

BOOK REVIEWS

The Dignity of Science. Edited by James A. Weisheipl, O.P. Washington, Thomist Press, 1961. pp. 526. \$6.00.

The Dignity of Science is an important book. It is important both for the position of the Albertus Magnus Lyceum on the unity of natural philosophy and the natural sciences which it supports and for the excellence of the articles which it contains.

The position of the Albertus Magnus Lyceum is stated in the editor's introduction. Fr. Weisheipl first makes a brief comparison of the meaning "science" to Aristotle and to the modern scientist, and then outlines the history of the problem of the unity of natural science from Wolff to the position of the Lyceum. He clarifies some basic points of the Lyceum position which are often misunderstood, and shows that the Lyceum's view is the only one which accords to the modern branches of natural science their proper role and dignity. The introduction concludes with a short sketch of the founder of the Lyceum, Fr. Humbert Kane, O.P. All those who have studied under Fr. Kane or have read his works will welcome this biographical note as well as the bibliography of his writings at the end of the book.

The book itself is divided into five sections: Scientific Methodology; History of Science; Philosophy of Science; Special Problems of Science; and Sociological Aspects. As in most collections to which distinguished authorities contribute, there is no serious attempt at uniformity. But the subject matter itself provides a certain unity, and the position of the Lyceum gives a thematic unity to several of the articles. The appeal of the articles will vary according to the interests of the reader. We will say a few words about each but we will speak more fully of those which are of more general interest.

The section on Scientific Methodology contains three articles. The first, "Demonstration and Self-Evidence" by Edward D. Simmons, is a study in general methodology, the role of the self-evident proposition in the theory of demonstration. It is an important subject. Although Dr. Simmons tends to get side-tracked on pet peeves, his general method is

clear and his conclusion—that true demonstration requires the resolution of the principles into self-evident propositions grounded in the real—reasonably follows.

"The Significance of the Universal *ut nunc*" by John A. Oesterle, has a forbidding title but it helps to clear up the confusion left by natural philosophy manuals about the knowledge we have of nature. This article is a very good example of the application of general methodology to the special logical problems of natural philosophy.

Dr. Ratner's article, "William Harvey, M.D.: Modern or Ancient Scientist?" develops a theme close to the heart of Fr. Kane: Aristotle's method is natural to the human mind and it is found in the procedures of many modern scientists whether they realize it or not. Harvey did realize it and as Dr. Ratner brings out, he fully appreciated it. However, there are two features of this article which do little to aid the Lyceum's case. One is the tendency to pat Aristotle on the back because he was close to the right answer even though he did not have the right reason. Aristotle was more interested in having the right reason than the right answer, and the attempts to make him see more than he did are likely to cast ridicule on his method and his importance. The second is a polemic tendency which further solidifies the barrier between modern scientists and proponents of the perennial philosophy. This is the habit of using "modern scientist" as a term of reproach and of including under it all of the errors of the day without isolating and documenting the opinion in question.

The History of Science section includes five articles, two of which deserve special mention. "The Origins of the Problem of the Unity of Form" by Daniel A. Callus, O.P., is excellently formulated and a prime example of the treatment of the historical background to problems in philosophy. It is a necessary requisite for teachers handling this problem in philosophy or theology. After clearly proposing the question, Fr. Callus examines its historical origins and traces its early development in the Universities of Paris and Oxford. He examines the arguments proposed on both sides of the question and stops at the point where St. Thomas will pick it up and give his own definitive solution to the problem.

The title of Fr. Weisheipl's article, "The Celestial Movers in Medieval Physics," is a little misleading and belies the importance of his study. He examines in particular the views of St. Albert, St. Thomas and Kilwardby concerning the celestial movers but gives a large part of his paper to the role and place of astronomy among the sciences in the mind of St. Thomas. This latter section is well worth studying. But the article's great-

est value is the background it provides for understanding the proofs for the existence of God in the *Summa Theologica* and the *Summa Contra Gentes*.

W. A. Wallace, O.P., has some interesting insights into the early development of the theory of gravitational motion in his study on Theodor of Freiberg. The other two papers in this section are of purely historical interest: "Medicine and Philosophy in the Eleventh and Twelfth Centuries: The Problem of Elements" by Richard P. McKeon, and "'Mining All Within': Clarke's Notes to Rohault's *Traité de Physique*" by Michael A. Hoskin.

Dr. Charles DeKoninck's transcribed talk on "Darwin's Dilemma" opens the third section on the Philosophy of Science. It is a dialectical analysis of the term "struggle for existence" as used by Darwin and especially by Sir Julian Huxley. Dr. DeKoninck's purpose is to reduce to absurdity Sir Julian's denial of purpose in nature. It is a fair un-apologetical inquiry but tends to ramble at times—probably because it was first given as a lecture.

Melvin Glutz, C.P., analyzes the teaching of the Philosophy of Nature in his study, "Order in the Philosophy of Nature." First, he investigates the order of doctrine and discipline and shows they are the same. He stresses the necessity of keeping metaphysical and theological problems and viewpoints out of natural philosophy. His treatment of how natural philosophy should be taught is an ideal to which all philosophy teachers could aspire.

The three remaining articles in this section: "The Meaning of Nature in the Aristotelian Philosophy of Nature" by Sheilah O'Flynn Brennan, "Motionless Motion" by Roman A. Kocourek, and "Time, The Measure of Movement" by Sister M. Jocelyn, O.P., are serious, scholarly studies of basic terms in the general science of nature.

Perhaps of all the articles in this testimonial, those contained in the fourth part, Special Problems of Science, will generate the greatest interest. "From the Fact of Evolution to the Philosophy of Evolutionism" by Raymond J. Nogar, O.P., is a brilliant analysis of the present state of the theory of evolution. Beginning with the "fact" of evolution, Fr. Nogar analyzes the various meanings of the word "fact" in the different sciences, especially with regard to history and prehistory. He stresses that "fact" can be taken in many equivocal senses and warns that we must carefully delineate the particular meaning in each field before we talk about evolution. He is moderate and extremely reasonable himself, and he strongly urges

others to be moderate in their extension of the theory of evolution on sound arguments. In the second part of his study, he considers the philosophy of evolutionism. With a correct understanding of what is meant by "fact" we have some chance of curtailing the rhetorical excesses of an illegitimate philosophy of evolutionism. This is the burden, and a welcome one, of his paper. He examines the laws of evolutionism, the philosophy of evolutionism and its fundamental errors. He concludes, "the philosophy of evolutionism can be distinguished from the scientific 'fact of evolution' by its illegitimate extrapolation and claim to universalization. Thus disengaged, the fact of evolution can rightly be assessed as one of the most significant developments of modern science."

Vincent E. Smith's study on "Evolution and Entropy" is thought provoking but wanders at times. It is a sincere effort to bridge the gap between the general and special parts of the science of nature by studying the physical meaning of entropy and evolution. The problem of their apparent contrariety is well proposed but the solution indicated is abrupt and lacks force and argumentation.

"The Rhythmic Universe" by Sister Margaret Ann McDowell, O.P., takes its starting point from observations made at the laboratories of Dr. Frank A. Brown, Jr., Woods Hole, Massachusetts. These observations on the behavior and metabolism of plants and animals had led the investigators to posit that the observed activities, despite every effort at isolation from the outside, were moving in rhythm with the motions of the cosmos. She gives many interesting examples of these natural rhythms and then points out that the hypothesis drawn from these observations is very similar to that of Aristotle and St. Thomas concerning the effect of the heavenly bodies. Many interesting texts from St. Thomas are cited, but I think Sister Margaret Ann falls into the same error as Dr. Ratner in trying to emphasize the modernity of St. Thomas.

Albert S. Moraczewski, O.P., touches upon many stimulating problems in his discussion of the relation of the mind to the brain and more particularly the relation of biochemistry to behavior. After a short historical sketch, he posits Aristotle's solution to the mind-body problem as the best answer—if it is understood rightly. This means that there is a single life principle as the unique source of both organic life in the body and of mental life transcending the limitations of space-time patterns. Next he discusses the functions of the brain and the localization, behavior, biochemical substrata of emotions and temperament. With this thorough preparation, he advances to the study of three groups of biochemical dis-

turbances which give rise to abnormal behavior: 1) congenital metabolic malfunctions, 2) "acquired" metabolic malfunctions and, 3) functional psychoses. He concludes with several observations which indicate that adequate biochemical specification of mental health is still a long way off.

In "Conscience and Superego," Michael Stock, O.P., compares Freud's idea of superego to the thomistic notion of conscience. Both ideas are thoroughly examined and the treatment of the superego is especially good. The role that intelligence plays in conscience is singled out as the decisive difference between the two. Those who are looking for an exact thomistic definition of the superego will be disappointed. The best that can be offered, perhaps, is that the concept of superego embraces a defective or non-reasonable conscience. The importance of Freud's insights into the formation of a defective conscience is pointed out specifically for problems of judging, guiding and reforming consciences. This article is well worth reading.

In the fifth section, Sociological Aspects, some loose ends are tied together. Ambrose McNicholl, O.P., stresses the need for a return to metaphysics "securely centered on being and fully aware of its existential implications." The role of the social sciences and their relation to the other sciences, especially natural science, is very ably treated by Benedict M. Ashley, O.P. Those who are interested in the Xavier program will find out what the role of science is in this plan in the article by Sister M. Olivia Barrett, R.S.M. The concluding article, by Patrick H. Yancey, S.J., discusses the lack of Catholic scientists and proposes some historical reasons why this is so, as well as many present reasons why it should not be so.

Fr. James A. Weisheipl, O.P., the Albertus Magnus Lyceum, and the Thomist Press, are to be congratulated for publishing this fine volume. It is a worthy homage to the founder of the Lyceum, Fr. Humbert Kane, O.P.

Carl Schaub, O.P.

Theology in the Catholic College. Edited by Reginald Masterson, O.P., Dubuque, Priory Press, 1961. pp. 343. \$3.95.

We can see this book best against the backdrop of two papal challenges to Catholic higher education:

Your understanding of dogmas (such as is given to clarify them by reason) your knowledge of moral, of worship, of the interior Catholic life—should they not be elevated to a level

proportionate to your scientific knowledge of law, of history, of letters or of biology?

—Pope Pius XII to the university students of Italian Catholic Action (*Nei tesori*, April 20, 1941)

Wherefore, We strongly desire a daily increase in the number of those who draw light and instruction from the works of the Angelic Doctor; moreover, these should be, not only priests and learned scholars, but also students of all the arts and sciences; among whom We especially wish to see a larger representation of young people, those engaged in Catholic Action and the holders of university degrees. We earnestly desire, then, that the treasure, as it were, of St. Thomas' teaching be unearthed more fully each day to the great profit of the Church, that his writings be published more widely among the people, whether in the manner of formal instruction or in the kind of language which is in no way at odds with the temper and character of our day.

—Pope John XXIII to the Fifth International Thomistic Congress, September 16, 1960 (*Acta Apostolicae Sedis*, 1960, p. 823)

Theology in the Catholic College might be regarded as the response of a group of educators to these challenging ideals.

Following the inspired direction of the Church, the contributors to this book present a new concept and a new approach to Catholic higher education that is designed to give to the world a product that will be distinctively Catholic in outlook, in life, and in work. But more important to us than the obedient response of these educators to the challenge of the Church is the calibre of their response, the quality of cold, hard thinking employed. Already this thinking has produced some reform in the Catholic system of higher education in the United States; now it aims at the security and the extension of this reform.

More concretely though, this book represents the motivating ideal for what has become a major apostolate of the Dominican Fathers in the United States, who have given their best intellects to the study of this problem and the greatest number of their men for the teaching of theology in seventy Catholic colleges of this country.

As to its essential lines, this book will be judged—pipe in mouth because it is collegiate; a slightly wrinkled brow because it is serious—by a calm and cool assessment of the merits of the case it presents. Yet beneath the stream of smoothly printed lines are the hidden stores of controversy,

prejudice and conviction—all those conflicting elements that make up the colorful battlefield of debate.

Before discussing the contents of this work, it will be of interest to relate some of the history that gave rise to its preparation. Some twenty-five years ago the late Rev. Walter Farrell, O.P., became convinced that the large intellectual and moral fall out among Catholic college graduates could be traced to a defect in the current program of religious education. It seemed to him that these graduates lacked a Catholic vision of things, lacked the wisdom to guide their footsteps through secular society. He proposed as the only solution to this problem that Catholic colleges should teach theology according to a scientific method. Opposite views were presented by such men as Rev. W. H. Russell of Catholic University (cf. "Religion for College Students," in *Proceedings of the National Catholic Educational Association*, XLVIII (1946), p. 215 ff.) and Rev. J. C. Murray, S.J. (cf. "Towards a Theology for the Layman," in *Theological Studies*, V (1944), pp. 43-75). And there ensued a great controversy.

The second debate was among the disciples of these men at the First Annual Convention of the Society of Catholic College Teachers of Sacred Doctrine, in 1955 (cf. *Proceedings* I). The debated issues had been boiled down to three concrete plans for the college courses in sacred doctrine: the Thomistic Plan, presented by Rev. T. C. Donlon, O.P.; the Catholic University Plan (From Christ in the Gospels to Christ in the Church), presented by Rev. G. S. Sloyan; the Le Moyne Plan (The Historical Scriptural Approach), developed by Rev. J. J. Fernan, S.J.

However, today in American Catholic colleges only two trends are evident: one tending toward the Le Moyne Plan; the other representing a study of theology on Thomistic lines. The Le Moyne Plan is summed up in a syllabus by Fr. Fernan, which in condensed form goes as follows:

Introduction to the New Testament—Background to the Life of Christ—Life of Christ—Dogmatic Summary of Christology and Ecclesiology—Original Justice—Original Sin—Baptism—Sacrifice of the Cross—Sacrifice of the Church—The Church in the Acts of the Apostles and the Epistles of St. Paul—The Blessed Trinity—The Mystical Body—Epistle to the Romans—Life of Grace—Asceticism.

(Cf. Proc. I SCCTSD (1955), pp. 40-41)

The scheme is Christocentric, not very speculative, guided more by catechesis than theology; its tone and temper especially concerned with the Gospel message. Fr. Fernan's experience is that, although scientific theology

is wonderful for those who can get it, the lower level of doctrinal instruction must suffice for the majority of college students.

The Thomistic position in this controversy is the subject of *Theology in the Catholic College*. This position is as contrasting to the Le Moyné Plan as white is to black. However, although polemics figure in the years before its preparation, this volume is not polemical, but rather an objective study, based on the nature of theology, the purpose of Catholic higher education and good pedagogical approach.

What this volume amounts to is a series of essays, which take apart the problem of religious education on the college level. There is no pretense at definitive answers to shout down all comers. But rather, in a spirit of adventure, the authors attempt a beginning towards the solution of this problem. The first essay, from which the book takes its name and its inspiration, is really a preface to the entire book. Fr. Farrell's arguments on behalf of theology in the Catholic college are bone crushers. Here is a typical one:

A discussion as to theology in colleges, then, is inescapably a discussion as to the plausibility of giving college men and women the only true adequate wisdom which can be acquired through the efforts of the human mind. Is there room in the colleges for the only wisdom a man can acquire? Shall Catholic colleges be concerned only with learning because secular colleges find it impossible to give wisdom? Is stupidity (the contrary of wisdom) an inevitable concomitant of learning? Must the colleges insist upon stupidity in their graduates? Understand, please, that I am not using epithets here; this is the technical and accurate word, stupidity, for the absence of wisdom.

With the question posed as frankly and honestly as this (you'll admit it is frank; I can prove it is rigidly honest), it becomes evident that there are two questions which never should have been asked in this matter, namely: can theology be taught in college? should theology be taught in college? (p. 6)

The essays which follow answer questions of practical moment for Catholic educators of today. The main questions answered are: if theology should be taught, what kind of theology? and how should it be taught? is theology a genuine principle of integration on the college level? Other essays consider theology in relation to Sacred Scripture, the liturgy, the marriage course. In a final essay, Rev. Mark Egan discusses the type of

program that will be best suited to produce theologians for the college. He includes a touch of the practical in his commentary on the graduate program at St. Mary's College, Notre Dame, Indiana.

Although we would undoubtedly profit from a special consideration of any one of these essays (for example, the essay "Scripture and Theology" is excellent in its plausible argument for a course in Sacred Scripture to supplement, not supplant, the theology course), however of primary interest are two groups of essays which form the heart of the book.

The first group asks the questions: what kind of theology? and how should it be taught? The answers come in three essays by Fathers Masterson, Voll, and Donlan. From the nature of sacred theology and its objective an undergraduate theology course is outlined. A sample from each of the three essays will give some idea of the conclusions reached:

. . . Theology should be presented to college students in a liberal scientific mode. Admirably adapted to this purpose is that system so highly approved by the Church, known as Thomism. (Masterson, p. 42)

. . . the aim of the college student is immediately to begin the work of theologizing, to use his reason illumined by faith and assisted by all the natural intellectual virtues for a more fruitful understanding of God's word of salvation. This more fruitful understanding will be a tremendous help, not only in his terrestrial vocation, but as a means towards his supernatural and ultimate vocation in Christ Jesus. (Voll, p. 90)

To achieve this, some sort of text which aims at the goals and applies the principles explained above becomes a practical necessity. An attempt to supply such a text is found in the series, *College Texts in Theology*, particularly the three volume *Theology: A Basic Synthesis for the College (God and His Creation: The Christian Life: Christ and His Sacraments)*, edited by Francis L. B. Cunningham, O.P. . . . In present conditions they furnish an indispensable instrument for the undergraduate course in theology. (Donlon, p. 106)

In the last quotation we find a good label for this book. *Theology in the Catholic College* can be considered as a belated introduction to the three *College Texts in Theology*. Consequently, just as the *College Texts* are the practical implementation of the ideals set forth in this book of essays, so also this book is necessary for the right understanding of the

purpose of the texts and for their correct use as the tools of theology teachers and their students.

The second group of essays for special consideration deals with theology as a principle of integration in the college curriculum. Theology, as the supreme human wisdom, has an integrating role to exercise with regard to other intellectual pursuits. This is generally agreed upon by most theologians and most educators; but apparently it is incapable of practical realization. This is a ticklish problem. Many discuss it in the vein of wishful thinking, and with a hope so weak that it permits few steps toward securing the goal. The problem is even disconcerting at times. For instance, one can make allowances for Columbia University's motto: *In Lumine Tuo Videbimus Lumen*, even though the situation there is estranged from such an ideal; but it is hard to take the lip service sometimes paid to the integrating role of theology in Catholic college catalogues, when this specific function of theology is nowhere at work in the curriculum. There is only one thing worse than this deception. That is the practice of dubbing religion courses as theology.

This problem of integration in the college curriculum is discussed in four studies. They treat of theology's special integrating function in relation to the liberal and fine arts (Ashley); to the natural sciences (Wallace); to the social sciences (Roach and Geraets); to philosophy (Ashley). With the reintroduction of theology to the college curriculum has arisen the vain hope that such a change would automatically integrate the other subjects in the curriculum. This is not true. There is still much hard work to be done by way of planning the curriculum and encouraging projects to stimulate interdepartmental discussion between the theologian and other teachers. Theologians ought to reorient their approach to take best advantage of other subjects and to stimulate interest in them. Teachers of other subjects should widen their vision so that their particular field is not presented as containing the ultimate view of all reality.

But when theology is used as an integrating factor in the curriculum, by far the area of most tension is in the science department. For this reason, Fr. Wallace's essay, "Theology and the Natural Sciences," is the most challenging—and luckily there are few more competent than this author, who is at once a scientist, a philosopher, and a theologian. He is boldly realistic about the problem, as you can gather from this prenote to his study:

What will be said here is largely tentative—more an appraisal of the situation than a solution—but aimed at sketching a few objectives towards

which ideal planning might be directed—granted that complete realization of any integrated program in this area still lies far in the future. (pp. 169-170)

Yet the attempt cannot be abandoned in despair of the difficulties that come from the latent opposition between scientific and theological outlooks. The Catholic college cannot abandon the science student to his own small world; rather it should help him in the task "of locating science properly within the broader context of all intellectual endeavor, or showing its positive values but also its limitations, of bringing to an end the narrow specialization that produces the 'technocrat' or 'science fictionist.'" (p. 184) And so Fr. Wallace gives his insights, offers practical advice, presents an example of current success (St. Xavier College, Chicago) in order to push for a program that is not too ambitious yet calculated for slow success.

Now that we have some idea of this book's contents, let us go back for a moment to the controversy that occasioned its preparation. Which of the two current plans has the greater merit, the Thomistic Plan or the Le Moyne Plan? Of course the ultimate evaluation of the merits of the two different systems will come from a comparison of graduates and what they do by way of Christian living and leadership. Still better would be to compare the same people who had taken the two different types of courses. Admittedly there are few, but here is a judgment of someone that had both systems:

I had the Christological approach from the Jesuits on an undergraduate level, and later, on a graduate level at St. Mary's, Notre Dame, the Dominican approach. The Dominicans' system seems to have everything in order; I must say the impression I got from the constant emphasis on Christ in my undergraduate courses was that the Father and the Holy Spirit, while mentioned, were somehow less important . . . (Furlong, *Proc. I SCCTSD* (1955), p. 46).

Obviously we can't dismiss the Le Moyne Plan on the basis of this testimony alone, but we might suspect some sort of deficiency in it. The contents of *Theology in the Catholic College* reveals what this deficiency is: a basic pessimism in the ability of students and the nature of the intellect which brings about a truncated, somewhat superficial treatment of theological matter, and a change in the natural order of learning that is proper to theological science.

The ideals expressed in this collection of studies, representing as they do a collective Thomistic thinking effort over a period of twenty-five years, have already influenced many Catholic colleges to make the transition from a religion course to a systematic but liberal presentation of scientific theology. Looking forward, the same ideals should effect the establishment of theology as the legitimate integrating factor in the Catholic college curriculum.

The value of this book is that it contains all that has brought about the recent and continuing reform in our colleges, and it gives us vision and hope for the future. For the essays therein present us with the theory and motivation; they lead us towards the *College Texts in Theology* as the materials to be used; they give us an example of a theology program that will produce good teachers, as the graduate school of theology at St. Mary's College, Notre Dame; then, by constant references they remind us that the program and curriculum in use at St. Xavier College in Chicago is the best fulfillment today of all this book endeavors to do, so that we may behold this college and inspect it as the model which matches this book's ideals.

Obviously this work is for the meditation of all who are interested in higher education. It is well stocked with footnotes to allow studying the situation in the opposite camp, or a deeper study into the position presented in this book. Thus it will be a most valuable reference for theology teachers, and also a handy charter for college administrators in catalogue planning. Used with fidelity and discretion this volume might well be one of the great contributions towards the fulfillment of the Church's enlightened program for education in our Catholic colleges. And when Catholic college graduates are turned loose in the world there will not only be Catholics who are leaders, but Catholics who lead because of their Catholic wisdom, and who benefit their many contemporaries stumbling about this nation in the darkness of false wisdoms.

Daniel Hickey, O.P.

Theological Investigations. Vol. I: God, Christ, Mary and Grace. By Karl Rahner, S.J. Translated by Cornelius Ernst, O.P. Baltimore, Helicon, 1961. pp. 382. \$10.95.

Jets speed from Europe to America, but ideas seem to avoid the jet-age pace. The eleven essays in this volume by Fr. Karl Rahner, S.J., well-known Innsbruck theologian and editor of Denzinger's *Enchiridion Symbolorum*, were written as long ago as 1939; nonetheless, they may be new to the American theologian.

The American theologian will find in this volume some of the most difficult problems in contemporary theology. The author presupposes that his reader is alive to all of the important literature on the problem and then proceeds to give his solution. Since Fr. Rahner is treating of the difficult problems and since he presupposes a great deal of learning, these essays may well humble the student rather than enlighten him. These essays are for the professor of theology.

The professor of theology will appreciate the guiding light of these essays—the author's lifelong refusal to allow "Catholic theology . . . to rest on its laurels, fine though these may be." The professor will be capable of weighing the value of Fr. Rahner's solution to the problems raised; to place these solutions within the larger picture of all the literature on the problem at hand. Too, the professor will be able to add the most recent studies to the problem treated by Fr. Rahner. For example, the author lists over thirty authors, and a larger number of articles—written in more than seven languages, as background for his essay, "Theological Reflections on Monogenism." Yet, this list stops at 1951, and much has been written on this point since the Darwin Centennial.

Moreover, there is a central question which must be answered concerning these essays. On the one hand, the author refuses to write off dogmatic theology as a medieval anachronism; he also claims no affinity with that "most serious misunderstanding defended or at least encouraged by the so-called 'kerygmatic theology' . . . that speculative theology could remain as it is now, provided that 'by its side' a kerygmatic theology were built up." On the other hand, and this is the issue, has the author succeeded in vitalizing dogmatic theology, particularly in handling questions raised by existentialist philosophies?

For example, in the essay on the "Scholastic Concept of Uncreated Grace," the author raises the difficult problem of the relationship of God and regenerated man. The problem is resolved, in part, by the author's ontology of cognition—presented as Thomistic, and in part by referring to a "more personalist metaphysics." Fr. Rahner contrasts the scholastic concept of grace as a quality in the soul to a patristic concept which sees the divine activity in sanctifying man as primary with created grace a consequence. For the scholastics, Fr. Rahner claims, uncreated grace, i.e., the divine presence, was seen as a consequence of created grace. He proposes a return to the patristic view to give more emphasis to the presence of God in the soul. Moreover, this return, he says, would open up the way to explain how each of the divine persons could have a distinct relationship to

the recipient of grace in the order of formal causality; thus the Persons would not merely be said to be present by appropriation.

Much could be said about this one essay. Let it suffice for this review to make the following remarks. First, Fr. Rahner has a famous work on epistemology, *Geist in Welt*, which is the basis for his theory of cognition in this essay. While Fr. Rahner claims that his explanation is truly that of St. Thomas, C. Fabro, in a recent work, denies this. (*Participation et Causalité*, p. 55 ff.)

Moreover, Fr. Rahner's explanation of the scholastic concept of grace leaves much to be desired, especially in the scholastic notion of God's causality. St. Thomas indicates (*I-II, 110, 1, ad 1*) the primacy of God's loving beneficence in the conferring of created grace. In the same place (*ad 2*) he indicates the line of approach as to the relationship of God to the soul: God is the life of the soul through efficient causality, not formal. Again in another place, (*II-II, 23, 2, ad 3*), he points to the fact that the infinite efficacy of an act of charity is possible not because of the created form—finite in nature, but rather because of the power of the agent producing the form—once again the primacy of God.

In raising the issue of the mind of the Fathers' on the divine action *ad extra*, Fr. Rahner assumes the position that the Fathers held for some action *ad extra* as proper to a given Divine Person. This position is not evident to all who have studied this matter (e.g., the famous works of M. Jugie, A.A.). In the dissident churches of the East, theologians have been plagued for several centuries by the Palamite "uncreated, divine energies." How to save the divine simplicity, if some of the divine actions *ad extra* are somehow distinct from the divine essence? The Western Church has been saved from this difficulty by the insistence of her Magisterium on the divine simplicity, unless there is a relation of opposition. It seems to this reviewer that the history of the Palamite controversies, the teaching of the Church and of St. Thomas point to a necessity of maintaining the traditional doctrine on appropriation when discussing the divine actions *ad extra*.

This book can prove stimulating, for Fr. Rahner has a penetrating mind. To evaluate the total content of these essays would require a detailed study, point by point and argument by argument. The book is recommended to the professor of theology who should gain much from seeing the problems set forth with their proposed solutions.

Honorius Hunter, O.P.

The Dynamics of Morality. By Msgr. Giovanni de Menasce. Translated by Bernard Bommarito. New York, Sheed & Ward, 1961. pp. 353. \$6.00.

This book is addressed to "educators," that is, to all those who take some part in fostering the moral development of others—confessors, counselors, social workers, teachers and parents. The responsibilities of moral education are awesome, and they demand a more certain and enlightened approach than instinct or common sense. To contribute to the intellectual formation of the moral educator, to give depth and direction to the work of guiding others to human maturity and Christian perfection, Canon de Menasce offers here an explanation of the basic concepts and principles of moral science. He discusses thoroughly the dominant role of the intellect in human activity, the supremacy of the end, the interaction of motivations coming from emotional needs and intellectual aspirations, and the arising obstacles to free human activity arising from sin, from neurosis, and from error.

Of all the many books which have latterly appeared attempting to reinvigorate the moral sciences, this is one of the most successful. Its prime virtue is that it is thoroughly Thomistic, which means that it is thoroughly reasonable and thoroughly realistic. Nor is it a thomism of stock words and phrases substituting for understanding. Canon de Menasce has perceived the realities and insights behind the technical terms and is able to bring them to life with new verbal expressions. He has grasped the unified synthesis of St. Thomas' doctrine. He adds to this foundation a solid acquaintance with modern psychiatric theory and technique, capped by his own long and successful career as a counselor of real human beings with real problems. The combination produces a work whose value it would be difficult to overstate.

The book has one drawback. The search for fresh expression, though frequently successful, sometimes results in a, perhaps needless, loss of clarity. Even several rereadings sometimes fail to bring out what the author is trying to say. These occasional difficulties, added to the general difficulty of the matter, forbid casual reading. Deliberate and thoughtful study are demanded, but the reward is worth the effort. Even those long familiar with the basic teachings of St. Thomas can gain new nuances or new understanding of stale ideas from it.

U.S.

Family Planning and Modern Problems. By S. de Lestapis, S.J. Translated by Reginald F. Trevett. New York, Herder and Herder, 1961. pp. 326. \$6.50.

Few modern problems are more widely discussed or more vehemently debated than that of the tremendous growth of the world's population. The Catholic is among those most interested in the solutions advanced for this problem, for Catholic teaching contains principles which must govern any true solution.

In *Family Planning and Modern Problems*, Father de Lestapis, a French Jesuit scholar, gives a detailed analysis of the complex population problem—on the economic, social, scientific and religious levels. In four sections he outlines, first, the positions that favor contraceptive birth planning as the cure-all of the population problem; next, the results on a national level of contraceptive control of fertility in countries where it is officially authorized. He then forcefully presents the Catholic position on the questions involved, and ends with a timely discussion of the mission of modern Catholics regarding the population problem. Eleven instructive statistical appendices complete the work.

Although somewhat technical in places, the work remains at all times interesting and readable. Based always on the firm foundation of papal teaching, the book is a goldmine of authentic information. It destroys with vigor the arguments leveled against the "intransigence" of the Church in opposing artificial birth prevention. It presents reasonably and beautifully the method of birth regulation which is acceptable. The author acknowledges the complex nature of the population problem on a world level, but insists that the final rule for measuring solutions must be God's Law.

This work is highly recommended to all those who desire a balanced, intelligent, eloquent appraisal of the problem of over-population in our modern world.

J.P.

Spiritual Conferences. By John Tauler, O.P. Translated and edited by Eric Colledge and Sister M. Jane, O.P. Herder of St. Louis, 1961. pp. 283. \$4.25.

To commemorate the sixth centenary (1361-1961) of the death of the great Dominican preacher and mystic John Tauler, a collection of his best sermons has been translated and edited for appearance in a single volume.

One of a famous trio of Dominican spiritual writers of 14th century Germany, Tauler, along with John Eckhart and Henry Suso, forms a basis for sound theological and mystical writing which has had profound influence in the Christian world down to the present day. Among those influenced by the writings of Tauler may be enumerated: Saint John of the Cross and Louis of Granada.

In this translation of selected sermons compiled from the work *Die Predigten Taulers*, Dr. Colledge and Sister M. Jane, O.P., have chosen for us eleven of the great mystic's most instructive and inspiring sermons. After a rather lengthy introduction, written by Dr. Colledge, which analyzes the methods and style used by Tauler, we are led into a sermon on the three evils: "The World, the Flesh, and the Devil."

This first sermon brings out the deep grasp of Scripture and theology which was Tauler's. By the use of an analogy, he points out that the three major dangers which lurk outside of man: the world, the flesh and the devil, are like the dangers the Holy Family experienced when they had fled to Egypt from fear of Herod. And even upon Herod's death, Tauler says: "Joseph was still very much afraid that the Child would be killed, because he heard that Herod's son Archelaus was now on the throne."

The Dominican emphasizes that fear is something from which man will never be free. (*Timor sanctus permanet in saeculum saeculi*) "Fear shall remain until the end of the world." This is the theme of the sermon: man's lasting fear because of his three great enemies. And the solution—"There is only one way to come to all this: (i.e., eternal life, joy, peace.) we must abandon ourselves, suffer and submit until God comes to set us free."

This brief analysis offers a glimpse at the richness of thought which is to be found in this and in the remaining sermons contained in this volume. The method used, to be sure, is not a strictly scientific one, but the depth of contemplation shows itself strongly—at times, in magnificent figures. As such this book may prove very useful to priests and sisters as food for meditation (the sermons were originally given to cloistered nuns in Cologne) and may be of help to the well-educated lay Catholic.

The richness of spiritual doctrine contained in these talks, together with a good, scholarly translation, make *Spiritual Conferences* a most worthy addition to any book-shelf of great Christian writing. E.J.M.

The Eagle's Word. By Gerald Vann, O.P. New York, Harcourt, Brace & World, 1961. pp. 247. \$4.50.

The Gospel according to Saint John is, along with his Apocalypse, the most richly symbolic writing in the New Testament. In fact, it is packed so full of pictures and signs that the richness of its content is frequently lost for us moderns, unused as we are to searching out hidden meanings.

Father Gerald Vann, who for years has been prodding readers to wake up to the world of meaningfulness in the cosmos, has finally taken in hand this, his favorite Gospel, to make it live and excite us as it excited the disciples of Saint John. While Father Vann pleads that *The Eagle's Word* is not a new translation of the Gospel, but rather a sort of paraphrase; it might be more helpful to say that it is an organic reading of the Gospel text in the light of the scholarship of biblical studies, depth psychology and comparative religion.

In the one hundred and twenty-page essay preceding the text rendered by Father Vann, he offers a rewarding examination of the natural impact of the great themes of Saint John such as the light-darkness, death-life cycles, enriching the subsequent reading with these probes of the psychological moments of our response to the Gospel.

When the last page is reached, most readers will probably feel, as this reviewer feels, that this is the way they always suspected Saint John should be read. Father Vann has given himself the self-effacing task of laboring to make the sacred text of the Gospel come to life in meaningful context. Few will doubt that he has succeeded.

P.P.

Prayer. By Hans Urs Von Balthasar, S.J. Translated by A. V. Littledale. New York, Sheed & Ward, 1961. pp. 246. \$5.00.

Every writer of spirituality has or should have as a primary purpose the helping of souls that are in spiritual need. Fr. Von Balthasar has achieved this end to a considerable extent. The author, whose scholarly approach shines forth in every page, quite well points out that man should always be aware of God's presence; man's whole life should be an act of contemplation. Fr. Von Balthasar starts with God, then turns to creatures. Once God's nature, His life, etc., are expounded, man's need of help and guidance to grasp their significance becomes apparent. In other words, how can man benefit from these considerations? In answering this question, however, the author fails somewhat by not keeping his work at the level

of the ordinary reader. The content of the book itself is difficult, and the use of Latin makes it more so, unless the author had in mind a select group, which the work itself does not seem to suggest.

Throughout the entire work Fr. Von Balthasar uses the terms contemplation and contemplative. Experience tells us, however, that all prayer is not contemplation and everyone who prays is not always a contemplative. In the ordinary course of events contemplation comes last and a considerable amount of work is required before reaching it in its fullness. Perhaps the author is using the term in a much wider sense.

Only in passing does he mention *oratio, meditatio, consideratio*. Obviously these are linked together. Nevertheless some consideration of each would have been of great value, since, as a matter of fact, many souls fluctuate from one to the other.

It is very important to bear in mind that God uses many and diverse means to lead souls to Himself. Therefore, while a particular book on spirituality may be of little avail to one person, it may be a great help to another. And this work is no exception. Many will benefit profitably from this work.

B.K.

Introduction to the Liturgy. By I. H. Dalmais, O.P. Translated by Roger Capel. Baltimore, Helicon, 1961. pp. 208. \$4.50.

The freshness of springtime breathes through these pages. Father Dalmais has not tried to put into one volume all that could possibly be said about the liturgy of the Catholic Church (for which we can be quite grateful). But he has written a really excellent theological introduction to ecclesiology and to the proper activity of the Church: divine worship.

The author has not omitted applications of liturgical doctrine to the history and rites of Christian worship; but these latter remain what they truly are in this context, applications. The text does not purport to be either a history of liturgical forms or a study of comparative rites. It remains an original and serious contribution to the literature of liturgical theology.

The first part of the book endeavors to clarify in concrete fashion just what the nature of Christ's Church is, as well as what the characteristic activity of the Church must be. Father Dalmais' chapter on the mystery of worship is a profoundly moving and enlightening essay. In it he acquaints us with the depth of meaning in the word "mystery," utilizing the scholarship of nascent comparative religion and symbol studies. The

treatment of the sacraments in this context is, even literarily, a wonderful piece of lucid exposition.

In his preface to this volume, the liturgist Father Frederick McManus cites this translation of a work of European scholarship as an important step for the American liturgical movement. He also says, "The chapters of this volume from 'Liturgical Reality' and 'The Christian Liturgical Assembly' to 'Liturgy and Human Societies' are the substance of what must be known by teachers and preachers if the active participation of the faithful in sacred rites is to be genuine and meaningful." These words can be added to the whole-hearted recommendation of this reviewer that this valuable book receive the enthusiastic reception it deserves. P.P.

Yearbook of Liturgical Studies. Vol. II. Edited by John H. Miller, C.S.C. Notre Dame, Fides, 1961. pp. 244. \$7.00.

This is the second annual *Yearbook of Liturgical Studies* that has emanated from Notre Dame. The title clearly tells the reader what to expect between the covers: a compilation of current thought and research on the liturgy of the Church. It is conveniently divided into three distinct parts.

The first and chief part comprises five studies dealing historically and theologically with particular aspects of the liturgy. For example, the first study, entitled "The Sacramental Sign of the Eucharist," by the well-known Father Albert Schlitzer of Notre Dame, presents an historical picture and theological discussion of the reception of Holy Communion under both species by the ordinary faithful. For the most part all the studies contain interesting historical perspectives which make for absorbing reading.

The second part of the *Yearbook* is a worldwide survey of articles on the liturgy that appeared in the year 1960. The list of articles is neatly categorized into various sections and contains nearly seven hundred entries. An accompanying alphabetical index aids the reader to quickly locate a particular article. The articles themselves of course are not given here, but in many cases there appears, besides the full title of the article, a synopsis running anywhere from a few words to a full page or more. Decrees, allocations, instruction of Pope John and many of the Sacred Congregations head the list. As for individual writers, we see many noteworthy names, such as Merton, Leclercq, Bouyer, Gélinau, just to mention a very few.

The final section of this work contains reviews of books centering on the liturgy. They were published in most cases in 1960.

As to the *Yearbook* in general, it has strong appeal to anyone interested in close and careful studies of the many aspects of the liturgy, both historical and theological. Moreover, the survey of seven hundred articles is an exhaustive list and makes for easy reference to the most current literature of the liturgical movement. The *Yearbook* consequently recommends itself to every student of the Church's liturgy.

R.J.R.

Come, Let Us Worship. By Godfrey Diekman, O.S.B. Baltimore, Helicon, 1961. pp. 180. \$4.50.

Some people still tend to think of Christianity as a burden, a painful process in which we have to do the minimum in order to avoid the fires of hell. The Law of God is seen as a collection of do's and don'ts, an unbending and rigid set of regulations that are a real hindrance to the growth of personality. But in reality, to be a Christian is to share in the glad tidings of the Gospel; to live a life on the divine level through the medium of the sacraments; to be taught by a wonderful unified whole of truth.

This life-giving contact with Christ in time and space and the subsequent influence that it must play in our lives, is brought out in the forceful and beautiful words of Godfrey Diekman in his latest contribution to the American Liturgical Revival. This edition of his many talks at annual Liturgical Weeks is a welcome addition to Benedictine Studies.

The editor of *Worship* brings to these pages his own personal message. We must try to remind people, in season and out of season, that the purpose of liturgical revival and emphasis is to draw all souls closer to their heavenly Father through a closer union with Christ. He does this with the skilled mind of the theologian tempered with a practicality that comes after many years of rich experience in the liturgical apostolate.

For particular recommendation, we might single out the excellent chapters dealing with the re-evaluation of Thomistic Sacramental thought, the beautiful and thoroughly patristic notions of Mary and her role in liturgy, the clear and correct notions of the liturgical year, and the fine sketch on the exact role of the priest and laity in the Eucharistic cult.

The author's constant protest against any form of liturgy that seems to mechanize, impersonalize or collectivize our worship is made clear in this excellent compendium of liturgical thought and scholarship.

A.M.E.

Confession and Pastoral Psychology. By Andreas Snoeck, S.J. Westminster, Newman, 1961. pp. 183. \$3.50.

In the past few years there has been a rather extensive output of books dealing with the role of the priest in confession and his relation with the contemporary advances of psychology and psychiatry. Added to this impressive listing, there have been newspaper articles, lecture series, special classes conducted for seminarians and television shows dealing with the same subject. Without going into the various positions that are common amid both groups, may I say that there is room in both fields for a mutual dialogue and rapport.

Confession and Pastoral Psychology seems to come up with a more than satisfactory blending of the two sometimes divergent fields of personal rehabilitation. The title is perhaps a little misleading, for the first part treats of general norms in regard to sin and sinful behavior and the entire last half is devoted exclusively to the problem of scrupulous personality. This book nevertheless seems to settle many of the problems concerning the exact role of both the priest and the psychiatrist. It does this not so much by going into each field separately, as by showing how the conclusions and investigations of modern psychology may be put to good use by a priest in the confessional if he has been trained in their proper adaptation.

The priest in the confessional exercises not only the role of Father and Judge but also that of spiritual physician. If modern psychiatric advances can aid him in this task then they are to be employed by him for the penitent's spiritual well-being.

From the excellent treatment of the sinful act, both the confessor and the spiritual director can draw much for use in guiding souls. In light of the emphasis being placed on pastoral psychology in the education of present day seminarians, a book of this calibre is most rewarding.

A.M.E.

Our Lady and the Church. By Hugo Rahner, S.J. Translated by Sebastian Bullough, O.P. New York, Pantheon, 1961. pp. 131. \$3.50.

The author very simply states his aim at the beginning of this book: "to show from the warm-hearted theology of the great Fathers and Doctors that the whole mystery of the Church is inseparably bound up with the mystery of Mary." And Father Rahner certainly achieved his purpose.

This little book shows that Our Blessed Lady is a type, a figure of the Church. The author explains this by showing us the teaching of the early Christian writers about this subject. Thus, from the general idea that Mary in her life is a symbol of the Church in its life, Father Rahner goes on to explain how this symbolism works out in detail. He takes a number of attributes which are said of the Blessed Mother, and then shows how the Fathers teach they are to be applied to our Holy Mother the Church. And these titles of Our Lady apply not only to the Church in general, but but to each living individual in the Church. This study in typology is followed through the course of the life of the Blessed Virgin Mary, and, analogously, through the life of the Church. It makes an excellent and interesting study in theology.

The author is well qualified to undertake such a study. A brother of the well known Father Karl Rahner, Father Hugo Rahner is a scholar in his own right. This present book is the fruit of long years of labor directed to studying the Church in the teaching of the Fathers. And of course, it is from the writings of the Fathers that we come to learn that Mary is mystically a figure of the Church. This truth is shown to us not only in a scholarly way, but also in a truly devout and meditative way. Thus this book both enlightens our faith and enflames our piety.

The thought contained in this little book is truly quite profound; indeed, it is a mystery which is being studied. The English translation is very clear, and brings out the message excellently. Yet nonetheless, the idea remains deep and mystical; it affords much food for thought and reflection. The study throws a great deal of light on the Church; it helps to explain a number of passages from the Scriptures which present a figure of the Blessed Mother, and at the same time and on a different level, a figure of our Mother, the Church.

This work is, of course, a rather specialized study in theology. It would be very informative to persons interested in the theology of Mary or of the Church. The study is restricted to the Fathers and earlier medieval writers. It would be of value theologically to pursue this doctrine in the later Catholic writers who inherited the thought of the Fathers. And although it is written in a devout and almost meditative manner, we do not think this book suitable for all readers. It might prove to be a little too much for one who just picked it up for "pious reading." But this book does have a field of its own, and in this field, it is excellent. H.G.

The Queen's Portrait: The Story of Guadalupe. By Sister Mary Amatora, O.S.F. Fresno, Academy, 1961. pp. 119. \$3.95.

In his preface to *The Queen's Portrait*, Dom Columban Hawkins, O.C.S.O., Abbot of the Trappist Monastery of Our Lady of Guadalupe ventures the hope that this book will be a help in stimulating Guadalupan faith and childlike love in the hearts of its readers. I think it will, for the book itself is simple and readable, and breathes forth the author's faith and love for the Virgin of Guadalupe.

The first part of the book gives an account of the five apparitions, based on the narratives of the early chronicles of the events. The second part gives a history of the events connected with the remarkable image up to the present, with special emphasis on the importance of the devotion for inter-American solidarity and consequently for peace in the whole world.

The layout of the book is especially pleasing and there are enough pictures and photographs to give a feeling of local color and of being "on pilgrimage." The footnotes and bibliography are helpful, and much of what the popes have said is included, as well as translations of hymns and prayers to the Virgin and portions of the Mass in her honor.

It is a good introduction for those who know nothing of Our Lady of Guadalupe and will delight the hearts of those who are already her devotees.

J.D.C.

Religious Life in the Modern World. Vol. I: Adaptation of the Religious Life to Modern Conditions. By A. Ple, O.P., Gerald Kelly, S.J., B. R. Fulkerson, S.J., and Romaeus O'Brien, O.Carm. University of Notre Dame Press, 1961. pp. 160. \$1.95 (paperback).

Religious Life in the Modern World. Vol. II: The Novitiate. By Paul Philippe, O.P. University of Notre Dame Press, 1961. pp. 169. \$1.95 (paperback).

These two volumes constitute selections from various lectures given at the Notre Dame Institutes of Spirituality, which were held at that University during the past several years for the in-service training of Sister Superiors and Novice Mistresses.

The lectures in the first volume deal specifically with the necessity of adaptation of religious life to the modern world. Since a major characteristic of the present age is dynamic change in social institutions, it is natural

that religious communities will also undergo change to a great degree. Modern solutions thus have to be applied to modern problems in these communities in such a way that the principles and goals of their founders are preserved, while reason demands necessary changes in the means employed to carry out these principles. With these things in view the first volume begins by taking up the meaning of adaptation and its application in general to religious life. Then more particularly, psychological problems in the community are considered, such as the manifestation of conscience, counselling, scrupulosity, and "sexual poise in religious life." Another lecture gives full consideration to emotional control, which is not, the lecturer emphasizes, an exclusion of emotions. Finally, Canon Law is given wide treatment in reference to Religious Superiors.

The second volume gives a valuable treatment of the novitiate, with the additional consideration of the government of the religious community in general. The sole author of these lectures is Father Paul Philippe, O.P., who is presently Secretary for the Sacred Congregation of Religious and well qualified to speak on the subject matter in this volume. He gives a clear, orderly, and full picture of the powers, duties, and qualities that belong to the Sister Superior and Novice Mistress. He presents exacting guides for discerning a vocation in the aspirant by considering such things as her physical and mental conditions, moral suitability, canonical impediments, and right intention. How to form the novices comprises another major section of this volume. A model schedule of a novitiate day is provided; also, an examination of conscience is included. Finally he ends his course with a lecture on the training in piety for both novices and professed Sisters.

The lectures contained in both of these volumes have been written with great clarity and insight. Moreover, besides the sound solutions and explanations put forward, the lectures are supplemented by the results of workshops that followed at the institutes.

Undoubtedly these two volumes provide a valuable aid to the understanding and solution of modern problems in religious communities, and while directed intentionally toward women religious they have much to offer for modern religious life in general.

R.J.R.

What Is Redemption? The Twentieth Century Encyclopedia of Catholicism II 25. By Philippe De La Trinite, O.C.D. Translated by Anthony Armstrong, O.S.B. New York, Hawthorn, 1961. pp. 151. \$3.50.

It is Thomistic doctrine that the Son of God would not have become incarnate if it were not to redeem man from sin. St. Thomas argues that no where in the Gospels is the Incarnation mentioned except as a remedy for sin. All the Biblical references to the Incarnation and Redemption can be summed up in a single text of St. John: "For God so loved the world that He gave His only-begotten son, that those who believe in Him would not perish, but have life everlasting" (John 3:16). From this single text the importance of the Incarnation and Redemption is made evident. Man's sin was so distasteful to God that He sacrificed His son to redeem him. Because of the importance of the Redemption in our lives, the basic truths concerning this mystery should be known by all.

In this little work the author has presented a series of reflections and quotations bearing upon this doctrine from the degradation of Original Sin, by which man lost heaven, to the triumph of Christ's Ascension. He has no other desire than to be the echo of St. Thomas. The work was not intended to be an abstract treatise on the Redemption but rather a collection of reflections and quotations converging on Christ "the victim of merciful love." This intention seems to be carried out quite well. This book is recommended to all as a source for a more profound knowledge of the principal element in the teaching of the Christian faith. L.T.

The Autobiography of Saint Margaret Mary. Translated by Vincent Kerns, M.S.F.S. Westminster, Newman, 1961. pp. 109. \$2.50.

Here is a book that transcends all walks of life, for no particular class or trade can claim it for its own. Although written by a nun, the book cannot be labeled "for nuns only." The seminarian, striving to attain the altar of God through assiduous study, cannot call the autobiography his very own, nor the priest, nor the bishop.

St. Margaret Mary Alacoque, writing the innermost secrets of her heart and soul, reveals her greatest desires to draw closer to the Sacred Heart of the Savior. Ever striving forward daily, yet sometimes failing in minute observances, the Saint manifests the joys and sorrows of the spiritual life of a cloistered nun. Favored and blessed by God with extraordinary graces, St. Margaret lives as the most humble of creatures. It is

Christ who has chosen St. Margaret for His very own, granting her visions of His Sacred Heart.

To the ordinary reader, Christ's revelations to the Saint would proclaim her sanctity to all who lived with her. But nothing could be more to the contrary. It is most difficult to live with a saint, for a saint is the last one in the world to shout out his holiness, claiming unbounded graces from heaven. Although actions speak louder than words, they can be extremely misleading. Such was the case with Sister Margaret Mary. Her visions and ecstasies were judged by many in her community to be the works of the devil. The simple nun was thought to be influenced by the demons or perhaps mentally ill. Such ridicule and scorn heaped upon her bent shoulders only served to draw Sister Margaret Mary more and more into the loving arms of the Savior. The sneering she endured cut deeply as a knife into her heart, but such humiliation raised her to the heights of holiness.

Margaret Mary's style of writing is very simple—the only way she knew of expressing herself. Her tremendous love for the Sacred Heart should be imitated by all, though all should not take upon themselves her extraordinary penances. St. Margaret Mary was sustained in her trials by the grace of God, and every new tribulation and temptation increased her storehouse of grace.

Through his translation of the original text, Father Vincent Kerns has provided some very helpful chapter headings, logically dividing the book according to the Saint's life. Since St. Margaret Mary has written her story out of obedience, her wish was not to produce a work of flawless design, but to fulfill the will of God. As a result, incorrect grammar and loose phrases appear in the original manuscript. Correcting the literary errors, Father Kerns has by no means detracted from the spiritual content.

The paths of sanctity are various; St. Margaret has lived one of them.

L.M.

God and World Order. By Leo R. Ward, C.S.C. Herder of St. Louis, 1961. pp. 221. \$4.00.

Two questions have fairly haunted philosophy (at least since the time of Francis Bacon): do the beings of our natural world operate and move toward fixed goals and purposes? is there a Mind directing all the diversity of our universe to its awing but apparent orderliness? These questions demand answers today perhaps more urgently than ever before. For upon

those answers will rest the response to the all-absorbing question, born in the mind of modern man in the bewildering and calamitous events of the past half-century—is there really meaning to existence?

However, *God and World Order* is not a spiritual exhortation urging men to put fuller meaning into their lives under the plan of God. It is a philosophical treatment of final causality and purpose, pertaining properly to metaphysics and natural science, but set in the form of an historical survey of Western thought. Fr. Ward intends to "bring the wisdom of the Occident to bear on the central issues"—namely, the reality of directive goals and of an Intelligence ordering the universe.

Plato, Aristotle, Aquinas, Bacon, Kepler, Descartes, Hobbes, Spinoza, Hume, Kant, Darwin, Dewey, along with such modern natural scientists as McDougall and Lillie—each have their say. Selected and summarized, the pro and con answers to these questions are offered as they have been proposed through the philosophical centuries.

Yet, Fr. Ward does not merely report the minds of Western philosophy and science, leaving the questions to be answered by the reader on the basis of the opinions cited. He responds to the questions at hand with St. Thomas Aquinas' answers. The author is a thoroughgoing Thomist, and it is clear that he never abandons his conviction to be solely an historian of philosophical opinion. The thinking of philosophers before and after Aquinas is presented truly and impartially. But in the course of the historical procedure fully five chapters are devoted to an exposition of the Aquinian position. It is at that point that the answer to teliology? and Supreme Intelligence? is proven to be "yes" for both. Thereafter, the historically consequent "no" answers are presented faithfully but subjected to an incisive critique and refutation, the "yes" opinions of more modern thinkers being used to corroborate the Aristotelian-Thomistic affirmation—showing that many twentieth century thinkers are once more returning to the ancient position regarding these questions. M.B.

The Conscience of Israel. By Bruce Vawter, C.M. New York, Sheed & Ward, 1961. pp. 308. \$5.00.

It's sometimes sticky business to introduce one friend of ours to another, but to introduce the Bible to a modern man gives every stoutest heart pause. There is, however, no getting out of it.

According to Emily Post, introductions are in order whenever they are necessary to bridge an awkward situation. The prophets afford an awkward

enough situation: One may live with the Bible close to hand, but one seldom feels familiar enough with the prophets to spend any length of time with them. Yet we all must learn to spend time with them, for theirs is a rôle unique in the plan of the God Whom we serve. Certainly an introduction is in order. Fortunately, Father Vawter is as skilled in introducing us to the Bible as an international hostess is adept in smoothing the way for the meeting of two strangers. He evidenced this in *A Path Through Genesis*; he evidences it again in *The Conscience of Israel*.

It is not the author's intent completely to prepare his reader to face all of the Bible, or to read all of the Old Testament, or to essay even all of the prophets. While his book is not without value as remote preparation for further ventures into other parts of the Bible, primarily, it helps—helps considerably—in reading eight of the prophets. Amos of Tekoa, Hosea ben Beerī, Micah of Moresheth, Isaiah ben Amoz, Nahum of Elkosh, Zephaniah ben Cushi, Habakkuk, Jeremiah ben Hilkiyah: these are the inspired authors under consideration above all; these are the conscience of Israel.

These eight men are not completely different from prophets who went before them, but they share this distinguishing facet, that they wrote. They wrote, or caused others to write, the things they announced as said by the Lord God. Nor are they completely different from prophets who followed after them, but after them a catastrophe occurred, and from this catastrophe the Chosen People emerged markedly changed: This catastrophe was the years of humiliation Judah spent in Babylon early in the sixth century, an event so great as to divide the history of the people into pre-exilic and post-exilic. Thus is the discussion limited to these eight books of the inspired text.

Father Vawter divides his book into three sections. He begins his lively exposition with a section devoted to prophecy and the prophets. He discusses a few exaggerations about the prophets recently peddled; he gradually builds up the positive content of the notion of prophet in the course of showing their relation to Israel and their position in the Near East world of their origin. Finally one arrives at the heart of the mystery of the prophet: his receiving his message from God.

In the second part, individuals come to focus: the four prophets of the eighth century whose writings appear in the Bible, Amos, Hosea, Micah and Isaiah. This was the time of the gathering storm, the years before Israel, the great and proud northern kingdom of the Chosen People, was to be annihilated by the Assyrians. Prophets must be seen in their

setting, or their pose becomes inexplicable. This is accomplished. Besides this, the reader has a right to be shown to some degree what in the prophets is written *sub specie aeternitatis*, what do they have to say to us, the living, rather than to their fellow wayfarers. This requirement too is satisfied.

Finally, in the third part, one meets the prophets of the seventh century (which, of course, follows the eighth century in the years before Christ). In this century lived Nahum, Zephaniah and Habakkuk, who are called minor prophets because they didn't write much; and here too is Jeremiah.

Upon every introduction there follows an obligation, varying in degree, to become better acquainted with our recent acquaintance. Such an obligation has long existed for us in reference to the prophets. Father Vawter's book makes the existing obligation more pressing, because it makes fulfilling the obligation less tedious and less frustrating. He offers a clear and helpful discussion. It is popular in style; we hope it will be as popular in stores. And we await a similar service to the other books of the Bible.

R.F.B.

God's Living Word. By Alexander Jones. New York, Sheed & Ward, 1961. pp. 212. \$3.95.

The Bible is the living word of the living God. In it the thoughts and actions of God and men blend, vary, cross each other, and even impede each others course. Yet, the ultimate result is a beautiful mosaic, of which the outstanding feature is the communication of God's Word. It is the purpose of Father Alexander Jones to present to his reader this mosaic and to view some of its most important aspects.

Creation was the first expression of God's Word to men. It was an act of speech manifesting through the heavens and sea the wonderful glory of God.

When God then chose to shape a single nation as the organ of His message to the world, the Word became more articulate, sharpened into a series of commands addressed to the Jewish nation which became the Word of the Law. Then other commands came by the prophets and finally there came the greatest expression of God's Word beyond which it could not go when the Word was made flesh. The Word that spoke to man from rivers and clouds; the Word that alighted on Sion and spoke to Israel through the Law and Prophets; this same Word had taken to itself humanity.

This is the general pattern of the mosaic upon which each particular consideration is treated, all under some aspect of the Word.

In the process of consideration, place is given to the Chosen Word, to the reasons for and description of the Jewish mind and language, and its aptness as a means for the communication of God's Word. Since it is God's Word that is communicated, the Word becomes for man an invitation that he cannot ignore, an invitation to salvation.

Then the Choosing Word is treated, the end of the Bible being His glory. That this Word is constant, that the New Law is but the fulfillment of the Old is shown through St. Paul and the Gospels as they contain the Word. It is worthwhile to point out a suggestion of Father Jones of having the first three gospels—or as he would prefer, the three forms of one gospel—printed side by side for these advantages. In the first place, the student of Scripture would not be bored by treating some incident or discourse three times instead of once by three angles. Secondly, it would secure a robust approach to the vexed question of harmonization. Lastly, the student would learn by contrasting the different aims and characteristics of the three forms of the gospel.

Special attention is given to the Gospel of the Word, that of St. John, pointing out how it varies from the other three. This is followed by a comparison of the Word between Testaments, comparing the Word to ancient documents such as the Manual of Discipline found at Khirbet Qumran.

The title of chapter ten, The Word made Flesh, may be a bit misleading since it rather treats of Our Lady and the Bible. However, as Father Jones exclaims, "But above all she is that historical person who is the terminus—and the beginning—of God's climactic 'interference' in human history."

The chapter devoted to the Word in the Church also considers Marian doctrine but as subordinated under the interpretation of the Church. For the voice of the Word speaks in the hierarchy and masses of the living Church whose daily life is a continuing utterance of the Word whose Body she is.

Ultimately the Inspired Word is considered, pointing the various theories of Inspiration, their merits and demerits.

The Bible is God's living Word, a story of God's way with men. We must read it therefore, not so much as a history, but, as it were, on our knees.

J.J.H.

Judaism. The Twentieth Century Encyclopedia of Catholicism VI 73. By Paul Demann. Translated by P. J. Hepburne-Scott. New York, Hawthorn, 1961. pp. 108. \$3.50.

Mohammedanism. The Twentieth Century Encyclopedia of Catholicism XV 143. By Louis Gardet. Translated by William Burrige, W.F. New York, Hawthorn, 1961. pp. 174. \$3.50.

The division into which each of these volumes falls tells much of the story of their contents. *Judaism* is located among fourteen volumes on the Word of God. The other is found with eight additional opuscula dealing with non-Christian beliefs. Within Islam itself the distinction is made between the people of the Book, Christians and Jews, and those who submit to the pages of the *Koran*, the Muslims. Since "muslim" signifies surrender to God, it is held by some that all three groups are Muslims. Gardet, however, points out to us the danger in such loose thinking. Semantic speculation is intellectually stimulating but in concrete reality we are dealing with the dynamics of clearly distinct entities of thought, culture, and living, practicing belief. The Christian of Lebanon is not the Israelite of the Valley of Jezrahel. The pious "mumin" knows that he is of the people of the "qibla." Clothes, physiognomy, or speech cannot definitize each group with certitude. After reading these two small guidebooks to five millenia of the past one achieves a somewhat firmer basis for making the distinction with a deepened appreciation for the not too well publicized interrelations of all three.

"I am Joseph, your Brother" (Genesis 45:4). These were words addressed by Pope John XXIII to the leaders of the United Jewish Appeal in October, 1960. They corroborate Father Démann's use of Pius XII's term "separated brethren." Father Démann extends the analogy to "elder brethren," but, we might add, no longer living in the same house. He treats of the ambiguity in any term used to describe the historical, religious, racial, and cultural complexus generally referred to as Judaism and concludes that no single term will be precisely adequate.

Judaism develops the history of Israel in pre-Christian times and her relationships with Christ, the Messiah, and His Church to the present day. The book focuses its attention upon factors shaping post-biblical Judaism. The diverse rabbinical schools dating from post-exilic times, continuity of traditional religious attachment in internationally scattered communities, Jewish tenets of belief, worship, and mysticism, are concisely summarized for its readers. Of particular note is the author's skill in presenting the

religious attitude of the pious Jewish man or woman to the observances of the law.

The "mitzvot" are these observances of the Torah. The Torah is the Law of God revealed in the Pentateuch, the first five books of the Old Testament. The doctors of the Law gave to the people their interpretations as to how the laws applied in all the details of life. Démann points out to us that the pious fulfilled the multiple "mitzvoh" happily, loving God with their whole heart and soul (Deut. 6:5). This they did because to obey His Will thus was to give a greater number of opportunities to please the One they loved.

Israel, the people of God, pleased their Creator by following the multiple prescriptions of daily life in the Torah, permeated with the expectation of the coming of their Messiah. Christ, the Messiah, came, and in Himself pleases the Father in every act to the highest degree. "The Son of Man is Lord even of the Sabbath" (Matt. 2:28). To follow Christ therefore in His words and acts is most to please the Father, for the fulfillment of the Law is now no longer in many but rather in One. By refusing to follow Christ Judaism became incapable of perfect fulfillment of the Law. She remains separated from the Light until, as in answer to the prayer of Jeremiah, she be converted and renewed in the Lord.

The words of Pope Gregory VII are given to us by Louis Gardet in the chapter devoted to "Islam and Christianity" (omitted in the translation). The Pope was writing to the King of Mauretania in North Africa and remarked that Christians and Muslims owe each other charity because they each believe in one God, although in a different manner. In *Mohammedanism*, the author analyzes Islam in that spirit proposed by Gregory. The scope is wide and the penetration deep, a remarkable achievement for so small a book. It is a presentation, touching briefly but succinctly upon the essential persons, facts, attitudes, and opinions that have gone into the formation of and are at the present reshaping Islam. This subject of study is considered as being "at one and the same time and inseparably a religion, a legal and political entity and a culture."

Accurate knowledge of Islam is practically unknown in the West. It is the special preserve of Orientalists. Gardet's objective is to enlighten his readers and whet their appetite for more information. This zest is quickly communicated. The editor of this encyclopedic series has made a real contribution to the English-reading public by translating the work of this recognized scholar. Gardet's reliability as an Islamologist needs no further testimony than that he has written the article on the ninety-nine

names of Allah for the new edition of *Encyclopedia of Islam*. Reliable and scientific (although some of the annotating apparatus is omitted in the translation), nevertheless Gardet differs from other writers in his orientation. Gardet is empathetic and fraternal towards the Muslim world, yet he writes as a Catholic for a Christian audience. It is because this basic commitment to Christ and His Church anchors the vantage point of the study, that the contents appear convincingly real and situations come alive, whether in the framework of an eighth century battle on the sands of Arabia or in the blood drenched streets of modern Algeria. A more timely piece of informative reading could hardly be suggested.

This is not a fast-reading book for those unfamiliar with Islam. The time spent, however, digesting its details, produces immediate fruits in that the accuracy of knowledge gained enables the reader to assay the complexities of present Afro-Asian world tensions with more secure historical, cultural, and religious reference points touching upon Muslim ambitions and nationalistic drives.

In regard to the Christian apologetic for Islam, Gardet emphasizes the necessity for giving widespread publicity to the Church's teaching on the Unity of God. A professor at the famous Mosque of Al-Azhar in Cairo stressed this point after having studied with Etienne Gilson. The attitude of Islam regarding the Church is that of one who attributes the opinions and errors of adversaries to the Champion of Truth. Gardet indicates to the reader that the *Koran*, the book written by Mohammed for the Muslim believer, in attacking Christian beliefs, actually attacks heretical formulations of Christian Orthodoxy. He feels that this book of Islam attacks whatever opinion or belief it understands or, in some cases, misunderstands to militate against the unity and omnipotence of God. Gardet mentions the Nestorian and Monophysite heretic Christians who formed Mohammed's indirect contact with the teachings of Christ. Father Anawati has written that the concept of Christianity in Islam is one of strife and death in terms of Christian heresies—Manicheanism, Catharism, and Jansenism.

The semantic problem in explaining to Muslims the Christian Orthodox doctrine of the Trinity is formidable. The Arabic linguistic thought of the religious terminology in Islam has not developed as in the western Christian world. "Father" for the Arab mentality of the *Koran* always implies carnal generation and a partner. This is never used of the Divinity. The word for person is identified with a limited human being. Similar problems arise with sonship. In background for all this is the fact that Mohammed was inveighing against the polytheism of seventh century

Mecca where the local tribes believed in three female deities, the daughters of a local pagan god. It is felt by scholars that "sura" 112 of the *Koran* often interpreted as anti-Christian is actually directed against this pagan abomination particularly since it pre-dates in time of composition Christian influence on the author. Gardet sees in the Arabic words a certain similarity to the teaching of the IV Council of the Lateran on the Unity of the Divine Nature (Denzinger, no. 432).

The themes of these two books wonderfully complement each other. The stumbling block in each religious group, Jews and Muslims, is the Cross. Judaism seeks to please God by fulfilling the multiple prescriptions of the Law in love and hope. Islam proclaims its fidelity to the prophets of the Old Testament and to Jesus, the Messiah, but in reality sees only the monotheistic "Shahada" of Mohammed. Islam sees the One God as inaccessible and therefore proscribes any love of God on man's part. It is the master-slave relationship. Islam hears of the prophets and Christ but does not approach to seek. It finds itself in the tragic contradiction of proclaiming its devotion to Jesus, as well as to Mary, and on the other hand, refusing to accept and follow His word, example, and institutions that lead to eternal life.

Islam, like the Bedouin horseman, spends the night outside the gate and seeks not to enter. Judaism is within the outer gate and seeks gropingly and haltingly in the darkness of the grove and garden of the outer courtyard. The Christian has been brought within the house to share the light, the warmth, and love of the Bridegroom. The words of the same Pope Gregory to the faithful of Hippo are valid for us nine centuries later: "We exhort you to exhibit every obedience to the Divine Law in humility, so that when the people of the Saracens who are about you see the sincerity of your faith and the purity of mutual divine charity among you as well as fraternal love, they will be provoked by your works to emulation rather than to contempt of the Christian faith. It would be needful, therefore, that, having regarded you carefully, they glorify your Father who is in heaven" (Migne. *PL*. Vol. 148: cols. 449-450.). A.C.M.

The Letters and Diaries of John Henry Newman. Vol. XI: Littlemore to Rome. Edited by Charles S. Dessain. New York, Thomas Nelson, 1961. pp. 310. \$15.00.

The writings of John Henry Newman abound. Still more numerous are the works about him since his death in 1890. With few exceptions, notably the *Apologia*, Newman's true character is no where better revealed

than in his voluminous correspondence. For the first time, the entire collection of some 20,000 extant letters plus his diaries will be published. The editors have divided the letters into two groups: those of his Anglican period and those of his Catholic period. The latter will be published first and will fill some twenty volumes. The present study (Vol. XI) covers from October, 1845 to December, 1846 and is subtitled: *From Littlemore to Rome*. In addition to the letters and diaries, it contains a brief summary of the events covered in the volume, a list of letters by correspondents, and a very useful index of persons (short biographies) and places mentioned.

This was undoubtedly the most critical period in Newman's long career. His correspondence reveals the difficulties and anxieties that he faced and how much he depended upon the comfort and support of his trusted friends. One of his principal concerns at this time was his vocation within the Roman Church. He felt strongly attracted to a community life of some kind, but the existing religious Orders were found to be unsuitable for his particular needs. In several letters to J. D. Dalgairns, Newman expressed interest in the Dominican apostolate, but feared that the Dominicans "have not preserved their traditions." In a letter to T. F. Knox on August 20, 1846, he writes: "My present feeling is that what the world, or at least England wants as much as any thing, is Dominicans—i.e. persons who will oppose heresy whether by writing, preaching or teaching. But I am not certain that the Dominicans have preserved their traditions. . . ." His theological preferences likewise inclined him away from the Dominicans whom he saw as the "representatives of rigorism among the Orders." Newman feared that the doctrine of the Friars was built on that "technical sort of attachment to their great Doctor, which so often happens in the history of the schools . . ."

It is clear from these letters that Newman was greatly dependent on second hand information concerning the Order of Preachers and, consequently, did not fully appreciate that the Order at this time was in a dire struggle to preserve its very life no less than tradition. However, it is equally clear that Newman's religious spirit lay elsewhere than in the Dominican Order and was, in fact, more congenial to the Oratorian form of community life which he later adopted. That phase of his career will be the subject of future volumes. The correspondence of Volume XI terminates with Newman's arrival at the College of Propaganda in Rome, November, 1846.

The excellent editorial achievement of this first volume gives welcome assurance that subsequent additions will be of similar merit. A.B.

The Emperor and the Pope. By E. E. Y. Hales. Garden City, Doubleday, 1961. pp. 168. \$3.50.

Mr. Hales' new book is a story about one of the most decisive periods in history. General Bonaparte had returned to France to capture control of the revolutionary government. From his past experience, Napoleon knew that the religion of the people was one of the most effective means of establishing national unity. In France this meant the restoration of Christendom by reconciliation with Rome. But this would be no mean feat, for the Revolution had ruthlessly persecuted the Church and removed the dying Pope Pius VI from Rome.

Cardinal Chiaramonti was elected the new pope and took the name Pius VII. Napoleon thought this new Pope would be a collaborator in restoring Catholicism to France, for when the new Pope was Bishop of Imola, he reminded his flock that democracy and the Gospel were not incompatible.

Napoleon had one of the cardinals make the arrangements for a new concordat with Rome. When Napoleon was declared Emperor, he suggested that the Pope travel to Paris to crown him. Thinking Napoleon might give in on some of his terms, Pius VII agreed. It was within his power as Pope to collaborate with Napoleon by the Concordat of 1801 which restored the Church in France, but he refused to subordinate his office to political ends.

After the coronation the Pope returned to Rome. It wasn't long, however, before French troops overran the Papal States. Pius VII was held prisoner and deprived of his cardinals' counsel for about three years; still he resisted Napoleon's demands for greater power over the Church. Napoleon ordered him brought to Fontainebleau, where the story reached its climax. General Bonaparte on his retreat from Moscow visited the Pope in a final attempt to break his resistance. The Pope in his greatly weakened condition was coerced into signing a list of ten points to serve as a basis for a new concordat; but it was retracted as soon as the Pope regained his freedom.

Napoleon, fearing that the allies would take the Pope prisoner, released him. His trip from France was a triumphant farewell. The French people in their enthusiasm hailed him along the way. Within a short time, Napoleon would also bid farewell to France along this same route, but after he had abdicated and was forced into exile. His journey south to Fréjus was one of fear of the French; he had to disguise himself.

E. E. Y. Hales has proven himself more than once as a writer of European political and religious history, having written *The Catholic Church in the Modern World, Revolution and Papacy*, as well as the very popular *Pio Nono*. His latest attempt, *The Emperor and the Pope*, again demonstrates his lively and appealing style. It is enjoyable reading. W.P.E.

The Other Face. Catholic Life under Elizabeth I. By Philip Caraman. New York, Sheed & Ward, 1961. pp. 344. \$4.95.

We know that the Church is an institution founded by Christ and guided by the Holy Spirit for the salvation of all men. The Church has all things from Christ and the Church's life is but a mirroring of the life of Christ. Hence, as Christ suffered, so also must the Church suffer. It is history then that demonstrates to us what the Church has done and suffered; Fr. Philip Caraman in this book gives us a clear insight into the lives of English Catholics during the Elizabethan persecutions.

The Other Face is the result of years of scholarly research: a collection of excerpts from ancient manuscripts and rare books. At first it was intended solely for the author's references, but as the collection grew in size it was suggested that they be edited for publication.

For the first entries, which describe the death of Queen Mary in 1558, to the last, which tell of Elizabeth's own passing in 1603, English Catholics, contemporary with the times, describe every facet of their lives. The progress of the new religion and the Bishops' Protest, description of their priests who were forced into hiding and had to celebrate the Holy Sacrifice in secret, their prayers, how they were compelled to attend heretical services, their tortures and deaths, all point so very poignantly to the deep-seated faith inherent in these people, who, although ever loyal to their queen, were more loyal to their God and His Vicar. Of interest too, is the attitude taken by those who had renounced their faith. The relation of the methodical destruction of the statuary and images of the saints and Our Savior and the desecration of the Eucharist are extremely vivid and their diabolical hatred for the Roman Pontiff and all that he stands for tests the credence of the reader.

For the student of Elizabethan history and for the amateur historian seeking to satisfy his thirst for knowledge of this period, Fr. Caraman has an extensive addenda of biographical notes, references, index of persons and bibliography which are of great value in themselves. For the ordinary layman with no apparent interest in history or any particular phase of it,

The Other Face offers as inspiring a narration of those times as the account given us by the ancient Christians of their persecutions.

Cardinal Newman's remark, "To be deep in history is to cease to be a Protestant," seems to be a paraphrase of what was said two centuries earlier by the noted Dominican theologian, Melchior Cano: "Ignorance of history is the mother of heresy." For the Catholic seeking to strengthen and confirm his faith, much is set forth in *The Other Face*. C.H.

The Medieval University. By L. J. Daly, S.J. New York, Sheed & Ward, 1961. pp. 241. \$5.00.

Frequently, the writer of medieval history tends to delve so deeply into the many controversies which occurred during that period that the reader gets bogged down. In this book, Fr. Daly has presented the medieval university and the many factors which entered in leading to its full development and maturity. Only in passing does he mention the controversies, when they arose and why. This he does only in so far as they were connected with the development of the medieval university. The main intent of the author, to provide "for college students and teachers who in the course of the work have need of a summary of information about medieval universities," is carried out well.

One of the fine characteristics of the book, aside from the objective presentation of historical events, is that the facts and events are presented in a clear and readable style. Too often history books lack color and appeal, being little more than a dull enumeration of facts. *The Medieval University* is not only good history, but it is also good literature.

Although Fr. Daly states that this book was written for college students and teachers, it should appeal to all who have an interest in history or the sources of modern education. It is not so deep that one would get lost in a multitude of minute details, nor so shallow that it does not give a clear picture of the medieval university and its various causes. M.H.

Franny and Zooey. By J. D. Salinger. Boston, Little Brown, 1961. pp. 201. \$4.00.

In J. D. Salinger's latest book there is plentiful talk about god or God, and temptation beckons one to bind the book in black morrocco, gild its edges, and add, as a marker for the page at which one has paused, a red silk ribbon. This must be overcome, however, if one wants to imitate the

book's integrity, and if one does not want Salinger hauled inside the stockade of Catholic literature. Impulsiveness aside, this would rob him of his singular effectiveness.

Franny and Zooey, the splicing of two prose "home" movies entitled "Franny" and "Zooey," describes the spiritual storm lashing Franny, the twenty year old daughter of Les and Bessie Glass. The book also records how Zooey, Franny's brother, helps her through this storm. Zooey, despite his efforts at camouflage, proves himself to be a wise man and a peace-maker in this regard. To many readers, his profanity will be distracting, if not revolting. However, underneath the salty talk, he is the salt of the earth. If he doesn't lose his savor, he could become very wise indeed.

Franny eventually reaches a crucial stage in acquiring wisdom. She begins to appreciate phoniness, human weakness, pretense, all that is corruptive in the make-up of fallen man. The inevitable reaction is to move away; it is a violent motion and difficult under the best conditions even with a wise man at hand to guide. And Franny tends towards sentimentality. Fortunately, she has Zooey and he is wise enough to compensate. There must be a re-recognition of the goodness that exists in all, no matter how deeply buried it may be. And as wisdom grows, the wise man can return to those he has fled, to be merciful, to do good, to help them most by correcting their faults. In this way does one become able to play the wise man for others: one is able to order things, to cause peace in hearts and between hearts, to help people appreciate the pearl of great price that is within them. This is the way *Franny and Zooey* ends, with Franny prepared to take her great talent and spend it shamelessly on the people who have lately caused her so much confusion, because she is beginning to recapture their lovableness. But it has been a battle.

About the realities of which we have a living awareness, Salinger is indefinite. God, Christ, a son of God, these are invoked—but their precise sense is not. Given the author's facility with Eastern religious thought, these expressions could be seen as being as easily pantheistic or naturalistic as Christian.

This is not a mystical story, or a religiously mystifying story at all; but rather, it is a compound, a multiple love story pure and complicated. This doesn't banish the spiritual, but it should restrain the supernatural interpretation. The story is a tender one of a warm family, and is written in a brilliant, usually hilarious hand. If the author's view be awry of the real world in which we live and are to die, his tenderness is sentimentality, his wit is vain and vacant. Salinger's view as here enunciated is all right.

However, it is not complete. It is a progress report rather than a final summation. Wisdom in this view gets reverence and respect; the enemies of wisdom, phonies, are so displayed as to show their flaw. This itself is unique as an attitude, and Salinger shows he has not only honored wisdom but acquired a respectable portion. R.F.B.

The Sands of Tamanrasset. The Story of Charles de Foucauld. By Marion Mill Preminger. New York, Hawthorn, 1961. pp. 280. \$5.00.

Charles de Foucauld remains a mysterious figure. Although the Church has not yet proclaimed the life and works of the French hermit of the Sahara an example of heroic sanctity, Father Foucauld—Brother Charles of Jesus, he called himself—has claimed the interest and affection of practically everyone who has read his diaries and letters or the many biographies which continue to spring up about him. At the heart of this contagious interest seems to be Foucauld's extraordinary faith in his mission despite his repeated failure to obtain contemporaries to share his labors.

For a period of about twenty years he sought companions to live with him a life dedicated to Christian good example among the Moslem nomads of the Sahara wastes. His constant faith in his project, mirrored in countless entries in his journals, was only to find fulfillment after his death. The Little Brothers of Jesus and the Little Sisters of Jesus (the latter congregation presently in several dioceses in this country) are the spiritual progeny Father Foucauld never lived long enough to see.

While the author's material in this fascinating biography seems vast and comprehensive, the end picture is more that of the *man* Foucauld than of the *saint*. But it is fortunate that the other extreme was avoided, for too many quotations from the effusively Gallic piety of the journals and letters would certainly tend to distort the picture of the man who wished to become the "universal brother." *The Sands of Tamanrasset* is a thoroughly delightful rendition of the story of the saintly nobleman who deserted wealth and honor for the one thing needed in the world, the love of Christ.

P.P.

BOOKS RECEIVED

- The Spiritual Teaching of the New Testament.* By Jules Lebreton, S.J. Newman, 1961. pp. 382. \$5.50.
- The Creator and the Creature.* By Frederick William Faber. Newman, 1961. pp. 356. \$3.95.
- Modern Literature and Christian Faith.* By Martin Turnell. Newman, 1961. pp. 69. \$2.50.
- Herder's Commentary on the Psalms.* Edited by Edmund Kalt. Newman, 1961. pp. 559. \$6.75.
- Happiness in the Cloister.* By John Carr, C.S.S.R. Newman, 1961. pp. 152. \$3.50.
- Happy Homes.* By François Dantec. Newman, 1961. pp. 187 (paperback).
- What Is Sin?* By J. Regnier. Newman, 1961. pp. 125. \$1.00 (paperback).
- Sparks of Faith.* By Lawrence Brediger, M.S.S.S.T. Newman, 1961. 60¢ (paperback).
- The Liturgy of St. John Chrysostom.* Liturgical Press, 1961. pp. 64. 25¢ (paperback).
- Psalms.* Liturgical Press, 1961. pp. 60. 15¢ (paperback).
- God's People about the Altar.* By Balthasar Fischer. Liturgical Press, 1961. pp. 58 (paperback).
- A Brief History of the Eastern Rites.* By Edward E. Finn, S.J. Liturgical Press, 1961. pp. 48 (paperback).
- The Season of Hope.* By A. M. Roguet, O.P. Liturgical Press, 1961. pp. 56 (paperback).
- Dogma for the Layman.* By Thomas J. Higgins, S.J. Bruce, 1961. pp. 218. \$3.95.
- Points Worth Pondering.* By Brother B. Edwin, F.S.C. Bruce, 1961. pp. 144. \$3.25.
- Christian Life Calendar.* By Rev. Lincoln F. Whelan and Rev. George Kolanda. Bruce, 1961. \$1.00.
- English Spiritual Writers.* Edited by Charles Davis. Sheed & Ward, 1961. pp. 233. \$3.50.
- Saint Columban.* By Francis MacManus. Sheed & Ward, 1961. pp. 240. \$3.95.
- On Consulting the Faithful in Matters of Doctrine.* By John Henry Newman. Sheed & Ward, 1961. pp. 118. \$3.00.
- The Apostolate of Moral Beauty.* By Henri Morice. Herder of St. Louis, 1961. pp. 142. \$2.95.

- Catholic Social Principles*. By Clétus Dirksen, C.P.P.S. Herder of St. Louis, 1961. pp. 247. \$4.00.
- Principles and Problems of Ethics*. By Robert Wood, S.M. Herder of St. Louis, 1961. pp. 184. \$3.50.
- The Twentieth Century Encyclopedia of Catholicism*. Hawthorn, 1961.
- What is the Church?* By André De Bovis, S.J. pp. 155. \$3.50.
- What is Christian Life?* By P. A. Liégé, O.P. pp. 143. \$3.50.
- Christian Music*. By Alec Robertson. pp. 157. \$3.50.
- Sunday Missal*. By Fulton J. Sheen. Hawthorn, 1961. pp. 630.
- The Rosary for Children*. By P. J. Gearon, O.Carm. Carmelite Third Order Press, 1961. pp. 150. \$2.00.
- St. Anne the Mother of Mary*. By P. J. Gearon, O.Carm. Carmelite Third Order Press, 1961. pp. 172. \$2.00.
- Meditations on the Old Testament*. By Gaston Brillet, C.Or. Desclee, 1961. pp. 249. \$3.75.
- The Catholic Protestant Dialogue*. By Jean Bosc, Jean Guittou, and Jean Daniélou. Helicon, 1960. pp. 138. \$3.50.
- From Glory to Glory*. By Jean Daniélou, S.J. Charles Scribner, 1961. pp. 298. \$4.95.
- The Book of the Twelve Apostles*. By Josef Quadflieg. Pantheon, 1961. pp. 168. \$3.00.
- New Seeds of Contemplation*. By Thomas Merton. New Directions, 1961. pp. 297. \$4.50.
- The Problem of Teen-Age Purity*. Compiled by Nazareno Camilleri. Salesiana, 1961. pp. 82. 95¢ (paperback).
- Proceedings of the Society of Catholic College Teachers of Sacred Doctrine*. Cardinal Cushing College, 1961. pp. 191 (paperback).
- Priestly Prayers*. By Hubert McEvoy, S.J. Templegate, 1961. pp. 299.
- Mater et Magistra*. Encyclical Letter of Pope John XXIII. Translated by W. J. Gibbons, S.J. Paulist Press, 1961. pp. 96. 25¢ (paperback).
- The Creator and the Creature*. By Frederick William Faber. Peter Reilly Co., 1961. pp. 370. \$4.50.
- A History of Biblical Literature*. By Hugh S. Schonfield. New American Library, 1962. pp. 223. 75¢ (paperback).
- 1962 *National Catholic Almanac*. Edited by F. A. Foy, O.F.M. St. Anthony's Guild. pp. 696. \$2.95.

The following books, received from Doubleday, are now available in Image paperbacks:

The Church of Apostles and Martyrs. By Henri Daniel-Rops.

Vol. I (pp. 397) and Vol. II (pp. 388). \$1.35 each.

The Life of Man with God. By Thomas Verner Moore. pp. 400.
\$1.35.

Pio Nono. By E. E. Y. Hales. pp. 402. \$1.25.

Late Have I Loved Thee. By Ethel Mannin. pp. 359. 95¢.

A History of Philosophy. By Frederick Copleston, S.J. Vol. I: Greece
& Rome. Part I (pp. 319) and Part II (pp. 280). 95¢ each.

Living Flame of Love. By St. John of the Cross. pp. 272. 85¢.

Quartet in Heaven. By Sheila Kaye-Smith. pp. 233. 85¢.

St. Joan of Arc. By John Beevers. pp. 152. 75¢.

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