should proceed according to the order closest to the child's experience (humans-animals-plants-minerals-stars), since this order is more in accord with sound pedagogy at such a level.

In the section on social science, two problems engage most of his attention. The first has to do with the existence and definition of the natural end of man since this must be the first principle of a purely natural ethics. He holds that such an end can be determined and defined sufficiently to found a rational science of behavior. The second major problem is the interrelation of ethics and the so-called social sciences: political science, sociology and economics. He holds that these sciences obtain their principles from general ethics which is itself perfected in these subordinated sciences. In this context we quote a rather long passage which is of value since it states a theme running throughout this study: "In relating modern social science as parts of traditional moral philosophy, it would be foolish to overdo the identification. The same thing holds regarding our view of modern natural science as part of the philosophy of nature. No one could have foreseen four centuries ago the growth of modern social and natural knowledges, and no one could have deduced any of these facts from the *Physics* or the *Ethics* or their commentaries. Yet refinements in knowledge, myriad though they be, do not change the character of what is being refined. In reducing the modern social sciences to subdivisions of general ethics, we are only respecting the fact that the moral science, dating back to the Greeks, does provide a remarkable account of the basic activities of the human intellect which modern knowledge has not cancelled but only chiseled more finely" (p. 219). History falls within this chapter since ethics demands as a prerequisite considerable experience of human behavior and the study of history enlarges and enriches our own personal experience. "Dawson's plan can be no more than a preparation for the scientific formulation of knowledge which we are claiming to be the aim of college" (p. 205).

The chapter on natural wisdom or metaphysics is particularly illuminat-

ing. He gives a very clear exposition of the relationship between natural philosophy and metaphysics and of the subject of natural wisdom. Citing Aristotle's *Metaphysics* as the best *introduction* to the science ever written, he shows how this must be completed by a study of the first part of St. Thomas' *Summa* transferred from its theological context. Indicative of his disdain for ivory tower abstractions, midway through this chapter he states: "But let us stop paying lip service to the integrating role of metaphysics and see what this idea means in a curriculum of study" (p. 235). Finally he concludes this chapter with some comments on the teaching of metaphysics, maintaining a nuanced version of Gilson's position. Claiming that we must be realistic about the possibility of teaching metaphysics to college undergraduates, he allows that some students are capable of it and should receive it in its full scientific formulation. But for the rest of the students, and they would seem to be in the majority, only a material coverage is feasible. This material coverage can be successfully integrated with the science of Theology, that is to say, metaphysical doctrine should be treated within the course in theology as needed to elucidate some particular theological principle. In any event, metaphysics should never be taught in the early years of college, though such is the unfortunate case in many of our colleges today.

The final chapter on theology or sacred doctrine is, of course, the culmination of the book as it is the high point and ultimate reference of all education. "All other subjects belong in the Christian curriculum to the extent that they prepare for theology by being ordered to it and thus by enlarging, in the long run, our understanding of divine things." But immediately after this he sounds a note of warning: "But let us remember that the eventual assimilation of all other subjects into theology is no excuse for a pale, watered-down coverage of other sciences in order to put them more quickly into a theological light. Indeed, theology should be an inspiration to penetrate all other subjects to our human limit, in order that they may tell us more about God when finally seen as revealable and as God-directed (p. 285). This wrong kind of emphasis on theology has two currents which he calls "theological imperialism" and "pietism." Both of these result in the death of critical intellectualism which *should* be the mark of Catholic education. The educator has the terrible responsibility of answering this question: "Are philosophy and theology watered-down, sterile repetitions of formulae, out of touch with the sciences and arts of the contemporary world" (p. 277).

I can only hope that these few notes on the content of Dr. Smith's brilliant and challenging study invite a personal thoughtful reading on the

part of all who are in any way connected with Christian education. He is so clear even on abstruse points that it is not really a difficult book and will reward the attention of the reader a hundredfold. I will even say, although this is not the aim of the book, that it happens to be the finest introduction to the study of philosophy and theology available in English.

Thomas Le Fort, O.P.

Scholasticism. By Josef Pieper. Translated by Richard and Clara Winston from the German. New York, Pantheon Books, 1960. pp. 192. \$3.00.

Like all the Pieper books Pantheon has brought to English readers, *Scholasticism* is a stylish book. A handsome printing is due the work of Josef Pieper; while his books are thoughtful and wise, they are mercifully kind to the reader. This is a small and easily handled book, with clear type, and brief in length. Its ideas, while far from common, are presented in a brief, clear way; *Scholasticism* will not make the reader an authority on its subject, nor will it sour him on scholasticism. It will simply interest the reader in the ideas of the scholastic movement and help him form a larger view of the phenomenon than he may previously have had.

The age of scholasticism is seen in its great men. The men are seen in the light of the latest historical research on them and their works. We meet Boethius, Cassiodorus, and Dionysius Areopagita; Anselm of Canterbury, Hugh of Saint-Victor, and Peter Lombard. We contrast Peter Abelard, Bernard of Clairvaux, John of Salisbury. Albert the Great and Thomas Aquinas appear, Siger of Brabant follows, and finally Scotus and Ockham. Not all receive the same consideration, nor do they exhaust the possible figures who might have been presented. But there is enough here to satisfy, enough to arouse interest in the unacquainted and to stir the rest to some reconsiderations of shopworn concepts. Both kinds of readers have ample suggestions in the bibliography and footnotes to follow up points that may have struck them.

R.S.A.

The Resurrection. By F. X. Durrwell, C.S.S.R. Translated from the French by Rosemary Sheed. New York, Sheed and Ward, 1960. pp. xxvi, 371. \$6.00.

Its title is simple and yet profound, and so is the book. The word Resurrection turns our gaze toward a reality that we cannot face squarely

but must get passing notions out of the corner of our eye. It is a word that presents us with a mystery which our intelligence finds beyond itself, but which it profits from considering. In the thousands of words which follow his title, Father Durrwell accomplishes something of the same function. One is immersed in the atmosphere of the Resurrection; made to concentrate on the many facets of the fact available to us; given opportunity to be awed at the priceless treasure. Various ramifications of the reality, culled from the writers of Scripture, are shown in their various relations. But in spite of all, the work remains simple and profound.

Viewed from its place in theological literature it is an important work. To the vast majority of readers it will be a refreshing revelation, a cogent synthesis of efforts expended at attaining the inspired meaning of our scriptural bequest. Some will not feel adequate for the book when they see its profuse footnotes, even though it is complete without being ponderous and thorough without being plodding. Certainly those interested in theology and Sacred Scripture will want to read it, probably again and again. Those who have attained some degree of comfort in their practice of reading the Bible and who are looking for a fresh impetus to deeper delvings, can find that impetus here. For those who are as yet unable to feel at home in the Bible, the book might be somewhat discouraging. But with the increased interest in things liturgical, they can console themselves with the thought that the book's message is coming to them in the liturgy—as the book itself makes clear.

Here is the Resurrection as it was seen by the teachers of our faith of the apostolic age: the Resurrection as it redeems, as it relates to the other mysteries in Christ's life, as it affects the Church. The Resurrection is treated as a profound mystery vital in our lives. We can certainly be grateful to Father Durrwell for such a meaningful work. R.S.A.

The Holy Spirit. The Twentieth Century Encyclopedia of Catholicism. By A. M. Henry, O.P. Translated by J. Lundberg and M. Bell. New York, Hawthorne, 1960. 138 pp. \$2.95.

This new volume adds more than pages to the Twentieth Century Encyclopedia of Catholicism. Criticism has been directed at certain contributions to this work because they bespeak the French milieu whence they originate (cf. *Dominicana*, Vol. 45, No. 3, p. 278). This local flavor is no added attraction to American readers, who do not feel at home with French examples and French factual matter. With this volume, however, the French

milieu is a definite asset. The author is a famous name in theological scholarship according to the admirable French tradition.

A. M. Henry, O.P. is a theologian following his vocation of penetrating the revelation of the New Testament, but he writes as a man of today. He has high regard for recent studies in the positive disciplines which have unearthed a wealth of knowledge concerning God's revelation in the world of nature, and in the Old and New Testaments.

The second part of the volume is the more important since it treats of the fullness of the revelation. The author extracts the essence of the doctrine from available theological material, using St. Thomas as a precision instrument for the best possible penetration into the mysteries involving the Holy Spirit. The discussion is so inclusive that the third Person of the Blessed Trinity seems not a forgotten Person after all.

Although the second part of the work is more important, much of its intelligibility comes from all that has preceded. Père Henry rides through history—from pre-Judaic times, through the Old Testament, to the New Testament—to show the unfolding of the revelation. God, using the language of his children, gradually educated them. From the "breath of Yahweh's mouth" which dried up the Red Sea and enabled the Hebrews to cross and leave Egypt, to the Holy Breath which led Jesus into the desert and through him performed all sorts of miracles, this is how the Holy Spirit gradually manifests Himself. The concept of breath changes from a simple cosmic force attributed to God, his wind, to the breath he lends to living creatures and finally becomes a power of holiness. Today the Holy Breath sanctifies and deifies us. D.H.

Laity, Church and World. Three Addresses by Yves Congar, O.P. Translated by Donald Attwater. Baltimore, Helicon Press, 1960. pp. 87. \$2.50.

Today is an age of reaction to 'conformism' and of counter-reaction to 'individualism.' Truly there are two extremes. On the one hand we glance at the organization men, "a mass of depersonalized individuals without any cultural background": the hoe-men. On the other hand we gape at the beatniks, a mass of personalized collectivists with a subjective 'cultural' (?) background: the peacock-men. Lost in the middle somewhere is the budding lay-apostle, quite sure that he is part of an organization, called the Church, and yet convinced that his role in that organization is quite apart and 'other' than what is both clerical and objective (in the sense of passive) in the

Church. Father Congar, O.P. in this recent work blends these two notions and clarifies the position of the lay-apostle in the modern Church.

Père Congar begins his addresses with an analysis of the world we live in today. He sets forth its big problem of the departmentalization of life. An answer to such a problem is to be found in the Easter/Pentecost message of the Gospel. Man finds himself and his life in the Holy Spirit; "through the Holy Spirit the man of Easter and Pentecost is himself, but he is not isolated in himself; he can free himself from the compulsions to his world, while remaining committed to his engagement in its affairs." Thus the Christian may not be *of* the world, but he is of necessity *in* the world.

The three great theories of freedom: Rousseauian, Marxist and Stoic, are evaluated briefly according the Christian theory and found to be distortions and in reality slaveries. Only Christian freedom can be true freedom, for we are not to govern ourselves, but to be wholly governed by God, Who is outside and above us, but also Who is within us. "Freedom is made real only in love."

Next Père Congar analyzes the rôle of the Church in modern society. He emphasizes here the great need for the laity in Christianizing the modern scene. The Church demands today an adult laity with a living faith in a living God. However, Père Congar sagaciously points out that "to produce an adult laity, we need an adult priesthood." Otherwise we will be faced with a protest of the lay people, akin to that great lay protest called the Protestant Reformation. The laity today has a great challenge to face. *It* must bring the 'Good News' to the world. "Priests are not really engaged in secular life, for they are directly and exclusively committed to the service of God's kingdom." "Lay people stand, as it were, on the frontier where Church meets world, and their *own particular* mission is to bring Christian influence to bear on secular life." The laity can no longer be kept in the background as mere observers of evangelization. They can no longer be treated like children, becoming indifferent to the Church's faith and life. They must 'grow up,' become adults imbibed with the Spirit of Easter and Pentecost. The Body of Christ must *actively* and *entirely* be renewed with the Holy Spirit, the Gift of Easter and Pentecost.

Concluding his book with practical pointers for the re-invigoration of the laity, Père Congar calls on all in the Church to strive for Christian maturity. Christian adults are made through prayer, the Cross, brotherly love in a spirit of humility and service and involvement in the truth of our Faith. So formed, the Christian adult by his example will bear witness to Christ, showing the secular world that in Him is Life and Truth and Hope.

Laity, Church and World is a great little book for the cleric and, most especially, for the lay member of the Body of Christ. If ever we are to bring about the kingdom of Christ on this earth, we need men like Père Congar to form our laity and lead them into the battle against secularism.

G.B.D.

Newman the Theologian. By J. H. Walgrave, O.P. Translated by A. V. Littledale. New York, Sheed and Ward, 1960. pp. 378. \$8.50.

Newman is only recently coming to be appreciated as one of the world's great original thinkers, as Fr. Weigel remarks in his foreword to an Image edition of Newman's *Essay*. Newman's foreshadowing of existentialist and phenomenologist accounts of the theory of knowledge, though he recognized Aristotle as his great "master," his difficulties with the charge of modernism, though he regarded liberalism and rationalism as his principal enemies, all mark him out as an interesting object of study. Above all, his deep concern with the yet unresolved problem of the exact reconciliation of the observable development in Christian doctrine with the immutable nature of revelation commended his works to students of theology.

The distinguished Dominican, Master of Sacred Theology and professor at the University of Louvain, who offers us his personal interpretation of the thought of Cardinal Newman has succeeded in fashioning a synthesis as profound as its subject. This is the first time that Newman's idea of doctrinal development has been satisfactorily located within the total context of his life and works. This scholarly detailed critique far surpasses in scope the two previous most important studies of this aspect of Newman's theology, those of Guittou and Byrne. It would be presumptuous to try to give an indication of the complexity of this present work which is a real challenge to the reader's intelligence despite the excellent lively translation. One can only recommend it unreservedly to all who love Newman and would come to know his thought.

T.LeF.

Spiritual Realism of Saint Therese of Lisieux. By R. P. Victor De La Vierge, O.C.D. Translated by the Discalced Carmelite Nuns. Milwaukee, The Bruce Publishing Company, 1961. pp. xiv, 143. \$3.50.

St. Therese once remarked that many souls would reach greater perfection if they had the proper direction. That this direction is too often lacking is a fact of sad experience. But where the ordinary means of Divine

Providence is missing, the Holy Spirit may act without a human instrument. While it might be considered as the ideal, it requires, nevertheless, a docility of spirit and fidelity to grace that is seldom found in the beginner.

St. Therese's experience reveals the personal touch of God. Throughout her life, the action of the Holy Spirit appears to predominate above all else. And yet, in her turn, she was made an instrument of God in the formation of the souls entrusted to her.

It is this latter aspect of her life that is the principle concern of Fr. Victor De La Vierge. First, he investigates how St. Therese finds her little way, and secondly, how she teaches it to others. Her intention is to love Jesus and to make him loved. A personal experience of God is the heart and soul of this intention and becomes her guiding principle as a teacher.

From a practical viewpoint, the second part of the book is more significant. The conditions of evangelical childhood are illustrated from the life of Therese. In his best chapter, the author describes the act of abandonment, the perfection of the little way. He mentions the excesses to be avoided and how Therese herself counteracted these tendencies in her charges.

"Spiritual Realism" is good spiritual reading and instructive for anyone with the direction of souls. The spirituality of St. Therese emerges in a strong and vivid light. Deeply rooted in the Gospel message, her "little way" was new only because the world had so long forgotten that the kingdom of heaven is open only to those who become as little children.

A.B.

Spiritual Direction and Meditation. By Thomas Merton. Collegeville, Liturgical Press, 1960. pp. 99. \$2.25.

The Wisdom of the Desert. By Thomas Merton. New York, New Directions, 1960. pp. 81. \$3.50.

The Behavior of Titans. By Thomas Merton. New York, New Directions, 1961. pp. 106. \$3.50.

The things said in a book do not have to be original or startling to justify their publication. In *Spiritual Direction and Meditation*, Thomas Merton says things that have been said before in print. But his ingenuous style has a natural charm which is particularly attractive to many readers. Moreover, his common sense directives on spiritual direction are stated so simply that they make their point with a minimum of academic involvement and a generous share of valuable advice.

This slender volume is highly recommended to young religious. Its direct, realistic discussion of some of the obvious psychological factors in direction gives concrete information which some religious struggle for years to acquire. What is more important, it makes spiritual direction—for the religious at least—not only seem feasible, but appear the necessity it is to true spiritual progress. He insists that mental prayer *is prayer* which flows from a disciplined liberty of spirit, neither rigid in methodical detail nor nebulous in mystic sensations.

While Fr. Merton originally wrote this material for *Sponsa Regis* and its readers: religious Sisters, it is worthwhile for anyone seriously interested in the pursuit of perfection. The first part of this book should be required reading for spiritual directors.

The following volumes of the latest *Mertoniana* will seek out their audiences. The *Wisdom of the Desert* is a collection and translation of early Latin complications of the sayings of the Fathers of the Desert. Fr. Merton obviously delights in applying his penchant for glamorizing the origins and ideals of monastic life to this edition of a twentieth century appreciation of the Desert Fathers. In the inevitable introductory essay, he relates the heroic non-conformism of the holy hermits of the desert to Zen Buddhism, the prophets, etc. and manages to draw some plausible conclusions and (of course) exhortations. Anyone who has read these anecdotes of the holy men of the early Church knows in advance that this edition offers both entertainment and food for meditation.

The Behavior of Titans touches and imitates giants of Greek mythology to produce modern allegories of real strength in surrealist dress. . .

The lean man of Gethsemane kills his words and buries them within wide-open margins. His bleeding words are thick with hiding telegrams of warnings; are reeling with rhythms rolling in wriggles from the mountains to stab you with the poison of their unrest. A jelly sun, a cracker moon, a sugar sea and fire-cracker bombs sit ruefully and stare out at you from cages of wooly pulp. Stare back, reader, stare back!

The salt man of Gethsemani shoots his pistol into the wind; he plugs holes in the roaring wind—and what things we see in those crystal openings!

P.P.

Fundamentals of Liturgy. By John H. Miller, C.S.C. Notre Dame, Fides Publishers, 1959. pp. 531. \$6.00.

The appearance several months ago of *Fundamentals of Liturgy* is an-

other welcome proof of the growth of scholarly interest in things liturgical in the United States.

By no means a newcomer to the shelves of our bookstores, Father Miller's latest book is one that cannot go unnoticed. Aimed at the large audience of priests and seminarians, it offers an exhaustive search into the real meaning of liturgy. It's coverage is vast indeed and runs the entire gamut of the liturgical litany. Beginning with an excellent section (the best in the entire book) on the true nature of liturgy, it then gives a fine treatment of the historical development of worship and concludes with a rather brief section on the sacramentals and sacraments in particular. A better liturgical text-book could not be found.

Knowing Father Miller's personal interest in a theologically sound liturgy, it is surprising to note that in over 500 pages, there does not seem to be a complete theological presentation. We hope that in the near future Father Miller will give us a book on the theological aspects of the liturgy comparable to his historical and rubrical presentation in *Fundamentals of Liturgy*.

We highly recommend this book to all priests, seminarians and lay apostles who want an introduction to further study in liturgical topics. The liturgy is the means that will enable the priest to form the Christian as the Church wishes him to be formed. *Fundamentals of Liturgy* can rightly take its place among contemporary liturgical classics, and we in America may be proud of this contribution to the progress of the Liturgical Revival.

A.M.E.

Liturgy and Doctrine By Charles Davis. New York, Sheed and Ward, 1960. pp. 123. \$2.50.

The relation of doctrine to liturgy is most important. Should any zealot for liturgical observance separate doctrine from worship, the result would be worse than a shameful divorce. This would make a dead skeleton of actions that should be meaningful; the dry bones of externalism alone would remain. Such a possibility points up the need for literature on the liturgy and doctrine.

Liturgy and Doctrine attempts to give the doctrinal basis for the current liturgical revival. The doctrinal insights treated in the various chapters may be listed as follows: a new understanding of Christ's resurrection and the role of glorified humanity; a sense of the history of salvation; an insight into the mystery of the Church as realized in the liturgical assembly;

a fresh approach to the mystery of Christ's saving work, its presence and efficacy in the liturgy; a richer theology of the sacraments; a fuller eschatological hope.

Most striking is the author's practical presentation. In the chapter on the Church he shows that people do not see the identity of the Mystical Body of Christ with the parochial community. They lack a sense of community, and therefore the sense of the Mystical Body as it really exists in each parish, in the Mass, the communal sacrifice, in Communion, the communal meal. In order to bring our talk about the Mystical Body down from the clouds and apply it to concrete reality, we need to see the liturgical assembly as the expression of the Church.

Throughout his work, the author shows that it is no accident that the theological revival, the liturgical revival and the biblical revival are going hand in hand. We will best prepare for participation in the Liturgy not only by memorizing liturgical formulas, but also by reading our Bibles, and by paying attention to sermons and lectures in theology and Christian doctrine. D.H.

Liturgical Meditations for the Entire Year. By the Sisters of St. Dominic (Adrian). St. Louis, B. Herder, 1961. 2 Volumes. \$12.00.

The needs and likes of individuals vary considerably in material for meditation. But it can be said that there is a Dominican spirit to these pages. This is true of the sanctoral cycle, of course, where the authors examine day by day the virtues and examples of all the Dominican saints and blessed on their calendar day. But throughout the work, there is a restrained, dignified tenor. It is positive throughout, giving a brief, concise reflection in harmony with the spirit of the season of the Church year. One notable feature is the inclusion of many short, ejaculatory phrases from the Gospels and the Psalms to terminate each reflection as with a springboard into affective prayer. P.P.

The Encounter of Religions. By Jacques-Albert Cottat. Translated by Pierre De Fontnouvelle. Tournai, Desclee. 1960. 159 pp. \$3.50.

The Encounter of Religions does more than present a simple dialogue between the Religions of the East and the West; it also provides an effective and reasonable approach to the study of comparative religions. The Religion of the West is a revealed religion, whereas those of the Orient

are but natural attempts of man in his fallen state to express his inner drive to worship. As such, all religions are not equal and a proper evaluation of purely natural religions can only be had in the light of the revealed religion perfectly expressed in Christianity.

A study of this kind with judgment based on Christianity not only unfolds more objective knowledge of the Oriental religions, but also provides for more profound understanding of Christianity itself. This in turn gives us the proper attitudes, the right equipment to understand the East which must precede any efforts of evangelization.

Characterizing the East by "interiorization" such as is found in the spiritualities of the Buddhist or Hindu, and the West by "transcendancy"—a meeting with God because He has offered His hand to us, Dr. Cuttat sees in the "Prayer of Jesus" or the Hesychast Method of Prayer, a point of contact between the East and the West. Therefore, he devotes the second half of the book to the Prayer, showing its value and also the difficulties and dangers connected with such a method. These warnings on the Prayer of Jesus are certainly well worth the attention of those who have currently found benefit from this method of prayer.

Informative, interesting, stimulating, *The Encounter of Religions*, although demanding careful reading and caution with generalities, is valuable and worthwhile reading.

N.A.H.

Whom God Hath Not Joined. By Claire McAuley. Sheed & Ward, New York. 1960. pp. 159. \$3.00.

Sacrifice is usually irksome; love can make it less difficult. *Whom God Hath Not Joined* is an unusual study of rare sacrifice made possible by genuine love.

Before the appearance of this publication little had been written on the "Fratr-Soror" vow: Felix culpa! Had material been abundant on the "Brother-Sister" marriage petition, (seldom granted by the Catholic Church), Claire McAuley's book would not be on sale today: "I wanted to read a book, not write one" notes the author in her foreword.

Here is fact that makes fiction tame; the gripping account of a young woman caught in the net of a second "marriage." Separated from her bigamous spouse, "married" to another man, she salves her not-too-delicate conscience with a dangerously delicate dream: "God will understand!" As time passes, her confidence crumbles and soon the great China wall falls down, leaving her alone with a hellish thought: "Maybe He won't!"

Aware of her state she starts to repent; the remainder of the book tells how. Reunion with God *without* separation from the man she loves—her goal is great, but so is her faith.

Claire McAuley's faith is not unique; it has been seen before. Hers is the kind that prompted Christ to commend the Centurion the day He told His followers: "Nowhere in Israel have I seen faith like this."

Although unbelievers may doubt, it is difficult to imagine anyone reading this book without great profit. S.P.

Gauging Sermon Effectiveness. By Sylvester MacNutt, O.P. Dubuque, The Priory Press, 1960. pp. 139. \$1.95 paperback.

The bone rules of sermon criticism are neatly explained and illustrated in this book. It should be noted that this is not a book on writing doctrinal, inspirational or moral sermons but on criticizing them. Chapter six entitled "Special Criteria of Judgment" clears the haze about two closely related types, "Whereas the aim of a doctrinal sermon is to teach the people new truth or to help them penetrate more deeply into truth they already know, an inspirational sermon has for its primary aim the stirring up of the will and emotions so that the hearers are inspired by love for truth."

His treatment of the doctrinal sermon and its pitfall, dullness, deserves serious consideration. He discusses the topic sentence, interest, convincing argument and sufficient comparison.

Fr. MacNutt points out earlier in the book that "only rarely is a sermon an unmixed example of one of the three types." Furthermore any one subject may be developed into three different types of sermons.

The book contains a complete checklist of sermon faults which should be of particular interest to those who wish to use *Gauging Sermon Effectiveness* for teaching. E.C.

Help Me, Father. By Rev. Eugene F. Bleidorn. Milwaukee, Bruce, 1960. pp. 134. \$3.00.

Help Me, Father is a book written for priest and seminarians encouraging them, urging them, showing them how they may lead souls to greater perfection through spiritual direction. All priests are called to lead souls to God, through the sacraments and personal spiritual direction. True, all are not equally gifted in directing souls but there is no priest who can not do something. In all humility a priest must recognize what talent he has and

use it accordingly. One may not be called to lead souls to the heights of the spiritual life, but if you give them the start, if you instill in them the desire for a more perfect love of God, isn't that a gift to thank God for?

In part one Father Bleidorn provides this much needed incentive for priests who are hesitant to give spiritual direction, either because of little ability or lack of "know how." In the second part Father suggests a method, tried by many years of experience, which you might use as a model for your own counselling technique. This is not a treatise on Spiritual Theology but rather a handbook showing how to put into practice what you have learned in your theological studies. Short outlines are provided which give the basic things to be considered when directing a soul. Type these out on index cards and keep them before you when you are in the parlor. They will be an easy, effective guide for you. Several chapters on the sacraments, the Mystical Body, and the Lay Apostolate offer fundamental notions from which you can proceed. By all means let Father Bleidorn help you to help others. God will do the rest. A.McA.

Approach to Calvary. By Dom Hubert Van Zeller. New York, Sheed & Ward, 1961. pp. 128. \$2.95.

Suffering is a constant stumbling block for most people. Either they do not see how a God who is good can permit suffering, or they fail to grasp the spiritual benefits derived from suffering. The Stoics, Buddhists and others have attempted to answer this mysterious problem, but it is only in the Christian approach to suffering that we find a convincing, a lasting answer.

In *Approach to Calvary*, Father Van Zeller presents the Christian approach to suffering eloquently, succinctly, most convincingly. He uses the Way of the Cross as his plan of procedure; and we could not suggest a better plan for we must go to Christ, the model of suffering, if we are to understand its salvific value. As Father Van Zeller says, "Until we have suffered something, however little, of Christ's last hours we do not know what pain, in the Christian scheme, is really for; nor do we know, until we have suffered with Christ, how bad we are at suffering." Through the Way of the Cross Father Van Zeller explains how we ought to meet the difficulties, discouragements, frustrations, and anxieties which we experience in the day to day routine of living. Although this book is small in size it is expansive in thought, providing much material for meditation and much consolation for those in distress.

Devotees of Father Van Zeller will also cherish the fourteen illustrations of the Way of the Cross. They are Father's own work, sculptured in stone, simple in style, artistic, and inspiring. They help tell the story of suffering

A.McA.

The Story of Salvation. By Sister Jane Marie Murray, O.P. and Eugene S. Geissler. Notre Dame, Fides, 1961. pp. 167. \$4.95.

The Story of Salvation is a story told in pictures of God's dealing with man. The biblical account of our relation with God and of our salvation through Jesus Christ forms the text. The pictures, paintings of the Masters, old and new, tell the rest of the story.

You will find it a thrilling experience to go through this book. You will grasp the spirit of God's compelling love for us. You will acquire a taste for the Scriptures, the Word of God. You will appreciate the great works of art and their value in teaching the truths of our Faith. Certainly a wonderful way to teach the youngsters the very heart of our religion.

Another choice of paper, both as to weight and color, would bring out the fine detail of the paintings, enliven the general tone of the book, and definitely add to what is already a noble accomplishment.

A.McA.

Eastern Catholic Liturgies. By Nicholas Liesel. Forward by Donald Attwater. Westminster, Newman, 1960. 168 pp. \$4.95.

The Eastern Liturgies of the Catholic Church are varied, beautiful and inspirational, preserving a unique heritage of Catholic Tradition. Too often, however, very little is known about these Rites in the West. In order to alleviate this situation, Fr. Liesel, in his book *Eastern Catholic Liturgies*, presents an introduction to the Rites of the Church which are geared to the mentalities, languages and customs of the Eastern culture.

Using a number of well selected photographs by T. Makula, and providing a text which highlights historical and particular aspects of each Rite, the author makes the meeting pleasurable, informative and impressive.

The appeal of this book is not limited to those who desire an initial acquaintance with the Catholic East, but it also presents practical and concise guides to all who would wish to deepen their knowledge of the glorious Liturgies of the Church as found in the East.

N.A.H.

Catholics and Protestants: Separated Brothers. By Leon Cristiani and Jean Rilliet. Translated from the French by Joseph I. Holland, S.J., and Gilbert V. Tutungi, M.A. The Newman Press, 1960. pp. 161. \$3.95.

Catholics and Protestants: Separated Brothers is a dialogue between a distinguished Catholic priest, and a Calvinist Pastor. The Catholic Priest, Canon L. Cristiani is a noted scholar on the history of Protestantism and Protestant doctrines. The Calvinist, Jean Rilliet, is a regular contributor to the *Tribune* of Geneva.

Taking as the starting point the articles of the Creed, both clergymen attempt to bring to light the various differences which separate Christians and the points of similarity which unite them. Each presents his own case, neither minimizing nor exaggerating his position. Truth and charity motivate their positions.

Fundamental points of doctrine are discussed together with history and Sacred Scripture and Tradition. In these places they find not only differences, but, most of all, unity.

The goal desired by these two 'Separated Brothers' in exchanging letters is that all may become one as Christ is one. R.F.H.

The Four Gospels. By Monsignor Lucien Cerfaux. Translated by Patrick Hepburne-Scott. Westminster, The Newman Press, 1960. pp. 145. \$3.00.

The Four Gospels is, without exaggeration, one of the most intelligible, sane, lucid and incisive historical introductions to the Gospels that has appeared on the English-speaking horizon. Monsignor Cerfaux has succeeded in opening the door to an intelligent understanding of the content of the Gospels, 'the coming of the Savior, our Lord Jesus Christ, his death and his Resurrection,' by clearing away the rationalistic debris and bizarre exegesis that cluttered the entrance to the Gospels.

By an expert use of scientific historical criticism, Monsignor Cerfaux lays bare the mind of the primitive Church concerning its understanding of the Word of God; refutes modern critics who cast doubts on the historical truth of the faith of the early Christians; studies the construction of the oral tradition; analyzes the historical setting, literary forms and dominant themes of the four Gospels, and investigates the growth of the apocryphal gospels.

Here, indeed, is a rare book; for Monsignor Cerfaux has succeeded

in bridging the gap of communication between the scholar and the ordinary man. His method is objective and scientific; his style is popular and readable. For all who desire a greater insight into the message and value of the Gospels, this book is highly recommended. C.McC.

The Word of God. By Georges Auzou. Translated from the French by Josefa Thornton. St. Louis, B. Herder, 1960. pp. 255. \$4.75.

A beginner in any field, whether it be the foreign missions or professional baseball, is off to his best start only when he captures some of the peculiar spirit of the work he is undertaking. Here rests the main benefit of *The Word of God*; it conveys to the novice in Bible studies the "spirit" of the Bible and its people. It expertly portrays the Hebrew psychology and language. Our times and culture are so different from that of the people of the Bible that some sort of introduction to the climate of their times is both necessary and welcome.

Abbé Auzou, professor at the Grand Seminaire in Rouen, France, gives an excellent sketch of the history of Israel, outlining the periods during which the various books of the Old Testament were written. He also portrays the attempts made throughout the centuries at a better understanding of God's word. That was the immense labor that has left to our own age the biblical heritage upon which we are building.

Only in a few isolated sections does the author overstep the bounds of a work of general introduction. For the most part, he writes in a manner consistent with his own conviction that the Bible is intended for the common man, not primarily for linguists and professors of Sacred Scripture.

As is right, the author is ever insistent that the reader consider him only as a guide, and that primary attention be given to the Bible itself. And like every good guide, he adheres strictly to this proposition: "to set the traveler on his way, to arouse personal activities, and then to disappear."

The translation is very poor in places. There are some extremely awkward English sentences, and some obvious mistranslations.

One misprint was noted. On page 105 the citation of the *Summa* of Saint Thomas should read *I^o q. 1, art. 10*. J.P.

The Sunday Gospels. By Richard T. A. Murphy, O.P. Milwaukee, Bruce, 1960. pp. 266. \$5.00.

You hear the Gospel every Sunday but do you know what the "Good

News" means? Are you satisfied with your understanding of God's words or does Biblical exegesis provide a challenge? If so, then turn with confidence to a new book by a serious student of the Bible.

Gathered here in a single volume are the choice notes of a learned professor, a Dominican priest whose competency in solving scripture problems has been tested and approved.

The text-plan of Fr. Murphy's book is routine; Advent is the departure point, the twenty-fourth Sunday beyond Pentecost, the terminal consideration. Chapters are divided into two parts and an addenda is affixed for the sake of the preacher in need of stimulation. In the former parts, an introduction sets the scene for a carefully delineated analysis of the pertinent text. Here the treatment is vigorous, new ideas are many, pedestrian passages few. Not so in the addenda. *Hints for Homiletics* are good, important and useful points, directly concerned with the topic considered, but they are weak and devoid of the imagination and genius that brands the first section of each chapter.

A thirsty man lost in the Sahara welcomes the sight of water. In the desert of exegesis we are all thirsty men, ever watching for the appearance of another well. With the publication by Bruce of *The Sunday Gospels* a fresh oasis has been found. Busy preacher, Sister, Brother, layman thirsty for the Truth—drink with profit! S.P.

Witnesses to God. By Leonard Johnston. New York, Sheed and Ward, 1960. pp. 174. \$3.50.

Although much of this work has already appeared in various reviews, it is not presented as a collection of essays. It has a certain unity, the same sort of unity as the Bible. In a brief way, it covers the entire Bible. It covers it in big strides, each step marked by some outstanding figure in the Bible story. It is about these figures of history that Fr. Johnston has written this book. His purpose is to portray them as real people, men of flesh and blood, men as real as those we meet on the street.

His way of covering the figures of history is to present each one in his own historical context. He links up Abraham to Moses, and Moses to David, and David to Elias and so on down to Our Lord Himself. At the end he has indeed covered the story of the Bible. But the Bible is more than history. It is the word of God. In this, too, *Witnesses to God* attempts to follow the Bible. The great men who form the milestones of history are put into their historical setting, but only when the history itself is put into its

theological setting. The history which is told in the Bible means something, and this book is an attempt to see something of that meaning.

Although written in an interesting and scholarly fashion, the views of the author are liberal. We cannot but think that *Witnesses to God* may lend itself to misreading and misinterpretation. To those who are not familiar with modern scripture studies this book may be a cause of difficulty. Here we would caution its readers with the words of Pius XII from *Divino Afflante Spiritu*: "Nevertheless one should not be surprised, if all the difficulties are not yet solved and overcome, but that even today serious problems greatly exercise the minds of Catholic exegetes. . . . We should not lose courage on this account . . . but new beginnings grow little by little and fruits are gathered only after many labors."

Taken as a whole, the enthusiastic manner in which Leonard Johnston presents *Witnesses to God* will win many readers and will at the same time serve as an incentive to many to join in the revival of interest in the Scriptures. To those who find this book a source of difficulty we would again quote *Divino Afflante Spiritu*: "Let all the other sons of the Church bear in mind that the efforts of these resolute laborers (Catholic exegetes) in the vineyard of the Lord should be judged not only with equity and justice, but also with the greatest charity; all moreover should abhor that intemperate zeal which imagines that whatever is new should for that very reason be opposed or suspected." L.T.

From Shadows to Reality. By Jean Daniélou, S.J. Translated by Dom Wulstan Hibberd. Westminster, Newman Press. 1960. pp. 296. \$5.50.

The American Church has made giant strides in the fields of liturgy and scripture in the past few years judging from the literature appearing on these subjects. But she has hardly made a dent in Patrology. Europe, however, in addition to outstripping us in the two former fields far outdistances us in Patrology. Naturally a book from Europe on the Fathers seems to us to presuppose a lifetime of dedication to Patristics. Father Daniélou's book is a wonderful book, an instructive book, an invaluable book but perhaps a little too much for us.

The Fathers offer a tremendously huge field of exploration. Even this book is trying to provide for only the beginnings of a unified attack on a now "helter-skelter" field of study i.e., "typological exegesis" in the Fathers. Father Daniélou's five main sections study subjects of Patristic exegesis

as Adam and Paradise, Noah and the Flood, the Sacrifice of Isaac, Moses and the Exodus, the cycle of Joshua. His aim is "to establish links, in connection with certain themes, between the typological exegesis of the New Testament and the great Doctors of the Fourth century, . . ." The influence of Philo and Jewish exegesis on the selected Fathers also receives much attention. The work is by no means exhaustive. It intends only to lay the groundwork. American scholars will find *From Shadows to Reality* their meat; milk for the little ones should be forthcoming. L.J.B.

The Life of St. Catherine of Siena. By Bl. Raymond of Capua. Translated by George Lamb. New York, P. J. Kenedy & Sons. 1960. 384 pp. \$4.95.

Obviously Bl. Raymond could have used a course in biography writing at one of our universities. He makes long digressions, apologizes for lengthening chapters and utters 'oo's' and 'ah's' over various extraordinary events in St. Catherine's life. His sources are not documents. They are people. So he has no footnotes and a one book bibliography—certainly not the standard fare of duly authorized biographers. All this adds up to a shabby biography in the formalist's eyes. Yet this is what has made this life of the saint fairly popular these past 500 years. Catherine is by far the great center of attraction; her life is enough to make any "freedom fighter" for women do hand-springs. Still Bl. Raymond's "eyewitness-to-history" approach offers reader-appeal impossible to overestimate. When he refers to events well in the past for us, but fond hopes for him, a reader finds it difficult not to feel that he is there. The translator has done much to modernize the language of this exciting story.

It is a lamentable fact that this is the only book to be published here so far commemorating St. Catherine's 500th year as a saint, especially since last year quite a few books appeared signalling St. John Vianney's hundredth anniversary. American Catholics might lament further that in the first year of a Catholic president the intercessory power of a "political patron" is being neglected. L.J.B.

Wheat and Cockle. By Sister Mary Estelle, O.P. New York. St. Paul Publications, 1960. pp. 282. \$3.50.

Sister Mary Estelle has set out to re-create the personality of Blessed Margaret of Savoy. *Wheat and Cockle* draws a vivid portrait of this fifteenth

century saint, who was successively Princess of Savoy, Marquese of Montferrat, Abbess of a Dominican Convent.

Margaret of Savoy was no saint on the sidelines. Her life cut across the religious and political storms which tore at the unity of Christendom. The fifteenth century was marked by a steady descent, politically and religiously, from order to chaos. Margaret of Savoy was born and bred a princess. Her date of birth is given variously as 1382 or 1390. She was the daughter of Amadeus of Achaia and Catherine of Geneva, the rulers of the small kingdom of Piedmont in Italy. Her training prepared her to be the wife of a prince and to rule. Margaret aspired to become a nun, but political events intervened. She agreed to a marriage of state with the Marquis of Montferrat, Theodore II, in 1403. This marriage was to guarantee a ten year period of truce between the petty kingdoms of Montferrat and Piedmont. He was a widower at thirty-nine with two children by his former wife; she was either twelve or twenty-one.

Interneine strife raged within the petty states of Italy. In 1409, revolt broke out in Genoa when the people rose against French domination. After bitter fighting, the French were driven out, but the great maritime city was reduced to anarchy. Genoa appealed to the Marquis of Montferrat to restore order. He quickly occupied Genoa and quelled the rioting. As a reward, Theodore was made Doge of Genoa. Margaret later joined her husband making a splendid entrance in the port of Genoa. But this success was short lived. In 1413, a plague, famine, and finally a revolt of the soldiers culminated in the overthrow of the Doge of Genoa. The meteor upon which he had risen to power almost as suddenly burned out.

As Marquese of Montferrat, and later as Dogaressa of Genoa, Margaret proved to be a level-headed and capable wife. She succeeded in making herself loved by others without compromising her spiritual principles. Although Theodore was a mail-fisted medieval prince, her warm affection and love endeared her to him.

After fifteen years of married life, the Marquis of Montferrat died, in 1418. Now a widow, Margaret took a vow of chastity and resolved to become a bride of Christ. But the Duke of Milan was plotting to make Margaret his bride. His importuning and threats were climaxed in an attempt to kidnap Margaret. On the night of the abortive kidnapping, St. Vincent Ferrer appeared to her in a dream and told her to enter first the Third Order of St. Dominic, and later, as God would provide, to enter the Second Order. Thus she embarked on a religious life of more than forty years.

Schism in the Church clouded Margaret's life. Her married life largely

paralleled the Great Schism; the latter part of her religious life involved her in the conflict between the Council of Basle and Eugene IV. Family and marital ties placed her on the side of the Avignon popes. Clement VII, the first of the Avignon popes, was her uncle. His successor, Benedict XII, was her husband's cousin. Sister Mary Estelle is faithful to the tradition that associated Margaret of Savoy with the healing of the Great Schism. It is highly probable that Margaret used her royal influence to reunite the West by personal correspondence and other means. Nonetheless, her prayers and sacrifices were an oblation to God for the healing of the schism.

The clash between Eugene IV and the Council of Basle also entered in the life of Margaret. In 1439, Basle deposed Eugene IV and elected the antipope, Felix V. He was Amadeus VIII of Savoy, a cousin of Margaret's. Tradition here, too, links Margaret with the abdication of Felix V. Sister Mary Estelle constructs the dramatic and no less probable visit of Felix to Margaret, in 1439. It was shortly after this that Felix V voluntarily abdicated.

When Margaret died in 1464, the seamless robe of the future Blessed was intact. The Reformation was only forty years away. J.O.W.

A Priest Confesses. By Jose Luis Martin Descalzo. Translated by Rita Goldberg. Fresno, Calif., Academy Guild Press. 1960. pp. 218. \$3.95.

In the past, the priest "lived in his rectory," and few if any writers were interested in having him as a character in their novels. In our century, the priest has become a familiar figure of literary fiction as well as of the theater and the movies; Bernanos, Marshall, Cesbron, Greene, Joannon, Delanoy, have all delineated different types of priests. But these are all literary creations, and all involve "guesswork" as F. J. Sheed points out. To know what a priest is really like one would have to turn to the works of such successful priest authors as Thomas Merton and Leo Trese. *A Priest Confesses* joins the ranks of the latter, but comes to us after unusual popularity and critical acclaim in Europe.

Martin Descalzo, now 30 years old is also a poet. In 1956 he won the coveted Nadal Prize with his *God's Frontier*, and won a place in the first rank of the new generation of Spanish novelists. But *A Priest Confesses* is not a novel, although it displays the exciting development of the novel. It is not an ascetical approach to the priesthood, although there are profound theological notions of the priesthood set out in new accents and brilliant

passages. It is rather the autobiography, with flashes of insight and Spanish "quixotism," of a man called by God to His army; it is the diary of a vocation, easy to read and full of surprises.

A priest is going to confess. What about? To whom? This man of God, as a young seminarian and newly ordained priest, is going to shout his feelings, his madness, his frailties, his flights of mysticism, his delirium of being "another Christ"; and he will do it with humor and a tender intimacy. After discovering that his cassock set him apart, he laments that priests are not "queer birds"; they would like to have beautiful wives, play with their children, have company in their old age. But Christ's call won out. He does not regret the choice. It is worth all that he has given up. "God needs men to help Him save the men who need God"; it is a marvelous thing to lend God "our eyes and hands, our feet and words so that He can come to us."

A Priest Confesses was written especially for lay people who know little about the priesthood and perhaps think of priests as frustrated and hardened bachelors. But priests and seminarians will appreciate the insights, sometimes emotional, sometimes boyish, and at times, even sublime. One critic described the book as "luminous." And Harold C. Gardiner, S.J., Literary Editor of *America* wrote: "For one who wonders what a young man thinks and feels as the glorious day of his ordination approaches, I know of no more intimately revealing book to commend." F.B.G.

The Story of the Church. By Domenico Grandi and Antonio Galli. Translated from the Italian by John Chapin. Garden City, Hanover House, 1960. pp. 336. \$4.95.

The publication of this book adds another entry to the market of one-volume works on the history of the Church. This book is a good, readable, basic survey of Church history. Of course, being only about three hundred pages in length, the presentation is brief and can only touch on the more important events in the long story of Catholicism.

In general, the authors have presented a reliable and concise history of the Church; their judgment on the significance of men and events is traditional. And the English version is readable enough.

However, we cannot unqualifiedly praise the work. Unfortunately the book gets off to a very shaky start. Part One Chapter One has the craftsmen of Ephesus makers of "golden" idols, whereas the Acts of the Apostles refers to them making "silver" idols; a very minor point, yes, but little mis-

takes, shake confidence in a work. Or again, on the same page (p. 14), the book has: ". . . the Zealots, who in 62 *had* put to death James the Lesser, now turned on Paul . . ." (Italics mine). The incident being discussed is the return and arrest of St. Paul; but this occurred about the year 58; thus events about to happen in the year 62 certainly should not be referred to as past. Again, little mistakes. . . . This first chapter also contains more than its share of apologetics—out of place in a history of this scope—but more on this subject later. After this initial weakness, the book quickly attains, and for the most part maintains, a good level of historical competency.

In Part One Chapter Three, we question the correctness of placing the Cappadocians under the School of Alexandria; also, in view of its importance, this same Cappadocian School deserves more than a mere mention. In Part Three Chapter Two, the book insinuates that Henry of Navarre's conversion was purely utilitarian; actually however, his conversion seems to have been sincere. In Part Four Chapter One, this study overly minimizes the importance of the religious peace obtained in the Vendee.

But now we must turn to the more important shortcomings of this work. First, the book tends to drift into the field of apologetics too much. To be sure, history brings up problems and questions—matters in which it is right to defend the Church—but nonetheless, apologetics should be kept to a minimum in purely historical writings. This book on several occasions gives too much consideration to apologetical issues: as about Peter's residence and death in Rome, or about syncretism, or again, concerning Galileo.

The second over-all criticism of the work is that it is too Italian-minded or Italian-centered. For example, see the treatment of the Renaissance, or the problem of the Reformation in Italy, or the whole chapter on the Italian Risorgimento. Also there is Chapter Three of Part Four, which takes up, at length, doctrinal issues which are today very important in Italy—the Church-Social problem, and the Church-State problem. While all of these sections may have been desirable in the original Italian version of this book, we do not think this concentration very useful for the American or English audience.

Another general difficulty in this book is a problem common to almost all Church history studies. It is this: when treating of the middle ages and especially of modern times, the history confines itself too much to being a history of the papacy. Now the Church is made up of head and members; to treat extensively of the head, while giving little consideration to the members, is to leave something out. The papacy is well treated in this book; but the story of the members is not proportionately well related.

In summary, this book presents an accurate picture of the history of Catholicism; however it has definite shortcomings. And considering the fact that the English-speaking market already has an abundance of short histories of the Church, we wonder if there is really any need of another one. H.G.

The Church in Crisis: A History of the General Councils, 325-1870. By Philip Hughes. Garden City, New York, Hanover House, 1961. 384 pp. \$4.95.

In the same *genre* as his two previous popular histories, of the Church and of the Reformation, Monsignor Hughes has issued this brief account of the twenty ecumenical councils of the Church in happy coincidence with the stir of interest created by the preparations for the twenty-first. It is plainly the work of a scholar, though not directed to scholars but to the general, intelligent and interested, if uninformed, reader. Because of his professional mastery of the subject, Msgr. Hughes has been able to select for the amateur the highlights which point out the basic significance of each council.

In our opinion, the book is no small achievement. It succeeds in presenting the historical and theological background of each synod, the personalities and personality clashes which sometimes helped and sometimes hindered deliberations and decisions, the flavor of popular fanaticism and political involvement, the accomplishments and repercussions of each. And throughout the whole book the testimony of history to the sovereign right of the Bishop of Rome to final definition and ratification is underlined. If there occasionally engendered a bit of confusion over charges and counter-charges, misunderstandings between Greeks and Latins, turncoats and double-turncoats, it is not to be wondered at or blamed on the author. The good fathers themselves were frequently confused.

Msgr. Hughes' sense of discrimination, his full awareness of the latest findings of research, his gracious style and sly wit make this the best general, non-professional introduction that we know of to the story of the growth and contribution of the ecumenical councils to the Church. Its value is increased by the addition of a guide to further, more detailed study. U.S.

Revolution and Papacy. By E. E. Y. Hales. New York, Hanover House, 1960. pp. 320. \$4.50.

This latest book from Mr. Hales should add to his already fine reputation. It is an excellent work, and shows its author has matured in his subject

since writing *The Catholic Church in the Modern World*. For this present study, he has used the best primary sources of information, both documentary and published. He presents his subject vividly and accurately, with judicious reflections on men and their programs.

As its title indicates, this is a rather specialized history. It is a thorough study of the relations between the papacy and the revolutionary movement in Europe from 1769 to 1846. But it is not a general history of the Church, nor even a full study on the Church in Europe during these times. It concentrates on the political aspects of the Church's life, considering the great problem of the day—liberal revolution (yet only in Europe). Those familiar with Mr. Hales' previous works will recall that his best field is precisely this relation between Church and State. The book concentrates on Pope Pius VII, during whose reign the revolution had its most direct impact on Rome.

The defects of this book are so few as to be almost unnoticeable. Yet a couple of minor points may be singled out. In the tenth chapter, Pius VII considers crowning Napoleon; Mr. Hales does not sufficiently expose the reasons in favor of such a coronation; he gives an excellent account of the problems and dangers involved, but no proportionate consideration of favorable motives. Toward the end of the book, Pope Pius VIII is neglected. Granted that his reign was tragically brief, nonetheless his prompt recognition of Louis Philippe greatly helped the Church in France. And considering the amount of treatment given to the "principle of legitimacy," this important exception is too quickly passed over.

On occasion, though not too frequently, Mr. Hales falls victim to a weakness characteristic of historians—his sentences are too long for easy reading. Unlike many foreign languages, English does not easily lend itself to extended and involved sentence structure. And although this is only an occasional problem in the present book, nonetheless, for greater clarity and ease of reading, we suggest shorter sentences, or at least more use of semicolons and commas.

In closing, we should add that this excellent book is further enhanced by the inclusion of a map, special appendices, and an extensive, critical bibliography. H.G.

Leo XIII and the Modern World. Edited by Edward T. Gargan. New York, Sheed and Ward, 1961. pp. 246. \$4.50.

Leo XIII, called "The Pope of the Working Man" and by some, "The First Modern Pope," was born in 1810. Last year at Loyola University a

symposium was held to commemorate the 150th anniversary of Leo's birth. The papers presented at that symposium are offered in this book, with an addition of two extra chapters.

A general biographical sketch appears at the beginning, followed by nine other sections on various facets of Pope's Leo's life and thought. Notable among these are a paper by Professor James Collins of St. Louis University concerning Leo's insistence on a firm foundation of Thomism for those who would analyze modern philosophical thought; also a paper by Rev. Gustave Weigel, S.J., on Leo and contemporary theology, and one by Archbishop Vagnozzi, Apostolic Delegate, on Leo's views and pronouncements on human liberty.

Of interest too are a chapter concerned with the tremendous growth of the Church in America during Leo's pontificate, and a section on his relations with England, including a good summary of the problem of Anglican orders.

This is a readable survey of Leo's thought and work, well documented, and published with a selected bibliography for those who might wish to delve deeper into any particular phase of the life of this illustrious Pope.

J.P.

The Screen Arts. By Edward Fischer. New York, Sheed and Ward, 1960. pp. 184. \$3.50 (in cloth).

Films and television are a cultural Leviathan whose presence commands the attention of Everyman, U.S.A. Everyman knows that films and television are not just big business; they are also a big part of his personal life. Movie houses are among his favorite haunts. Night after night, he is mesmerized by TV. At times he wonders whether the stuff he is watching is true entertainment. He observes that the big film and TV show often have a hollow ring about them. *The Ten Commandments* was just plain big and brassy. *Ben Hur* was big too, but it had substance.

The fact that many films and television shows are aesthetically squalid is the launching platform for Mr. Fischer's main thesis in *The Screen Arts*: The individual needs standards of film and television appreciation. Movies and television should re-create the human spirit. Instead, films and TV shows rub the human spirit the wrong way. Low-level screen entertainment may give the viewer a kick at the time, but it leaves him ultimately with a spiritual hangover. Such entertainment does nothing to enlarge his awareness of himself and his human condition.

To impart an appreciation of films and television is the object of *The*

Screen Arts. Mr. Fischer sets out to explain clearly and simply the standards of films and television. This explanation necessarily begins with a discussion of films and television as art forms.

Mr. Fischer is eminently qualified to speak for the screen arts. His wide experience with all forms of communication includes the writing of documentaries for television and motion pictures. In addition to being an associate professor in the Department of Communications at the University of Notre Dame, Mr. Fischer has written for the past seven years a weekly column of film and TV criticism in the national Catholic weekly *Ave Maria*.

Mr. Fischer divides his discussion of the screen arts into two major sections. The first section begins with a consideration of the screen arts formally as bespeaking artistic truth. The artistic roles of the writer, director, and actor as makers of screen art are discussed in additional chapters. The final chapter of this section defines the material components of screen art, such things as "scene," "sequence," etc. Special areas of film and television are covered in the second section: the effect of television on the movie industry, the documentary film, television as a maker of opinion, and television as educator. The final chapter relates the film arts to the mind of the Church.

Understanding films and television as art forms is the key to their appreciation. The screen arts, no less than other arts, embody artistic truth. Mr. Fischer states the purpose of artistic truth thus: "To explain man to himself in the realm of thought and feeling and action." When a film does this, it makes the audience see life the way it is. Mr. Fischer illustrates this fundamental notion by taking examples of recent films, and showing how they succeeded or failed as screen art. Art is more concerned with how a subject matter is treated than with the subject matter itself. By comparing films dealing with the same subject matter, Mr. Fischer shows how the handling of subject matter spells the difference between the real and the phony. All screen art must have organic unity: it should be so constructed that nothing can be rightly added or rightly taken away. The film maker, therefore, selects and orders his materials (dialogue, lighting, background, etc.) so that the overall effect is organic harmony and balance.

Viewing the screen arts becomes more enjoyable when there is a basic knowledge of their terminology, as well as an acquaintance with the art of the writer, director, and actor. It is well to know, for instance, that the film arts primarily rely on the camera to tell a story through vision and movement. Dialogue is of secondary importance. The static movie scene showing two people in interminable conversation, is dull film fare. The director is the prime-mover of a film; it is he who makes sure that the story

put on film takes complete advantage of the visual medium. Mr. Fischer here lists the best of the directors working in films and television today.

No appreciation of the screen arts is complete without an acquaintance with special areas of films and TV. Mr. Fischer shows how the rise of television has caused the movie industry to make a better quality film. Mass production of films has been halted, since independent producers are now taking time to produce films of higher quality. The arrival of television has also seen documentary or fact-films develop into a distinct branch of film art. Mr. Fischer argues cogently, in a special chapter, that educational television is a boon to both teacher and student, and a solution to overcrowded teaching conditions.

Mr. Fischer has stressed the need for the individual to develop discernment in the screen arts. Great progress in this area can be made in the grade school and high school art courses. Mr. Fischer's clear and concise exposition of the standards of screen art is an immense help to the teacher. In the back of *The Screen Arts* there is a bibliography, questions for film study, and a listing of addresses where 16mm films can be obtained.

J.V.W.

International Law: An Introduction to the Law of Peace. By Kurt von Schuschnigg. Milwaukee, Bruce, 1960. pp. 521. \$9.50.

To anyone who has suffered injustice and tyranny under Hitler, Mussolini and other such despots, International Law might seem to be a figment of the imagination. Kurt von Schuschnigg, the former Austrian Chancellor emerged from just such an experience without despair or cynicism, but has written a book on International Law with a very optimistic outlook.

Dr. von Schuschnigg claims that "the rediscovery of International Law with the Charter of the UN, the near universality of our contemporary international organization with its bearing on world opinion, despite all drawbacks and shortcomings, justifies the statement that the last decade shows the greatest progress ever made in the history of International Law." He attributes this progress to the revival of interest in natural law. Since this is so, more consideration of what constitutes the natural law and just how it is related to International Law would have been helpful.

Weaknesses in the present concept of International Law are not minimized. It requires a concept of community, a uniting of law and ethics, and the Christian concept of human dignity. It is from these three important notions alone that International Law can claim the right to place an obliga-

tion on men and nations. If these notions are not more fully understood, brute force will continue to frustrate the efforts of those who are working for peace.

He considers the means for settling disputes: negotiation, mediation, conciliation, arbitration, and even forcible methods short of war. Forums for appeal to world opinion show progress over the methods of the heyday of positive law. The positive school of legal thought lost touch with reality. "In other words principles of justice were made subject to nationalization, and considerations of political ethics were completely discarded. Political ethics was replaced by exclusive reliance on national power."

In assembling the rules of International Law, the author relies chiefly on Briggs, Hackworth, Lauterpacht & Oppenheim, Verdoss, Brierly and Fenwick. The bibliography of articles as well as books is valuable. F.C.D.

God of the Scientists. God of the Experiment. By Remy Chauvin. Translated by Salvator Attanasio. Baltimore, Helicon Press, 1960. pp. 152. \$3.95.

If the excellence of a work were measured by the good intentions of the author and by occasional good insights, then this brief study by a French experimental psychologist would rank high. But since it purports to be a scientific study, it deserves to be measured by the truth it should serve, and by this uncompromising standard, it fails miserably.

We pass over in silence the introductory section of the book which amounts to an anti-intellectualist and anti-philosophical diatribe. We simply note that it is hard to see how anyone who respects the Christian tradition of reason, to say nothing of the clear declarations of the Vatican Council, could fail to be startled by the author's position.

The remainder of the book is taken up with the principal argument which the author claims is a scientific verification of the hypothesis of God's existence. Actually, he never states the argument very clearly but we venture the following *schema* as our own understanding of it. If men in general have experienced and do experience God in such a way that this experience affects their observable behavior, then God exists. But, men have had and do have such experience. Therefore, God exists. At the most, this is only dialectic. The major principle is, even at best, a rhetorical *suasio*, not indeed probable, though it may lead to further investigation. The minor is sufficiently established by his presentation of a good summary of the history of religions and a number of case histories of notable modern conversions.

The author claims that the verification of this hypothesis is found in personal experience (*the experiment* of the title), and he proceeds to lay down certain conditions for the experience of God such as a good life, prayer, silence, and even soft lights and music. If God so wills, he concludes, He will give the experimenter an experience of Himself—the faith. This is scientific?

Divested of its intolerable affronts to rational philosophy and its generally poor logic, this work would undoubtedly offer a very good discourse of the moral persuasion or rhetorical type, which is a quite useful argument, though certainly pre-scientific. As it stands, the book is not recommended.

T.LeF.

Chesterton, Man and Mask. By Garry Wills. Sheed and Ward, 1961. pp. 243. \$4.50.

This short but packed commentary on Chesterton's life and writing provides the lightest, strongest guideline for scaling the great and puzzling personality called Chesterton.

Mr. Wills benefits from close contact with Chesterton. His subject inspires him to be doubly incisive but he does not yield to excessive paradox although he discusses it. Perhaps the best thing about the book is that Chesterton cannot dissipate his strength; he is not permitted to repeat himself. Chesterton repeating himself took the edge off his own thinking.

The biographer-critic contributes a bright page when he contrasts the scholarship of Chesterton with that of Nietzsche, "And indeed, Chesterton's method of teaching was not unlike Nietzsche's—parable, story, aphorism, pugnacious attack and challenge based on great knowledge and insight but never on the painstaking methods of the scholar. Both men were incisive but not exhaustive."

While we learn about GK's friends, political ups and downs, health and marriage, Mr. Wills skillfully interweaves comments on Chesterton's many literary efforts. We see Chesterton develop before our eyes, yet without the climaxes of each development being spoiled: we want to go back and read Chesterton.

The *Wild Knight* is the typical work of his mind "precisely because it was born out of his early bafflement." This should be recognized, says Wills, even though Chesterton lists *The Man Who Was Thursday* as the most complete expression of his youthful mind. Wills maintains that the vigorous attacks on priesthood and narrow dogma later shamed Chesterton into pick-

ing *Thursday*. In *Knight* Chesterton shows his devotion to Stevenson whom he loved for his fighting spirit, and Walt Whitman's pantheism although he was to rise above each of them.

A word of congratulation to the author for his unsentimental treatment of Chesterton's conversion. We are brought to it by degrees, a kind of closing of the ring but with even-tempered-judgment of the facts: *Orthodoxy* as a defense of philosophy *ab extra* (and GK was not defending Thomism), his roughshod handling by Belloc, and eventually the vast difference in the depth and perception of Fr. Brown after the inventor's conversion. Chesterton said of his conversion: "The difference between an admiring approach and decision is not a matter of gradation and shades but a passage between sundered worlds."

This book will be appreciated by students of English or contemporary Catholic thought. E.C.

An Artist's Notebook. By Sister Mary of the Compassion, O.P. Union City, N.J., Dominican Sisters of the Perpetual Rosary, 1960. pp. 61. \$2.50. (illustrated).

A subtitle to Sister Mary of the Compassion's *Notebook* might be *A Christian Artist's Concern for the Dignity of Her Profession*. With the exception of the final chapter on "Surrealism versus Tradition," these pages are a new edition of the author's book which appeared in 1948. It is interesting when a well-known practicing artist of great skill formulates clearly well-defined thoughts on the philosophy of art. Sister Mary is obviously concerned with the rise of charlatanism in modern painting and the other plastic arts. She sets down certain objective standards against which a work of art must vindicate its dignity: an understanding of the medium of expression, a presentation of intelligible truth, an attempt to please. These and the others boil down to a respect for the natural nobility of the subject, the materials, and the goal of the work of art. This *Notebook* may well add a new dimension to the reader's understanding of what makes for good art and why. P.P.

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