

BOOK REVIEWS

INTRODUCTION TO SPIRITUALITY. By Louis Bouyer, Cong. Orat.
Translated by Mary Perkins Ryan. New York, Desclee, 1961. pp.
321. \$5.75.

The penetrating and analytical mind of Father Bouyer has demonstrated itself once again. The treasure to be discovered this time is "a manual for practical use" for all the faithful "who wish to deepen their spiritual life by going to the great sources of Holy Scripture illuminated by Catholic tradition." Fr. Bouyer offers the reader this book simply as an initiation into fundamental problems of the spiritual life and into principles that govern the solution of these problems. His aim is never a plea for any special school of spirituality, for he believes there is only one worthwhile spirituality, that of the Gospel as the Catholic Church teaches it.

To call this work a "manual" in the typical sense may be misleading. We are accustomed to look upon the typical manual as a work of many subdivisions and classifications of the vices, virtues, gifts, etc. But the author has deliberately avoided this since he does not believe it proves very useful for practical purposes. With this we heartily agree, for the book as it stands certainly accomplishes the aim of giving a greater grasp of, and urgency to deepen, one's own spiritual life; not, however, without explicit direction about what is to be done and how to go about doing it.

The foundation of this direction is taken from a dynamic scriptural theme which runs through the entire work: "Christ in us, the hope of glory" (Col. 1:27). God speaks to us His Word of love, and we respond in the only way possible, that is, in this same Word into which the Christian has now been incorporated. Accordingly, the sincere Christian in his search for perfection develops his spiritual life integrally and advances towards a union of love with God in Christ.

Fr. Bouyer unfolds his theme in twelve well-defined chapters, and these can be resolved into three principal sections: first, the elements

necessary to constitute the spiritual life; secondly, the adjustment of these elements to fit the individual Christian, which is simply a study of the various Christian vocations; and lastly, the progressive development of the spiritual life itself; in other words, the three stages of the interior life.

One of the most engaging aspects of this unfolding is that the author does not present orthodox principles of the spiritual life simply cut and dried, but he shows how these principles developed in the course of history, going back at times as far as the Hebrew people of the Old Testament. A knowledge of this kind makes for a much greater appreciation of the spirituality in the Catholic Church. Equally as engaging is his treatment of the chief errors and problems which have attended the evolution of the principles of spirituality. Such a treatment more accurately defines the true notion of the elements of the spiritual life, for it manifests how these elements differ from those that are unorthodox or non-Christian altogether.

In the first section of his book, therefore, Fr. Bouyer starts off with an investigation of the meaning of the spiritual life in Catholic tradition. While the Buddhist strives to grow in an awareness of a non-personal spirit outside himself, the Catholic engages in an interior relationship with another Personage, the personal Word of God. The Catholic concept of a personal spiritual relationship is further clarified when the author shows that God not only speaks to us simply, as the Jewish tradition holds; nor has He only spoken to us in the past in a definitive way in His Christ, according to the Protestant mind. Rather, He also continues to speak to us in His Christ by and in the Church. God transfers His personal saving Word to us and we confidently respond through this same Word, namely, "Christ in us, the hope of glory."

This definite notion of Catholic spirituality now sets the stage for the remainder of the first section. Consequently he considers the Word of God as delivered to us through the Church, whose principal teaching instrument from day to day is the liturgy. Since the beginning of the Hebrew nation the Word of God has spoken to man, and the assembly of the people has responded especially with sacrifice; hence, a gradual shaping of the liturgy.

The response of the Christian to the Word is brought about more specifically by prayer and the sacramental life, which comprise more of the constitutive elements of spirituality. In prayer we are shown that vocal prayer, according to the ancients, is merely the expression of interior prayer; and the Divine Office is the leaven and nourishment of personal

prayer. The author gives some attention to a modern erroneous notion of meditation in comparison to a healthy concept of the ancients. The erroneous idea tends to let the object of meditation slide into the background for the sake of method, while in Christian antiquity the concentration was on the religious object of meditation, which was often taken from the holy reading and dwelt chiefly on the mystery of Christ Who is in us.

The mystery of Christ in us also relates intimately with the sacramental life. For the Word spoken is not merely a visible word but a present actuality extending to us here and now. The mystery of our union with Christ and in Christ with God is, in Fr. Bouyer's words, the "great Mystery of Christianity." This mystery properly belongs to the Eucharist; the other sacraments either introduce it to us or extend it to our whole existence.

While the mystery of Christ is placed within us through the sacraments, it is systematically adapted to our whole life through asceticism, the last of the constitutive elements of spirituality. Christian asceticism is far from being motivated as in Buddhism (the extermination of self because individual existence is evil) nor is it at all Manichean (matter is evil). Rather, corporal punishment aids the Christian to free himself from a perverse will and to become attached to God. Asceticism in this light has taken on various shades throughout Judeo-Christian history. We find in the Old Testament a need at times for withdrawal from the luxury of the world in order to remain just; the monks of early Christianity strove for freedom from all worldly attachment solely for the sake of the world to come; from the Middle Ages up to the present, the tendency has been towards suffering out of compassion or for reparation. Furthermore, Christian asceticism is not opposed to Christian humanism, but on the contrary it leads to a sound development of the personality, for suffering and death (the term of immobility for the sinful, sensual man) are means to the dynamic characteristics of the Christian's life destined for love and union with God.

In the second section of his work, Fr. Bouyer reflects upon the adjustment of the elements of spirituality, that is, upon the various Christian vocations. First of all, lay spirituality comes into focus principally as an active vocation (though personal sanctification is a prerequisite). Hence there is a constant regard for one's neighbor. Even the forms of asceticism themselves—especially prayer, fasting, and almsgiving—must be only a means to further the service of neighbor. The fulfillment of self is proportionate to the generous giving of self to others.

Another vocation is that of monastic life. While all Christians must break their ties with the world sooner or later, the monk does so suddenly. Monastic life really continues the aim of the martyr, who renounces the world freely in order to renounce all when necessary. Besides this motive the monk must also flee the world to save it, and he saves it by saving it from itself.

Lastly we come upon the apostolic vocations: the priesthood, active religious orders, and lay institutes. The author shows the need for the secular priest to share in the ascetic practices of the monk, for one must penetrate the Word to be able to give it. The religious orders and congregations of today are distinguished by the taking of the three vows with a view to special apostolic work for each. The error of sanctification by action alone is given careful consideration here. The author invokes the principle of St. Thomas that the apostolic life should actually consist in an overflow of oneself for the sake of neighbor by reason of penetrating the Word in contemplation.

In the final section of the book, Fr. Bouyer gives some insights into the three stages of the interior life, which he calls the development and rhythms of spirituality. St. Gregory of Nyssa, he notes, puts the notion of this development quite succinctly: what was light becomes darkness in comparison with a stronger light. In the stage of purification the emphasis is upon driving out the devil and replacing him with another Spirit. We drive out the devil through a knowledge of our vices, which knowledge stems chiefly from our faith, that is, from our knowledge of spiritual realities.

To enlarge our faith we need a master of the spiritual life, just as the hermits and monks of early Christianity saw the need for consulting those who had gone into the desert before them. This brings the Christian to the illuminative way wherein faith is no longer simply accepted, but is investigated and penetrated, engaging our whole being. Faith is unified in a simple and profound view of the mystery of the Word of God dwelling in us. Lastly, the unitive way advances us even further by making the soul to become one in a certain sense with the very Spirit of God.

The author concludes his work with some thoughts about mysticism. It is not to be thought of as a special gift for a very few, for it simply entails a profound grasp of the truths of the Gospel and the realities of the sacramental life. These every Christian accepts by faith and makes his own by charity. Hence mysticism is really the normal development of Christian perfection.

Our judgment on this book as a whole is that Fr. Bouyer shows himself a real scholar of the spiritual life, investigating, explaining, and coordinating not only the classical spiritual writings of antiquity, but also the principal works of later ages even up to recent times. He draws freely from such writers as Cassian, Augustine, John of the Cross, Theresa of Avila, and Therese of Lisieux, to mention only a few. Moreover, the notions that he brings forth are fundamental, Christ-centered concepts of spirituality. While he does not go into detail on such subjects as the virtues and gifts—and this could possibly be a point of weakness in his work—nevertheless he provides, after each chapter, notes of reference to other works on the subject under consideration. Thus, for example, concerning the gifts and virtues he points out areas in St. Thomas and Garrigou-Lagrange for the reader's more detailed interest. Also he has included at the end a bibliography of the great spiritual classics that have thus far been rendered into English. Following this last of all is a very adequate index to persons and subjects treated in the body of the book.

All things having been considered, we are quick to state that this work contains a wealth of material whose serious perusal never fails to provide a constant spur to anyone interested in striving for Christian perfection. The reading of this book has definitely created an ardent desire to ponder more deeply within ourselves and to become better assimilated to the great mystery of "Christ in us, the hope of glory."

—John Rust, O.P.

THE EXEMPLAR. Life and Writings of Blessed Henry Suso, O.P. Introduction and Notes by Nicholas Heller. Translated by Sister M. Ann Edward, O.P. Dubuque, Priory Press, 1962. pp. 234. (Vol. I) and 407 (Vol. II). \$12.95 (two volumes).

Blessed Henry Suso, author, poet, preacher and counselor of souls, was a fourteenth century German mystic, a member of the Order of Friars Preachers. *The Exemplar* is a collection of the main part of his writings. Even though a prologue states that the work was written by Suso himself, it has been established that there are a few parts of it which were written after his death. A classic of German literature, *The Exemplar* is no less a classic of the spiritual life. That it has been republished in our day is a sign that its message is as universal as the heart of man himself, its need as great today as it was in the time of Blessed Henry.

Nearly seven centuries separate us from the time of Blessed Henry. But the problems about which he wrote and preached are our problems, the sanctity which he enkindled in souls should be our sanctity. We shall learn something about the man Suso, and then delve into his works.

Blessed Henry Suso was born during the last few years of the thirteenth century. His father was Count Henry von Berg, a rough, high-strung man who seemed a poor match for his saintly wife, the gentle, loving Anna Suess. Henry sought to imitate the virtues of his mother, and even adopted her family name; hence, Henry *Suso*. There developed in Henry a strong desire to enter religion, and about his thirteenth year he entered the novitiate of the Dominican Friars at Constance. In the course of his studies he was made a lector, which tells us that he had a keen relish and a genuine proficiency for study. Toward the end of his student days Henry went to Cologne and studied under the celebrated Master Eckhart, the Regent of Studies; the third member of this now famous trio of German mystics, John Tauler, was a fellow student of Suso's under Eckhart.

When his studies at Cologne had been completed, Henry returned to Constance. In 1324, when Pope John XXII excommunicated King Louis of Bavaria, the Constance Dominican friars remained faithful to the pope, obeying his order against the holding of religious services in Constance. The friars were banished by Louis. Surely Henry was part of the group thus banished. Twice was he elected prior of his community. After having travelled and preached indefatigably, Henry died at the priory at Ulm in 1366, at the age of about seventy. He was beatified in 1831, and his feast day is on March 2.

We know quite a bit about Blessed Henry's character and personality. He was a true man of God—humble, cordial, sincere, sympathetic, of intense spirituality; one who sought to raise others to God, but only by means he himself had employed in the fierce struggle to achieve sanctity. By nature he loved ease, but he totally subdued this desire for comfort. He was a man of deep faith, who was troubled for years with doubts against the faith; a man with his vision forever on the things of God, who was the victim of many temptations to despair. As Prior, he had little ability with the material problems with which he was confronted, but his trust in God procured for his community the necessaries which would have been lacking had they had to depend on his financial ability.

He was a poet soul who hoped that he might become in the hands of God like the old rag which he saw tossed to and fro by a frolicking

young dog. He was a man who was to know deep sorrow in his own life: his own sister left her convent and started to live a life of sin; another woman once accused him of fathering her child; one of his own brethren publicly charged him with serious misconduct; a youngster told irate citizens that Henry had stolen the famous crucifix from their town.

But no sorrow was to overwhelm him, for Blessed Henry was a *mystic*. This term is derived from the Greek word *mysis*, which means the closing of the eyes or lips. A mystic closes his eyes and guards his thoughts against all things which do not come from God or lead him to God; he seals his lips against all utterances which are not to God or about God. The mystic quality of the life of Blessed Henry shines forth from every page, every line of his works found in *The Exemplar*.

The Exemplar is a collection of Suso's four chief works: his *Life*, *The Little Book of Eternal Wisdom*, *The Little Book of Truth*, and *The Little Book of Letters*. According to the Prologue of the work, it received its title from the fact that Suso wanted to present an authentic edition of the works he had written, which were then being circulated in many different versions; thus, this "exemplar" of his works. However, since none of the varying versions have been found, it has been decided that the Prologue mentioning them is not from Suso's pen. The Prologue and many other parts of *The Exemplar*, though based definitely on Suso's works, were written by someone else after his death.

It is thought that some admirer, possibly one of the nuns whom Blessed Henry had directed, gathered his works into one volume, and composed his *Life*. The person who did this work was aided immeasurably by the letters written by Henry to one of his spiritual daughters, the Dominican nun of the convent of Tösz, Elsbeth Stigel, and by the notes she kept.

Here is a short summary of each of the books of *The Exemplar*:

Henry Suso's Life

The *Life*, divided into two parts, is concerned first with Blessed Henry's interior life; then with his spiritual relationship with the good nun mentioned above. In the *Life* and in the other works, Christ is portrayed as "Eternal Wisdom" clothed with our human nature. Suso called himself the "Servitor of Eternal Wisdom." His life has been called a "love song," and the biography an "epic in honor of divine love."

The Little Book of Eternal Wisdom

This book is, in its entirety, an authentic work of Suso's. He wrote

it to help others to meditate on the passion of Christ. He composed it in the form of a dialogue between Eternal Wisdom and the Servitor, the term in this book signifying all God-fearing souls. Written primarily for religious women, it is a full treatise on practical mysticism. During the fourteenth and fifteenth centuries, it was the most popular German devotional work.

Page after page contains thoughts of profound insight and lyrical beauty. Here is a sample of the various titles of the chapters: "How Lovable God Is," "Why God Permits his Friends To Fare So Badly," "On the Boundless Joy of Heaven," "On the Infinite Nobility of Temporal Suffering." Later he addresses to each of us the thoughts of a man unprepared for the death of the doctrine of the Blessed Eucharist. This latter section has been annotated by some excellent references to the *Summa* of St. Thomas.

The book ends with the one hundred "meditations," short devout remarks concerned with Our Lord's Passion, which Henry employed to help him meditate on this mystery of our religion. Suso's purpose in writing this book was, in his words: "to enkindle again in some hearts divine love, which, in these latter days, is being extinguished in many hearts."

The Little Book of Truth

This book, by literary standards inferior to the previous one, was written by Suso against the errors of the Brethren of the Free Spirit. It is an obscure work, and its scholarly language is in contrast to that in most of his other works.

In refuting the errors of those against whom he is writing, Blessed Henry at the same time gives a rather searching exposition of the various theological doctrines in question, for example, concerning God's Being and the Holy Trinity. Those in error had espoused several of Master Eckhart's suspect and condemned doctrines. Suso undertook to show from other places in Eckhart's writings that his former teacher did indeed teach the true doctrine, even though some of his phrases were susceptible to unorthodox interpretations.

The Little Book of Letters

This is a collection of Blessed Henry's letters, primarily to Elsbeth and to other nuns. Thus, it would seem to be of special interest and benefit to religious women. These are not personal letters, but are serious dis-

courses on the various phases of the spiritual life which were of interest to Blessed Henry's spiritual daughters. The letters have been suitably labelled "intimate spiritual communications."

It has been agreed that the collection as it now stands is not the work of Blessed Henry, but that it is the result of a "devout forgery" by some person after the Servitor's death. The letters were arranged in such a way to afford a concise, orderly account of a soul's advancement from the moment of its conversion to that time when it began enjoying the delights of contemplation.

Of special interest are letter six, "How a Person Should Meet Death Without Fear," and letter seven, "How a Person in a Prominent Position Should Conduct Himself." The latter could be a fruitful source for meditation by any superior. *The Exemplar* ends with this *Little Book of Letters*.

Other Writings

Included in the second volume of this new edition are *The Unabridged Book of Letters* and Blessed Henry's *Sermons*, these latter greatly revised from their original form, but containing much of real value for the modern Christian. They are not, however, his popular sermons, those to the public in general, but some of those he made to various groups of religious women. Only two of them are of incontestable authenticity. The final work in this edition is *The Soul's Love-Book*, a short, three-chapter work in honor of Christ in his Passion and of his mother Mary, and ending with a "colloquy of the soul with her spouse, Christ, after his descent from the Cross."

The new edition of *The Exemplar* is a very fine one. The critical introductions to the work as a whole and to each book are most helpful; they make intelligible and pleasant what would be, without them, a rather demanding task. The copious explanatory notes which accompany each book open the way to further study of the topics touched upon, and splendidly supply information so helpful to an intelligent understanding of the text. The edition, a sort of "deluxe" one, is eye-catching in its beauty, with its Monks Cloth binding, its eggshell paper and attractive drawings. The translation is most readable.

The Exemplar is a captivating work, one which has much to offer the modern Christian, open as he is to so many things distracting him from the Eternal Wisdom. These words of the introduction beautifully summarize the true value of *The Exemplar* for us:

Who would deny that by the irresistible charm of his per-

sonality, the variety of his experiences, the depths of his mystical knowledge, and the lucidity of his writings, Henry Suso made a deep impression not only on his contemporaries but on people of all future ages, including ourselves? His writings are peculiarly adapted to build up the reader's spiritual life on a sound foundation—a crying need in our will-o'-the-wisp age. Every syllable is a finger pointing to the holy mountain of interior prayer, holy recollection, devout meditation, and godly contemplation. From darkness to light, from lukewarmness to fervor, from distraction to recollection, from multiplicity to oneness: that is the summons of this medieval mystic to our insensible modern world. The oftener we raise our hearts to God in prayer, and the more frequently we push our souls into the rarefied atmosphere of contemplation, the sooner and better will we understand and experience that religion is not something which depresses, contracts, or impoverishes our spirit, but liberates and elevates it to fullness of life here and hereafter.

—Joseph Payne, O.P.

THE CARDINAL SPELLMAN STORY. By Robert I. Gannon, S.J. Garden City, Doubleday, 1962. pp. 447. \$5.95.

Factual truth is delivered with direct simplicity. Father Gannon accomplishes a transvirgilian feat by making the complications and extraordinary details of recent historical reality believable. The epic proportions of this century are delineated for the reader in events and recorded dialogue between men of highest world position and the central figure in this biography. All the world is its actual stage, and the life enacted thereon is such that one wonders whether history has many equals in dimensions either of height of active attainments or breadth of beneficent influence.

A scribbled plea for help is sent to "Cardinal Spellman, U.S.A." by a poverty-enmeshed amputee living in a tiny hut in the Philippines. A mountain mission village on the calcareous Haitian Island of Tortuga, having suffered devastating losses of supplies, asks for succour. To men in uniform, Catholic or not, and dwellers in native, thatched, cane huts the priestly heart in St. Patrick's Cathedral belongs to "our Cardinal" who indeed does respond to their requests.

This book has received so many reviews in past months that its de-

tails require no retelling. The arresting features of the Cardinal's progress from youth in Boston, to the priesthood in Rome, and on to New York are already part of the tradition of twentieth century Americana. One would wish in these few paragraphs simply to mention the author's success in communicating a sense of well-founded objectivity through the sagacious use of unified and selected extracts from documentary sources. This seems particularly noteworthy in the presentation of relationships with President Roosevelt and the war efforts of the Military Vicar of the Armed Forces of the United States.

Fr. Gannon makes the dead files of a living diocesan organization vibrate with animation. If one has listened to this eloquent priest of the Society of Jesus, he need only permit the familiar "over black coffee" voice to resonate in his memory in order to hear the voices of Pius XII, F.D.R., and other accelerators of modern history re-echo in conversation with Cardinal Spellman.

Inflection, the effective instrument of rhetorical eloquence, is equally illuminating when forming the written word. Broad astral themes of global ecclesiastical life or international affairs are contrastingly juxtaposed to notes of personal reflection. Thus, beneath the dignity and prelacy of office, the priestly spirit stands revealed. "As usual, I was supremely happy offering the Holy Sacrifice of the Mass. . . ." (p. 384).

The documentary style succinctly summarizes many modern Church problems. The chapter, "Educational Interests," for example, reverberates with the theme, "taxation without participation" (p. 317). Other items, on the contrary, do not respond happily to over-objectivity. An example of this latter is the chapter on "Temporalities." The after-dinner speaker, however, has too highly developed an awareness of the human needs of his audience. His appreciation of humor, therefore, incorporates a delightful anecdote of the widely revered Monsignor Lavelle and the present high altar of St. Patrick's Cathedral in the midst of a long recital of imposing financial milestones.

Although one can not know the heart and mind of a man directly, nevertheless, by the fruits of a man's active life the direction of his intentional life may be more clearly ascertained. This book gives the reader an extensive data sheet of a vast collection of recorded sources. It is therefore by means of the knowledge of many concrete achievements rather than through the conjecture of psychological analysis that the magnanimity of the Cardinal, Archbishop of New York, is disclosed.

—C.M.

TOWARDS THE CENTRE OF CHRISTIAN LIVING. By Johannes Pinsk. New York, Herder and Herder, 1961. pp. 262. \$4.50.

Father Pinsk touches on many themes, all in a liturgical framework. He follows through the principal mysteries of the year, beginning with the Paschal mystery, winding through the meaningfulness of Christmas and Epiphany.

The approach is not typical, perhaps because it is the style of a learned sermon. There is a melange of scripture, ecclesiastical history, theology, and common horse sense in every chapter. Because it is not muddled (a real achievement), it makes for really stimulating reading.

The chapter, "Problems of a Christian," makes a stab at reconciling what a Christian believes and what he does in the "real" world of business, pleasure, family life. Here the Christian ethics of the Gospels is brought to life by a consideration of just what Christ's words must mean for us: "Thus the apostle St. Paul admonishes us 'to live as befits men called to such a vocation.' 'Risen then, with Christ, you must lift your thoughts above.' Notice, [St. Paul] does not say 'so that you may be called'; nor does he say, 'lift your thoughts above that you may rise with Christ.' What he says is the complete reverse. Since through Christ's grace and operation we have been placed in so glorious a state, we must conduct ourselves in a manner which accords with that state. *Noblesse oblige*—the divine nobility of being Christians is the basis of Christian morality. It is that which gives it its obligatory character" (p. 208).

—P.P.

THE HOLY EUCHARIST. By Msgr. Antonio Piolanti. New York, Desclee, 1961. pp. 154. \$2.50.

This work is impressive for the breadth and depth of understanding and the exuberant fertility of mind with which Msgr. Antonio Piolanti presents the nineteen hundred years' history of the theology of the Holy Eucharist. The authority of the book is attested by the fact that Msgr. Piolanti is *Rector Magnificus* of the Pontifical University of the Lateran, and a Professor of dogmatic theology on the faculty.

The matter is presented in what is commonly referred to as thesis form, giving first the errors, then the Christian teaching of scripture, the Fathers, and the *Magisterium*. This is followed by a presentation of what has been developed from these sources by scholastic speculation. The treat-

ment is so thorough that all this information is footnoted in a section appended to the end of each discussion. As a result, the work is of particular value to professors of sacramental theology and students who are engaged in the tract on the Holy Eucharist.

Because of its detail, the profundity of the subject matter, and the mode of presentation, it seems rather difficult to suggest it as reading matter, or much less, meditative material, for the average layman who has not acquired some theological background. The work is thoroughly scientific and scholarly.

However, these very characteristics make it highly recommendable to professors and students, with the added advantage of an ordered and clear presentation of its great wealth of content.

All who can use and appreciate this contribution of Msgr. Piolanti will be ever grateful. Their understanding of the Holy Eucharist cannot but be enriched.

—J.H.

THE SUNDAY EPISTLES. By Richard T. A. Murphy, O.P. Milwaukee, Bruce, 1961. pp. 274. \$5.00.

The Sunday Epistles is a companion volume to Fr. Murphy's earlier commentary, *The Sunday Gospels*. The need for the present work is even more urgent than its predecessor for several reasons. We might mention two: one speculative and the other practical. First, there is the obvious fact that the Sunday epistles (mainly taken from St. Paul's writings) represent a profound advance, theologically speaking, in the mystery of Christ. Their meaning, however, is not so obvious. Even St. Peter could say: "In these epistles there are certain things difficult to understand, which the unlearned and unstable distort, just as they do the rest of the Scriptures to their own destruction" (II Pet. 3:16).

Hence the evident need for a competent guide to avoid the distortions and to shed some light on the difficulties. Fr. Murphy is well qualified to do both. His lucid exposition of the epistle for Palm Sunday is a good illustration. The Greek idiom is carefully scrutinized to uncover the precise significance of such meaningful phrases as "[Christ] being in the condition of God . . . taking the condition of a slave . . . every tongue should confess that Jesus is *Lord*. . . ." This last phrase especially contains a wealth of meaning—in fact, an explicit affirmation of Christ's divinity. *Lord* (Yahweh in Hebrew) was the ineffable name of

God Himself. For many this will indeed be a new insight since the Vulgate reading, with which we are familiar, does not express it so clearly. Fr. Murphy also points out that this doctrine was a refutation in advance, as it were, of the early heresies; for example, that Christ had but one nature, or that He was not true God, etc.

Before passing on to the practical value of the book, there is one doctrinal ambiguity which might be mentioned. In commenting on the eighth chapter of Romans for the eighth Sunday after Pentecost, Fr. Murphy describes sanctifying grace as "an accident, something educed from the potentiality of the soul by the omnipotence of God" (p. 178). Certainly Fr. Murphy is not a naturalist of any sort with regard to the doctrine on grace, and perhaps he has in mind the non-repugnance of the human soul for the supernatural gift of Grace. But even then, how could it be "educed?"

The practical import of *The Sunday Epistles* is increased by the fact that many Catholics never hear the epistle read at Sunday Mass. Even where it is read there remains the problem of oral interpretation, and St. Paul's writings present many difficulties in this regard. While not concerned directly with the problem, the commentary provides the reader with a basic understanding of St. Paul's message—a prime requisite. Another practical aid is the "Hints for Homiletics" for each epistle. This useful addition highlights the dominant themes of the epistle with their practical applications.

For these reasons, then, we believe that a busy priest, and layman as well, will find *The Sunday Epistles* a very informative and useful book.

—A.B.

THE PSALMS, SCHOOL OF SPIRITUALITY. By Michael Gasnier, O.P. Translated by Dom Aldhelm Dean. Herder of St. Louis, 1962. pp. 160. \$3.75.

Here is a book of meditations on the psalms; the thoughts which Father Gasnier has written down are grouped under three headings: 1) God in the Psalms; 2) Man in God's Presence; 3) The Messiah. At the beginning of the book we read, "[The psalms] were not composed to be studied like literary works, but to be recited and sung. They are the love story of the creature and the creator. To appreciate this love story a man's heart must be set on God, he must feel an exile on earth, ever seeking to possess heaven" (pp. 11, 12).

The first chapter views the thoughts about God as they vibrate throughout the psalms. God is seen everywhere; He is recognized above creation; He is King of Majesty; He is holy and eternal, almighty and omniscient.

The second chapter looks at man as he stands before God. Man must be humble; he must adore; he should confide in and abandon himself to God's providence; he must constantly ask for things and then thank God for them.

The third chapter probes all the psalm texts, major and minor, which expresses a longing for the day of the Messiah.

The book is a readable volume, one which provides some deep reflections on sacred songs written a long time ago, but sung ever since.
A.D.

FAITH, REASON, AND THE GOSPELS. Edited by John J. Heaney, S.J. Westminster, Newman, 1961. pp. 328. Paper, \$1.95; cloth, \$4.95.

This anthology directs itself to a varied audience, but it is fair to say it should interest the college group most of all. It has a section on psychological ramifications of faith, another section on certain realities that might shake one's faith, and a final section aimed at improving one's faithful reading of the Gospels. Excluding the editor's preface, epilogue and summary, and excluding Francois Taymans' appendix, there are fifteen selections. Eleven are by Roman Catholics, four are by Protestants. Most contributors are theologians or scripture scholars, and they are men of stature. There are notes to each article and suggested further readings. There is an *imprimatur*.

The first area examined deals with faith in relation to problems within the believer: the "conflict" of faith and reason, doubt, intellectual sincerity, and faith's own implicit presuppositions. Then, in the second section, follow articles on the Gospel, in relation to the world of its birth: the Greek culture, the Apostles, the Dead Sea Scrolls; and articles explaining and limiting the modern theories on form-criticism. Finally, in the last section, some notions are offered the man with faith to help him form a positive approach to the Gospels.

The book has an anthology's strengths and weaknesses. It performs the good service of making these writings available in a single book, and under a unifying theme. At times one is bound to wish he had the original

(e.g. when, on page 308, Fr. Taymans maintains: ". . . in virtue of his radical potency for truth and goodness, man is capable of pronouncing judgment on the supernatural even before he has received the light of faith." And even, it seems, before any actual grace); but if one had the original of any one selection, he would doubtless miss reading many of the other fine articles. —R.B.

THE BIBLE AND THE ORIGIN OF MAN. By Jean De Fraine, S.J.
New York, Desclee, 1962. pp. 85. \$2.50.

The title of this book gives us its subject clearly enough. The author faces three problems—three conclusions of modern science which might seem to conflict with the teaching of the Bible: first, the age of mankind; paleontological anthropology estimates this age roughly as 50,000 years, but the Bible's estimate places man's first appearance at 5225 B.C. Secondly, biological evolution; biology accepts the hypothesis that man descended from an animal, yet in the Bible we read that God created man and infused in him a spiritual soul. Thirdly, monogenesis (Did all men descend from a single ancestor?); science has only a passing interest in this problem, and it is not sure that the Bible clearly and explicitly teaches this.

All three problems may be framed in the one question: What relation is there between the biblical texts on creation and the conclusions of science? A summary answer would be that the Bible teaches religious truth, not science. Or in the famous words of Galileo: "The Bible teaches how to go to heaven, not how the heavens go." This is also the general solution of Fr. De Fraine. His final judgment is based on two analyses: an objective study of biblical texts and the teachings of the Church. The Bible does not teach science, and therefore is not especially concerned about biological evolution or the age of man. About monogenesis, the Bible has no explicit teaching, yet this is the teaching of the Church (but not solemnly defined), to which we owe a prudent assent.

The value of this book is that it gathers in one place the materials we need to discuss man's beginnings. Yet these materials are not original discoveries, nor are they set in new focus. The problem and solution should be familiar to the reading public, since these have been adequately—though not so elaborately—treated in our popular scriptural commentaries (e.g., in *Path Through Genesis* by Bruce Vawter).

D.H.

ANCIENT ISRAEL. By Roland de Vaux. Translated by John McHugh. New York, McGraw-Hill, 1961. pp. 592. \$10.95.

Inevitably, men form into society, and, through their social life, men form institutions. It is no easy task to be aware of, or informed about, the institutions in one's own society. This book is an orderly explanation of institutions proper to a people who lived thousands of years ago and thousands of miles from here. Since they were the Chosen People, their institutions are peculiarly important.

This book, written by Father Roland de Vaux, O.P., the director of the École Biblique in Jerusalem and editor of its famous *Revue Biblique*, may not be even challenged for many years. Its publication is a major event. This can have its drawbacks. Possibly its very size will frighten a prospective buyer; probably many will be dissuaded by its reputation as a classic, and of being "well worth having," from acquiring it. But this is regrettable. One may think of it as a book for the permanent dust of a reference shelf, but it is a book one can really read, and read with profit. The reason it is suited to a large class of readers is that Fr. de Vaux has here set out only the results of his long labors. He has avoided involving the reader in the processes through which he has amassed this picture of another culture, long ago. He gives what he thinks is the best thought on any question. Still, he respects contrary opinions, and he has included the worthy ones in his copious bibliography. Indices and bibliography offer the inquiring reader opportunity to delve as deeply as he may desire. There is an *imprimatur*.

Besides packaging only the choice morsels, Fr. de Vaux bases his work on a simple and clear outline, and maintains a lucid style throughout the book. He begins with the nomadic residue in the Israelites; he treats of the family, of the civil institutions, and of the military institutions; finally, in by far the longest section, he explores institutions of a religious nature. Each individual section is similarly broken down, and broken down again, until a manageable portion is attained.

The importance of all this for most of us, is that the Word of God is involved. The knowledge gained from this book can help us understand better the message given by God, by deepening our sympathy with the People to whom the message came. —R.B.

MEDITATIONS ON ST. JOHN. By Vincent McNabb, O.P. London, Aquin Press, 1962. pp. 85 (paperback).

Once again, in his own inimitable way, the late Father Vincent McNabb, O.P., has provided us with the fruits of his contemplation. In *Medi-*

tations on St. John, Fr. McNabb turns his attention to the Johannine gospel, explaining in a concise and at times homely manner the import of various verses. For example, in reference to John 1:29-39, Fr. Vincent says: " 'And they stayed with him that day.' I feel inclined to think that when St. John went home that evening his mother said: 'Imagine staying all that time; have you no manners?' And I can quite imagine St. John would explain how it was he stayed so long—'We could not get away; he was so fascinating!' Blessed be the soul that cannot get away from Jesus."

Meditations on St. John is not meant to be a critical commentary. Rather it is a collection of essays compiled from notes taken by a nun present at Fr. McNabb's talks. Nor are they meant to be a substitute for St. John's Gospel. No one emphasized the importance of reading scripture more than did Fr. McNabb. He would often say: "Read the book—don't read books about the book."

To those familiar with the other works of Fr. Vincent McNabb this book will only serve to deepen their admiration for the Dominican friar. To those unacquainted with his writings *Meditations on St. John* will be an excellent introduction. This book should certainly provide for all a stimulus—"to read the book."

—F.Q.

SAINT JOSEPH. By Boniface Llamera, O.P. Translated by Sister Mary Elizabeth, O.P. Herder of St. Louis, 1962. pp. 316. \$5.50.

One usually reliable indication that a book is valuable is the fact that it is translated into another language. Fr. Llamera's work has so far been translated from the Spanish into Italian and English, and will no doubt be done into other languages. It comes at a very opportune time, for there is a growing interest in the theology of St. Joseph everywhere in the Church. Both the Carmelites and the Dominicans, to mention but two, now require "some lectures" on the theology of St. Joseph in their seminary courses, after the tract on Mary. Already in English there are a number of books on St. Joseph, but few of real worth. Fathers Filas and Mueller have published several excellent works on various aspects of Josephology, and this book by Fr. Llamera is a welcome addition, for it is a truly solid *theology of St. Joseph* (in fact, that is the title of the Spanish original). Originally written as a doctoral dissertation, the work is divided thus:

- I. Principles and foundations of the theology of St. Joseph
 - a) St. Joseph's Marriage with Mary

- b) His Paternity
- c) His Relation to the Hypostatic Order
- d) His Cooperation in our Redemption
- II. Consequences for St. Joseph
 - a) Dignity
 - b) Holiness (greatest after Mary)
 - c) Virtues and Gifts (with special attention to Joseph's virginity)
 - d) Privileges
- III. Consequences for us
 - a) Patron
 - b) Veneration due to St. Joseph

In every chapter there is an abundance of citations from the best theological sources: scripture, the popes, the Fathers and Doctors (especially St. Thomas), and other reliable theologians who have written on St. Joseph, particularly in recent centuries. In the more difficult phases, such as the paternity, relation to the hypostatic order, cooperation in the redemption, privileges, and the kind of veneration due to St. Joseph, Fr. Llamera shows where doctrinal mistakes have been made in the past, what are the true principles of solution, and draws conclusions that are usually quite conservative.

Everyone who loves Christ and Mary should certainly read this book, for it is about the man who was closest to them and most loved by them. It is not the last word on St. Joseph, to be sure, for progress is being made in the theological science of Josephology. In fact, there have been several important contributions made since the publication of the original text in 1953, and it is regrettable that they were not included in this translation. The one citation from Pope John XXIII at the end of the book is insignificant compared to this pope's other great statements, not to mention the acts of Pius XII. For instance, in May, 1960, Pope John said "we may reasonably believe" that St. John the Baptist and St. Joseph were assumed into heaven body and soul. In 1961 (perhaps too late for inclusion in this book) the pope named St. Joseph patron of the Second Vatican Council. Much more serious, however, is the discovery that this book contains many typographical mistakes, including wrong references to Denzinger and the *Summa*. Anyone who uses this as a source for further study and writing would be well advised to check all references and compare all statements with the original, if possible. Nevertheless, despite these defects, Fr. Llamera's *St. Joseph* is certain to be one of the classic works in the theological study of the greatest of the saints after Mary. —J.J.D.

APPROACH TO PHILOSOPHY. By William H. Kane, O.P. Washington, Thomist Press, 1962. pp. 179.

This book comprises a collection of seven articles which previously appeared in the *Thomist*. They were published between the years 1945 and 1962. Treated in the articles are some of the basic tenets of a philosophy of moderate realism, as can easily be shown by listing a few titles: "The First Principles of Changeable Being," "Abstraction and the Distinction of the Sciences," "Introduction to Metaphysics," and "The Subject of Metaphysics."

Some modern scientists will not admit that changeable things have their own proper principles. Fr. Kane grapples with this problem and shows that by refusing to admit the existence of first principles and by divorcing themselves from natural philosophy, such scientists have severed themselves from a firm foundation of certitude. "Natural science includes the special interests of all naturalists, and also the general principles and properties of natural things. These are often neglected by the specialists, or simply taken for granted, and sometimes they are even surrendered to the philosopher or metaphysician. Yet these general truths about natural things are the proper and solid foundation on which all natural science rests, . . ."

This same problem arises for the author when he treats of the distinction of sciences and the Thomistic theory of abstraction. The modern science of physics is not one simple science, but a mixed science, because it applies *mathematics* to *physical* reality. The great wealth of experimental knowledge gained in this science, when left unrelated to the nature of things, or natural philosophy, is shown to be, at best, a dialectical scheme or construction.

In "Introduction to Metaphysics," Fr. Kane gives an enlightening commentary on Aristotle's attempt to introduce beginners to first philosophy. Some very interesting ideas on scientific methodology are to be found in this article also.

The author throughout the articles offers many judicious and penetrating comments on the topics treated. We recommend the book to scientists and philosophers, and to students of both disciplines.

P.B.

THE LURE OF WISDOM. By James D. Collins, Ph.D. Milwaukee Marquette University Press, 1962. pp. 180. \$2.50.

To root out the absurdity of confining the love and search for wisdom

to a world long gone by is the claim of *The Lure of Wisdom*. Dr. Collins is not pessimistic about so-called desperate prospects of the present, but he sees the modern pursuit of wisdom undertaken in new ways, with new conceptions.

To approach the problem of modern sapiential leanings, Dr. Collins begins by trying to grasp the notions of the skeptical and stoical schools of the later renaissance as the basis for understanding the modern schools; then he studies the way of wisdom as conceived by Descartes; lastly, he analyzes the contemporary view.

The first group looked at are the Renaissance Stoics. They sought 1) to emphasize the moral life over theological disputes; 2) to stress the need of the gift of wisdom; 3) to bring into play practical wisdom.

The second group examined are the "fideistic Skeptics." They drew forth a quadrangular wisdom: 1) the practical specialization of skills; 2) a broad experience of life; 3) prudence; 4) the gift of the Holy Spirit. For these Christians, wisdom was put to work; men who could not attain the heights of speculation could still achieve a high degree of good living.

The examination of Descartes reveals thoughts not often quoted in his regard. The contrasting role of metaphysics and moral science are examined to find their comparative place in the realm of wisdom. Dr. Collins quotes Descartes as saying, "By wisdom we not only understand prudence in affairs, but also a perfect knowledge of all things that man can know. . . ." (pp. 65, 66).

The task of looking at the conceptions of wisdom today is a difficult one. "What is important at the outset of philosophical inquiry is not a set definition of wisdom but an image of the wise man and a love of sharing in his perfection of mind" (p. 140). The modern view is supported by Aristotle's induction of the characteristics of the wise man at the beginning of the *Metaphysics*.

The approach of starting with a finished definition of wisdom with regard to supreme causes and principles is to Dr. Collins inadequate, for "metaphysical wisdom does not come to the searcher in a flash" (p. 142). He prefers to shift attention "from the operational consequences to the source of their activity" (p. 144). With all this set down, the continual desire for knowledge is seen in its growth over the centuries—not only "as a doctrine, but as an ideal and a lure" (p. 158).

—A.D.

WOMEN BEFORE GOD. By William L. Kelly, S.J. Westminster, Newman, 1962. pp. 351. \$2.95.

This small "carry with me book" is winning for itself a place among the many objects women find necessary to keep in their pocketbooks. The good reason for this popularity is that many women find in this little handbook much consoling help in conducting their personal prayer lives.

The work is a compilation of thoughts and prayers. It has a very practical flavor since it is designed for individual use. The plan is to go beyond the general practices and devotions which the Christian community uses in its prayer life. There are pictures, poems, meditations, and comments which will help to simplify and personalize conversations with God. The book has everything imaginable: the Mass, the mysteries of the Rosary, prayers for everybody and everything. Of course prayer will not become easy automatically even with the many helps in this book, but so many have been satisfied with this approach that the word is already being passed along the grapevine.

The single thing that makes this book valuable is its personal quality. It is designed specifically for use by women, and tries to match the prayer needs of all types of women. With this book each woman should understand better her special dignity and her proper vocation in relation to herself, her family, and her world. But more especially it will help her in her personal life of prayer before God.

—D.H.

GUIDE TO THOMAS AQUINAS. By Joseph Pieper. Translated by Richard and Clara Winston. New York, Pantheon, 1962. pp. 182. \$3.95.

This small volume, which is the result of a series of university lectures, has for its aim to make philosophical-minded people of today really concerned with Thomas Aquinas, his life and his thought. While the author's attempt is neither to produce a comprehensive interpretation of his doctrines nor an original biography of his life, yet these two aspects, doctrine and life, form an integral part of this book. In short the author attempts to manifest, against the historical background in which St. Thomas lived, the doctrines of the Angelic Doctor and also that these doctrines have great meaning for the modern day world.

The thirteenth century, the century of Thomas' life, is often considered an harmonious period in the Western Christian world. But the author shows this to be quite untrue in the political, social, and, note well, intel-

lectual fields. This last area is what brings St. Thomas into focus, for he found himself in the midst of a conflict between the "Bible" and "Aristotle." On the one hand were the extreme traditionalists who affirmed only faith, revelation, and the supernatural world as genuine. On the other hand stood the extreme Aristotelians who advocated knowledge of natural reality as the only worthwhile knowledge open to man. In brief, the thirteenth century witnessed a mighty conflict between philosophy and theology.

If there was any period of harmony in this century, states the author, it was the short moment in which St. Thomas successfully reconciled the two opposing views by showing how both "Aristotle" and the "Bible" can be genuinely affirmed. The affirmation is based upon a "theologically founded worldliness" insofar as, first, God communicates existence to the world; secondly, the world is something good in that it exists; and finally, worldliness is genuinely affirmed in that God Himself became man through the Incarnation. The author likewise tells us that it is within the framework of this "theologically founded worldliness" that St. Thomas wrote some of his major works.

Besides this conflict and its reconciliation by St. Thomas, Dr. Pieper gives snatches of the saint's early life, some more conflicts at the universities, the sound approach of the Angelic Doctor in scholastic disputations, and various other facets of his life and works. The author concludes with enlightening and sometimes provocative interpretations of the weightier doctrines of St. Thomas, such as the doctrine on essence and existence.

Dr. Pieper writes in a style of common sense and simplicity. His work, though small, is packed with a wealth of interesting material on St. Thomas. Also, a subject and author index in the back provides a guide for quick reference. To anyone at all interested in a basic introduction to St. Thomas, his life as well as his thought, we heartily recommend this book.

—J.R.

THE ETHICAL AFTERMATH OF AUTOMATION. Edited by Francis X. Quinn, S.J. Westminster, Newman, 1962. pp. 270. \$4.25.

Automation is "the major domestic challenge" of our age. Because automation affects men, as well as machines, it poses some ethical problems. Often the issue is clouded by passion on all sides, but if any solution is found, it must come from serious discussion by union, business, government and even moralists.

The Ethical Aftermath of Automation is such a discussion. It is a

series of papers delivered at Woodstock College by men prominent in labor, business, politics and religion. Each sees the problems and solutions from his own specialized point of view. One paper taken by itself presents only an incomplete answer to this complex problem; but viewed in its proper setting, it is a step toward the answer demanded by the challenge of automation.

The Ethical Aftermath of Automation is must reading for anyone interested in the future of American society. We must face the facts—men are daily losing their jobs to automated industry; industry does have an obligation in justice to these people, and so does society at large. Just as all members of society stand to reap the benefits of automation, so must we be prepared to make the sacrifice it demands of us here and now. The answer is not simple, even as the problem is not; but, nevertheless, there is an answer. Each one of us has an obligation to our fellowmen. Automation is only one of the areas where it is coming to the fore. We must prepare to meet this challenge by an understanding of the problem, gained through this unique collection of papers by men intimately concerned in its solution. Every good citizen should keep informed of the events of his time; every good priest should be prepared to help those who come. This book contains these events of our times; it also contains help for the needy. It gets right to the heart of the matter, stripped of the emotionalism which clouds issues.

—M.H.

NEW MEN FOR NEW TIMES. By Beatrice Avalos. New York, Sheed & Ward, 1962. pp. 182. \$3.75.

Man was created by Almighty God with a specific nature and ordered to a very definite end. What this nature and end are must be known before any philosophy of education can be formulated. In *New Men for New Times* Beatrice Avalos takes a fresh look at man and his destiny and offers us a Christian philosophy of education.

The first part of this book looks at man's being in the dynamic state. What is the condition of modern man as he is subjected to the circumstances of time and space? According to Kierkegaard and Nietzsche contemporary man is characterized by a spirit of conformism. The advances in technology, the growth of the communications media, the absence of a rootedness have all contributed to its birth and growth. The cry for individuality as voiced by existentialists such as Jaspers and Marcel is matched however by the din made by naturalists. Marx and Dewey both apotheosize society although

in different ways. For them human dignity can only be restored by a denial of God and the supernatural order. Thus we have the question facing Christians: "Is the restoration of man really incompatible with belief in God? Is it really a question of either/or . . . ?"

Beatrice Avalos answers this question by treating man within the context of Reality. Ultimately, but by elevation, ordered to a supernatural life, man has value in himself, in his individuality. Nevertheless man is not an isolated being. He is a member of a family with rights and duties. He is a member of the Mystical Body and therefore one with all men. The task of Christian education then is to develop the full personality. This can be done only when man develops healthy natural roots. Such is done by education within the family circle. It is reinforced by education in the schools. Christian education must prepare one "to work for a Christianity of free men who choose to be Christians in a hostile environment, to work for a Christianity of love, for a Christianity ready to conquer the dechristianized areas for Christ and to bring Christ to those spheres of life in which He is not yet known."

New Men for New Times displays a valuable insight into the complex known as "modern man." The book is certainly a worthwhile contribution to the field of education. The reader, however, should have some background in philosophy if he is to gain all the book has to offer.

—F.Q.

SCIENCE AND TECHNOLOGY. By Andrew G. Van Melsen, D.Sc. Pittsburgh, Duquesne University Press, 1961. pp. 368. \$6.95.

Science and Technology is Dr. Van Melsen's third contribution to the Philosophical Series of *Duquesne Studies*. This work is a systematic reflection upon the nature and interrelation of modern physical science and technology (mechanization and automation), in support of two principal theses: first, physical science in its modern form has not fallen from the Greek ideal, but rather has fulfilled it; second, technology, although fraught with knotty socio-cultural problems, is neither unnatural for man nor degrading for society, but is a natural and necessary fulfillment of man's spiritual-material nature.

The question, "what is physical science?" is a metaphysical question (or as Dr. Van Melsen calls it, a "philosophical" question). The problem, "is technology good or evil?" is a moral problem. In order to answer the latter, the author inquires into the nature of technology. And, since he

sees technology as intimately connected with physical science, he is urged to investigate the nature of modern physical science. Hence, the first part of this work is devoted to a philosophical examination of the science of nature, the fundamental structure of material reality, and the being of man and matter. The second part turns to an analysis of the influence of physical science upon culture—arguing that modern science and technology are inter-dependent, natural out-growths of Greek natural philosophy. Finally it discusses at length the advantages and disadvantages of technology to human living.

—M.B.

CHRISTIANITY AND SCIENCE. The Twentieth Century Encyclopedia of Catholicism I 14. By Jean Abelé, S.J. Translated by R. F. Trevett. New York, Hawthorn, 1961. pp. 140. \$3.50.

First plans for this book proposed this title, different from the present one: *Does Christianity Oppose Science?* However, upon reflection it became boldly apparent that many eminent scientists today find that their Christian faith presents no obstacles to their scientific investigations, and they say so loudly. So the original title might have outdated the book while its ink was yet wet. The new title suggests that science in our times has passed beyond the stage of ideological conflict with Christianity.

As a matter of fact, this book does not mention the classic objections raised against Christianity by unbelieving scientists. Rather the intention is to show that the scientist preparing for a particular discovery by years of work with constant application to tasks that are "deadly dull, monotonous and continual," can live an authentic Christian life through this daily crucifixion.

To achieve his purpose the author first examines three fundamental aspects of Christianity: life in Christ, the Christian law of work, and the universal character of Pentecost. Next the author dwells on the historical circumstances in which Christians and scientists compared belief and science in the past. A final section deals with present problems, especially those which scientists face in their desire to blend their lives of faith with professional tasks.

—D.H.

SCIENCE AND RELIGION. Edited by John Clover Monsma. New York, Putnam, 1962. pp. 253. \$3.95.

The so-called conflict between science and religion will continue to exist as long as there is bad science and bad theology. If both of these re-

main within their own respective fields and follow their proper methodologies, there will be harmony between the two. Re-proposing this truth is the purpose of the present work. The authors of the articles contained in this book have shown in very clear language not so much that there is no conflict, but rather that there can not be any conflict.

The reader of these pages is perfectly free to accept or reject whatever particular approach each author has followed in his presentation of the problem. However, each one of them does bring home his point, a fact that can not be denied.

Science makes the common mistake of reducing all reality and branches of knowledge to the experimental order, and consequently uses one method for all, regardless of their subject matter. For some scientists, all reality and knowledge can be subjected to laboratory control; yet, experience shows that this can not be done.

Another common mistake is that in our time we have bowed down before a success in any particular field as before an authority for all fields of human experience. We even quote the movie actor or the athlete as having the last word about things that he may be as ignorant of as rabbits, as one of the authors has pointed out.

The fact that theology proceeds from principles which are accepted on faith does not make it less scientific or inferior either in its method or content. Science operates within fixed limits; it works with things as they exist. Therefore, when science begins to philosophize, the consequences must follow logically. Let both of them complement and respect each other.

Anyone interested in having a better understanding of this subject will certainly profit from *Science and Religion*.

—R.R.

GERMAN CATHOLICS AND HITLER'S WARS. By Gordon C. Zahn.
New York, Sheed & Ward, 1961. pp. 232. \$4.75.

As its title indicates, this scholarly work treats of a problem which still baffles minds and which constitutes a real challenge to theologians. The book is not a history of German Catholics under Nazism. Rather, *German Catholics and Hitler's Wars* limits itself to discussing social controls which were in operation during the Second World War. The German Catholic during that time was a member of two societies: the Nazi Third Reich and the Roman Catholic Church. The former society was engaged in a war which was, according to the principles of the latter society, unjust.

Dr. Zahn asks why no German Catholic refused to participate in that war. By way of an answer, the author states that "the German Catholic who looked to his religious superiors for spiritual direction regarding service in Hitler's wars received virtually the same answers as he would have received from the Nazi ruler himself."

The present study, although restricted to Catholics, brings out the fact that Protestants were almost equally committed. Neither does the author imply that Americans, given similar circumstances would have acted differently. *German Catholics and Hitler's Wars* shows how "in World War II the leading spokesmen of the Catholic Church in Germany did become channels of Nazi control over their followers, either by their general exhortations to loyal obedience to legitimate authority, or by their even more direct efforts to rally these followers to the defence of Volk, Vaterland, and Hiemat as a Christian duty." Each soldier had to swear a "sacred oath" to render "unconditional obedience" to Adolf Hitler personally.

Dr. Zahn's work is another significant step towards a deeper understanding of German Catholic behavior during World War II.

—R.R.

I BELONG WHERE I'M NEEDED. By Elizabeth Reid. Westminster, Newman, 1961. pp. 330. \$4.50.

This is a story of the Mystical Body of Christ in action. The author is a member of the Grail movement who has worked in three continents of the world as an editor, reporter and U.N. correspondent. Her background in journalism helps her to express in a vivid manner what she has observed first hand.

I Belong Where I'm Needed is timely in that it presents some of the problem areas of the world and the causes for some of their distresses. With the ever increasing need for missionaries in foreign lands this book points out the good that can be done for the suffering and the needy by the layman. Many raise the objection that the layman's place is to be led, to be formed entirely by the priests and religious. *I Belong Where I'm Needed* shows that this is not true. The Church does need the laity, and she needs them now. The laity can travel along many avenues which are closed to the clergy and religious; they can get places and do jobs more effectively due to their lay status. The Grail movement is helping to fill this need by preparing people to go to all areas of the world. These workers in turn train the people to help themselves; they assist the clergy to set

up an active native laity. When one job is done, they move to another. Miss Reid describes the varied activities of these dedicated workers in this book.

Although written to inspire young women to go into the work of the Church in the foreign lands, to offer their talents to the service of the Church for life or for a few years, this book should hold a message for all who are interested in the welfare of the world. Miss Reid's portrayal of the young nations of Africa is detailed and accurate, stripped of all politics and national commitments. She has been able to understand the needs of these peoples and what can be done to save them from the grasp of Communism. Nor does she fear to offer criticism of the Western world in areas where the Western countries are doing harm while actually thinking they are doing good.

As Cardinal Cushing says in his forward to *I Belong Where I'm Needed*, "If the world needs a 'Peace Corps,' it has even greater need of a similar group who will become missionaries of Charity." Miss Reid has set forth the reasons justifying this statement and when the reader has finished the book, he can not help but agree. This book should be an inspiration to all, if not to volunteer for the missions, then to pray for the "laborers in the vineyard" and to do anything else within their means.

—M.H.

BOOKS RECEIVED

- A Catholic Parent's Guide to Sex Education.* By Dr. Audrey Kelly. Hawthorn, 1962. pp. 160. \$2.95.
- Along a Little Way.* By Frances Parkinson Keyes. Hawthorn, 1962. pp. 126. \$2.50.
- Poems of Prayer.* Compiled and Edited by Ralph L. Woods. Hawthorn, 1962. pp. 287. \$5.00.
- The Twentieth Century Encyclopedia of Catholicism.* Hawthorn, 1962. \$3.50.
- The Mass in the West.* By Lancelot C. Sheppard. pp. 109.
- Christian Unity.* By Charles Boyer, S.J. pp. 131.
- Secular Institutes.* By Gabriel Reidy, O.F.M. pp. 124.
- Christian Sects.* By Konrad Algermissen. pp. 128.
- The Revolt Against the Church.* By Léon Cristiani. pp. 142.
- What Is the Incarnation?* By Francis Ferrier. pp. 174.
- Science and Religion.* By Dr. Paul Chauchard. pp. 156.

- The States of Perfection.* Compiled by Abbé Gaston Courtois. Newman, 1962. pp. 400. \$8.75.
- Religion and Life.* By Arnold Rademacher. Newman, 1962. pp. 200. \$3.95.
- Joy in the Spiritual Life.* By Bernard J. Kelly, C.S.Sp. Newman, 1962. pp. 167. \$2.95.
- Adventure with Catholic Verse.* By Helen A. Brown and Harry J. Heltman. Newman, 1962. pp. 134. \$1.95 (paperback).
- The Mystery of Christian Worship.* By Odo Casel. Newman, 1962. pp. 212. \$5.75.
- Christians in Conversation.* Newman, 1962. pp. 112. \$3.00.
- The Apostles.* By Otto Hophan, O.F.M.Cap. Newman, 1962. pp. 349. \$5.50.
- Irish Diary.* By Robert Edward Brennan, O.P. Newman, 1962. pp. 134. \$2.75.
- Understanding the Bible.* By Ignatius Hunt, O.S.B. Sheed & Ward, 1962. pp. 207. \$3.95.
- The Last Gospel.* By Francis J. Ripley. Sheed & Ward, 1962. pp. 225. \$3.50.
- The Psalms Are Christian Prayer.* By Thomas Worden. Sheed & Ward, 1962. pp. 219. \$3.95.
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- The Saucer of Larks.* By Brian Friel. Doubleday, 1962. pp. 215. \$3.95.
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