

BOOK REVIEWS

The Crisis of Western Education. By Christopher Dawson. New York: Sheed and Ward, 1961. pp. 246. \$3.50.

The lead article in the New York Times Book Review section for August 20 opens with the question: "Can the Western world unite and organize for the historic challenge it is facing in backward peasant countries as does the Communist world?" And the answer as outlined by Maurice Hindus, author of *House Without a Roof* "is not one in which Americans will find comfort." For the battleground of the cold war soon to enter its third decade between Communist East and democratic West is the field of gross, utilitarian materialism. And the West has no one to blame but herself for the choice. What she has to fear, according to the author-expert of the Soviet ethos, is that Russia has beat the West—the United States, to be specific—at its own game. Asia and Africa look, with the help of Soviet propaganda, at the vast reaches of Siberia, formerly the wasteland of the world, where there "are power resources more enormous than any other in the world:" prodigious riches packed in forests, rivers, lakes, mountains, and tundras. These vast resources the Soviet system has put to work to form a gigantic industrial development forged out of the wilderness in less than a decade. On the other platform of the world-balance, the United States blushes at the ineffectiveness of over a hundred years of Pan-American paternalism in the Latin Americas. We should realize that Russia is better equipped for the role of materialist worldbeater with her totalitarian state machinery. We should also be embarrassed to realize so late that what the West has that might unify the world it has failed to offer; sadly we are not yet so embarrassed.

Christopher Dawson arrives at this same dramatic conclusion traveling from the other side of the question. He examines not the failure of the materialistic power-image of America, but the failure of the understructure

of the American democracy to survive; to vitalize, to enrich, to direct and give meaning to the vast material strength which has sadly made the United States the world image of opulent self-interest. There appears to be no soul to the lavishly bejeweled corpse which spreads its sagging members lengthwise to span a continent. And it is time that America realized that such a view makes her look the part of a monster in the eyes of much of the world; even worse, it is time America realized that she is in danger of becoming that monster from within.

Professor Dawson uses the cultural-historical approach with which he is so expert to survey the origins of liberal education in the western world. Reminding the reader that education is not merely "the formal teaching of particular kinds of knowledge and behavior to the younger members of the community," he points out that education is what anthropologists term "enculturation"—the handing on of community values, traditions of learning, accumulated folkways. He outlines in the first six chapters the development of Western institutions of education, illustrating the interplay and reaction response of lay and religious elements in the formation of the Western Christian culture.

The Crisis of Western Education argues for the validity of this concept of Western Christian culture in the same erudite fashion adopted by Dawson in his religious-culture histories of the past twenty years. The learning of the West is, *de facto*, an inheritance from the ancient Hellenic-Roman culture transmitted through patristic and monastic channels into the development of the twelfth century university. The learning of the West was at all times "alive" with moral purpose; the idea of a "City of God" did not die with Augustine. Even the split of Christendom which the Reformation brought was in the interests of moral purpose and not secularization. Only in the last two hundred years in the wake of the French Revolution and the Enlightenment did the anti-clericalism of rationalists and liberals fighting for "bread" and "reason" begin to bite at the breast of Christian morality which had weaned the West from barbarism for fourteen hundred years. Yet, centrally important as this concept is, we cannot hope to accomplish in a review what the whole book achieves with careful scholarship.

For those familiar with the works of Christopher Dawson, the most revealing chapters will likely be those on the development of the American educational tradition. Out of the dominant secular view which controls today's America, Professor Dawson pulls for his readers a background which was formed historically for the preservation and assurance of moral health and religious freedom. He reminds readers all too familiar with contro-

versies now raging over aid to religious and private schools of the religious roots from which primary education springs.

Even though the public school system has become secularized in the United States, this system of elementary education is a late development; "the traditional system of Catholic education has come down from the days when whatever primary education there was, was religious." But the existence of a universal, state-provided education has allowed the occurrence of a secularized training in the state-supported public schools and the concomitant presumption by a large segment of the public that any sort of training other than that secularized, public school training is unconstitutional, or at least un-American. The forces which pressed out this unfortunate resolution of American education were influenced immeasurably by the secularism of philosophical naturalism and especially the educational philosophy of Dewey. While contemning religious values, Dewey produced a concept of education based on pseudo-religious values: "it is inspired by a faith in democracy and a democratic 'mystique' which is religious rather than political in spirit. Words like 'community,' 'progress,' 'life,' and 'youth,' etc., but above all 'democracy' itself, have acquired a kind of numinous character which gives them an emotional or evocative power and puts them above rational criticism." But when it comes to the content of these "sacred abstractions," we find that they are sapped of authority or moral value, depending as they do upon what Dewey called "the pooled intelligence" for any value, physical or moral. In this way the triumph of naturalism has defrauded the 'American way of life' not only of the Christian heritage of moral values, but also of the supporting fibre of authority received in the Western tradition of discipline in education and in the sphere of cultural activity.

If this secularization is unfortunate on the elementary level, it is nearly disastrous on the university level. For we have begun to see the specialization forced upon us by utilitarian technology in education sap higher learning of every integrating potential. Theology, the ancient philosophies of the West, even the great literature of the Christian West, have all fled before the cult of the physical sciences. The world of the secular university acknowledges a completely secularized culture: "a world of make-believe in which the figures of the cinema and the cartoon-strip appear more real than the figures of the Gospel; in which the artificial cycle of wage earning and spending has divorced men from their direct contact with the life of the earth," ultimately to the point where the only integrating force in the whole of our learned society is a "democracy" which takes its meaning

from the consensus of the "pooled intelligence"—a meaning which bodes no sanguine hope for the future direction of our affluent society. We have become, in short, a society spiritually neutral and passive, and consequently an easy prey for the aggressive ideology and revolutionary power of Communism.

However, even abstracting from the imminent threat from Communism, we face an equally dangerous decay from within. We are approaching that brink of disaster where technology overtakes the mankind which created it. We are in a "Frankenstein" age; we appear to be letting the monster we created destroy us by eating away the bridges that link us to our past and to our heritage of humanness from the past. Granted, we cannot ignore the technological order at a time when survival depends upon our use of it for the common defense. But it is even more serious a problem that we are approaching dehumanization by neglecting the human things that separate mankind from the irrational.

Professor Dawson suggests that there is still time to save the cultural tradition of the West. The meaning of life and the direction of our energies will largely depend upon the course which education takes in the near future. As we mentioned previously, education embraces the whole social order; it is an enculturation, a formation of the dynamic potential of persons, of groups, and of nations. But there will be no direction or formation possible if the divisive specialization of the technological age continues without some integrating force such as the religious values of the Christian morality was for fifteen centuries of European history, such as Catholic theology should be, and in many instances is, in the Catholic university tradition.

Christopher Dawson prescribes a shot in the arm for the university, not only the Catholic one but also the secular American university. It consists of a program of Christian Culture study which would make the college and university student aware of the integrating influence of the religious and moral values of Christianity; of the heritage of literature, art, philosophy, and theology which were powerful in molding that Western culture which only began to submerge after the attacks of eighteenth century rationalism, nineteenth century liberalism, and twentieth century naturalism.

Even in the face of the secularism which confronts us, Professor Dawson does not fear to insist that what the West needs and what it has to give to unite and integrate not only its own human resources but those of the rest of the world is the tradition of Christian order: moral responsibility and theological direction toward a supernatural goal. Without these we cannot hope to harness the giant of technology, and we also run the risk

of being leashed to our dehumanization through the adoration of the machine. The nineteenth century myth which presupposed a movement by which science would continually advance and religion continually retreat has done sufficient damage. While religion and science are obviously distinct, "there is no reason to suppose that religion and science are simply alternatives to one another . . . they are not mutually exclusive but rather complementary. So that it is possible that the more science a culture has, the more religion it needs."

The Crisis in Western Education concludes with course outlines for the establishment of Christian Culture programs in either secular or religious-affiliated universities. The courses can be conceived as either complementary to a major in science or humanities, or as themselves a major study in undergraduate or graduate level training. The plea made by this book for an examination and understanding of the dynamism and directive force of Christian Culture and the historical study of its influence on the life of Western Europe is eloquent enough to speak strongly for itself. Certainly it belongs in the hands of educators, Catholic graduates and university students and—as we hope will happen—in the grasp of secular educators in the great American universities. It simply remains to take advantage of the advice of a great Christian scholar: to examine, to explore, and to speak out for the hope of the Western world. —Paul Philibert, O.P.

The Law of Christ: Moral Theology for Priests and Laity. Vol I: General Moral Theology. By Bernard Haring, C.S.S.R. Translated by Edwin G. Kaiser, C.P.P.S. Westminster, Newman, 1961. pp. 615. \$8.50.

There is, happily, among theologians, pastors, and laity a growing dissatisfaction with the kind of moral theology which has dominated seminaries and universities for the last two hundred years. This "Casuism" was originally intended only to fill a particular need: to train the confessor to discern accurately the sin and guilt of his penitent. For this purpose there was instituted a study of divine and human law, its interpretation and minimal obligations. From a practical pastoral course, this study grew to become very nearly the whole of moral theology.

The consequences were not good. Because laws, as such, are isolated from one another, moral theology lost its unity and wholeness and became a collection of separated tracts on individual laws. Because law, as such, demands only obedience, moral theology concentrated on exterior conformity

neglecting interior intention. Law is imposed from without, therefore the rich possibilities of free self-determination are overlooked. Since the law only commands and forbids, the process of growth and perfection is no longer studied. And because moral theology governs and guides practice, Christian life became infected with these same defects.

The Christian Spirit is opposed to this legalism, and the resurgence of that spirit in the last few decades has demanded a moral theology more conformed to the Gospel. Psychoanalysis has shown the unhealthy effects of a burden of obligations borne by the individual but not assimilated by understanding. The Existentialist philosophers have awakened a desire for a life that is interior, authentic, spontaneous, that realizes the potentialities of human freedom. The deep and increasing longing among the laity for perfection and contemplation has outgrown the science of minimal obligations.

All of this requires a moral theology very different from the casuistic type. Many contemporary theologians have attempted to answer this need, among them Fr. Haring in this work which has been acclaimed in Europe.

This huge tome is just the first of three which will be offered not only to the professional theologian and theological students but to the educated laity. It is intended to be "an integration and synthesis of various systems" of moral theology. The translator calls it a "new and rich approach to the whole field of moral theology." The fundamental novelty appears to be an attempt to reorganize moral theology according to the categories of Existentialism.

This scheme shows itself in the order of procedure. After a sketchy historical survey, the author takes as his starting point the concept of a religious morality. Religion is a dialogue, an I-thou relationship, man's response to God's advances and self-revelation to him. Thus religious morality is man's activity in response to the holiness of God, to His commandments and counsels. This approach is opposed to a morality of the pursuit of salvation or of self-perfection. The author proceeds then to the subject of moral action, man, whose freedom and knowledge are the bases of moral action. A third part considers moral duty in the light of law, of object, and of intention. The last three parts follow a phenomenological order: sin, conversion, growth and perfection which treats briefly of virtue in general and the cardinal virtues as fundamental Christian attitudes. Included are an index and tremendous bibliographies at the end of each section.

This procedure, though an improvement over texts of the casuistic type, manifests its weakness when compared to that of St. Thomas. Fr.

Haring sees opposition between religious morality and the imperfect moralities springing from the desire for salvation or perfection. St. Thomas' moral theology is founded upon the goal of man's moral activity, the Beatific Vision, in which is contained not only the I-thou relationship, the dialogue of love, but also salvation and perfection. Therefore any opposition between them is artificial.

For Fr. Haring the governing virtue of Christian morality is religion, which commands all moral activity as a response to the law and to the proffered fellowship of God. For St. Thomas the ruling virtue is charity, which commands the acts of all other virtues in order to its own end. It is true that religion can be a general virtue, one able to command the acts of other, inferior virtues; but its power does not extend up to the theological virtues. Charity, however, has universal dominion. Religion does not attain to the intimacy of God as He is in Himself, as charity does, but only as the object of man's obligations of gratitude, obedience, etc. Religion as such is not specifically Christian but a duty of nature; charity is completely and pre-eminently Christian.

There is a tone of legalism in this book which derives from the emphasis upon religious obedience. The extreme forms of Kantianism and pharasaism are disavowed; but moral values and obligations are derived more from law than from nature. St. Thomas' moral doctrine derives values primarily from nature and natural inclinations. Although there is no material difference in the values derived, there is a difference in attitude of mind which can have a profound effect upon the spiritual life. This difference appears in the shortened and subordinate treatment given to virtue.

In consequence the book lacks the intelligible unity which St. Thomas achieved in the *Summa* by proceeding from the determination and analysis of the end to the means to that end. The separate tracts are without cohesion to each other. Nor is there any attempt to demonstrate what is demonstrable in moral theology. Thus Fr. Haring's book possesses neither the sapiential nor the scientific character proper to true theology. Another amazing omission from such a large book about general moral theology is a tract on grace.

It is difficult to see that the book has much to offer either to the professional theologian or to the clerical student. A serious layman might get from it some sound religious instruction, but not a theological knowledge of Christian morality. But if he is serious enough to take up such a large book, he would do better to try to get the real thing. The browsing preacher, looking for sermon material might conceivably find it useful.

The longed-for renewal of moral theology will come about in the way

pointed out by Fr. Gerard Gilleman, S.J. in *The Primacy of Charity in Moral Theology* (Newman, 1959). Confronted with the same problem, this theologian studied the heritage of revelation and traditional theology and discovered the universal truth of the primacy of charity. Charity is the basic orientation of the will of the Christian toward his God. It directs him to his final goal and gives unity to his interior life and exterior actions. It rectifies and gives value to all his desires and inclinations. It gives life to the letter of the law and is the force behind growth in Christian perfection.

In St. Thomas Fr. Gilleman found the formulation of a moral theology based on the primacy of charity. Because he proceeded according to the inner dynamism of cause and effect instead of the superficial temporal sequence, St. Thomas constructed a truly scientific moral doctrine. Because he examined the diversity of human acts in the light of the unity of the final end, he achieved a unified, sapiential moral doctrine. Because it is all this besides being complete, practical, dynamic, interior, it will always dominate in the long run.

—Urban Sharkey, O.P.

The Life of the Mystical Body; the Church, Grace and the Sacraments.

By Philip L. Hanley, O.P. Westminster, Newman, 1961, pp. 378.
\$4.95.

For graduates of Catholic colleges who desire to continue their studies in sacred doctrine, Fr. Hanley has hammered together a synthesis of the Church's teaching on her nature, grace and the sacraments. The material, then, can easily be divided into three sections. The first describes the nature of the Church in the words of *Mystici Corporis*: the Church is identified with Christ's mystical body; the mystical personality of the Church is distinguished from physical and moral personalities.

The second section, composed of three chapters, deals with the necessity, nature, and cause of grace, and closely follows questions 109 and following of the *Prima Secundae*. There is a discussion, however, of the infused virtues and the gifts, as well as of the Holy Spirit as soul of the Church. In this last we would like to add a note to the following sentence: "The marvelous unity of the Church certainly cannot be explained as deriving from any source except the Holy Spirit as *principle of supernatural life* (italics mine) within her." Sauras, Journet, and Congar point out that the Holy Spirit has two roles to play as the soul of the Church. One is His role as principle of supernatural life, corresponding to a natural soul's role as

first cause of self motion in the body. The Holy Spirit has this function because the production of all grace in the Church is attributed to Him. In this role, if we interpret St. Thomas correctly (III *Sent.*, d. 13), He seems to be a source of unity, it is true, but not its ultimate source. The second role the Holy Spirit fulfills by reason of His indwelling in each member of the mystical body. This second role corresponds to the natural soul as ultimate principle of unity in the natural body, because it is totally in the whole and totally in each part of the body. It is, then, the Holy Spirit in His indwelling presence, a presence distinct from His presence of immensity, Who is the ultimate source of the Church's unity.

The third section of the book, following the *Tertia Pars*, treats of the sacraments, first in general and then in particular. The chapter on baptism includes baptism of water, of desire, of blood, and of infant baptism. Catholic action is treated in connection with Confirmation. A threefold approach to the Eucharist includes chapters on the Eucharist as sacrament, sacrifice, and as it is the cause of the unity in the mystical body. The explanation of the sacramental sacrifice follows Daffara. By separating the treatment on matrimony into two parts—as a social contract and as a sacrament—Fr. Hanley is able to stress the elements that belong to the marriage contract from natural law and to show that they are not only Catholic Church teaching.

One word that would describe this book is *traditional* or *orthodox*. Father's sources are incontestable. He has restricted himself almost totally to the *Summa* and statements of the magisterium. The texts of the Fathers that are cited can all be found verbatim in the *Summa*. Chapter subdivisions frequently have the same titles as articles from that work.

While we respect tradition, and realize the importance of teaching theology as a science, we wonder at the explicit citation of so much of St. Thomas. In his zeal to proclaim St. Thomas' thought, Fr. Hanley has sacrificed something of the tone of originality and freshness that we expect a new author's work to have. Sometimes the plan and purpose of a chapter or subsection are obscured by the mass of traditional doctrine, as, for example, in the chapter on the necessity of grace.

The mystical body, grace and the sacraments are some of the greatest mysteries of the Church. The Dominican training of the author would lead us to expect a sound treatment of them, but his years of experience as a parish priest, army chaplain and university professor have given us something more, namely, a book that is timely and about subjects of current interest.

R.M.V.

A Tour of the Summa. By Msgr. Paul J. Glenn. Herder of St. Louis. pp. 475. \$5.00.

The synopsis of any book is work for the adept. Condensation demands exactness and respect for the thought train of the original author. Depart from his mind, introduce your own ideas, and you insure failure. In his, *Tour of the Summa*, Msgr. Glenn carefully follows the original work of St. Thomas, avoids the temptation to interpolate, and so completes a successful synopsis.

Question by question, article by article, the order of the *Summa* is followed. Clarity and deftness of expression mark this brief book. At times the central consideration is limited to a single sentence but usually material is more ample. Enough is always said to bare the core of the question.

But isn't a little knowledge a dangerous thing—especially in a work such as this? Not always! True, in Msgr. Glenn's *Tour* we see only a little bit of St. Thomas's *Summa* but that "little bit" is rich and rewarding for it is about "higher things," namely, God, man's approach to God, and Christ, man's model of approach. Our knowledge of these things, however limited, is invaluable and more to be desired than all our knowledge about things less important.

The appeal of this work is wide. The layman interested in Theology will find it a complement to his lecture notes. For the busy preacher it is an accurate sermon reference. In it, the religious has a sound book for meditation preparation.

With the publication by Herder of St. Louis of *A Tour of the Summa*, a needed new book has been added to the library of Thomistic material available in English. It is a good addition. S.P.

Faith, Hope and Charity. By Henry Bars. Translated from the French by P. J. Hepburne Scott. Hawthorn Books, New York. 1961. pp. 144. \$3.50.

Father Henry Bars provides the Twentieth Century Encyclopedia of Catholicism with a satisfying effort as part of its exposition of the basic truths of Catholicism. In developing his remarks on faith, hope and charity, Father Bars achieves a nice balance in the breadth and depth of his consideration. He laces his stock of traditional thought with modern citations of considerable aptness, and escapes in his presentation any trace of the hackneyed.

As part of his thoroughly valid procedure, the author first treats of faith, hope and charity together, in their shared qualities and in their interrelation, a necessary step before treating separately such intricately involved realities. In the three sections devoted to the three virtues, he gives for each one its scriptural basis, its definition in terms of distinct object toward which the virtue tends, and the vices opposed to it. In addition he takes up some of the difficulties that might cloud the true meaning of these three divine gifts, and he describes the growth each should follow in the soul.

Father Bars is successful in making clear the practical value of his theoretical analyses. For instance, in reference to hope, he explores the problem of a Christian's reaction to progress here on earth, a question underlined by recent translation of the works of Teilhard de Chardin. This dynamic impression is furthered by the author's vivid style and by his fondness for modern and contemporary authors. In fact, he is not afraid to use at considerable length a Lutheran theologian, Anders Nygren, to expose the true doctrine on Christian charity.

While it would be foolish to see the book as more than a piece of popular writing, it would be equally foolish to deny its competence and superiority in its field, or to be faint in praising its value to the Christian reader.

R.B.

Religious Vocation. By Richard Butler, O.P. Chicago: Henry Regnery Company, 1961. pp. 164. \$4.00.

Father Butler writes to dispel the erroneous idea that a vocation to the religious life is something rare and esoteric. He relates that a good bit of vocational writing makes an unnecessary mystery out of religious vocations. On the other hand, the author also points out that another approach makes no mystery at all out of such a vocation, e.g., if the Bishop ordains or the superior receives the candidate's vows, one has a vocation.

The prevalent idea that the call to the religious life is something special is one of the causes of the great lack of vocations to the religious life. This extreme view has abandoned sound theology and turned instead to the rhetoric of sentiment. The view that makes no mystery of religious vocations overlooks the real mystery of man's free will in the face of God's predestining designs.

Father Butler takes a sound middle position, basically that of St. Thomas Aquinas, and shows that objectively the call to the religious life is extended universally to the Christian world. (The author only touches

upon the sacerdotal vocation, which is by nature more special.) The thought of St. Thomas follows the New Testament passages bearing on the counsels, and furthermore, his thought is confirmed unanimously from the writings of the Fathers and early Doctors. Subjectively the response to the universal call is not given by all, and this is the element of mystery. Yet one should never think of the call to embrace the religious life as something rare and exceptional. For a life of following the counsels is a normal means of pursuing salvation. Likewise, St. Thomas states that one who accepts the universal call need only make a simple resolve to enter religion. He should not make prolonged deliberation and if advice is needed, he should go only to those who would encourage him.

Also taking up points on physical and psychological dispositions and on the "lost vocation," Father Butler brings to the reader an enlightening work in a style that is simple and clear, avoiding a great welter of hair-splitting distinctions. Anyone working in the field of vocational guidance and those giving the least thought to entering the religious life will find this book an invaluable guide. R.J.R.

The Church and the Bible. By Christopher Butler, O.S.B. Baltimore, Helicon Press, 1960. pp. 111. \$2.95 (in cloth).

The Bible is a mysterious book. It stands as the most venerated work in the Christian Tradition, and yet it is perhaps the least understood thing in it. Many difficulties confront the Bible reader, whether he be Christian or heathen. Biblical inspiration looms as a large stumbling block to the unbeliever. David and St. John were inspired sacred authors; but were not Dante and Shakespeare also inspired? The believer is a shade better off. Convinced as he is that Christ speaks to him through the Bible, he is nonetheless confused over the authority of the Bible and that of the Church. How does Christ in the Bible speak to us differently from Christ in the Church? Calmly and competently, Fr. Butler discusses these problems. *The Church and the Bible* tells the reader how the Bible is at once an expression of the Church's life and an outgrowth of it.

Never will the Bible be understood, unless the roles of Divine Revelation, Tradition, and the religious community (whether the people of Israel or the Church) be clearly distinguished. The Bible is a mosaic comprising these three elements whose overall pattern is God's unending love for man. Divine Revelation is God's speech to man about Himself. This divine speech is necessarily public: it was not given to Abraham alone, but through him

to the Jewish people; likewise, Christ did not reveal Himself to Peter alone, but to the Church through Peter. The Jewish people cherished God's speech to them and kept it alive. They passed on God's speech to them, thereby educating later generations in this knowledge. This educating process is called tradition, whether unwritten or written. The books of the Old and New Testaments were written by members of a religious community for the fellow believers in that community. These form the Bible, the supreme expression of written tradition. Fr. Butler makes a telling point when he asserts that the Old Testament is incomprehensible without a knowledge of the history of the Jewish people; and likewise, the New Testament is little understood apart from a knowledge of the primitive church from which it sprang. The Bible is an out-pouring of a religious people who had made a covenant with God. Just as the Old Testament grew out of the religious experience of Israel, the New Testament sprang from the experience of the Apostles and the primitive church.

Through a study of the Bible, one discovers the Church. *The Church and the Bible* convinces us of that. At the same time it gives the reader sufficient introduction to biblical questions so that he will want to read further works on the subject.

J.O.W.

Meditations on the Old Testament. Volume II, The Psalms. By Gaston Brillet, C.Or. Translated by Jane Wynne Saul, R.S.C.J. New York, Desclee Company, 1960. pp. 243. \$3.50.

Meditations on the Old Testament. Volume III, Prophecy. By Gaston Brillet, C.Or. Translated by Jane Wynne Saul, R.S.C.J. New York, Desclee Company, 1961. pp. 274. \$3.75.

The word of God contained in the Old Testament is not a dead letter. It was given to be read, meditated upon and understood by the faithful. But the oldest parts of the Bible go back to a period more than thirty centuries ago. Because of this time element obscurity characterizes much of the Old Testament. To bridge this gap in time, to help us understand the Scriptures with a view of meditating upon them is the purpose of Père Brillet.

It is not at all unusual for the good Catholic to meditate upon the Evangelists or St. Paul. Few, however, think of the Old Testament as a source of meditation. The author of these volumes in his series of short meditations has provided a fruitful starting point. When completed, his

series will comprise four volumes. *The Narratives* which appeared several years ago were very well received. With the completion of *The Psalms* and *Prophecy* there remains to be published his commentary on *Wisdom*.

In these meditations the richest texts have been chosen to help us understand the timeless doctrine. The preoccupation of the author is not that of the historian or of the archaeologist; he helps us to hear the word of God as found in the texts. His method in both volumes is simple. He cites a text and, underlining characteristic ideas and points to remember, he orientates our reading so that we are prepared for the meditation itself. Then he leaves us to our adoration, to our conversation with God. His aim: that we might adore, talk to God, pray.

In the volume on the prophetic books we are not only brought into contact with the books but also with the prophets themselves. These prophets of Yahweh were unusual men. They were men called from all classes and conditions of life who had one purpose—to deliver to men the messages of God. Their sole role was to communicate to men the knowledge of divine revelation. It is with these servants of Yahweh that the author acquaints us. Their lives become our meditation.

In his treatment of the psalms he brings us into contact with the mind and soul of the inspired writer as he reveals himself. Understanding the poems of the Bible is difficult. They are the product of distant times and lands. Often, the authors as well as the times and circumstances under which they wrote, are unknown. The subject matter is often unfamiliar. In spite of these difficulties the author has made meditating on the psalms no chore at all.

Both volumes are recommended to all as a way of discovering the tremendous riches of the Bible.

L.T.

Living with God. By J-M Perrin. St. Louis, B. Herder Book Co., 1961. pp. xiii, 165. \$3.25

The Well-Springs of Prayer. By Dom Georges Lefebvre, O.S.B. New York, Desclee Co., 1961. pp. 79. \$1.75.

The current volume of books on prayer give some indication of greater interest in the spiritual life; but, at the same time, it does present a problem of selectivity for many. The two books reviewed here will have a limited appeal. Both make a contribution to the subject, one more so than the other.

Living with God is a practical book intended to help those experiencing

the normal difficulties in prayer. The emphasis is on love as the beginning and end of prayer. Father Perrin makes abundant use of the Gospels and the writings of the spiritual masters to show how and why we should pray. He treats of prayer as an intimate and personal union between God and the Christian, a union that should pervade our entire lives. There is brief and sketchy treatment of how to accomplish this.

The Well-Springs of Prayer is a series of reflections intended to create an atmosphere for prayer. The author tries to depict the different aspects of the attitude of the soul in prayer. It is unfortunate, but perhaps inevitable, that this laudable aim is marred by an archaic style. For example, on page 26: "We are at peace and calm because we are sincerely humble." And on page 41 we read: "The soul by its very silence shows that it expects everything from God." The tendency is to tire the reader with many high-sounding generalities which may leave him still searching for the well-springs of prayer. A.B.

New and Eternal Testament. By P. M. Laferriere. Translated from the French by Roger Capel. Westminster, Newman, 1961. pp. 287. \$3.95.

This book was written by a priest and a soldier. A veteran of both World Wars, Father Laferrière knows the soldier and he knows youth. It was to bring to them an understanding of and an appreciation for the unspeakable heritage of the Mass that he first drafted this book. The entire work is readable, penetrating and inspiring.

The author tries above all to enkindle in his reader a desire to participate actively in the Holy Sacrifice. The Mass is offered and celebrated by the whole congregation; it is by virtue of their "baptismal priesthood" that the faithful are prepared for this offering. They should, then, participate actively and intelligently.

The book has two main sections: the first treats of the "liturgy of the Word," (Mass of the Catechumens); the second, the Eucharistic liturgy, (Mass of the Faithful). The author treats of the various prayers and actions of the Mass in succession, always emphasizing those facets which contribute to the attainment of active participation.

The appendix includes part of the instruction of the Sacred Congregation of Rites "On Sacred Music and Liturgy" (1958) and a short summary of the new rubrics of the Roman Missal (1960).

There are many fine books on the Sacrifice of the Mass. This one,

stimulating and instructive throughout, is a happy fusion of several important features of the others; it is now analytical, now historical, now devotional. A person who meditates slowly and thoroughly on its contents will surely advance toward the goal of meaningful participation. J.P.

Martin Luther and Ignatius Loyola. By Friedrich Richter. Translated from the German by Leonard F. Zwinger. Westminster, Newman, 1960. pp. xi, 248. \$3.75.

This book is a contribution to the ecumenical movement. While it is true to say it is a comparison of Luther and Ignatius, it is still more true to see it as contrasting the European Lutheran Church and the Catholic Church. The author is well qualified to undertake such a study, for he is now a convert after having been a Lutheran minister for many years. Thus he has a sympathetic view of both men about whom he is writing. Originally this work was inspired by a series of lectures; but the author has progressed far beyond such a beginning. Yet it is easy to tell that many chapters were once individual lectures: they make easier reading and are self-contained units. But the book as a whole is well written, and the translation is good.

Perhaps the most deceptive feature of this book is its title. For Luther and Ignatius are presented not so much for their own sakes, but rather as figures—the one the type of a Protestant, the other the type of a Catholic. This is especially true of the portrait of St. Ignatius. Apparently the author chose these two men because they have been the center of so much Protestant-Catholic controversy over the centuries. However, whether most Catholics would accept St. Ignatius as typifying their spirit is open to debate; it would seem such a position could be occupied only by Jesus Christ Himself. And whether Protestants would like Luther as a model is also questionable, though the Lutherans would probably accept him in some way.

And so the book takes up the comparison of these men and their thought. First it considers the historical background of each. This part is well done, though the author tends to make some very general and sweeping statements at times. Then after considering their spiritual crises and conversions, Mr. Richter goes into an analysis of each man's work and thought on a doctrinal level. Of course this makes deeper and more difficult reading, but it is sound and necessary. Especially at this point however, one is struck by the paucity of strictly Ignatian material, and it is obvious that St. Ignatius is merely being used as a type of the Catholic mind, and the whole

of the Catholic faith is being attributed to him. The section on Jesuit moral theology is somewhat out of place—it being an apologetics for a system of thought mostly developed later than the time of St. Ignatius. But there is a good section on the Saint's *Spiritual Exercises*.

Lastly the author turns his attention to the present status of the Lutheran and Catholic bodies, and discusses the problem of unity. Succinctly and clearly he characterizes both parties, and exposes the positions of both; then he reviews the controversy and broaches the question of how to obtain unity. This last section crystallizes the thought of the whole book. For throughout, Luther has been presented as subjective and a chooser of particulars, whereas Ignatius has been portrayed as objective and universal in outlook—the Protestant viewpoint as opposed to the Catholic. The author has some interesting opinions about the ultimate significance of the Protestant-Catholic controversy, though perhaps they are not too traditional in Catholic literature. And the work closes on the theme it set out to promote—a better understanding.

H.G.

The Origins of the Modern Roman Liturgy. By S. J. P. van Dijk, O.F.M. and J. Hazelden Walker, Westminster, Newman. 1960. 586 pp. \$10.50.

In this profusely documented book the authors examine the modern Roman liturgy by considering its origins within the customs of the Lateran Palace which the Franciscan Order adopted in the thirteenth century. The development of the thirteenth century Roman liturgy is placed within a framework comprising the growth of public worship and liturgical books, liturgical practices of the papal court and the historical development of the Franciscan Order.

The book is neatly divided into three parts. The first section studies the Office and Mass until the thirteenth century, the various liturgical books used and the twelfth century Offices of both the Lateran palace and the papal palace. In the second part the development of the liturgy of the papal court is treated; here the importance and also the shortcomings of Innocent III's liturgical reforms are underlined. The final section is concerned with two early editions of the Franciscan liturgy. It is interesting to note the author's mention of the slight influence of the papal court liturgy which appeared in the revision of the Dominican liturgy undertaken under the leadership of Humbert of Romans. They also find a great similarity between the editions of chant of the Friars Preachers and the Franciscans.

The writing is vigorous and clear; a relief from the stodgy quality that often mars works of historical research. This scholarly book contains a great many interesting plates and schema. For readers interested in the history of liturgy this is a significant, though slightly expensive, acquisition. B.N.

Man's Religious Sense. By Giovanni Cardinal Montini. Westminster, Newman, 1961. pp. 47. \$0.60 (paper).

This pastoral letter was originally addressed to the diocese of Milan in Lent 1957. The English translation was made available this year. Cardinal Montini summed up his principal concern thus: "Our main problem today is to re-educate the modern mind to think in terms of God." The problem arises because modern man is losing his "religious sense." It is a pastoral problem, for if the religious sense fails, religious practice soon ceases. But what is the religious sense? It may have as many meanings as there are people who use it. The author does well, therefore, to give a precise meaning based on the more traditional understanding of it. In fact, one of the letter's chief merits is its clarity and directness.

His Eminence outlines a practical program for rehabilitating the religious sense—in work, science, and management—and concludes with a chapter on the Church's role in the education of the religious sense. This important letter merits the attention and consideration of all social-minded Christians. A.B.

All Lost in Wonder. By Walter J. Burghardt, S.J. Westminster, Newman, 1961. pp. xi, 220.

All Lost in Wonder might bring to mind the revival hymn to the oldtime religion that was good enough for Paul and Silas; for this is a collection of sermons dedicated to the homiletic expression of the fundamental truths of the faith. It is hardly to be wondered that Father Burghardt, who needs no introduction to theological circles, should have assumed the preacher's mantle. As a specialist in Patrology he is merely following those first theologians who were pre-eminently preachers. Certainly the Fathers were not professional theologians in the mould of ivory-tower intellectuals. Their homilies testify that as pastors and teachers their aim was to pass on the Word in rhetoric as well as witness it in dogma.

Father Burghardt's sermons are of the same genre, except that they

lack the prolixity of patristic homilies, being, in the main, ten to twelve minutes in length, and thus more suited to our nervous age. What sets this volume apart from the ordinary sermon collections is that it is almost entirely devoted to the presentation of dogmatic truths to be believed rather than to the exhortation of moral precepts to be done. The topical division bears this out: God and creation; sin and Incarnation; the life of Christ and the Christian; the Eucharist and the Passion; the Resurrection, Our Lady, the theological virtues and the last things. The author would have us note that he has made little "practical application" in these sermons because, "given intelligent presentation of the doctrine, the intelligent Catholic is frequently capable of making the concrete application for himself, with a minimum of explicit exhortation. Given attractive presentation, he will want to do so."

With the publication of these sermons, we are convinced that Father Burghardt has rendered signal service to the Church both preaching and preached to. In these days when novelties seem to attract, when the faithful are often bewildered by conflicting opinions on current moral contingencies, it is refreshing to find the eternal truths of God presented to the little ones in a manner apt to encourage and instruct. These sermons refute those who say that those truths are not preachable today; that modern Catholics in a pluralistic world are not able to grasp theological profundities. Here, these same truths are exposed lucidly and warmly, made attainable by all.

Although a sermon, by its nature, is as personal as a proper name, yet the student preacher can profit much by reading these sermons carefully. He can see the central mysteries of our religion changed from the heavy print of a theological manual into a vital truth, set off by historical example and literary allusion, made living by the frequent texts from Sacred Scripture. Most of all, the student can watch the unfolding of the sapiential meaning of these truths with order, unity and coherency—a homiletic by example.

We recommend *All Lost in Wonder* to all.

S.M.

The Mind and Heart of Augustine. Edited by J. M. Flood. Fresno, Calif., Academy Guild Press, 1960. pp. 108. \$2.45.

This pleasant little book consists of brief passages from Augustine's own writings. The selections chosen are intended to portray his many-sided character. This they certainly do.

The editor has prefaced a paragraph of explanation before almost every excerpt, in order to show the context and circumstances in which it

was written. These notes do clarify the passages and render them much more meaningful.

But the essence of the book consists in the selections culled from Augustine's many compositions. They are presented more or less according to the chronological order in which he wrote them, but there is little order as far as the subject matter of individual selections goes. For to display the saint's rich diversity, the extracts touch on almost every detail of life and work and spirit. Some passages are touching, others bold and commanding; some are of the high things of God, others concern daily cares and problems. Taken together, they present to the reader a good notion of the mind and heart of the saint who wrote them.

No doubt most of those who have read Augustine come to love him, and cherish passages especially appealing to themselves. Thus some selections are left out of this short book which individuals would like to see included. We ourselves would like to have found some example of Augustine's expositions on Sacred Scripture, some selection demonstrating his deep understanding of human passions, some texts more clearly displaying his brilliant, logical thinking. But it would be pointless to argue about selectivity; the work, as it is, does present an adequate glimpse into the rich character who is its subject.

Naturally Augustine the Rhetorician does not come through in translation as brilliantly as in the original. But the translations are readable; on a few occasions however, they could be more fluent and modern.

All in all, this is a pleasant little book for anyone who wants to become more familiar with Augustine—a great man and a greater saint. H.G.

An Introduction to a Catholic Catechism. Edited by H. Fischer. Freiburg, Herder and Herder, 1960. pp. xiv, 169. \$2.50 (paper).

Since the turn of the century German catechists had been working to bring their teaching techniques up to par with those used for teaching profane subjects. But in 1928 delegates to the Catechetical Congress of Munich came face to face with another task. Not only did the method have to be changed but so did the content of their instruction. The "what" was in even greater need of improvement than the "how." Catechists were not here proposing to change the faith, but they knew it was impossible to teach children the whole of revelation, and, consequently, that there had to be some selection. This selection, governed as it should be to some extent by the problems and needs of the children, should change as the needs of the

children changed. Trent's catechism was designed to protect Catholics from a militant protestantism; its order reflected that of the manuals of theology of its period. Today's catechism should protect our children from secularism and materialism; its order and style should reflect something of the catechetical sermons of the early Fathers who taught when similar enemies were attacking the faith. From 1928 until 1955 experimentation and discussion among theologians, catechists, child psychologists, and historians went on. At its completion all the dioceses of Germany had one catechism, newly published and approved by the Bishops. It appeared in company with another smaller book, a group of essays introducing the catechism and written by the latter's editors.

In 1958 Herder and Herder brought out the English translation of this catechism entitled *A Catholic Catechism* and now two years later a translation of the introductory book has appeared.

As its name implies *An Introduction* is designed to introduce teachers to the new catechism. Since the latter differed from the older catechisms in so many ways, it was felt necessary to make known the reasons for the changes both in the text and in the method, and to explain the superiority of the new. Something of the spirit of the new catechism had to be explained, for, as one of the authors points out, if one is going to teach any book effectively, he must appreciate the spirit in which it was written (p. 113).

Jungmann's *Handing on the Faith*, which appeared in 1959, serves much the same function as *An Introduction*, it is true, but whereas that author discusses the spirit of the whole German catechetical movement, this book does not discuss but merely states the spirit of one product of that movement. It relates how *A Catholic Catechism* is constructed, how it is to be taught to children, what is the advantage of its format, how can it be introduced to catechists and to parents, and how one can make full use of its illustrations.

An Introduction to a Catholic Catechism is a well written and smoothly translated book. Its style reflects the confidence and certainty the authors have in their work. As such, with its contents, it is a useful tool for those who are working with *A Catholic Catechism*. R.M.V.

A Summary of Catholic History. Vol. 1. By Newman C. Eberhardt, C.M. Herder, 1961. pp. 879. \$12. Students' Ed. \$9.

This good summary of church history is probably the easiest reading

of them all. In his first column, Father Eberhardt has control of narrative prose and tells a complex story simply and fluently. He does not purport to present a scholarly work, yet his statements are amply documented. Some of his secondary sources are old, however, and about to be outdated; for instance, articles from the Catholic Encyclopedia which is now being rewritten.

For a good example of the practicality of the book; Section II is entitled: Caesaro Papist Imperialism, (313-565). Then under 24 topic numbers, the Donatist, Arian, Pelagian and Nestorian and Monophysite heresies are discussed. The reader has at his fingertips the facts of one of the most turbulent periods in the Church's history. Several definitions are given while the account is kept alive and clear.

Father Eberhardt's discussion of the Preparation for the Church in about thirty pages summarizes very well, Divine, human, Greek, Roman and Jewish anticipation. There is food for thought in the opening six pages on the philosophy of history, yet, in keeping with the general tone of the book, one notion is touched upon and then another is mentioned. Some readers will be interested in the discussion of history objectively and subjectively considered and also the argument on the four causes of history.

One aid to the lucidity of the book is the very readable format which facilitates the selection of topics. The many headings and subheadings stand out without loss of proper subordination.

Volume II should prove as useful as this one. If it does, student historians will possess a very useful book. E.C.

The Linen Bands. By Raymond Roseliep. Westminster, Newman, 1961. pp. xvii, 63. \$3.50.

The collection of poems gathered under the title, *The Linen Bands*, are the poems of a priest; and when this priest writes about his work, he is a poet.

He is a man in love, and it is this love which runs through all the poetry he writes. The poem, *The Linen Bands*, which sings of the strands of white which tied him to Christ on his ordination day, opens the book.

The poems which follow express the ties which bind him to the rest of men: Father Roseliep is a minister of the Sacraments, a teacher at college, and a lover of life.

Of the Confessional poems, the style of *The Unrepentant* runs anti-podean to *No Laughing Matter*; the first is told in uncomfortable language

and in restive terms, and leaves the reader to wonder; the second runs easy and wins the smile of the reader at the end.

His poems of the classroom picture many experiences of football players in Shakespeare class, Christmas gifts, and students, moony and observant. The poem with the greatest impact of this group are four lines entitled, *College Vet* (locker room) :

"The beanpole's back," they cheered, "and reely whipped";
 "he sure got caught in Uncle Sammy's draft";
 "hey, Shoulders, want some pads?" The GI stripped:
 to wounds that narrowed life. And no one laughed.

As a loving observer of life, he sings a minstrel's song in vivid language: "chinks of light," "sweating at his work like the yeoman's Canon," "a blue jay with the sky upon his back." All his lyrics have something to say as well. J.A.D.

The Philosophy of Being: Metaphysics I. By Gerard Smith, S.J. and Lottie H. Kendzierski. New York, MacMillan, 1961. pp. 408. \$5.75.

It is difficult to evaluate a textbook. Since its purpose is functional—to generate some knowledge or other in the minds of students—it is valuable in so far as it is successful. But since it is an auxiliary to the teacher, its success can not be measured entirely apart from the efforts of the teacher. What is inert and vapid can be made living and pungent by a good teacher.

Aside from the practical arts, the philosophical and theological sciences are teacher's subjects. The reason is simple enough. They consist less of facts and formulae, which when memorized are equivalent to knowledge of the subject, and more of intellectual insights; into natures, connections, and interrelations. Facts and figures can be confided to print with order, accuracy, and permanence; but an intellectual insight is a living act—a conception, a bringing to birth. The function of the philosophy teacher and the philosophy text is to coax the student into understanding. Now, it is obvious that a midwife is more helpful than a medical manual.

The older philosophy texts chose the manual approach. They used the canned thesis to make learning easier. The rare good teacher could use them to educe true learning. But the result was more often not the wisdom we know and love, not a vital, wondering penetration into the intimate natures and ultimate causes of things. Rather, the student crammed the definitions, divisions, opinions and syllogisms in order to pass the final examination. Thus philosophy courses became objects of ridicule.

In this metaphysics text Fr. Smith and Dr. Kendzierski have tried to revivify the teaching process by abandoning the thesis form. The doctrine is sound, the order is satisfactory and quotation from St. Thomas and Aristotle is ample. Traditional terms and definitions are used, but they are not introduced until discussion has begotten the insights they represent. The authors' principal effort is expended in these discussions, offering approaches from two or three different angles in order to help the student grasp the metaphysical problem, the nature of *esse*, the transcendentals, analogy, causality, etc. They have tried to put in the text the function we have attributed to the teacher.

Since our criterion of judgment is success, we can only make a probable estimate of this book. The idea is good, the effort is laudable, but we think that it would not achieve its purpose for the following reasons: the style is too racy to encourage the slow reflective reading which the study of philosophy demands. Coined English words and phrases which are meant to clarify are usually so awkward as to be obscure. Clever analogies and catchy phrasing are played with to an excess that deadens and confuses. The highly informal approach buries the formal scientific character and internal unity of metaphysics. All of these things are the tricks a good teacher uses in the classroom. Fr. Smith and Dr. Kendzierski probably found them extremely effective and decided to put them in their book. But that was a mistake. They have produced something more like a popularization in the manner of Chesterton than a student's text.

The textbook has an important role in philosophy teaching, but it can not do the whole job. It should present the doctrine with clarity, sobriety, and order (this is no plea for a return to the canned thesis). But to the teacher should be left his part—to coax, to cajole, to help young minds wrestle and grope toward wisdom. R.S.

The Green Revolution: Easy Essays on Catholic Radicalism. By Peter Maurin. Fresno, Calif. Academy Library Guild, 1961. pp. 216. \$4.50 (cloth), \$2.50 (paper).

Etymologically, a radical is one who goes to the roots of things. Peter Maurin was a radical in that sense. He went to the roots of society with the spade of Catholic social theory, with the advice of scores of social thinkers from Aristotle to Aquinas to Maritain, and with an energy born of a life of voluntary poverty lived among those most oppressed by the social evils of his time. His work was originally published bit by bit in the *Catholic*

Worker during the thirties and early forties. The roots of our society have changed little since then and much of what he said can be well taken by us in the sixties.

Beyond the penetrating analyses of industrialist-capitalist society which these essays offer, they propose a radical cure. But unlike most radical cures all the medicine they offer to our times is not a new one. It is a very old one. Quite briefly, it is the christianization of modern society brought about by the personal effort of Catholics, following the socio-economic cast of the Middle Ages. The reconstruction of society is to begin in the minds and hearts of men. And it is to be fulfilled when men are more willing to give to others than to get for themselves.

Written to stir the intellect rather than the passions, the essays treat of such varied topics as education, racial discrimination, capitalism, Marxism, poverty, holiness, and even Irish scholarship in medieval Europe, to mention just a few. And they are written for everyone to read, in simple, straightforward language. Even the form of the Easy Essay—three or four words to the line—makes them easy to follow and makes the book read in about a third of the time expected.

In summary, *The Green Revolution* is Peter Maurin's answer to the red revolution.

M.B.

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