

BOOK REVIEWS

ST. THOMAS AQUINAS, SUMMA THEOLOGIAE, VOL. I, CHRISTIAN THEOLOGY (IA 1). By Thomas Gilby, O.P. New York: McGraw-Hill Book Company, 1964. pp. 165. \$5.50.

The mood of many in today's Church is not one of open welcome to a new translation of St. Thomas. Dominicans eager to share what they regard as their hereditary treasure are often met with a contemptuous shrug which eloquently says that the scholastic moment in the Church's history is one which is preferably forgotten. If the Pope's warm welcome given the present project of translation last December 13th, or the urgent appeal for assistance to the St. Thomas Aquinas Foundation given March 7th be cited, there are reported remarks of some Council Fathers to the effect that if Thomism is not "out," it is certainly on the way out.

Now it must be admitted that the Summa is, as any scientific theology, "caviar for the general"; if St. Thomas was attempting what has been called a "kerygmatic theology," he failed miserably. Nevertheless one reason St. Thomas has not enjoyed the popularity which he deserves in the academic circles of the last hundred years has been the problem of communication. First and most obvious is the language barrier, for the modern student (even clerical) is often really not proficient in Latin. True the so-called English Dominican translation, now known to be the work of one man, Father Laurence Shapcote, O.P. has long been available. Its defects have been known to teachers who kept the Latin text on their own desks, trying to teach from it as the students perused this English translation; not only were there inaccuracies (some have found at least one heresy), but it simply did not convey the thought of St. Thomas to the student. Now this first of sixty volumes undertakes a fresh translation of the Summa, and the admirable success of Father Gilby must be attributed as much to his respect for the genius of the English language as to his knowledge of the meaning of St. Thomas. Any purists who object to the freedom of the translation, happily exercised so it does not at all read like a translation, will be re-

assured by the facing Latin text. This will certainly be invaluable to students who can easily read great chunks of English to get the general drift, and then pause to mull over the original word or phrase which will have special interest for a particular problem.

However, this first volume shows that much more is intended than mere translation. Besides explanatory footnotes and glossary, this slim, attractive book is enriched with some thirteen appendices covering more than a hundred pages of small type, which in effect are both detailed commentaries and valuable enlargements of the text itself. To these we shall return in a moment. For the present, some comparison with similar efforts should be attempted. Many students have prized the small handy volumes of the French translation with their "Notes Explicatives" and "rensignements Techniques" done by the French Dominicans for the *Edition de la Revue des jeunes*. Several of these, notably Père Deman's *La Prudence* and *Prophétie* by Pères Synave and Benoit have become classics in their own right. Students who could afford only a few of the many volumes would nearly always try to have these and other great contributions, even if they were not in the area of their special interest. If a prediction might be ventured, this volume entitled "Christian Theology" will fall into that category, not only because the nature of his own operation is always a fascinating subject for the Christian teacher, but much more so because Father Gilby has performed, not just ably but really superbly, the task of explaining the meaning of sacred teaching.

Not the least if not the greatest merit of this book is that, in a day of shockingly bad writing of Christian doctrine, this is written in crisp, clear English, with elegance in its very simplicity. Those acquainted with the author's work in logic might be prepared for the strong strain of rationality in discussions of science and demonstration; it is significant that he, in contrast to those who find the taste of the Summa that of food from the deep-freeze, finds an excitement never palling even in rereading precisely because of the use of analogy. But the affective warmth of sections on *Sacra Doctrina* and especially on the dialectic of love in the Summa will be perhaps surprising to many who have not really known St. Thomas as Father Gilby does.

If one slight demur may be murmured, it would be at the want of bibliography. American scholarship, true enough, has often been oppressively saddled with the great weight of the Germans so that an author is compelled to cite all the works on his subject, even though some of them may be totally without worth. British scholarship, on the other hand, has

enjoyed a greater liberty so that a writer, having acquainted himself with the gist of the discussion, simply goes ahead to say what he thinks. But there must be a golden mean so that students may know where to turn for other points of view and for more detailed study. For instance, certainly Père Chenu's brilliant historical study, now translated by Fathers Landry and Hughes as *Introduction to the Study of St. Thomas* merits mention here. So too the sections on the Bible and Tradition could be enriched by some indication of the current approaches and some of the great names in the discussion. This might be something for the contributors of the other volumes to keep in mind.

So far two other volumes have appeared: Volume 2, *Existence and Nature of God* by Timothy McDermott, O.P. (with the great bulk of the appendices by the General Editor, Father Gilby) and Volume 13, *Man Made to God's Image* by Edmund Hill, O.P. Four volumes will be appearing each Fall and Spring until the series is complete. If the other volumes begin to measure up to the high caliber of this first volume by the General Editor, it will be reasonable to hope for a real resurrection of Thomism. When the chapter called "The Twentieth Century" in the history of the

PAUL, TRUMPET OF THE SPIRIT

Compiled by Sister Emily Joseph, C.S.J.

This intensely interesting anthology presents a composite, well-drawn picture of the Apostle of the Gentiles taken from the writings of some of the world's foremost authors. St. Paul as writer, and as mystic; St. Paul the Israelite, and the Roman citizen; letters of Paul and the heart of Paul—here is rich cargo for the fortunate reader. Handsomely produced.

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Dominican Order is written, three great publication projects may well represent the contribution of that Order to the Church: First, the Jerusalem Bible by the Dominicans of St. Stephen; secondly, the hoped-for completion of the Leonine *Omnia Opera*, and certainly not last in the wider influence it may have in the English-speaking world, this present series.

But all that will be so only on the condition that the books are really read. That they will be found in every competent library goes without saying; if the Summa is still one of the hundred great books, its very best English translation and commentary must be made available. Still that is not enough. Nor is it even enough to add that every Catholic College teacher of Sacred Doctrine should be intimately familiar with this staple of their trade. At a time when the separated brethren are beginning to appreciate St. Thomas, it would be a sham for seminarians and teaching Sisters to know St. Thomas only as one the Church venerates. He himself would certainly prefer that we consider with him his Lord and ours. No better introduction to that consideration than Father Gilby's volume is available. *Tolle, lege!*

—Urban Voll, O.P.

TOWARDS UNDERSTANDING ST. THOMAS. By Rev. M. D. Chenu, O.P. Chicago: Regnery, 1964. pp. 366. \$6.00.

There are two general classes into which the critics of St. Thomas can be placed: one group is composed of anti-intellectuals who have no patience nor taste for the truth, the other group, on the contrary, eagerly searches for the beauty and depth of truth everywhere, however, they find St. Thomas somewhat of a stumbling block. The former will not be interested in this nor any other introduction into the inner make up of a great mind. The latter, on the other hand, will appreciate immensely *Towards Understanding St. Thomas* for in it they will see a stumbling block transformed, once and for all, into a sturdy cornerstone upon which to build a tower of truth.

Small wonder that St. Thomas is readily misunderstood. His thought—and ultimately the interior of his mind and of his spirit—in order to be fully grasped requires years of painstaking study and penetration. Even great scholars encounter difficulties in capturing the plenitude of St. Thomas' genius; for instance, Edith Stein, a genius in her own right, came to grips with the *Summa Theologica* only after several intensive and thorough explorations of this work. At first she had no idea what he was attempting,

until she discovered the cohesive structure beneath the seemingly unconnected catalogue of truths.

Now thanks to Fr. Chenu the multifaceted aspects of St. Thomas' thought is laid bare and open for the eyes of all to see. Chenu's monumental work, the fruit of over twenty years continuous teaching, was the answer to the need, as he put it, ". . . of introducing my students, of 'having them make an entrance,' into the majestic—and disconcerting—edifice of St. Thomas' writings which were to be, for years to come, a part of their basic text matter, both in philosophy and theology." For this reason, a unique characteristic emerges which is sustained throughout the investigation, namely enthusiasm, an enthusiasm, however, not devoid of history and its sober, objective rules. Thus, the entrance into the system of thought of St. Thomas is shown to be an understanding of the milieu in which it was conceived and nurtured: "This milieu, to be sure, was a spiritual one—it was that of the Gospel-spirited Mendicants and that of the discoverers of Aristotle—but it was also one in which the institutions of the age, its universities, literary achievements, and community life itself were essential components of a single reality."

Such development is in keeping with the author's underlying conviction that "the works of a genius and the human soil in which these works implanted themselves and bore fruit . . . are closely interdependent in their individual realizations and truth." This mode of exposition is the necessary means for a proper understanding of St. Thomas, for in many cases it is not the truth that is misunderstood but the vehicle of communication of that truth which is for the most part foreign to the modern world.

With this in mind, this initiation is launched with a preliminary presentation in general outline of the broad cultural contexts of the life-work of St. Thomas. Therein are discussed such points as: the development of the universities, the influence of the Renaissance on speculation, the entrance of Aristotle and his impact, the emergence of the Mendicants, the return to Patristic tradition, and finally the birth and evolution of scholasticism. In this section the reader discovers the social influences which form St. Thomas' thought, work, sources, and methods. Moreover, he becomes aware of the fact that it is an age "when theologians and theology were not set apart from the world and its conditions and outlook, its techniques and culture."

Conscious of the fact that literary forms "are the permanent support of thought, so that by examining the forms in which the mind is dressed, one has a good chance of discovering its very inner workings," Chenu next

analyzes carefully the forms of the day and their evolution with the happy result of showing clearly the relation of thought to environment and form to thought. Before examining the individual works of St. Thomas in the light of these forms, an examination is made concerning the language, the processes of documentation, and the procedure of construction—three things common to all the works. Incidentally, these three chapters are among the most revealing and enriching pages of the book for us since it is in these areas—namely, in St. Thomas's use of language, his constant reference to authority, and the structures of his arguments—that moderns have the greatest trials in comprehension. The first part of the book is terminated with this excellent treatment.

The second part of the books concerns itself with making application of the knowledge expertly revealed in the first part. It treats in detail each and every one of the writings of St. Thomas ranging from his Commentaries and Summas to his Opuscula and poems. Although there is a continual appreciation for the insights of the author, it is only here that the reader, skillfully led by the pen of Chenu, sees fully the ordered beauty that is the thought of St. Thomas.

This book is not one dedicated to biographical, chronological, and critical research, although the author makes ample use of such research himself. Moreover, he supplies the reader with an exhaustive list of such works and many others helpful for further study. These are conveniently placed at the end of each chapter in reference to the subject treated within the chapter.

In conclusion, it must be said that this is truly a masterpiece of scholarship executed with love and mastery—a book that is destined to be as perennial as the system of the thought which is the object of its inquiry.

—Adrian Dabash, O.P.

THE QUEST FOR CATHOLICITY: The Development of High Church Anglicanism. By George H. Tavard. N.Y.: Herder and Herder, 1964. pp. 227. \$5.95.

Public and honest confrontations of Anglican theology (and not merely of Anglican traditions or history) by Roman Catholics have been all too few in number. This is why Fr. Tavard's *Quest for Catholicity* should be read by many as a basic contribution to the field of ecumenical theology, and should be welcomed especially by Roman Catholics as a study in an area where their ecumenical hopes run justifiably high. Fr. Tavard has

shown his boundless understanding and sympathy for the exigencies of the Anglican position in his *Holy Writ or Holy Church*, published in 1959. These same characteristics mark *The Quest for Catholicity* as a book deserving our closest attention, and mark its author as a man deserving our profoundest thanks.

In his "Prologue," Fr. Tavad writes: "The purpose of this volume is to investigate the notion of Catholicity as it has developed in Anglicanism, from the Reformation to the beginning of the twentieth century. . . . I make no other claim than to write a chapter in the history of Anglican thought, knowing that other chapters could be written and hoping that somebody sometime will write them" (p. vii).

This admission is deceptive. While the author claims only to have written *one* chapter in the history of Anglican thought, we feel it necessary to insist that it is a *key* chapter. The mainstream of High Church divines have consistently laid claim to continuity with the universal Catholic Church, and have stoutly rejected attempts to place them in the Protestant camp. Too, the Anglican Church has always made much of the historic creeds in which the note of *Catholicity* stands as one of the fundamental signs of Christ's Church. Roman Catholics, on the other hand, have insisted for the most part that the Anglican communion fails to measure up to the meaning of Catholicity in its more obvious sense. The Church of Canterbury is not in *visible union* with the Church of Rome. It cannot, therefore, lay claim to be part of, or in continuity with, the *catholica Ecclesia* which it holds so dear. What this book amounts to, then, is a study of how the Anglican Church, from Gardner to Gore, has regarded itself vis-à-vis the Catholic Church. Fr. Tavad's study, although at first sight limited in scope, is actually a fundamental and key discussion to understanding the whole of Anglican ecclesiology.

The opening chapter, "Cranmer and Gardner," outlines the two concepts of Catholicity which divided the Church of England at the time of its separation from Rome, and which set up the fundamental polarity which has characterized Anglican thought ever since. Cranmer's Catholicity demanded a return to the faith of the Church's first centuries as the only authentic source for an accurate understanding of the Church's *Catholic* nature. He viewed developments from the sixth century onward as a declension from the Church's primitive purity. "There lies a basic difficulty in Cranmer's conception," writes Fr. Tavad. "It is one thing to state that the faith of the early centuries was nearer to the scriptural source of doctrine. It is entirely different to surmise at what point the subsequent

Church is supposed to have gone astray. Cranmer himself was never quite sure how to do this" (p. 8). Cranmer would have forced us to suppose that the early Church was better endowed by the Holy Spirit. Gardner, on the other hand, refused to conclude to a concept of Catholicity contrary to the common consent of the Church at *any* period of her history.

This fundamental tension is developed further in chapter two, "The Elizabethan Age." The question of the relation of episcopacy to Catholicity is introduced as a further dimension in the discussion. The Puritans draw the ultimate conclusion from the Cranmerian tendency by making a radical identification of primitivity with Catholicity, and by this excess they cause the mainstream of Anglican thought to react in a more moderate direction.

The author then leads us, in the subsequent chapters, through the explanations of Catholicity offered by the Caroline, Restoration and Tractarian divines who believed that the Church of England was organically a *part* of the Catholic Church, and that the fundamental and characteristic features of Catholicity were more or less present in it.

The book reaches its culmination in the final two chapters, "The Oxford Movement" and "Anglo-Catholicism," when it discusses the Newmanian and Maurician conceptions of Catholicity. For Newman (the Newman of 1845), the Anglican Communion must find its Catholicity in terms of visible, hierarchical descent from the Apostles, and because he came to the conclusion that the papacy belonged to the essence of the Church's Catholicity, his own "quest for Catholicity" ended in Rome. For Maurice, Catholicity is effectively equated with *comprehensiveness*, an essentially Protestant conception permitting a wide variety of belief, and eliminating the Church's hierarchical and doctrinal roles.

We regret sorely the fact that Fr. Tavad chose to leave off his study in the early part of the present century. Perhaps he felt that the directions taken by contemporary Anglican thought are still too disparate to justify any attempt at a truly accurate or useful evaluation. Still, it seems necessary to admit that the ecumenical value of the work was inevitably reduced by this choice—leaving us, as it does, in the 1920's and without the benefit of the author's critique on the contributions of such great Anglican theologians as William Temple and E. L. Mascall.

Finally, there is one unfortunate omission from Fr. Tavad's otherwise excellent bibliography: Hemmer's *Fernand Portal* (1885-1926), *Apostle of Unity* (N.Y.: 1961).

Still, we should be more grateful to Fr. Tavad for what he *has* given

us in *The Quest for Catholicity* than disappointed because he has not given us more.

—Bartholomew Carey, O.P.

LIFE AND HOLINESS. By Thomas Merton, New York: Herder and Herder, 1963. pp. 162. \$3.50.

A book by Thomas Merton comes to readers as the morning mail: his books are easily taken for granted as surely as the postman's footfall, but there stirs under this casual assumption of the inevitable a repeated delight, just as, day after day, letters are slit open with eager wonder.

The Christ-life as it is lived in the Christian person has always been the subject of Thomas Merton's books, but *Life and Holiness* probes Christian living with an emphasis on its place in the world rather than its separateness from it.

First, the ideals of Christianity are set forth: the call to holiness through loving ascetism, the correct understanding of human life, the penetration of the way these ideals relate to life itself.

Then, the ideals are viewed in their applicability: the shouldering of responsibility, the seeking of God's loving will, the carrying out of Christian service.

Then, the ideals are seen as personalized in Christ's Mystical Body: through the Spirit, grace, the liturgy, the sacraments.

Life and Holiness emphatically preaches that holiness is not had or deepened in isolation but in communion with others. Holiness is meant to be inseparably joined to life—life wherever, however it is lived: in the liturgy, in work, in play. In short, Thomas Merton proposes the marriage of Holiness and Humanism. He defines authentic humanism as, "The full acceptance of those values which are essential to man as he was created by God, those values which God himself has willed to preserve, rescue, and restore to their rightful order by taking them to himself in Christ."

—J.A.D.

THE DEATH PENALTY IN AMERICA. An Anthology edited by Hugo Adam Bedau, New York: Doubleday Anchor Original, 1964. pp. 684. \$1.95.

Articles, speeches and books limited in scope have been written about capital punishment on many occasions, but a need for an up-to-date an-

thology or reference book on this particular subject has been felt for some time.

Dividing his work into nine chapters, Mr. Bedau presents a substantial number of well written essays by such men as J. Edgar Hoover, Sidney Hook, Jacques Barzun, Donald Campion, S.J. and others of similar note. Each has treated the topic of the death penalty from his respective field of learning: the sociological, moral, legal, religious and philosophical. Current statistics have been amply included within this anthology as well as an extensive bibliography.

Although the reader will inevitably not agree with every opinion or position advocated by the various writers, nevertheless this work is an invaluable contribution toward a better and wider understanding of this problem affecting every man. Mr. Bedau's book unquestionably is an excellent reference source.

—B.J.

CROSS CURRENTS OF PSYCHIATRY AND CATHOLIC MORALITY. Edited by William Birmingham and Joseph E. Cunneen, New York, Pantheon, 1964. pp. 396. \$6.95.

This is an anthology of eighteen essays selected from *Cross Currents*. As an anthology it presents a solid representation of four definite areas of thought: the relation between "psychology and religious belief," the particular problem of "freedom: reality or illusion?" the difference between "psychotherapy and sacramental confession," and specific "questions of fact." Skillful selection has produced an anthology that is remarkably even and uniformly of high quality.

The essays, all by Catholics, differ in point of view and mode of presentation but are united by their fidelity to the area of consideration, a noteworthy achievement.

In the first section Beirnaert discusses water as a symbol for the Christian and its archetypal connotations; Fransen sees man as operating freely through a dense network of determinations, notes that grace is a factor in our existence and maintains that psychology can analyze men's acts and assert the power grace exercises in them; Choisy attempts a reconciliation of psychoanalysis and Catholicism on three points: sex, determinism and freedom, guilt and sin; Plé similarly relates St. Thomas and Freud on the themes of "hylomorphism and its psychological consequences," "love, joy and their objects," and the "unity of the personality." Fr. Plé's

essay is especially well written; it is clearly stated and makes good use of careful distinctions.

On the problem of freedom: Rimaud sees morality not so much a matter of law as of art which must take freedom into account; Leclercq attacks the moral heresy of denying moral conclusions while accepting theoretical or dogmatic principles; Beirnaert asserts that sanctity can be built on both ordered and disordered psyches and Plé, again with beautiful clarity, discusses the difference between the human act and its analogues.

Discussing the confession-therapy problem, Vann expounds the role of a confessor who is at once and always judge, teacher and, above all, father to the individual; Oraison draws the distinction between the confessor, director and analyst, between confession, direction and therapy; Bruno de Jesus-Marie describes the psychological power or effect of religious experience; Mora explains the genesis and characteristics of scrupulosity and the priest's practical need for sufficient psychological knowledge in this matter; Lebret and Suavet contribute a detailed examen of conscience for adults—a most unusual and discerning exercise.

In contrast to the three previous sections, the fourth section is more analytical and concrete in its choice of subjects and discussion. Moré attempts a concrete analysis of Greene's Scobie, his struggle with his own neurotic problems and his salvation through and in spite of them; Van Haecht analyzes the socio-philosophical reaction against essentialism and the adoption of extreme existentialism in phenomenological terms with special consideration of the need today for artistic or symbolic expression of the existential roots of human life; Beirnaert frankly looks at conditioning or making men respond automatically to stimulus within the Church today in contrast to the proper, authentic and human dialogue of the man with his Church; Maritain provides a detailed criticism of Freud and psychoanalysis on philosophical principles; Caruso calls attention to the double factor of neurotic genesis, the interaction between the individual's psyche and his sociological environment. Maritain's essay, although brief considering its scope, is of exemplary precision.

The notes to each essay are collected at the end of the book as well as some biographical statements about the authors. The book is regrettably expensive. The quality of the essays make it a good book to spread around and a lower price would help. But generally speaking the anthology of essays is skillfully composed, of excellent and even quality and liberally endowed with the fruit of careful work and profound insight.

—B.C.

THE SECRET WAYS OF PRAYER by R. L. Bruckberger, O.P. Dimension Books, Wilkes-Barre, Pa., 1964. pp. 95. \$2.95.

Father Bruckberger, O.P., discusses in his latest book certain fundamental aspects of the spirit of Christian prayer, considered by him to be necessary in man's encounter with God. His profound yet enlightening treatment embraces prayer in its relation to the presence of God, its inner theological and scriptural themes, and prayer's application to our devotion to Christ in His Eucharistic Presence. The author does not intend to exhaust his topic but has presented certain primordial elements of prayer for the reader's benefit.

This book was published in Paris under the name of *Rejoindre Dieu*. It is unfortunate that a more literal translation of the French was not used in naming its English counter-part. The present title, *Secret Ways of Prayer*, suggests an esoteric concept of prayer for the privileged few rather than a vital relationship with the living God, possible to all Christians.

Abstracting from this point of the English title, Father Bruckberger has written a book indicating that, in Christian living, prayer and witnessing are necessary in bridging the gap between religion learned and religion lived. This profitable book will be very important in furthering the prayer life of the people of God.

—B.J.

YAHWEH: THE GOD OF THE OLD TESTAMENT. By Robert W. Gleason, S.J. New Jersey: Prentice-Hall, pp. 124. \$3.95.

Yahweh, to the Israelites, is a living, personal, and active God, Who being confined by neither time nor space, mercifully enters therein to save His beloved chosen people. In the light of this datum, Fr. Gleason opens the way to an investigation of the central theme of the Old Testament.

To accomplish this somewhat herculean task, the author, exhibiting a rich background in Scripture and a familiarity with the Hebrew idiom and outlook, undertakes a brief orientation to the various ideas of God which Israel nurtured.

According to this approach three natural divisions follow. The first part of the book develops the strictly personal attributes of Yahweh, namely, His uniqueness, holiness, and justice, tracing them from their evolutionary generation within the course of Hebrew history. Consequent to these there is an exceptionally fine treatment concerning Yahweh's covenant with Israel. Here inquiry is made into the covenantal background, incep-

tion, gratuitous nature, development while at the same time disclosure is made regarding its obligations and various component parts. The remainder of the book concerns itself with the other attributes which flow naturally from the covenant or those intimately bound to it. In each instance, the particular notion's relevance to the chosen people is clearly brought out. The first of these is Yahweh as Creator after which discussion is held regarding Yahweh's love, faithfulness, and saving mercy. In the final chapter, "God, the Lord of History," the author recapitulates the notions he has thus far probed and shows briefly their role and place in Israel's "salvation history," with an emphasis on messianic fulfillment.

During the course of this study, the reader receives a two-fold bonus: a lucid insight into the nature of Hebrew history and a revealing tour of the Hebrew idioms against the background of their own historical and lingual milieu.

The words clarity and brevity epitomize this modern biblical study, and it is indeed refreshing to see these encompassed in so flowing a style of exposition.

—A.D.

GOD'S KINGDOM IN THE OLD TESTAMENT. By Rev. Martin Hopkins, O.P. Chicago: Henry Regnery Co., 1964. pp. 248. \$4.50.

During the last sixty years a great transformation has swept through biblical studies. Modern scientific method is shaking dust off the ancient Bible, and making college students aware of all kinds of questions about religion. Students are questioning the theology professors, demanding real answers. Neither the professor nor the students can get these answers without careful, mature study.

In *God's Kingdom in The Old Testament* Fr. Martin Hopkins, O.P. presents a college text-book which helps professor and student to a careful and mature study of Sacred Scripture. The book is organized in a scheme of thirty chapters, each representing a single class assignment. The first four chapters are introductory, providing a historical introduction to biblical research, and investigations of Biblical inspiration, of textual criticism, and of Scriptural interpretation. The fifth through thirtieth chapters lead the class through the history of God's creation and guidance of the world and his chosen people.

Father Hopkins has taught college courses in Sacred Scripture for many years. His book has been used, in manuscript, form, as a Scripture

text-book in several colleges and seminaries for the past three or four years. The fact that the book follows the manuscript almost word for word indicates that it has withstood the test of classroom use. *God's Kingdom in The Old Testament* deserves praise both for the greatness of its undertaking and for the quality of its fulfillment. In the hands of a well qualified teacher it should provide the interested student with a rich knowledge of the Old Testament.

—W.R.

MEN POSSESSED BY GOD: By Jacques Lacarriere. New York: Doubleday 1964. pp. 237. \$4.95.

In this present age of searching for the true life of early Christianity, *Men Possessed by God* is a timely, informative, and enjoyable book. Monsieur Lacarriere offers his readers a vibrant and historical account of the church's anchorite monks and hermits living between the fourth and seventh centuries and their encounter with God. Saints such as Anthony of the Desert, Paul of Thebes, Ephraem and Mary, the Egyptian, are seen not so much as musty figures of the past, but rather as people who were real, human, and totally possessed by God.

The book is roughly, but not equally, broken into three parts: Why Asceticism? The God-Possessed, and Dying Among the Living. As an aide to the reader, maps of the East have been included as well as a generous collection of Eastern Art reproductions. Jacques Lacarriere's latest literary endeavor is worth the time spent in reading it.

—C.T.B.

LETTERS TO MALCOLM: CHIEFLY ON PRAYER. By C. S. Lewis, New York: Harcourt, Brace & World, Inc., 1964. pp. 124. \$3.50.

A GRIEF OBSERVED. By C. S. Lewis, Connecticut: The Sansbury Press, 1963. pp. 60. \$2.00.

A man who can speak of life and death so as to make us feel his joy over life and his grief over death is always welcome as one who can speak what we cannot. A man who can hit upon human nature in its earth-bound inclinations and its soaring hopes so as to give us understanding of our dependence upon God is sought by us as one who can express what we find inexpressible.

C. S. Lewis is such a man. In *Letters to Malcolm: Chiefly on Prayer*

and *A Grief Observed* his reflections and experiences with prayer and grief come home to us as our own. We find ourselves saying, "You know, I feel that way about it too." "You'd never think two people could experience the same thing."

Chiefly on Prayer is a collection of letters written to a man named Malcolm, but Malcolm is of little importance, for the letters are addressed to us. The difficulties of praying (aridity, distraction, indolence, indifference) we are all acquainted with, but the Lewis-letters give us beautiful insights into their occurrence. Lewis is not a problem-solver, but his reflections provide us with an adequate start for our own solutions. The prayers of praise and petition are considered, and a striking meditation on the Lord's Prayer is the most stirring section of the book.

A Grief Observed is a journal kept by C. S. Lewis upon the death of his wife. The entrees are deep and sorrowful, but by no means maudlin. His sorrow, his confusion, his doubts are all candidly revealed. "Is this last note a sign that I'm incurable, that when reality smashes my dream to bits, I mope and snarl while the first shock lasts, and then patiently, idiotically, start putting it together again? And so always? However after the house of cards falls, shall I set about rebuilding it?"

These two books, coming after many impressive volumes of C. S. Lewis, add to his stature as a great writer and a profound person.

—J.A.D.

POEMS AND EPIGRAMS. By Robert Beum. Chicago, Henry Regnery, 1964. pp. 87. \$3.50.

A good poet has something significant to say. Robert Beum not only has something to say but he is also able to express his thoughts with clarity and power. He shows himself a master of situation and a profound commentator on human nature.

The brevity and simplicity of his forms and his intuitive perception of his subject matter is not unlike the traditional Japanese haiku form. He pares away all that is irrelevant and unnecessary to his verse. As a result his poetry is lively and has no chance of bogging down.

His humor is pointed and clever but always restrained. The power of his writing is evoked from the plainness and simplicity of his style. It recalls the starkness of Carl Sandburg but yet it is a fresh and vital verse. This is especially evident in an epigram entitled *The Indignant*:

Praise ironists with caution: hating shams
can be a way of loving epigrams.

His satire is pungent and tart, but this does not diminish the aesthetic experience in the least.

Without doubt he is a master of syllabic form, and in his free verse his imagery carries through remarkably well. His poetry is mature and well developed, his themes range all the way from the astronauts to the death of Socrates. His talent is unmistakable and worthy of the attention of the contemporary reader.

—T.M.

SONG OF THE ARCHER AND OTHER POEMS. By Mary Shumway, Chicago: Henry Regnery, 1964. pp. 71. \$3.50.

Mary Shumway brings a unique insight into nature in her poetry. Her affinity with nature evokes a profound mystical quality in her writing. Nature seems to carry her away and the reader along with her. Reflecting the spontaneity of her theme her free verse spills over with striking imagery

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which does not overpower but rather subtly entices the reader to look further into her work.

The title poem is a long work which is reminiscent of Robert Frost's *Death of the Hired Hand*, yet it shows a probing awareness and originality of theme which delves into country farm life.

Unlike Frost's rusticity her style is fluid and genuinely her own, and furthermore it lends itself extremely well to her artistic preoccupations.

Miss Shumway has not yet reached the high point of her poetic career. This volume, however, gives evidence that she is striving for and slowly achieving the goal which she has set for herself. It is a high goal and no easy task to achieve it. Even now her work is a moving and engaging experience, her insight penetrating. She is rapidly becoming a significant contemporary poet, yet she does not neglect any of those values which remain timeless. She never loses her reader who will look forward to more and better work from her in the future. Her finest work is yet to come.

—T.M.

EIGHT HAPPY PEOPLE. By Rev. John J. Ahern, Milwaukee: Bruce, 1964. pp. 71. \$1.25.

This short but meaningful volume focuses our attention on the message contained in the eight Beatitudes: that genuine happiness is the product of serving others in this life with the reward of eternal joy in the next.

The author in vivid language sets before us the lives of eight notable personages ranging from Saint Francis of Assisi to Doctor Tom Dooley. Each of those chosen possessed in an eminent degree the essential element of self-giving—the decreasing of self in order that Christ might increase.

Although written primarily for the young adult, this book can be of help and interest to persons of all ages. Each one of us is able to benefit from looking into the lives of others and attempting in our own small way to mirror their perfections. The example of these Christ-like fellow creatures should encourage us to seek and to find happiness at its source. This can only be Christ, Himself, who in His self-giving laid down His life for all of us.

—N.C.

SAINT DOMINIC'S FAMILY. By Sister Mary Jean Dorcy, O.P. DuBuque, Iowa: The Priory Press, 1964. pp. 632. \$5.95.

Thanks to Sister Mary Jean Dorcy, we now have an up to date pres-

entation of the lives of outstanding members of the Dominican Family. In three hundred and thirty-nine short biographies, Sister Mary Jean has spanned seven hundred and fifty years of Dominican history. Besides the canonized saints of the Order and those beatified by the Church, there are accounts of numerous other noteworthy Dominicans. Among the early followers of St. Dominic there are biographies of Matthew of France, Lawrence of England, and John the Teutonic. Among the other personages who appear are John Tauler, Fra Angelico, Savonarola, Tetzels, Cajetan, Bañez. Of special interest to Americans, are those of the nineteenth century like Dominic Fenwick, Mazzuchelli, Tom Burke, Alemany as well as Lacordaire and Jandel. Highlighted in the twentieth century are Denifeé, Cormier, Mother Mary Walsh, Rose Hawthorne, Bede Jarrett, Mandonnet, Lagrange, Gill, McNabb, Walter Farrell, and Gerald Vann.

An impressive bibliography indicates the extensive sources from which Sister Mary Jean has culled her material. These lives are factually precise, but condensed into a page or two. At the same time they make thoroughly delightful reading. Dominicans would be expected to have a special interest in this book by reason of their family ties, yet others will have a keen interest also due to Sister Mary Jean's mastery of presentation.

Saint Dominic's Family should be made available to every Dominican; priest, brother, nun, sister, and tertiary. In this book all will witness how Christ has brought forth holiness in just one of His religious families.

—K.F.

PRAYERS FROM SAINT PAUL. By Paul Hilsdale. New York: Sheed and Ward, 1964. pp. 238. \$4.50.

The letters of St. Paul are an inexhaustible source of information on Christian living and spiritual reflection. Everyone recognizes this. But by reading this book the reader will find a new, captivating way towards understanding the thought and teaching of "the Apostle to the Gentiles." The Christian life as portrayed by Saint Paul in his epistles is here presented in unforgettable phrases. Father Paul Hilsdale has used the most important passages of the major epistles of Saint Paul, formed them into prayers and shows Saint Paul as talking *to* God rather than writing *about* Him.

The ecumenical movement, the rebirth of scripture studies, and the renewal of the liturgy have awakened in Christians everywhere a new

vitality in private prayer heretofore dormant. This private prayer should and must be rooted in the scriptures rather than in past spiritual traditions, insofar as some of these have tended away from the sources.

Love is the keynote of the writings of St. Paul, and in this group of prayers from Paul, love shines even more brightly. It is seen as *the* dominant factor uniting all these prayers. Through this prayer-book of our spiritual father, St. Paul, we are led to a deeper understanding of ourselves and our fellow man. We are shown how to pray to God in the most intimate way. The ideas of Paul take on new meaning; the words are those of Paul; the inflection and transposition of person is that of the editor. Reading this book is an experience of the very feelings and sincerity of St. Paul. It is a book highly recommended for all true Christians; it is a treasure for spiritual reflection and meditation for Catholics and Protestants alike. It *is* Saint Paul—teaching, helping, praying.

—W.C.

LITURGY FOR THE PEOPLE. Edited by William J. Leonard, S.J. Milwaukee: The Bruce Publishing Company, 1963, 1963. pp. 254. \$5.50.

The concept of the liturgy is nothing other than the activation of the Church's mission to the modern world. This is a world that has undergone and continues to experience rapid and sometimes bewildering transformations to such a degree that the liturgical "mission" is yet far from being solved.

The essays in this volume, dedicated to the late Fr. Gerald Ellard, S.J., that interpid promoter of the liturgical movement, are a great step forward in solving this problem at least as far as suggestions for "waking up" the laity to their rights, duties and obligations in this aspect of renewal of the Church. There are many timely topics discussed in this book and many answers given to the problems concerning these topics. Some of the more noteworthy are: "The Fonts of Preaching"—an essay in which the Word (the scriptures) is shown as the only real font. "The Community of the Faithful"—in which a new view of priestly ministration and of liturgy as worship by the whole community of the faithful is explained; "The Language of Prayer"—in which Gregorian chant is discussed as to its usefulness today and its place in the changing church; lastly, there are essays concerning the "schola cantorum" and the parish school, the church composer and his role in the Church today, the work of modern art and

its duty to capture the spirit of the times and express it in simple and religious motifs. Also devotional services are scanned and answers given for their modernization, and the place of liturgical piety for American Catholics is discussed, rounding out this outstanding collection of articles on the laity and the liturgy.

Whereas past endeavors in writings about the liturgy have investigated the possibility of change and modernization in these problems, this collection of essays presupposes the possibility, accepts it as present, and adapts these changes to fit the laity in order to initiate its active participation in liturgical functions. From this point alone the book is well worth it. But beyond that, the reader will find it highly rewarding in enriching his thought on plans for lay, liturgical action.

—W.C.

THE HUMANITY OF CHRIST. By Romano Guardini. New York: Pantheon, 1964. pp. 146. \$4.95.

Christocentric emphasis in theology today receives its dynamism from the personality of Jesus Christ in Whom heaven meets earth. Alive to this fact, Monsignor Guardini, in his inimitable and penetrating way, analyzes the psychological make up of Jesus based upon the only true data from which we know Christ—the mouths of the Apostles and the fullness of their witness. However, their statements are only guides to the original reality of Christ and fall short of doing justice to the fullness of His divine-human nature. Hence this work takes on the burden of reflecting upon the records of the historical Jesus and probing them to discover “the devastating greatness and incomprehensibility of the actual Jesus.”

Five sections form points of reference around which the life and attitudes of Jesus are reviewed. The historical setting and times of Christ's life are first sketched and are followed by an exploration of His actions and characteristics as they appear in particular, actual encounters in His life. Having made this panoramic sweep of historical events and attitudes, the author then concentrates on the problem of the structures of this unique personality and the mode of Jesus' existence showing, beyond doubt, how all of the notions investigated at once flow from and return to the original reality which is Christ. In so doing the complete otherness and originality of Jesus is accented. The methodology employed uses modern psychological principles interpreting the facts of Christ's life. The results of this query manifest a life so entirely natural that it stands as a beacon at the pinnacle

of human nature; and yet it is so entirely "other" that the unfathomable depths to which it plunges can never be imagined.

All told, this psychology of Jesus represents one of the great achievements in Christology and affords a treasury of knowledge and insight both for the theologian and the imitator of Christ.

—A.D.

GREAT SAINTS AND SAINTLY FIGURES, Vol. 5. By Barbara Lucas. New York: Hawthorn Books (The New Library of Catholic Knowledge) 1963. pp. 94.

Is it possible to write a life of a saint for the reading of the entire family, and particularly for the young-set, without having it consist of a collection of pious platitudes? Hawthorn Publishers have the answer. In their book *Great Saints and Saintly Figures* they have told in simple English the lives of saintly people; they have distinguished fact from legend, beautifully illustrating each life with pictures and drawings—all in a way that neither offends the adult's trained eye nor youth's demand for simplicity.

This book, as well as the others in the twelve volume set, is written for the entire Catholic family. The set is so arranged that it can serve as supplementary reading to the Catholic high school religion curriculum. In fact, the individual manuscripts have been edited and revised by a committee of teachers at the high school level. Still, it may provide more advanced reading for children in the upper grades of elementary schools and for basic historical and doctrinal reading for adults.

The biographies of more than thirty saints and "saintly figures" are included in this work. The saints range in time from St. Peter the Apostle to the recently canonized St. Martin de Porres. Mother Cornelia Connelly and Charles de Foucauld are two of the several lives considered as candidates for sainthood.

The illustrations in this volume, deserve special notice. They are good not only for their general high quality but also for their variety. They vary from full page color prints and half page sketches to already familiar photographs.

The entire family, indeed, can read this work with appreciation: in it the saving truth is presented with great beauty.

—C.V.H.

SHEPHERD OF MANKIND. By William E. Barrett. New York, Doubleday, 1964. pp. 288. \$4.95.

The author, William Barrett, states that "the *biography* of a pope cannot be written until his reign is completed." *The Shepherd of Mankind* then is not a biography but an attempt to portray something of the man, Giovanni Battista Montini. Born in 1897, the present Holy Father's lifetime has run parallel to what some call the modern papacy. Mr. Barrett seizes upon this, sketching Montini's life against the background of twentieth century civilization, secular as well as ecclesiastical. Snatches of a varied career are given; an invalid student, a minor Vatican clerk, chaplain to Italian university students, confidant of Pope Pius XII, organizer of war relief, Archbishop of Milan.

Shepherd of Mankind offers a schema of both modern church history and the life of Pope Paul VI, although this book is not a history nor a biography. Its masterful and lively style will undoubtedly hold the reader's attention.

—F.Q.

AUGUSTINE THE EDUCATOR. By Eugene Kevane. The Newman Press, Westminster, Maryland, 1964. pp. 446. \$5.95.

A new light has been brought to bear on the saint who, until this time, was more noted especially as a philosopher, who was converted to Christianity and became bishop of the See of Hippo. The fact that Augustine held the chair of rhetoric at Milan prior to his conversion is usually mentioned in his biographies, but little or nothing has been done to explore the significance of the educational aspect of his life. However, Monsignor Kevane has undertaken the task of thoroughly investigating the life and works of the saint in light of their pedagogical value.

Through this comprehensive study of the life and works of Augustine, Monsignor Kevane, a long time student of Augustine, has succeeded in demonstrating not only that much is to be learned from the fifth century saint as regards educational principles and pedagogical methodology, but also that Augustine had dedicated his life to the education of his fellow men even after his conversion which brought about his resignation from the coveted chair of rhetoric at Milan.

In demonstrating this fact, the author considers Augustine's career in the pagan schools, his doctrine on Christian philosophy, his educational

apostolate as bishop of Hippo and relates all these with the facts surrounding the educational system of the twentieth century.

This is indeed a worthwhile study which will prove to be of significant value to present day educators. The fact that today the trend of renewal within the Christian world is a return to the biblical, liturgical and catechetical sources of Christian life, makes us aware of the need of these orientations in education, and who can better help us in this regard than that Father of the Church and educator of stature, Saint Augustine?

—A.C.

THE ACADEMIC MAN IN THE CATHOLIC COLLEGE. By John D. Donovan, New York, Sheed and Ward, 1964. pp. 238. \$6.00.

Within the past few years there has been a steady growth in literature on the Catholic intellectual. In *The Academic Man in the Catholic College*, John Donovan focuses his attention on the Catholic professor in Catholic coeducational and men's colleges. Dr. Donovan interviewed some 250 religious and lay professors. The resulting picture is not very different from those furnished by other critics of the Catholic intellectual life in this country. It seems that most of the above mentioned professors come from a relatively authoritarian, non-intellectual background. Since the spirit of free inquiry and intellectual challenge is lacking, most of these professors today are more concerned with the fine art of teaching rather than research. Another, but certainly not a new reason given for lay inertia is the fact that in most Catholic colleges the leadership posts are usually held by religious. While one might not agree with all of Dr. Donovan's conclusions, he should be commended for raising the questions that he does. His study will spur Catholic education on toward higher excellence.

—F.Q.

THE FOURTH GOSPEL. By Louis Bouyer. Translated by Patrick Byrne, S.M. Westminster, Newman Press, 1964. pp. 233. \$4.50.

In an extensive introduction, the literary characteristics of the Johannine Gospel, the idea of history found there, and an outline of this Gospel are treated. The commentary itself carefully explains the dominant Johannine themes of Life and Light, drawing from Old Testament background and pertinent modern research.

The spirit of St. John is brought into bold relief by the commentary.

This is seen, for instance, in the author's showing that, for John, Jesus' Passion and Death are His Glorification and in his understanding of John's description of the mission of the Holy Spirit.

Both the text of John and commentary are in this volume. The reader will find having the commentary follow immediately the text a most useful device. All who read Fr. Bouyer's excellent commentary will gain a deeper appreciation of Saint John's Gospel.

—P.B.

BRIEF NOTICES

R. C. Zaehner's *Christianity and Other Religions* (The Twentieth Century Encyclopedia of Catholicism, Vol. 146, Hawthorn Books, 1964, \$3.50) is a guide to a truer and deeper understanding of other religions—Hinduism, Confucianism, Islam. This book attempts to grasp the non-Christian meanings of eternal destiny and to show the benefits for Christianity in learning of the spiritual heritages of others.

The problem of racial segregation viewed from a Christian point of view is treated in seventeen essays in *On Racial Justice* (St. Paul Publications, 1964, \$1.00). This symposium includes speeches and pastoral letters of some Catholic bishops, pronouncements of the American Catholic Hierarchy and contributions from our Protestant brethren. It will serve as a handy reference for all those interested in the Christian teaching on race relations.

BOOKS RECEIVED

The Catholic Reformation. By Peirre Janelle. Bruce, 1963. pp. 311. \$2.25 (paperback).

This Good News. An Introduction to the Catholic Theology of the New Testament. By Questin Quesnell, S.J. Bruce, 1964. pp. 224. \$4.50.

America the Beautiful. By the Editors of Country Beautiful Magazine. Country Beautiful Foundation, 1964. pp. 98. \$4.95.

On a Shoestring and a Prayer. By Raymond P. Sloan. Doubleday, 1964.

The following books, received from Paulist Press, are now available in Deus Books (paperbacks):

Christian Family Finance. By William J. Whalen. pp. 160. \$0.95.

A Bibliography for Christian Formation in the Family. By Mother Marie Aimee Carey, O.S.U. pp. 175. \$0.95.

Live in Hope. By Walter J. Sullivan, C.S.P. pp. 128. \$0.95.

Thoughts for Tertiaries. By Cecilia Phillips. Fowler Wright Books, 1964. pp. 60.

The following volume of The New Library of Catholic Knowledge, published by Hawthorn Books, is now available: (12 volume series \$45.00).

The Organization of the Church. By S. G. A. Luff. 1963. pp. 85. vol. 6.

The Blessed Virgin Mary. By Gregory Alastruey. Herder, 1964. pp. 312 vol. 2. \$6.00.

Bringing Your Child to God. By Xavier Lefebvre and Louis Perin. Kenedy, 1964. pp. 178. \$3.95.

Announcing Christ. Through Scripture to the Church. By Francois Varillon. Newman, 1964. pp. 503. \$6.95.

Mission and Witness. The Life of the Church. Edited by Patrick J. Burns, S.J. Newman, 1964. pp. 382. \$5.75.

The Complete Works of St. John of the Cross. Translated by E. Allison Peers. Newman, 1964. pp. 1368 (three volumes in one) \$10.00.