



THE VIRGIN MARY AND THE CHILD JESUS

School of Andrea del Verrocchio, National Gallery, London

One of the full-color, full-page illustrations of art masterpieces which appear in "The Catholic Bible in the St. Peter's Edition" published by Hawthorn Books.

The Friars' Bookshelf

The Catholic Bible in the St. Peter's Edition

The Catholic Bible in the St. Peter's Edition. Hawthorn. 1596 pp. Regular Edition, \$27.95. Limited Edition, \$57.50.

Any reviewer attempting to describe this newest edition of the Bible is doomed to failure unless his critical vocabulary is well stocked with superlatives. Seldom before has the Word of God been offered to the general reading public so beautifully garbed. For this is a beautiful book, and in this lies its chief merit. It is not, nor did it set out to be, a scholar's Bible, as is, for example, the new Jerusalem Bible. It is rather a magnificent artistic work. This is not to say, however, that it is lacking in scholarship: the preface and notes on the Old Testament by Fr. Dyson, S.J., of the Pontifical Biblical Institute, and by Fr. Foster of Oscott College on the New Testament are very adequate, up-to-date, and informative. They are geared to the general reader, who will also profit from the interesting addenda treating of the Bible as the Book of Spiritual Perfection, the history of the Douay-Rheims version, notes on the Scribes and Pharisees, and a chronology of Old and New Testament times. Eight pages of colorful maps, specially prepared for this edition, will also prove of value for the interested reader.

The text itself (Douay-Rheims for the Old Testament; Westminster version for the Psalms and the New Testament) is in large, clear print set in a two column layout and divided into sense paragraphs—a device extremely helpful with regard to the Old Testament.

Pope Pius XII graced the work with his special recommendation in a handwritten message, here reprinted on the first pages along with a color photograph of our late Holy Father.

Profusely illustrated, there are fifty-six full color reproductions of many familiar paintings of the old masters—from Giotto and Angelico to Rembrandt, Vermeer, and El Greco. Van der Weydon's *Descent from the Cross*, reproduced on parchment paper, separates the Old and New Testament, the entire picture being shown first, followed by seven pages of larger details. Preceding this exquisite

painting there is a ten page family register in full color, also on parchment paper.

The Limited Edition is bound in rich red morocco and handsomely boxed in a red cloth solander case. The Regular Edition differs only in its binding of red rexine plastic. The binding of both is stamped on the front with the papal crown and keys in 24 karat gold and white—the pages too are gilt edged, which is quite a feat in a book of this size.

A presentation Bible, a family Bible of superb craftsmanship, *The Catholic Bible in the St. Peter's Edition* will be read, enjoyed, and loved; Catholics thereby fulfilling the wish of Pope Pius XII, ". . . Availing themselves of this gift from God, which is an inexhaustible treasure where those who search will find what they so eagerly seek, words of truth and comfort, of strength and encouragement, of solace and peace."

T.C.M.

Winner of the Nobel Prize for Literature

Doctor Zhivago. By Boris Pasternak. Translated by Max Hayward and Manya Harari. "The Poems of Yurii Zhivago" translated by Bernard Guilbert Guerney. Pantheon. 559 pp. \$5.00.

In October of 1942, His Holiness Pope Pius XII consecrated the whole world to the Immaculate Heart of Mary, with a particular mention of that nation "where there is hardly a house that did not display Your holy icon, today hidden perhaps, in expectation of better days." *Doctor Zhivago*, a novel by Russia's outstanding poet Boris Pasternak, is the story of the "hidden" icons. His book is truly a religious novel, one which affirms the truth of Christianity, one which finds its respect for the individual man in the dogma of the Incarnation. The beauty, power and depth of *Doctor Zhivago* have their foundation in this truth: Because Christ who is God was born of the Virgin Mary that men might be redeemed, each man is more precious than the whole of the universe.

The novel itself is historical in the tradition of Tolstoy, which means, of course, that it is something beyond history. Covering the period from the beginning of the present century through the long harrowing years of the Revolution, it moves into brief episodes during World War II and the period immediately thereafter. The plot itself is relatively simple, in so far as it follows the life of Dr. Yurii Zhivago through the greatest social upheaval of the twentieth century. But like other great Russian novels, there are numerous other characters in the work whose lives have relation to that of Zhivago, while at the

same time their stories serve the purpose of giving a panoramic view of Russian life during years of incredible suffering and final disenchantment. The whole is rather like an enormous Eastern mosaic in which the central figure dominates a multitude of smaller figures, all of which, however, are necessary to the balance and proportion of the complete picture.

The fact that Yuri Zhivago is both a doctor of medicine and a poet enables Boris Pasternak to present through the eyes of his main character a vision of Russian civilization that is profound in its diagnosis and lyrical in its utterance. One has the feeling, actually confirmed by the author himself in news reports, that some of the book is autobiographical, and this stems mainly from the intensely personal tone of the whole work.

Mr. Pasternak's technique is a marvel of economy. We described *Doctor Zhivago* as a religious novel, and this description is apt for more reasons than its ideational content. The style itself is liturgical, in the sense that the story is told in brief, lyrical episodes, much in the same manner as the Mass or even the whole yearly liturgical cycle tells the story of our redemption in brief snatches of prophecy, praise, lamentation and pericope from the Old and New Testaments. There is here not only an extraordinary intellectual recognition of the truths of Christianity, but also a perceptive sympathy with the way in which Christian truths are presented in liturgical ceremonies. Further, Mr. Pasternak has accomplished what is literally a *tour de force* for any novelist, he has presented to the reader the same story told two different times in two different mediums. The first is the actual novel itself; the second, the body of poetry at the end of the book "written" by Dr. Zhivago and published by his friends after his death. The poems are probably unique in literature, as they provide a poetic commentary on a novel and demand of the reader a re-examination of the tale in its more profound aspects. That such a feat was accomplished is eloquent testimony to the mastery and genius of its author. And the warmth and vitality of his imagery survives even the betrayal of translation, which on the whole is very smooth.

It is only natural that such a book as *Doctor Zhivago*, coming from a writer in the Soviet Union, will cause much comment on the success of political systems which seek to enslave the mind as well as the body. And while this is a valid consideration, the book itself transcends all such political implications. Boris Pasternak was awarded the Nobel Prize for Literature in 1958 for the very reason of this transcendence. The fact that the Soviet government has refused to publish the book in Russia and has seen fit to heap abuse on its

author is perhaps one of the most telling signs, for those who have not grasped the reality of Marxism, of the incompatibility of Communism and Christianity. Even now the condemnation of Pasternak is being termed "the intellectual Hungary." The details of Dr. Zhivago's death in a broken-down, over-crowded trolley car become terrifyingly significant when interpreted symbolically. It is very easy to substitute the Communist State for the damaged vehicle, crowded with people in a great hurry to reach their destination, but getting nowhere, and ultimately destroying by suffocation the one man in the car who has retained an awareness of the dignity of the individual.

Dostoievsky wrote in 1840 that the one great love of the Russian people is Christ. Boris Pasternak has displayed this love for the whole world to see, at the price of his reputation in his homeland and possible exile. The last poem in his truly great novel closes with these lines, placed in the mouth of Christ at Gethsemane:

I shall descend into my grave. And on the third day rise again.
And, even as rafts float down a river,
So shall the centuries drift, trailing like a caravan,

Coming for judgment, out of the dark, to me.

This will be the final judgment of all men, but after a reading of *Doctor Zhivago* the world of honest men will utter a present judgment of Boris Pasternak: this is the work of an heroic man who has spoken the truth at great cost to himself, and this truth has been set down with a beauty and poignancy found only in great literature.

M.M.C.

Happiness and Contemplation. By Josef Pieper. Pantheon. 125 pp. \$2.75.

In his latest book, Josef Pieper offers us from the vast, cultivated fields of St. Thomas Aquinas a fruit of exquisite value: "The ultimate of human happiness is to be found in contemplation" (*Contra Gentes*, 3, 37). Undeniably, the truth contained herein is of the utmost interest and importance to everyone. For all pursue happiness; but what, in fact, does one pursue in pursuing happiness? The traditional answer, formulated by St. Thomas in the *Summa Theologica*, is the possession of God by an intellectual intuition, by contemplation. In other words, only a *seeing* of God can satiate man's *blind* hunger for happiness. This does not mean, of course, that love is thereby excluded from happiness, because "without love there would be no contemplation," and, therefore, no happiness. Love is necessary, but in a role antecedent and consequent to the actual possession of God by the mind.

Admittedly, this fruit of St. Thomas has a hard shell, and slow, meditative reading is required to penetrate its inner richness. Pieper's exposition is an admirable guide. Not content with a mere recitation of St. Thomas, he evaluates and substantiates the doctrine in the light of ancient and modern thinkers, both philosophical and theological.

In the closing chapters, Pieper discusses the imperfect contemplation of this life, "earthly contemplation," as he phrases it. Not only is this contemplation possible, "it is far more widespread than appearances would indicate." For example, "all true poetry and all real art" arise from the contemplation of God as He manifests Himself in the created world. Hence, asserts Pieper, "it is meaningless to distinguish between religious and nonreligious (poetic, philosophical etc.) contemplation," because God alone is contemplation's object. Thus earthly contemplation is, indeed, real, and "we have a right to take the blessings" of many experiences which come our way in the course of everyday life "for what they truly are: a foretaste and beginning of the perfect joy."

The serious reader will find this book in the Pieper tradition—thought provoking ideas expressed with maximum clarity and singular style.
P.M.O.S.

What Is the Bible? The Twentieth Century Encyclopedia of Catholicism, VI 60. By Henri Daniel-Rops. Translated by J. R. Foster. Hawthorn. 128 pp. \$2.95. (\$2.50 in Series subscription).

What Is Faith? Twentieth Century Encyclopedia, I 6. By Eugene Joly. Translated by Dom Illtyd Trethowan. Hawthorn. 144 pp. \$2.95. (\$2.50).

The editor-in-chief of *The Twentieth Century Encyclopedia of Catholicism*, in one hundred and fifty volumes, is Henri Daniel-Rops. As it happens, his contribution *What Is the Bible?* is also the first published in English. The next three are: *What Is Faith?*, by Eugene Joly; *What Is a Saint?*, by Jacques Douillet; and *Who Is the Devil?*, by Nicholas Corte. Whatever intrinsic reasons there may have been, the publishers have chosen wisely in beginning with these four works; the name of Daniel-Rops is well known and respected; the Existentialist approach of *What Is Faith?* will prove appealing and provocative, as will the titles of *What Is a Saint?* and *Who Is the Devil?*

The *Encyclopedia* is not an encyclopedia in the ordinary English sense: in English an encyclopedia is a source book, a handy mine of quick, accurate, definitive information. *The Encyclopedia of Catholi-*

cism is rather a series of essays, brief as essays, but far more prolix than encyclopedia articles. However, the series is truly encyclopedic in scope. This becomes immediately evident from a scanning of the complete list of works: there are really fourteen Parts in all, ranging from "Knowledge and Faith" to "Non-Christian Beliefs," plus a supplementary Part Fifteen which includes the general indices. Individual works range from *The Origin of Man to Christianity and the Space Age*, and from *Psychical Phenomena to Radio, Television and Christianity*.

The similarities in these first volumes permit two fundamental criticisms. First, all four works are so brief that the result is an occasional ambiguousness or lack of clarity and precision; this fact is pointed out more than once in the individual reviews which follow. Second, despite more than adequate and pleasantly readable translations, three of the works retain a strong French tone; this is especially evident in concrete applications and source materials, though not in the bibliographies, which, happily, have been taken almost completely from English works or translations into English.

A work like *What Is the Bible?*, an encyclopedic book, must embrace in a summary fashion the whole range of knowledge about and interest in the Bible. This is exactly what Henri Daniel-Rops accomplishes in *What Is the Bible?* He discusses in essay form the main features of the Bible—its origins, history, formation (canon), problems and purpose. His style is rich in imagination, even tinged with a healthy romanticism. There is a wholesome piety and enthusiasm pervading the work, free from the usual arid and scientific presentation of biblical works. Yet at the same time there is that objectivity necessary to fulfill the task implicit in the question, What is the Bible?

An immediate difficulty met with in the reading of this small book is that occasioned by the author's frequent biblical allusions: references to the "ill-educated cowherd Amos," and to the women of the Northern Kingdom of Israel as "cows—cows of Bashan." The blame for this difficulty should not be laid on author Daniel-Rops so much as on the reader. With the unfortunate and lamentable ignorance of the Bible—even among "intelligent Catholics" of today, for whom the book is intended—these allusions will not be appreciated as they should be.

Ambiguity is oftentimes the price of brevity. In the author's quest for the biblical pith, a second difficulty is discovered: several chapters suffer from vagueness and easily lend themselves to misreading or misinterpretation. One such chapter is, "Understanding the Bible with the

Heart." There Daniel-Rops quotes Paul Claudel frequently; however he does not fall into Claudel's radical pietism but steers a middle course, not overly scientific yet traditional and sound enough.

The "Select Bibliography" is perhaps deficient in passing over some recent English popularizations of the Bible, especially those of such outstanding scholars as McKenzie, Hauret and Vawter. Also missing, and expected, are such histories of Israel as Ricciotti, Heinsch, and Daniel-Rops' own *Sacred History*; books on New and Old Testament Theology are absent as well.

Taken as a whole, the enthusiastic manner in which Daniel-Rops presents the "book of man and book of God" will win many readers for *What Is the Bible?* and will at the same time serve as an incentive to many to join in the revival of interest in the Scriptures, the Word of God.

H.M.C.

What Is Faith, the second volume in *The Twentieth Century Encyclopedia of Catholicism*, presents a modernized apology for the Catholic faith. The work is remarkable for brilliance of insight and stunning use of example, but also, unfortunately, for confusing and vague use of terms. Canonized expressions of Catholic dogma and apologetic, so succinct and pleasing, have been replaced by the terminology of the moderns, particularly the Existentialists. Faith is defined as "an encounter with the living God." In fairness to the author, however, it must be said that the classical definition of the Vatican Council is well expounded toward the end of the book, and this cuts away much previous confusion engendered by the non-traditional terms.

Father Joly has thought profoundly and well on our faith. He outlines the credibility of the faith and presents a number of problems in the matter of belief, e.g. the difficulty some experience in regard to belief in the Church. Internal peace and the joy of Christians, the one motive we would have expected him to emphasize by reason of his approach and the fact that this motive is so strong in reality, is unfortunately weak in presentation. The author's concept of conversion, especially the "conversion" of the Catholic, and the concept of growth in faith are jewels of insight. The use of example and anecdote in explanation is superb and proves his ability to "speak" the faith.

Brevity is perhaps the major fault in this work. The notion of infallibility is much too briefly considered, for example, though we may expect a fuller treatment in a later volume of the *Encyclopedia*. A true picture of the Pope's authority is not strongly painted. Oversimplification also gives one pause in Father Joly's brief remarks

on the evolutionary theory of man's body, and again in his references to "sifting the faith" from Sacred Scripture.

In summary then *What Is Faith?* must be considered a mixed blessing. The thought is deep; the enthusiasm and zeal fiery. Yet, a strong predilection for a terminology not specifically Christian and a use of authors whose writings are suspect, is not "engaging." Deep thought, enthusiasm and zeal will never replace a solid exposition of truth.
M.McC.

What Is a Saint? The Twentieth Century Encyclopedia of Catholicism, IV 46. By Jacques Douillet. Translated by Donald Attwater. Hawthorn. 124 pp. \$2.95. (\$2.50 in Series subscription).

Who Is the Devil? Twentieth Century Encyclopedia, II 21. By Nicholas Corte. Translated by D. K. Pryce. Hawthorn. 128 pp. \$2.95. (\$2.50).

In answer to the title question of this third volume of *The Twentieth Century Encyclopedia of Catholicism* Father Douillet builds up the definition of sanctity by an approach that is natural, intelligible and effective. First we hear and discuss the Old and New Testaments on the holiness of God and of the chosen people, then the powerlessness of the Old Law to produce holiness, the holiness of Christ and of the Christian saint, taking this last term in the broad sense in which it was used by St. Paul. The author next narrows our attention to today's meaning of "saint," i.e., one who has been canonized. First he carefully chooses ten outstanding saints of widely divergent personalities and walks of life and devotes a page or two to a super-brief sketch of the life of each. This done, he returns to his definitive task and compares the general characteristics of the saints with ordinary Christians and with outstanding people on the purely natural plane.

The second part of the book, *The Veneration of the Saints*, speaks of the origin and development of this cult, as well as of relics; of the saints' work in the Church; of the histories and lives of the saints; and the hiddenness of certain of the saints. This part is quite expectedly more informative and less inspirational than the first.

The subject of this fairly small volume is obviously of great breadth and profundity, yet the basic aspects are indicated in a style anyone can read and with a liberal scattering of examples. The fact that sanctity is a focal issue in this vast encyclopedic network of knowledge may possibly account for the early appearance of this volume. Later, related books will complete and enrich the definition.

Finally, it is only fair to warn the reader that in going through

this book he will be faced with a distinct challenge. For no one can look long or carefully at these models God has given to man without perceiving their inspiration, their invitation, their challenge.

B.T.

The fourth volume of *The Twentieth Century Encyclopedia* is interestingly entitled *Who Is the Devil?* Monsignor Leon Cristiani, under the pseudonym Nicolas Corte, is the author of this treatise on the world's archenemy, and significantly so, for this is a subject in which the author is well versed; he has an earlier work with the title *L'Actualité de Satan* proving the very real influence of Satan in our modern world. His arguments and exposition in the present work retain all their vigor in the hands of the translator, D. K. Pryce, an expert in modern languages.

In *Who Is the Devil?* Monsignor Christiani issues a challenge to an era boasting of its realism, a challenge to face reality and "come to reasonable and sound conclusions" about the devil. In response to those who never question the existence of angels and devils "lest they be obliged to come to a decision," this work offers "proofs of the very real existence of Satan, the fallen angels or devils and of their continual intervention in, and close connection with, the story of mankind." Faith, reason and fact are effectively interwoven to achieve this purpose. Faith first, in these words quoted from the Vatican Council: "... the one true God . . . has made of nothing . . . the angels and the world." A second, rational argument is added: "The earth is so small . . . the heavens so vast. What could be more natural than to admit . . . between the human race and God's throne . . . a great multitude of pure spirits?" But perhaps the real clincher is to be found in the following facts: "On December 2, 1947, there died a certain Aleister Crowley . . . (who) had opened a satanic temple in London which is still used . . . Hymns composed by Crowley are (still) sung there over (his) tomb" (p. 98).

Terrifying?—rather, reassuring! For in this and other facts set down by Monsignor Cristiani we can see clearly the strategy used by Satan. The Christian life is a warfare, and there is no advantage to a soldier like that of knowing in advance the enemy's strategy. In serving this useful purpose *Who Is the Devil?* is a rather remarkable little book. And further, by reason of its novel subject matter, this is probably the most intriguing of the volumes so far published in the series.

A.F.C.

Life in Christ. By James Killgallon and Gerard Weber. Chicago. Life in Christ Publishers. 288 pp. \$1.00 (paper).

Here is a new catechism, something entirely different, something conceived and organized for teaching mid-twentieth century citizens of the United States the truths of the Catholic Church.

Modern biblical scholarship has made us much more aware of the catechetical nature of the Gospels. The primitive catechesis of the early Church was adapted and enlarged by each Evangelist for his particular audience. Matthew wrote for Jews and proved Jesus was the Messiah from numerous scriptural texts. John, writing later, presumes that the Synoptics are familiar, and gives, instead, a spiritual Gospel, the fruit of a lifetime of living with Christ. *Life in Christ*, coming later than catechisms based on the Baltimore, and destined for a different audience, does not merely repeat the "primitive" doctrine, but places it in the setting of a vibrant, practical faith for the contemporary Catholic. It throbs with the lay apostolate and Catholic Action, with lay participation in the liturgy and the teaching of the social encyclicals. It is a decidedly "Petrine" catechism: filled with the spirit of the modern papacy, it abounds with selections from the encyclicals.

Life in Christ, as its name implies, is Christ-centered. True happiness on earth is the life of the beatitudes, a life in union with God. But how can a man find the strength to live such a life? Only by means of sanctifying grace, the life in Christ. Subsequent chapters are all related to this theme. Thus the Fall is the loss of the divine life; Christ is the Life itself; the Church, his mystical body; the Sacraments, the nourishment for that life; the Commandments, the rules or norms for those leading the life.

The liturgically minded will find the fundamentals of the Mass, the Liturgical Year and the Sacraments set forth in the contemporary pastoral context. The rite of Baptism receives a very full explanation. A description of the lay apostolate and an explanation of the way it obliges all the laity concludes the chapter on Confirmation. It is but one of the four places where the apostolate appears in the book. There is a magnificent chapter on the Blessed Mother that goes beyond the old threadbare fundamentals of Marian devotion, "What is hyperdulia?" Here we have our Lady as Mother of the Mystical Body, Co-Redemptrix, Mediatrix of all graces, immaculately conceived and assumed into heaven; in short, Mary is brought up to date and shown in her rightful place in "the Age of Mary."

Life in Christ abounds with pericopes from the Bible and is wholly in accord with today's greater awareness that "not to know

the Bible is not to know Christ." The new readable Confraternity Edition of both Old and New Testament has been used. The chapters are brief, averaging from 9 to 10 questions. In contrast to the Baltimore, the answers are not short sentences but whole paragraphs—in extremes a full page—which should make it more appealing to adult readers. The exposition of doctrine is solid throughout.

In any new work there are bound to be a few mistakes, but, thanks to the team of experts advising the authors, they are few and far between. The desire to minimize the difference between Catholic and Protestant Bibles leads the authors to mention only one difference between them, the Protestant's incomplete Canon (p. 122). Completeness and historical accuracy demand, it would seem, the inclusion of other important differences, namely, the erroneous translations of key verses, and the Protestant Bible's power to mislead by the suppression of explanatory notes. The inconvenience which permits us to miss Mass on Sundays is an ". . . illness or indisposition which would normally keep one home from work or from a social obligation" (p. 269). While the intention here is correct, the words could easily lead the neophyte to misunderstand the seriousness of his obligation. It is not infrequent, nowadays to stay home from work for less than a "grave or distressing illness" (the traditional wording.) Listed as sins against faith (p. 241) are superstition and attendance at seances, which are properly sins against the virtue of religion.

In the pages of *Life in Christ* those approaching the Church from a Protestant milieu will find our faith presented not as a maze of laws and restrictions, but as a thing of joy, a new life, something to be grasped with eagerness. Converts coming from a liberal Protestant background will appreciate the chapter on the Resurrection whose questions and answers will help to clear away the cobwebs surrounding their notions of the divinity of Christ. Also of value in the apologetical line are the chapters on the notes of the Church, which in the Revised Baltimore received 15 questions out of 499, but here are contained in some 42 questions comprising about an eleventh of the book. To Catholics a careful reading will give a birdseye view of the teaching and life of the Church as it has been molded by the Popes since Pius IX. A most useful book for adult converts, discussion clubs, Third Order members and Catholic Action groups. R.M.V.

Contemporary Moral Theology, Vol. I: Questions in Fundamental Moral Theology. By John C. Ford and Gerald Kelly, S.J. Newman. 352 pp. \$4.50.

With the publication of "Questions in Fundamental Moral The-

ology," Fathers Ford and Kelly have made an auspicious beginning of their projected series on Contemporary Moral Theology. The authors here present fourteen essays, commentaries on current questions confronting the student of moral theology, ranging in subject from the teaching Church in her relationship to the moral law, to subjective imputability and freedom in the light of the findings of modern psychiatry and clinical psychology. This is not a textbook, but rather presupposes the practical moral theology of the confessional and at least a superficial knowledge of moral theology in its scientific and methodological aspects.

In the first three essays, the authors very appropriately treat of the teaching authority of the Pope and of episcopal teaching authority, an area almost entirely unexplored by most authors. To overlook the role of the Church in teaching, interpreting and explaining Sacred Scripture and the moral law is to negate the very foundations of that universal and objective norm of moral conduct which alone can lead man to beatitude. Such a negation in our modern times has resulted in *situational ethics* or *ethical existentialism* as it is variously called. Fathers Ford and Kelly provide an excellent commentary and discussion of this subject in the light of recent papal condemnations.

The student of contemporary trends in moral theology and of its methodology will welcome the discussion offered (in chapters IV, V and VI) of modern criticism and new approaches to moral theology. Essentially, dissatisfaction with the methodology of moral theology as a "*scientia liciti et illiciti*" and the resultant obligationism and legalism has produced severe critics who have at times overstepped the bounds of prudence. The authors indicate what criticisms are valid and at the same time reprove the imprudent zeal of those who would eliminate, *in toto*, the necessary casuistry from our moral textbook. A more positive statement of a possible solution to this very real problem is desirable, but the necessary direction to such a solution is indicated.

Of more immediate interest to the confessor will be the discussions in the final six chapters, of the imputability of sin and freedom in the gift of modern psychiatry. Some of the main conclusions are that the tract *De actibus humanis* need not be re-written in the light of modern science; the philosophical notion of human freedom has not been destroyed by Freudian determinism; and there is such a being as the "normal man" who is free and responsible in his actions. Many may not agree with all the conclusions set forth in this important section, but they will have to refute very cogent arguments to the effect that "though man may be far more reasonable than the

psychiatrists believe, he is less so than the philosophers think."

The final essay, "Catholicism and Psychiatry," is an exhortation to priest and psychiatrist for a mutual understanding and respect which alone can bring about a happy solution to penitent/patient problems.

This first volume of *Contemporary Moral Theology* gives ample evidence that the authors have fulfilled their expressed intention of making "a contribution to the moral theology of our times," a contribution characterized by a spirit of scholarship and prudent moral judgment.

R.O'C.

Plato, Vol. 1. An Introduction, Bollingen Series LIX, 1. By Paul Friedländer. Translated by Hans Meyerhoff. Pantheon. 422 pp. \$5.00.

Psychology and Religion: West and East, Bollingen Series, XX, 11. By C. G. Jung. Translated by R. F. C. Hull. Pantheon. 699 pp. \$6.00.

Beautiful binding, clear printing, more than ample bibliographies and scholarly notes—all these have come to be expected of the Bollingen Series. Yet the Series is even more justly famous for the quality of its authors and works than for the quality of the printing. Two such imposing Bollingen books published in 1958 are: C. G. Jung: *Psychology and Religion: West and East*; and Paul Friedländer: *Plato*, Vol. 1 An Introduction.

In *Plato*, Prof. Friedländer starts with an illuminating chapter in which he shows how widely diverse are the possible approaches to the history of philosophy. The chapter takes its inspiration from the French philosopher Bergson, who ascribes to the philosopher and the historian of philosophy parallel processes, each of which is twofold. On the one hand there is "a) the origin of a creative philosophy and b) the manner in which the philosopher attains conceptual mastery of this original element." The parallel process of the historian should be "to grasp a philosophical system by a) discovering its creative origin and b) separating this from the constructive elements by which the philosopher holds the intuitive element before himself and makes it communicable to others." Both Bergson and Friedländer ask that historians of philosophy observe this distinction between intuition and system; in practice what they actually want is less emphasis on system and some, at least, on intuition. Prof. Friedländer goes himself one better and chooses to emphasize Plato's intuition almost to the exclusion of his system. In thus choosing he makes Plato live as few historians of philosophy have.

The wealth of historical background, the depth of insight into

Plato's times, the scope of technical knowledge of the intellectual, moral and social atmosphere in which Plato lived and wrote—all this would be possible only to a man who had dedicated his life to the study of Classical Antiquity, and more particularly of Plato himself. That Prof. Friedländer has devoted long years of study to Plato is evident from the history of the printings of this present work. *Plato* first appeared in German in 1928. The present translation was made from a completely revised 1954 edition which included six new chapters; and further the English edition has again been revised under the personal care of Prof. Friedländer. The notes—voluminous, precise, and up-to-date as they are—manifestly show that these revisions are the fruit of constant reading and research in the most authoritative scholarly journals and original sources.

The matter of *Plato* is sharply divided into two very differently orientated sections: Part I is concerned with Plato's autobiography, intuition, driving force, relations with Socrates, etc.; Part II considers Plato and the modern world: his influence on the modern philosophers Bergson and Schopenhauer, misconceptions of his thought in Heidegger and Jaspers, and his foreshadowings of modern thought in atomic theory, geography, city planning, and jurisprudence (this last in a chapter by Huntington Cairns, not Friedländer). Part I is particularly expressive of the "intuition" outlook: Prof. Friedländer admirably resurrects the Platonic intuition and as a result is enabled to dispel a number of misconceptions about Plato himself, Plato and Socrates, Plato and Plotinus. Part II is vivid and lively in an altogether different sense: few, even among avid readers of the *Dialogues*, would realize the vitally contemporary significance of Plato had they never read these chapters. Only Prof. John Wild of Harvard has, in our country, shown this significance in a comparable way.

Turning now to Jung we meet up with a work of a totally different nature. In Friedländer's *Plato* we have the ingenious resurrection of an ancient genius; in *Psychology and Religion: West and East*, we find instead some of the finest and yet most controversial work of a modern genius. For that Jung is a genius few would deny: some would say an erratic, or even dangerous, genius, while others would proclaim him a veritable prophet. In either case Jung needs no introduction here.

With the present volume and two others published in 1958, the Collected Works of Jung in English reach their halfway mark. As the editors state, their purpose, fundamentally, is to make all of Jung's works available in English, giving precedence in publication to works not previously translated or readily available. Of the six-

teen works included here, half have not been previously translated. Of the remainder one is not readily accessible and several have been corrected and added to from later German editions. The other works are for the most part introductions (i.e., to works of other authors) which benefit, therefore, by a handy reprinting in a single volume.

Several selections are, for one reason or another, particularly noteworthy. One from which half the title of the volume has been taken, is *Psychology and Religion*, the Terry Lectures given at Yale in 1937. This is almost certainly the best introduction to Jung available to British or American readers because of its "introductory" style (in the first section especially) and the fact that it was originally carefully worked over for an American audience.

A small entry, but important for any Catholic readers, is Jung's preface to *God and the Unconscious*, by Victor White, O.P. Jung there states clearly his conscious attitude toward institutional religions; essentially it is a plea for mutual understanding and cooperation on the part of theologians. In the light of other works, however, this plea might strike many as insincere, or at least as masking an unconscious attitude of an altogether different kind. In one notable instance (p. 359) Jung states: "Both (those who affirm Christ's birth of a virgin and those who deny it as an impossibility) are right and both are wrong." He goes on to speak as though rational criticism can thus stand as arbiter in this dispute. Though we must be fair to Jung in admitting that many of his assertions are polemical and therefore exaggerated, nevertheless this passage seems to indicate that what Jung wants is not mutual *understanding* but mutual *compromise*.

In this, however, we need not reject Jung out of hand, even in such books as *Answer to Job*, which is also included here. A reviewer as favorable as Fr. White had to bend over backwards to find any value in *Answer to Job* when it first appeared in English (cf. *Blackfriars*, 1955, pp. 52-60). Yet just such a bend-over-backwards is often required for a reading of Jung: he seems indeed to have made some brilliant discoveries, but they are always colored in their exposition by a strong Protestant rationalist bias. In *Answer to Job* this point of view descends to what Fr. White calls an almost juvenile understanding of Sacred Scripture. Fortunately most of Jung's works do not show this bias so evidently, and fortunately also *Answer to Job* is not one of Jung's most significant psychological contributions.

To complete the picture we will mention just two works in the section devoted to Eastern religions. The *Psychological Commentary on "The Tibetan Book of the Great Liberation"* includes a very enlightening first section: "The Difference between Eastern and West-

ern Thinking." And *The Holy Men of India* (originally an introduction) gives us one clear insight into Jung's ideal for mankind: "(Here was) . . . an example of how wisdom, holiness *and* humanity can dwell together in harmony, richly, pleasantly, sweetly, peacefully, and patiently . . ." (p. 579). Obviously Jung dreams of a world full of integrated, "individuated" men with no emotional conflicts to shred their souls.

Neither of these books is meant for the popular audience. But each is, in its own way, a significant contribution to the world of learning. And where capacity, in the case of Friedländer, and permission, in the case of Jung, allow, the books should find numerous readers among Catholics.

R.M.D.

A Catholic Catechism. Adapted from the official German Catholic Catechism. Herder and Herder. 448 pp. Standard Edition, \$4.95. Popular Edition, \$2.00.

This catechism was intended to be, and is, something new. It is a monumental step forward in exposing the doctrine of the Church as a living reality rather than in a mere propositional form of exposition. Not that the question and answer form has been completely rejected—every chapter contains a few propositions, put forth as answers to questions, and to be memorized. But they are not offered arbitrarily, completely excised from divine revelation and theological explanation. The questions and answers here are the fruit of the introductory material in each chapter—summaries of this particular chapter's facet of the "Good Tidings," clearly seen as flowing from God's message to mankind.

The catechism is not complete in itself, but only a summary of what has been accomplished by the teacher. As pointed out in the "Ten Rules for Using This Catechism," a leaflet which accompanies the book, "The most important factor in religious instruction is not the catechism book; it is you yourself and what you teach. The catechism is meant simply to be an aid; for you it provides suggestions, and for the children it provides matter for study and repetition." Indeed this catechism leaves the teacher great freedom.

The mode of procedure is extremely effective. Chapter Thirty-one, for example, entitled *Jesus Christ Has Saved Us by His Death*, begins with the words of St. Paul to the Colossians:

"God has rescued us from the power of darkness, and translated us to the kingdom of his beloved Son. In the Son of

God, in his blood, we find the redemption that sets us free from our sins."

Then follows an explanation of the doctrine: "By his obedience even to death our Lord made up for the disobedience of Adam and his descendents. By his most bitter sufferings, Jesus freed us from the guilt of original sin, from our own sins, and from everlasting damnation. . . . By means of his death Jesus won back for us eternal life. . . . All that is holy, the life that fills the Church, streams out of the heart of our Saviour and Redeemer." This is followed by a few points under the heading, *consider*:

1. How has Jesus freed us from the rule of Satan?

2. What graces has he earned for us? etc.

Next, the question and answer section itself:

53. From what has Jesus set us free?

Jesus has set us free from sin and eternal damnation.

54. What has Jesus earned for us?

Jesus has earned for us the grace of God and everlasting life.

Then comes the personal application,

For My Life: When I pass a cross, I shall greet my Saviour . . .

Concluding sections vary somewhat in different chapters; in this chapter they are *From Holy Scripture*, and *From the Life of the Church*, containing pertinent texts from Scripture and the liturgy. Another great asset.

The catechism is divided into four major sections: God and our redemption, the Church and her Sacraments, the moral life of the members, and the four last things. Striking illustrations (in color in the standard edition) dot every other page. Simple and contemporary, they are at the same time thought-provoking. The catechism is perhaps best suited for upper elementary grades; the language is appropriate for them, yet profound and mature discussions are not omitted. The initial difficulty of the work being too expensive for the use of pupils has been solved by the Popular Edition, which is identical in content with the higher priced edition and differs only in the quality of paper and black and white illustrations.

A Catholic Catechism is the long awaited optimum in the field of grammar school catechetics.

G.A.

Our Life of Grace. By Canon F. Cuttaz. Translated by Angeline Bouchard. Fides. 327 pp. \$6.95.

"We have approached a number of persons in various walks of life and asked them this question: 'What is the state of grace?' In almost every instance the answer was: 'It is being free from sin.'" (p. 2)—reason enough to make a theologian want to write a book! A purely negative concept of sanctifying grace implies a pitiable ignorance not only of grace itself, but, because of its central position in the whole structure of Christian thought and practice, a harmful ignorance of the Christian life in general. Conversely, a better understanding of grace would be an open door to a deeper appreciation of Catholic dogma and spirituality, and a most powerful incentive to a better moral life. And this is the objective envisioned by this book.

Scholastic in tone and temperament, *Our Life of Grace* is yet not a textbook. Rather it is another instance of the popularizing at which contemporary French theologians have been so successful. The general program is to present the scientific content of theology in terms the non-professional can grasp and to point out the practical implications of speculative doctrine. The intricate niceties of "advanced" theology and controversial matters are by-passed or at least deemphasized.

Father Cuttaz' book approaches the theology of sanctifying grace through a study of its effects. These he treats under three headings: the *formal* effects of grace—aptitude for glory, participation in the nature of God, divine adoption and justification; the effects of *operating* grace—the indwelling of the Trinity, the infused virtues, actual grace and the gifts of the Holy Ghost; and the effects of *cooperating* grace—the power of glorification and impetration, merit and satisfaction for sin. Though this division may puzzle the professional theologian, it has certain advantages for its intended audience. In general, the explanation of doctrine is well detailed, well exemplified, and easy to understand. Throughout, Father Cuttaz adds a very generous measure of practical reflections and exhortations, and in such a way that they are seen as the natural consequences of the doctrine just examined, and so do not point to exaggerated piety or mere rhetoric for support.

In a work which manages as well as this one does to bring the riches of theology from the classroom to the home, it is regrettable that pertinent passages of Sacred Scripture not infrequently are interpreted in a sense which modern exegesis would discourage. A few doctrinal points will disturb the Thomistic theologian, especially

with respect to the indwelling of the Trinity and the gifts of the Holy Ghost, and the layman will undoubtedly have trouble understanding some of the unexplained philosophical presuppositions and terminology.

Father Cuttaz' book is however, certainly well qualified to accomplish his main purpose—to help the lay reader better appreciate, both speculatively and practically, the treasure that is our life of grace.
C.J.

The Sunday Sermons of the Great Fathers. Translated and edited by M. F. Toal. Volume I: From the First Sunday of Advent to Quinquagesima. 436 pp. \$4.50. Volume II: From the First Sunday in Lent to the Sunday after the Ascension. Regnery. 469 pp. \$4.50.

"The abiding human need is for a message that is, like the Gospel itself, urgent, simple, direct. . . . We must return to this simplicity that we may preach the Gospel in a manner that is acceptable to all men." This is, undoubtedly, the purpose Fr. Toal had in mind in translating and editing the present work. It is perhaps true, as he states, that many preachers today have wandered far from the clarity and brevity of the words of Christ. But how to return to this simplicity and directness? The best guides, given by God and approved by the Church, are the Fathers—holy witnesses to the sacred content of revelation, who lived at the white heat of Christianity, close to the source. They are recommended to us by reason of their sanctity, authority, and learning; they lived the Scriptures and communicated them to their hearers simply, directly, and effectively.

The text itself is divided in a most appealing manner. The Gospel of each Sunday and greater feasts is given first along with its parallel passages. St. Thomas' *Catena Aurea*, a compilation of the commentary of Fathers and Doctors on each word of the Gospel linked together in a "golden chain," follows immediately, after which are the appropriate sermons of the Fathers—usually in their entirety. The translation has been made from the best texts available.

This is an amazing and invaluable work. Certainly these small volumes are much handier than the bulky tomes of Migne, and in translation more readily adaptable to preaching. Fr. Michael Browne, Dominican Master General, in his foreword to the book aptly sums up its value: "A sermon well prepared on the matter here supplied cannot fail to be learned, solid, simple, and effective."

Busy priests who are lucky enough to receive *The Sunday Sermons* as a Christmas or Ordination gift (for which Fr. Toal's work

is ideally suited) will be ever grateful to the thoughtful giver and to Fr. Toal. The work is a tribute to his charity, apostolic zeal, and his Christian scholarship. C.M.McV.

The Word of Salvation, Vol II, by Albert Valensin, S.J., Joseph Huby, S.J. and Alfred Durand, S.J. Translated by John J. Heenan, S.J. Bruce. 1016 pp. \$14.00.

The Jesuit scripture scholar, Father Heenan, has again placed English speaking Catholics in his debt with the publication of his translation of the second volume of the *Verbum Salutis* series. The French original was first published in 1929 and since then has been reprinted several times; the latest revised edition, from which this translation was made, appeared in 1941. Scholarship and erudition mark this *opus magnum* but in no way mar the clarity of expression and intelligibility which characterize the whole work.

The present rather formidable volume contains the textual commentaries on the Gospel of St. Luke by Fathers Valensin and Huby, and on the Gospel of St. John by Father Durand, with the usual introductory discussions of authorship, date of composition and general character of the Gospel by the respective authors. Pere Bonsirven contributes a monograph on "Luke the Historian," treating Luke's historical method as a proper *literary genre* of his age. Writing almost thirty years ago, the authors still present a uniformly good commentary reflecting the conservatism of their period. They do not attempt to settle definitively all the problems presented by the corruption of text, obscure references and language difficulties, but rather in treating points of dispute they offer various possibilities of interpretation and indicate their own preferences and the reasons for so choosing. Thus the "non-professional" reader is spared the agony of controversy and may rely on the scholarship and judgment of the authors. Each *pericope* is given in its entirety, followed by a free-flowing commentary which elucidates obscure points and supplies the necessary background for the understanding of the text; thus the authors succeed in bringing to the average reader the joy and satisfaction of the word of God. Perhaps the most significant comment that can be made about this volume is that scholarship and research are here presented in a format and style easily intelligible to the average Catholic.

It is unfortunate, however, that Father Durand did not have the results of modern Johannine scholarship at his command in writing his introduction to the Gospel of St. John. It is increasingly recognized today that perhaps the greatest influences on John's Gospel are many of the magnificent Old Testament themes, as found, for

example, in the Sapiential literature. Consideration of this influence is lacking in Father Durand's introduction, and such a lack presents an obstacle to the understanding of St. John's thought and his sublime doctrine. Another criticism might be leveled at the Molinistic interpretation given St. Thomas' commentary on John 10:26 in the supplementary notes, but perhaps this is to be expected.

The translation by Father Heenan is excellent, both of the Gospel text itself (Father Heenan does not use any of the standard English versions, but rather translates the texts used in the original French edition) and of the commentaries.

It is hoped that *The Word of Salvation* will receive the attention and use it so richly deserves and that through it more may come to a greater appreciation of the Gospels as the word of God Who has accomplished our salvation.

R.O'C.

Catholic Viewpoint on Censorship. By Harold C. Gardiner, S.J. Hanover House. 192 pp. \$2.95.

Misunderstanding and misrepresentation are difficulties which the Church has faced throughout her 2,000 year history. They are with us in contemporary American civilization, and have at times passed over their own boundaries into the realms of acrimony and invective. One of the more unfortunate examples of these perennial difficulties today concerns the matter of censorship. We must be grateful, therefore, to Father Harold Gardiner for his urbane, reasonable discussion of the problem in *Catholic Viewpoint on Censorship*. Beginning with a comprehensive statement of the Church's position on the essential notions which affect and effect censorship, *i.e.*, on authority, coercion, law and liberty, and "obscenity" as defined in Canon Law, he applies these notions to the controversy now raging in the U.S., with particular reference to the Legion of Decency and the National Office for Decent Literature.

The fact that censorship, in one form or other, has been practiced by every responsible government since antiquity is a substantial argument for its validity. Man has always recognized the necessity of curbing license in speech to preserve the common good. While there are obvious difficulties involved with this problem in a pluralist society, the position, held by some, that all censorship is unjust, illegal, and an infringement of basic rights, cannot be defended reasonably. Problems are not solved by the destruction of principles. It is Father Gardiner's chief merit that he has returned to principles and explained their application in the present circumstances. He gives a frank appraisal of extremists in both camps, and he does not hesitate to reprimand

mand even those Catholics whose zeal in this matter has caused such strained relations with those outside the Church. He does show, however, that this over-zealousness is much less in evidence than certain secular interests would have the American people believe.

Beyond a comprehensive statement of the problem and the presentation of avenues of solution, *Catholic Viewpoint on Censorship* also contains reprints of some of the more celebrated controversial articles on this topic, such as that by John Fischer, which appeared in *Harper's Magazine*. There is also an excellent summary of the Catholic attitude, officially set forth, in the *Statement of 1957 on Censorship* by the Bishops of the United States. The Catholic Viewpoint Series edited by John J. Delaney deserves the highest praise for publishing this forthright commentary on a contemporary problem and for selecting Father Gardiner as an author whose obvious competence and reasonableness are reflected on every page. M.M.C.

Thunder in the Distance. By Jacques Leclercq. Translated by George Lamb. Sheed & Ward. 322 pp. \$5.00.

This book is a dynamic story of the life and work of Pere Lebbe, a Belgian missionary to China. It is dynamic because Pere Lebbe was an outstanding genius of missionary action, and his life, like that of St. Paul, was a constant round of conversions, disappointments, conflicts, strong friendships and an unceasing toil motivated by a burning love of God and the Chinese people. Pere Lebbe was a man of action, charging ahead in the face of great obstacles, but always with an uncanny sense of what was the real Christian thing to do in a given circumstance. His story carries the reader through the dramatic change in missionary policy in China and his role in effecting that change. He fought for the recognition of the native Chinese clergy and lived to see the Pope create the first Chinese bishops. He was the founder of "The Little Brothers of St. John the Baptist" and "The Theresiennes" the first monastic attempts in China. He spearheaded, along with Abbe Boland, two new mission organizations—"The Society of Auxiliaries of the Missions" and "The Lay Auxiliaries of the Missions," which are now flourishing in all parts of the mission world as "The Catholic International Women Auxiliaries."

The author shows the personality of Pere Lebbe through his missionary activities and his writings. The seemingly Christian paradox of Pere Lebbe's great detachment and, at the same time, intense love of people both European and Chinese is delicately and clearly reproduced. But it is Pere Lebbe's obedience that makes him a real Christian hero and is probably responsible for his ultimate triumph.

Time and again when his policies get him in trouble with civil or ecclesiastical authorities he is forced unjustly to leave his work and his loves, and he obeys—thus he meets the standard of sanctity.

This book has been labeled "controversial" by book reviewers and commentators in Catholic magazines. Some seem to think that the author was over-zealous and imprudent in his portrayal of the conflicts which Pere Lebbe had with his colleagues in the mission endeavor in China. Certainly the picture painted here of the more "serious" and "thoughtful" missionaries is not the last word. The author, unfortunately, has taken upon himself the onus of answering these critics instead of letting Pere Lebbe answer through his writings and his life. The style is sometimes stringent, but this jars only occasionally as the reader is swept along in the excitement of the story. In the last analysis, it is not the controversy that the reader will remember but the strong, zealous and truly Christian character of Pere Lebbe. A must for all readers interested in the modern missions, their theory and practice.

W.B.D.

Public Worship. By Josef A. Jungmann, S.J. Translated by Clifford Howell, S.J. Liturgical Press. 249 pp. \$3.50.

Public Worship, a survey, was composed at the request of certain Roman publishers who specified purpose and size. For that reason only the most important elements of Jungmann's lectures, originally for seminarians, find place. The main centers of liturgical worship are treated under such headings as The House of God and its Furnishings, Sacramental Rites, The Church's Year. The most exclusive claim of this little volume is a marvelous summary of the sacramental system through the ages. Though all are brief and clear-cut as possible, it is the four pages devoted to the history of the Sacrament of Penance that this reviewer blue-ribbons.

In these pages is proof that liturgical history can be fascinating. For a reasonable and brief resumé of the whole liturgy of the Church helpful for clergy, religious, and laity—this is it!

L.T.

Guidance in Spiritual Direction. By Charles Hugo Doyle. Newman. 301 pp. \$4.75.

Spiritual direction is an aspect of spiritual theology that has perhaps been neglected in the flood of current theological literature. This neglect can, to a certain extent, be laid at the door of those who deny that spiritual direction is a science. Against such Fr. Doyle insists that it is a science, and "it *can* be learned." It is this insistence that has led Fr. Doyle to write the present excellent work.

Spiritual direction is not a task for the few. One of the author's purposes, stated in an introductory chapter is "... to interest more priests in becoming spiritual directors." His second aim is, "... at the same time, to provide, in as logical and simple a manner as possible, fundamental rules in spiritual guidance as found in the writings of the great masters." The first chapter, citing a variety of sources, attests to the importance of the study of ascetical theology as a foundation upon which every spiritual director must build; the second completes this notion by showing the rewards that await those who do build on such a foundation. The remainder of the work gets down to practical points in spiritual direction, dividing the matter along classical lines into the purgative, illuminative and unitive ways.

The later chapters assume to a marked degree the "textbook" format, broken only by some commentary and quotes from other authors. Although no one would question the need for explaining the doctrine proposed, one is inclined to start turning pages looking for an example that will illustrate the particular matter under view. Without doubt this problem of bringing ascetical theology down to concrete terms will in time receive more attention, perhaps from Fr. Doyle himself. Even in its present form, it would be difficult to find a more thorough and solid study of the needs of the spiritual life. With the skill of a lifetime of experience and the insight that comes from dealing with many souls, Father Doyle has produced a work that will be welcomed by every priest zealous for the souls of those who are seeking Christ in all things. M.W.

A Manual for Novice Mistresses. By Various Authors, edited by Albert Ple, O.P. Translated by Patrick Hepburne-Scott. Newman. 152 pp. \$3.25.

This volume is the ninth in *The Religious Life Series*. It comprises selected papers by various authors which were delivered at a conference of French Dominican Novice Mistresses. As the title indicates, the general area of discussion in the volume is limited to the recruiting and training of subjects for the religious life. The first part of the book consists in three papers which treat of the religious vocation in general. The second investigates the work to be done by the novice mistress, while the third relates to the spiritual and intellectual training of the novices. In this third part, the paper by Father Motte, O.P., on "Training in Prudence and Obedience" is particularly stimulating. The fourth division deals with the general principles which govern the relations between the novice mistress and her superiors,

her community and the clergy; and the volume concludes with two papers which consider in a very practical way the matter of admission to profession and the necessity for the novice mistress to organize her own life in order that she might best fulfill the demands of her position.

A Manual for Novice Mistresses is a welcome addition to the Series, treating in helpful fashion the spiritual and psychological aspects of the religious life and problems encountered in novitiates today. Although written specifically for novice mistresses, it may be read profitably by all entrusted in any way with the formation of young religious.

Here, however, as in the preceding volumes some of the problems considered and their solutions seem to have greater applicability to European communities.

Sr.M.J.

Eastern Christianity in India. A History of the Syro-Malabar Church.

By Eugene Cardinal Tisserant. Adapted by E. R. Hambye, S.J.
Newman. 266 pp. \$4.50.

An article translated from the ponderous *Dictionnaire de Theologie Catholique* might seem an improbable contender in the heated race for reader interest which publishers all run. Yet grant that the article was written by the learned Secretary of the Sacred Congregation for the Oriental Church, His Eminence Cardinal Tisserant, and there is more than a glimmer of promise. Add to this Fr. Hambye's excellent work as translator and adaptor, and we have this first-class book on one of our sister rites of the East.

The Indian Jesuit, indeed, merits far more credit than usually falls to a translator. Not only has he done the obvious by bringing statistics and chronology up to date, but he has suited the larger purpose of the English version by rearranging and expanding the treatment of certain key questions, all with the blessing of the Eminent author. On the level of mere "Englishing" his work is beyond reproach. Fr. Hambye's skill and devotion, coupled with Cardinal Tisserant's well-known balance and sympathy, bring to this story of the St. Thomas Christians a warmth which readily touches the reader.

The story of this remotest of Apostolic Churches is both instructive and encouraging. Instructive, as a classic case of East-West misunderstanding; encouraging, as evidence of Christianity's talent for taking upon itself and transforming whatever culture it reaches.

Readable, well-printed (save for a few typographical errors) and nicely illustrated, *Eastern Christianity in India* has more appeal

than its drab dust-jacket would promise. It can be recommended to students of many fields—the missions, Eastern rites, church history—and to all who love and cherish the rich variety of Mother Church.

J.B.B.

Bernadette. By Marcelle Auclair. Translated by Kathryn Sullivan, R.S.C.J. Desclee. 204 pp. \$3.50.

It is a natural human instinct to rejoice when the lowly are lifted up to the heights. This is especially true when a child, neglected and untaught, is chosen for special grace and favor, thus becoming an instrument for good. Bernadette, who in the eyes of the world is fourteen years old forever, has moved for a century the hearts of thousands, Catholic and non-Catholic alike.

Marcelle Auclair's story of Bernadette savors of that simple spirit which was so characteristic of the "little saint of the grotto," who admonished that "the story . . . which is most simply written will be best." Madame Auclair expresses in her own words "an immense tenderness" felt for Bernadette. Surely this biography rings true of her devotion.

In the story itself the author uses only those quotes and conversations of the saint which are authenticated. Around these she weaves her story with the care and love of a mother recalling the youth of her beloved child. The incidents of the visions and later the convent life of Bernadette picture her as a pure and humble French peasant girl, upon whom Our Lady has smiled special blessings. Concerning the ever controversial relationship of Mère Vauzou and Bernadette, Marcelle Auclair is not as poignant and searching as are Père Petitot, O.P. and Msgr. Trochu. The author seems to move quickly by these trying times in the Saint's life, so that the charm of the narrative will not be darkened.

This indeed is a tender portrayal of Bernadette and the many photographs by Jean A. Fortier give the reader an armchair pilgrimage to Lourdes, the place which forms a strange contrast to Bernadette's retired life of prayer and service.

This official publication, written for the Centenary of Lourdes, is especially suited for presentation to young people. For them the spirit of Bernadette, a teenager and a saint, will become a potent inspiration.

B.M.D.

Mosaic of a Bishop. Designed by the Reverend Maurice E. Reardon. St. Anthony Guild Press. 374 pp. \$6.00.

Although all the selections in this book are taken from the

speeches and other addresses of Archbishop McNicholas, the book itself is far more than a mere collection of speeches. It portrays the character and personality of a great prelate. Archbishop John T. McNicholas was called to the hierarchy in 1918. So eagerly did he pursue his Master's business, that his renown as a churchman soon brought him the archiepiscopal appointment to the See of Cincinnati in 1925. It was mainly as shepherd of this see that the Archbishop levelled his numerous attacks on the materialistic concepts and trends of the age, and explained the position of the Church in national and world affairs. These two general themes supply the multi-varied tesserae which form the *Mosaic of a Bishop*.

Each of the twenty-seven chapters is an integral part—a separate stone with its proper place in the total pattern—in forming a complete image of this apostle of truth. Throughout the discourses the oneness, holiness, the universality and the apostolic character of the church—the very characteristics by which the Church is known, are the adhesive holding the stones of the “mosaic” in place. Each chapter is concerned with the reply to some current day problem facing the Church. It was by practical application of the moral and dogmatic doctrine of Catholicism that Archbishop McNicholas became the outstanding figure that he was in the fields of education, politics, apologetics and social justice.

The book is edited by the Rev. Maurice E. Reardon, former secretary to the late Archbishop. Fr. Reardon has done the difficult job of editing well. The selections are expertly chosen and will certainly help to keep the words of the Archbishop in something of their original vitality. This *Mosaic of a Bishop* is truly artistic in outline and execution.

F.C.D.

Gregorian Chant. By Willi Apel. Indiana University Press. 529 pp. \$15.00.

Surely now there has been “put on the reader's table what the Apostle calls ‘the unleavened bread of sincerity and truth’ . . . separated from the ‘sour dough’ of conjecture and imagination.” Such was the intent of Dr. Willi Apel in his new, and indeed monumental study on Gregorian Chant. This is hardly the first occasion the world of music scholars has applauded the labors of Dr. Apel, whose book on polyphony and *Harvard Dictionary of Music* together with many other articles and publications have brought their author the very highest esteem.

The foundation of *Gregorian Chant*, as pointed out in the intro-

duction, is Peter Wagner's celebrated three volume *Einfuehrung in die Gregorianischen Melodien*. Bringing the treasures of this work to his own, Dr. Apel discusses among other topics concerning the chant: its definition and terminology; the structure, origin, and development of the liturgy; the chant texts, notation, and tonality; methods and forms of psalmody; the stylistic analysis of both liturgical recitatives and free compositions according to types. Finishing off the texts are a Prolegomena by the author and two studies supplied by Professor Roy H. Jesson and Mr. Robert J. Snow, both of Indiana University, on "Ambrosian Chant" and "The Old Roman Chant" respectively. Dr. Apel has greatly facilitated understanding by profuse examples, illustrations, and detailed comparative charts of points under discussion. Also included are fourteen plates of famous ancient manuscripts from St. Gall, Chartres, etc. Included in the text is a vast amount of documentary data and copious footnotes are also offered for the consideration of the reader. Dr. Apel has striven for complete objectivity. This is an ideal seldom attained. Yet, he is not too wide of the mark, though one notes that the Solesmes school and its opinions do seem to cede rather frequently to the position of others, especially Wagner.

To call Dr. Apel's work painstaking and exhaustive scholarship would be an understatement. Every page will speak for itself. This is not, of course, a work for the public at large, but for the serious student of the chant, or for the professional musicologist, this is a necessary addition to his library. Q.L.

The Senses. By Wolfgang von Buddenbrock. Translated by Frank Gaynor. University of Michigan Press. 167 pp. \$4.00.

This book is a treatment of the external senses, not only as they are found in man, but also as observed in lower forms of animal life. *The Senses* presents to the general reader an interesting and educational summary of how men and animals perceive and react to the world around them. In Part One, Professor Buddenbrock, a zoologist at the University of Mainz, gives the reader a summary of how the organism responds to its outside world. The key to the understanding of this part, as the author points out, is a consideration and explication of the relation between stimulus and response. Because the senses are able to react to the stimuli of the environment, "the senses are the reliable guides that lead the organism along the often quite intricate paths of life."

The author enumerates and explains the workings of the eight senses, drawing numerous examples from his fund of zoological

knowledge. His exposition contains the senses of sight, hearing, smell, taste, touch, heat, the muscular sense and the pain sense. Time and again throughout the book Prof. Buddenbrock gives us enjoyable examples of particular points; he also includes some experiments which amateur zoologists might want to attempt.

Written in a non-technical vein for the general reader, this book surveys the senses briefly and sketchily; some senses are well covered, e.g. sight, but others, such as touch, are almost neglected. However, a more serious charge must be made against *The Senses*. This book will give the general reader the impression that modern science accepts completely and irrefutably the theory of organic evolution. The scale or ladder of evolution is mentioned on almost every page of the text. The author even draws diagrams of some sense organs based on a hypothetical evolution of such an organ as it might be found in various forms of animal life. The danger of this gross generalization lies in the evident implication that man is only the most perfectly evolved of the animals on earth, (it is insinuated that man does not have a free will, which faculty is called "an illusion, a deceitful mirage.") *The Senses* gives the reader the impression that man is worthy of his high station, perhaps only because his senses and brain are more highly evolved than are those of other animals. A.M.B.

An Introduction to Sociology. By Gladys Sellew, Paul Hanley Furfey and William T. Gaughan, Harper. 579 pp. \$6.00.

Here is a sociology text-book that avoids the defect of catering either to the sociology major or to one who intends to take one or two courses in sociology for its mere cultural value. Written for neither class exclusively, it is so composed as to meet the demands of both categories. The simple language, outline and summary found in each chapter make the book easily accessible to the student interested only in the cultural benefits of a course in sociology. The extensive bibliography appended to each chapter offers the sociology major a more than sufficient number of source references with which to complement the knowledge acquired from the text-book itself. The bibliography covering the concept of sociology as a science etc. is particularly satisfying.

The authors have clearly divided their material into six principal parts with I and II providing a general view of the science of sociology and its subject matter i.e. "Culture and Cultural Change"; Part III considers "Man's Social Nature as the basis of all Society"; Parts IV, V, VI study human society under three general aspects: "Social

Interaction," "Social Organization and Structure," "Population and the Community." In addition to man's rational nature being stressed, the Catholic viewpoint is evident throughout the book providing what is, as the Preface indicates, "frankly and intentionally a Catholic treatment" (p. ix). The authors have produced a text-book whose simple language and format, enhanced by an excellent bibliography, will meet the demands of all students and will be welcomed by sociology teachers for its universal appeal. A.I.C.

Parent-Child Tensions. By Berthold Eric Schwartz, M.D., and Bartholomew A. Ruggieri, M.D. Lippincott. 238 pp. \$4.95.

This book is an attempt on the part of the authors to show the reading public, parents particularly, that the behavior of children depends largely on the behavior of parents. In establishing this fact, the authors cover a large area of parent-child emotional relationships which are discussed in most concrete terms and illustrated by case material. All of this represents the fruit of many years labor in the medical profession, the illustrative cases being taken from the authors' own personal experience. The "collaborative technique" employed, studies both parent and child in order to get as complete a picture as possible. Such studies revealed a close relationship of cause-effect existing between the emotions of the parent and of the child. However, it should be noted that the parents in question were very seriously disturbed.

Emphasis is rightly placed on the pre-school period since it is at this time that the basic character of the child is developed. This book will be of invaluable aid to parents in understanding the difficulties of this period and in learning how to cope with them. Its utility, however, is not restricted to parents alone. It will be of prime interest to teachers also—especially those troubled with problem children. Priests will find *Parent-Child Tensions* of great pastoral value by reason of its wealth of case material; and although not expressly a sociological work, workers in the field of social psychology will benefit immensely from its clear analysis of parent-child problems. A.I.C.

Samaria: the Capital of the Kingdom of Israel. By Andre Parrot. Translated by S. H. Hooke. Philosophical Library. 143 pp. \$2.75.

Babylon and the Old Testament. By Andre Parrot. Translated by B. E. Hooke. Philosophical Library. 166 pp. \$2.75.

In these two handy texts Andre Parrot ably continues his task of popularizing Biblical archaeology. In the first work, *Samaria*,

Professor Parrot, an eminent archaeologist himself, traces the history of Israel from the break with Juda to the destruction of Samaria (721 B.C.). Successive chapters detail archaeological finds which throw light on pre-exilic Samaria and on the city's subsequent history. Of perhaps more universal appeal is the last section which discusses St. John Baptist in relation to Samaria.

Babylon, on the other hand, has but two main parts: one treating of explorations conducted in Babylon; the other discussing Babylon and its role in the Old Testament. Parrot's chronological tables are in fairly close agreement with the chronologies of other scholars save with regard to early Babylonian times where perhaps his retention of the old dates, 1792-1750, for Hammurabi account for the divergences noted. Exhaustive bibliographies include books and articles by such men as deVaux, Vincent, Albright, Rowley, Grollenberg, Ricciotti, Pritchard, Driver, and Condamin among many others.

Both the amateur and the professional student of the Bible will derive profit from these two small books—if he considers them as volumes to be studied, not merely perused. J.V.B.

Justice Reed and the First Amendment: The Religion Clauses. F. William O'Brien, S.J. Georgetown University Press, (Associated College Presses). 264 pp. \$5.00.

We hear the cry from time to time—in Congress today, for example—"Curb the Supreme Court." The court dips into a southern state, sets aside a statute as unconstitutional and calls for integration. Do we cheer? The same court reaches elsewhere and sets aside another statute. This time a Communist goes free. Do we scold? Do we react only to the immediate end-result of the particular case? Or do we consciously seek for and weigh the competing principles involved? What is more important, do the justices themselves? This last question is well answered by Father William O'Brien of the Georgetown University government faculty with respect to Mr. Justice Stanley F. Reed of Kentucky in a careful study of his part in a narrow, but critical sphere of court activity. Dealing with a highly-charged subject matter—freedom of religion and establishment of religion cases—over the 19-year tenure of Mr. Justice Reed (1938-1957), this book gives us a thoughtful portrait of the high court at work.

Though the material is often technical and the book is a scholarly product, it is readable and organized with a fine dramatic sense. The first section treats the hodge-podge of hardly reconcilable decisions

flowing from the *Cantwell* case of 1940. The court there held unanimously that "free exercise of religion," like freedom of speech, press and assembly (other rights enumerated in the 1st amendment against congressional infringement), was a right protected by the due process clause of the 14th amendment against interference by *state* action.

The court's clear-cut extension in 1947 of the 1st amendment provision that "Congress shall make no law respecting an establishment of religion" to restrict *state* action, and the ensuing controversy as to what constitutes "establishment," form the second part, the climax of the study. We are here in the area of the current embroglio concerning "separation of church and state." What has come before serves as an introduction to a fine analysis of those three cases which have been so thoroughly publicized in diocesan literature—the *Everson* (Jersey school bus—1947) case, the *McCullum* (Illinois released time—1948) case, and the *Zorach* (New York released time—1951) case. As most everybody knows by now, in *Everson* the court said "Yes" to reimbursing Catholic parents for private school bus expenses—but by a tight 5-4 decision. The *Everson* minority, which had called for "no aid" of any kind to religious activities, the very next year in *McCullum* became a majority sounding a loud "No!" to the Champaign, Illinois program for requested religious instruction, by outside teachers, in class time and on school property. Reed was the lone dissenter.

The consternation caused by the *McCullum* case has been rarely matched in the long and stormy history of the court. In the *Zorach* case a New York released time program (differing only in refinements from Champaign's) was approved by the very same court, largely along lines laid out by Reed's dissent in *McCullum*, although that case was expressly *not* overruled. Certainly the clamor against *McCullum* did not go unnoticed by the court and was a factor in its apparent retracking in *Zorach*. But no less important to the new result was the fact that the *Zorach* trial judge (Giovanna, J.) had made precise findings of fact so favorable to the program (which the New York Court of Appeals greeted with determined approval) that a reversal by the Supreme Court would have bordered on the absurd. Father O'Brien's conclusion that the *McCullum* case and its doctrine are dead may be more wishful than proven. It would seem that there is more than debris left of *McCullum*, more than enough to furnish material for refashioning should a reverse clamor set in.

Appraisals, neatly done, of Reed's general juristic touchstones and dispositions serve as the conclusion, Part III of the book. The author finds Mr. Justice Reed a more conscious practitioner of judicial

restraint than his contemporaries, and more partial than they to intermediate group claims—"realistic pluralist" is the hat fitted out for him. In this admiration for Reed's ready air rifle armed against conceptualist jurisprudence and the "tyranny of labels" the author is reminded of Mr. Justice Cardozo. Father O'Brien is less sympathetic in alluding to the judicial preconceptions of the justices who in the period under study gave greater weight to the competing claims of individuals.

The technique of interpreting opinions of various justices from the author's conversations with their ex-law clerks would be looked at askance in the trade. But even this "courthouse gossip," and the shrewd, folksy suggestions as to how a majority is put together around an opinion on a closely divided court, will endear the book to the general reader. The realistic, practical, somewhat understanding approach to the not easy road of the justices ("no easy matter for the court to correct a mistaken interpretation of the Constitution"), is a welcome relief to the recent hoarse shouts of "down with the court," or rigid historic proofs of how decisions just "could not be"—even though they plainly are. Father O'Brien is not too happy with the way things have gone in these cases. But he has a keen ear for what is here to stay, and what can be changed. That is one of the things he likes about Mr. Justice Reed.

A.B.

Guide to Western Architecture. By John Gloag. Macmillan. 407 pp. \$12.50.

A history of architecture can be any number of things. It might have all the trappings of a textbook. Or it might be more technical, bringing to architects themselves a deeper knowledge of their art. It might again, range close to philosophy, probing the rapprochement between construction and the thought or culture that inspires it. Mr. Gloag's *Guide*, sweeping in one volume from Stonehenge to Wright and Gropius, is perforce a popular presentation, seeking to set before the lay reader the inner spirit of architecture as correlated with the current of general history. Such a work, of necessity, represents the personal synthesis of its author. And indeed one of the most notable characteristics of the present volume is its strongly personal stamp. While remaining good, intelligible history, it has much of the flavor of an essay, and even of a private hobby. In view of the numberless rivals which have already preempted the field of the architectural survey, perhaps it is this quality, and the many excellent line drawings which dot the text, that give the book the merit it has.

A notable trait of Mr. Gloag's tastes is a marked preference for the classical and humanistic, and a willingness, unusual today but not unwelcome, to stand up in defense of Renaissance and Baroque design. In this preference, however, and in certain passages on the Middle Ages, one sometimes catches a strong whiff of Gibbon. There is an understandable concentration on English examples, yet the architectural spirit of other lands is evoked quite vividly. And throughout, our author campaigns for "sensibility" of design, notably in the matter of fenestration.

Guide is a physically imposing book, very well printed. Those who pick it up will find it easy to read, complete, and quite able to carry them on along the broad avenue of Western architecture.

J.B.B.

A Hundred Homeless Years: the English Dominicans 1558-1658. By Godfrey Anstruther, O.P. Blackfriars. 273 pp.

Those who read Father Anstruther's *Vaux of Harrowden* (1953), the story of the adventures of a famous English recusant family, found it an absorbing, thrilling account, and yet the author never once resorted to fancy or rhetoric. As D. B. Wyndham Lewis said of the book: "Embroidery of any kind is as absent from Father Anstruther's pages as dullness. The facts are enough." But at least here the surviving records were rather complete, and John Gerard, S.J.'s "wonderful autobiography" and the intrigues surrounding the Gunpowder Plot added extra verve and suspense to an already exciting chronicle.

Readers, then, particularly those without a marked interest in Dominican history, may find *A Hundred Homeless Years*, the story of the post-Reformation English Province (1558-1658), rather disappointing by comparison. There are few exciting moments and Father Anstruther has been hampered throughout by the scarcity of contemporaneous Dominican documents. Still, it is a tribute to his skill in searching out original records—a talent he developed in writing *Vaux of Harrowden*—that he has been able to fit together a reasonably continuous and coherent narrative of the life of the Blackfriars during the most difficult and sorrowful period of their existence. Beginning with their exile the author describes the dispersal of the few surviving brethren throughout Europe, their secret returns to England and the final, joyous "homecoming."

Father Anstruther tells with frankness of the bitter conflicts which divided the secular clergy and the religious orders at a time

when mutual understanding was imperative. He tells, too, of the apostasy of several Dominican Friars—a task which Father Anstruther must have found particularly difficult. As he himself writes in his Introduction: "Some of these pages have been written with no pleasurable sensations, and perhaps will not be read by Dominicans without a pang." Yet the story is not entirely dismal. There were always to be found Dominicans who measured up to their calling even in the most difficult circumstances. And, best of all, the story has a happy ending. Under the leadership of Father (later Cardinal) Howard—who had to overcome obstacles to his Dominican vocation reminiscent of those of St. Thomas—the Blackfriars were able to reestablish themselves in a permanent home at Bornhem in Belgium.

The hundreds of references to sources listed in the final pages of his book are the familiar hallmark of Father Anstruther's careful scholarship. It is well to mention, however, that there are several important discrepancies between Father Anstruther's account of Thomas Gage (O.P.), who returned to England after twelve years as a missionary in Guatemala to become apostate, polemicist and informer, and the account to be found in J. Eric S. Thompson's *Thomas Gage's Travels in the New World* (Oklahoma Univ. Press, 1958). Curiously, though Mr. Thompson examined Father Anstruther's proof-sheets he takes no note of these differences in his own book. Possibly he saw only a part of the proofs together with some copies of documents. We do not presume to say who is correct, but it is to be hoped that subsequent discussion between the two authors may serve to provide us with the most accurate picture of Thomas Gage than is presently possible.

A Hundred Homeless Years may deservedly take an honored place beside the other distinguished histories of the English Province, notably Father William Hinnebusch, O.P.'s *The Early English Friars Preachers* (1951) and Bede Jarrett, O.P.'s *The English Dominicans* (1921).
A.McA.

Once to Sinai. By H. F. M. Prescott. Macmillan. 310 pp. \$5.00.

Readers who traveled with the irrepressible Friar Felix Fabri on his first pilgrimage to the Holy Land (*Friar Felix at Large*, 1950) will be overjoyed at finding him once again on the pilgrim routes—this time to Mt. Sinai—and again in the company of his ever gentle interpreter, Miss H. F. M. Prescott. To the delight of modern readers of this fifteenth century chronicle, Miss Prescott is much more than a mere translator. Quite unobtrusively she adds parallel or supple-

mentary accounts from other pilgrims, modern and medieval, most often those of Friar Felix's own company, such as the Franciscan Friar Paul or Bernhard von Breydenbach, to correct, complement or clarify the impressions of "F.F.F." (as he calls himself in his *Evagatorium*). Historical digressions, for the most part, are her own, and one of the most interesting portions of the book is the account of the rise and rule of the Mamlug sultanate in Egypt.

Friar Felix was indeed extraordinary, a man of boundless energy and possessed of an intensely curious nature, alive to all the "sights, sounds and smells" that fixed upon his imagination. He gives an abundance of lively and detailed pictures of even the smallest events of the journey, and Miss Prescott is careful to record all these minute impressions knowing full well that they, more than anything else, give a keen insight into the nature of this wonderful friar.

This is adventurous reading—colorful, warm, and not without its humor. The life and times of medieval Jerusalem, Mt. Sinai, Cairo, Alexandria, and Venice all spring to life in this remarkable retelling of a journal that must have been fascinating even to Friar Felix's German brethren in the convent at Ulm for whom his book was written.

The book closes with the death of Friar Felix (recorded by another hand in his history of Suabia) and one feels it is the passing of a friend with whom memorable experiences have been shared. This same hand adds also words which were possibly meant and may be taken as his fitting epitaph. ". . . May his soul, after various disquietings, rest in peace eternal. Now he rejoices in Jerusalem which is above. . . ."

C.M.McV.

The New Cambridge Modern History. Planned by Sir George Clark. Cambridge University Press.

Volume I: The Renaissance (1493-1520). 532 pp. \$7.50.

Volume VII: The Old Regime (1713-1763). 625 pp. \$7.50.

To speak of the *Cambridge Modern History* as a "standard" tool of scholars would surely be an understatement. Over the past half-century it is perhaps *the* work most known, used and respected by English-speaking students of history. Planned as a scientific and detailed review of the whole sweep of modern civilization, it has fulfilled this purpose admirably over the years.

Now, however, the Syndics of the University Press have judged it opportune to publish, not merely a new edition, but a complete revision, a totally new work. To be sure, the tremendous expansion

of historical knowledge, with a corresponding reassessment of older interpretations, has made this imperative. Nor is it too much to say that the historian's view of his own function and competence have undergone modification—modification reflected in the planning and execution of the *New History*.

Thus, while the plan and spirit of the present fourteen-volume series is essentially the same as that of Lord Acton and his colleagues in the 1890's, it now bears a distinctly mid-century stamp. The universal, supra-national outlook, the open, "liberal" attitude, the painstaking care for accuracy and objectivity—all these remain, for these are the *Cambridge Modern History*.

As for differences, those arising from the advance and expansion of historical scholarship may be taken for granted. A striking exemplification in this order is in the very division and titling of the volumes. Unified phases of modern history are brought more clearly into focus. Thus Volume Seven: *The Old Regime* replaces the former unit: *The Eighteenth Century*; the new division is clearly more formal and precise. Yet the *ancien regime* is given a narrower scope than the traditional 1648-1789, and made co-extensive with the reign of Louis XV, during which the spirit of the old order was neither coming to be, or fading away, or sublimated by crisis, but, pure and simple, was the dominant mood of the day. Such new insights and evaluations are to be found on every page of the new series, and are its primary reason for existence.

But the reader will notice other differences, more in the order of methods and purpose. For one thing, a history today need not undertake all the functions that were thrust upon its predecessors. The new *History* can look to a battalion of auxiliary works that were not available before. Thus, good bibliographies can be easily had, so the Cambridge editors have excused themselves from the chore of merely duplicating the work of others. Similarly, the approach is less encyclopedic than ordered and synthetic; a sign of this—details of more romantic than casual interest (e.g., the affairs of Savonarola and Prince Charles Edward Stuart) are disposed of in a paragraph. We might say that the new work has less the character of a reference work than of supplementary reading—indeed, the very shape of the volumes indicates this—a portable octavo rather than the ponderous bulk of the older series. Librarians please note: the *New Cambridge Modern History* is not a chained bible; it is meant to be read at leisure.

Lastly, we may note a difference in attitude, in tone. There has been, in recent years, a marked change in the way historians regard their aims and their competence—a change reflected throughout this

work and developed explicitly by Sir George Clark in the "General Introduction" at the beginning of Volume One. The older editors envisioned the possibility of a photographic recapturing of the past, built up atom by atom of the facts unearthed by research. They stood, it seemed to them, on the dawn of a new era, when the advance of Science would have unveiled all mysteries; when all would be seen clearly, and the very clarity would effect unanimous consent. Our own age tends to be more modest. We have seen the latter ends of "Progress" and "science" in Hitler and Hiroshima, and faith in the god of Positivism has waned. In their own field, too, historians have become only more certain that certain gaps will never be filled—that the "past" they discover depends largely on their own creation. The most noticeable trend today is an increased concern with the interpretive role of the historian: his prudence, his evaluative judgment, his power of synthesis and even of "poetry." Thus the writers in the present series have been free to develop their monographs in terms of their own personal points of view.

As could be expected, these products of the University Press are fluently written, clearly printed, and conveniently bound (with regard to mass). For their size and value, the price is commendably reasonable in today's scale of values. One fault, so tragic it excites more sympathy than blame—the surprising frequency of misprints in both these volumes. The publishers will surely be more scrupulous in later volumes.

In general, then, we may say that the *New Cambridge Modern History* speaks well of the University Press from which it emanates, and of the contemporary scholarship that produced it. We may expect that it will enjoy the welcome and esteem long accorded its predecessor, and will prove useful and popular among many future readers in pursuit of that horizontal wisdom which is history. J.B.B.

The Scholastic Analysis of Usury. By John T. Noonan, Jr. Harvard University Press. 432 pp. \$9.00.

The first scholastics found a usury rule already developed from Biblical exegesis, Patristic writings and the decrees of Church Councils. They subjected this rule, which held that profit and even the intention of profit on a loan was sinful, to a searching natural law analysis. This analysis attempted to place the usury theory which had been exclusively theological in its origins upon rational underpinnings. For the scholastics it was but one part of a very ambitious project to show the *reasonableness* of the moral doctrine contained in

the two Testaments. They experienced particular difficulty in attempting to develop a natural law case for the usury theory and a variety of conflicting demonstrations were adduced. Of these arguments none, except that developed by St. Thomas, stood the test of time. Even St. Thomas' formulae, based on a formal consideration of money as a measure, while impregnable at the core, were to admit such a variety of exceptions and modifications, that their area of applicability was to become, from the economic point of view at least, quite inconsequential.

In *The Scholastic Analysis of Usury* John Noonan, a practicing lawyer and holder of a doctorate in philosophy from Catholic University, attempts to dissect and reassemble this dialectical process which had such a long and complicated history. Some questions relating to usury are, in fact, still *sub iudice*. As the author explains at the outset, he does not attempt a theological critique nor does he feel obliged to reconstruct in any detail concrete economic situations. Yet, obviously, neither factor can be ignored. If it is true that the usury theory's initial impetus came from the teaching authority of the Church, it is equally true that until 1250 Europe's economy was essentially agrarian, and borrowing served primarily for purposes of consumption, rather than as an instrumentality of banking. Thus for many centuries economic needs and the rigid usury rule—profit on a loan is sinful—were able to form a congenial partnership. But with the rise and all-pervading spread of capitalism conflict was inevitable. The scholastic approach to usury now seemed too abstract and coldly oblivious to the real needs of Europe's mushrooming economy. Yet, what Mr. Noonan calls "unformulated practical concerns" and a disregard of precedents "that was at once instinctive and unjustified in theoretical terms" came to the rescue.

In their efforts to find a safety valve that would be both adequate and respectable the scholastics developed a theory of economic value, of interest, contracts of irregular deposit, insurance, annuity, bills of exchange. All of these were firsts in the history of economic thought. It was in the critical years 1450-1550 that economic pressure "triumphed over logic." Yet the term *logic* as used by Mr. Noonan takes on many shades of meaning. When some theologians attempted to fit out the usury rule in armor, numerous arbitrary distinctions, obsolescent forms and inconsistent applications were resorted to. All of this shifting was done in an effort to save the theory from the onslaughts of the market place, lest it should become an empty form. When Cardinal Cajetan (he talked to exchange bankers to see their point of view) ushered in a new era, particularly by accepting the

principle of *lucrum cessans* in commercial credit (p. 252) he was actually returning to logic and consistency, not turning his back on them. During the crucial 15th and 16th centuries the Church did nothing to check this accommodating attitude taken by her theologians. There was a general if unexpressed conviction that since an inflexible interpretation of the usury theory, such as the one imposed by St. Antoninus on Florence, implicated all segments of society, a fundamental reappraisal was needed to make the rule operative and just. Mr. Noonan some times takes the role of a keen analyst of the various commentaries on the usury rule, but he is usually content, as a matter of policy, to permit the later scholastics to pass judgment themselves on the natural law arguments of their predecessors (p. 194).

Mr. Noonan's study has many excellent qualities:—adequate preparatory material, careful research, thorough documentation, illuminating commentary, and what might be called the book's outstanding feature—truly masterful summations of material at *frequent* crucial points. For most readers these summaries, which reflect the systematic, legal mind, will be so many welcome resting-places on a trek across unfamiliar, difficult terrain.

The author makes an excellent, brief summary (7 pages) of the natural law doctrine of St. Thomas in so far as it is applicable to matters of concern to his inquiry. There are certain inexact references to the doctrine of St. Thomas, particularly with respect to St. Thomas' use of Ulpian's definition that the natural law is "What nature teaches to all animals." It should be made clear, which the author does not, that St. Thomas' use of this definition assumes that in man these sensitive inclinations are only part of the natural law in so far as they are subjected to reason. As St. Thomas himself expressed it: "Whatever can be regulated by reason is contained under the law of reason" (*Summa*, I, II, q. 94, a. 2, ad 3^{ium}). St. Thomas did not, as the author suggests (p. 25, n. 31), use the Ulpian definition "to save the authority of Aristotle and Isidore, who speak in this sense." Though, as a matter of fact, Isidore rejected the Ulpian definition and Aristotle's precise relation to the definition is left obscure, our reason for rejecting the author's suggestion does not rest on historical grounds. It would appear much more likely that St. Thomas saved the Ulpian definition (discarded by St. Albert) because he wanted to emphasize what is a fundamental part of the Aristotelean-Thomistic system—that acts are of man. True, man is rational, but the most fundamental of his rational acts follow upon tendencies which are common to men and animals. St. Thomas makes too frequent use of Ulpian's definition in the tract on law and elsewhere to be merely trying to save the

authority of his sources. There is an oversimplification, also, in Mr. Noonan's treatment of the vexing subject of the *ius gentium*, but it in no way affects his applications of the natural law doctrine to his subject matter.

While only research in the original documents equal to that done by the author would entitle a reviewer to pass judgment on the book's conclusions, general and particular, two careful readings have shown Mr. Noonan to be most judicious and exacting in his use of sources, and more than able to keep firmly in hand the numerous strands of even the most involved dialectic. When a given period in the history of the usury analysis begins to take on certain *general* characteristics and tendencies these do not seem to be the result of skillful tailoring but rather inevitable deductions from overwhelming cumulative evidence. Exceptions may well be taken by theologians and historians of economic thought to particular interpretations—Chapter XX "The Usury Theory and Some Historians" should prove controversial—but the broad outlines of Mr. Noonan's careful study seem firmly grounded.

W.S.

BRIEF NOTICES

There can be little doubt left, now that the seventy-fourth *Image Book* has been published, that Doubleday is succeeding admirably in "making the world's finest Catholic literature available to all." These seven new titles are some of the finest yet: Belloc's *Characters of the Reformation* (85¢), keen and interesting profiles of key figures in the Reformation; *Jesus and His Times* (Daniel-Rops, 2 vol. each 95¢), an altogether absorbing work by the renowned scholar which answers many of those unformed questions Catholics have about "Jesus and His Times." Other titles: *Faith and Freedom* by Barbara Ward (95¢), *The Belief of Catholics* by Ronald Knox (75¢), *The Quiet Light*, Louis de Wohl's historical novel about St. Thomas Aquinas (95¢), *St. Benedict*, Justin McCann, O.S.B. (85¢), and Bishop Sheen's *God and Intelligence in Modern Philosophy* (\$1.25), one of his earliest works and perhaps his best.

Author of various entertaining books, and once the highest paid sportswriter in New York, Paul Gallico in his most recent work shows himself a scholar too. In *The Steadfast Man*, St. Patrick has a biographer alive to the many controversies surrounding the life of this great saint. By way of preparation, Gallico spent almost a year in Ireland studying the life and works of St. Patrick and absorbing

his spirit. This, of course, is no guarantee that a book about the patron saint of the Emerald Isle will be good; many men (Irishmen mostly!) have written of St. Patrick down through the centuries. All have been hindered by a lack of certain historical facts on the one hand, and a plethora of popular legends on the other. Utilizing two famous extant works of St. Patrick, Gallico lifts him out of legend and fantasy and shows him as a man of burning faith and love for God and his people. He is portrayed as a man of action, loveable and human, one of history's greatest missionaries. *The Steadfast Man* is a fresh and enjoyable presentation. (Doubleday. 238 pp. \$3.95.)

More Stories from the Old Testament is an attractive little volume that will utterly captivate all children of the picture book age. Dealing again with the Old Testament—this time from Joseph to the Prophets—Piet Worm tells of God's wonderful dealings with His chosen people in simple, childlike speech. The generous use of gold in the already colorful illustrations will make it especially appealing to the young. It is sure to become a children's classic, and is an ideal Christmas gift for the early reader. (Sheed and Ward. \$3.00.)

Mary by Sister Mary Jean Dorcy, O.P. and *Joseph* by Wilfrid Sheed, portray the holy lives of the parents of Our Lord—lives made holy by fidelity to daily duties. Simple little stories, they cannot fail to excite in their young readers a greater love for the Holy Family. (Patron Saint Books. Illustrated by Raffaello Busoni. Sheed and Ward. \$2.00 each.)

Russell Coleburt presents his *Introduction to Western Philosophy* with the following rather novel justification: "Philosophy has special traps for the beginner; it is so easy to take a short cut and imagine that you have arrived at your destination. On the other hand, if over-simplification is liable to delude the amateur, overelaboration has often entangled the expert; and the beginner, under the guidance of the expert, can easily become lost. . . . There is something to be said, then, for the view that the beginner should be given a quick look around by the amateur." The results of this scheme are successful; the book presents a good general introduction to philosophy for the beginner in college or the thinking general reader. The author's preferences in philosophy lie rather obviously with traditional moderate realism—and this is also a definite asset. However, it is hard to see how the author conceives of his work as avoiding one of the two extremes, over-simplification. His essays include, directly or indirectly, a great

number of philosophers who are worlds apart in their views. These are grouped around a set of "perennial" problems: The One and the Many, The Nature of Man, The Problem of Knowledge, and The Nature and Limitations of Human Thought. This procedure categorizes and oversimplifies the thought of these men nearly as much as the ordinary outline history of philosophy. In the main, it is a better than average popular introduction to philosophy, chiefly because it includes even the most recent modern philosophers, such as Ayer, Wittgenstein, and Sartre. (Sheed and Ward, 240 pp.).

The interest of our late Holy Father, Pius XII, in the communications arts is strikingly attested to by the more than forty allocutions he delivered on this vital subject. Selections from these addresses together with the complete text of the recent encyclical *Miranda Prorsus* form the basis for Fr. Yzermans' work *Valiant Heralds of Truth*. A bibliography of these addresses plus one containing articles written concerning the function of the press, radio, television and motion pictures facilitate additional reading in this field. A chapter dealing with the impressions carried away from papal audiences by various American newsmen sincerely portrays the late Pontiff's spirit of generosity. The whole compilation is well summarized by an appendix entitled "Censorship," a statement issued at the annual meeting of the Bishops of the United States in Nov. 1957. Unwavering support for the beneficial results thus far achieved coupled with paternal reproofs and suggested cures for existing evils, characterized the attitude of Pius XII. The prudential wisdom of the late Holy Father on this subject is so profound that the reader will be aided considerably in forming correct judgments concerning the proper function of communications media in our present day society. (By Vincent A. Yzermans, Newman. 201 pp. \$3.75.)

The Dominican Sisters, Menlo Park, California, have prepared a new translation of St. Vincent Ferrer's *A Treatise on the Spiritual Life* to which has been added the lengthy commentary written by Venerable Mother Julianne Morrell, O.P., at the age of 23, and first published with the *Treatise* in 1617. Mother Julianne was something of a child prodigy knowing perfectly, we are told, Latin, Greek, Hebrew, Arabic, Chaldaic, Italian, French and Spanish by the age of twelve. The translation is painstaking, perhaps too much so, for it is generally woodenish and often inept. The commentary is principally a pious compilation of appropriate Scriptural texts and passages from the Fathers, but it is no substitute for a practical commentary needed

to explain and accommodate the *Treatise* to modern customs and needs. If all the advice given by St. Vincent were naively accepted by an unwary reader as suitable to his own present circumstances, a great deal more harm than good would certainly result. (Newman. 175 pp. \$3.25.)

Oxford Press has reprinted in paper-back form the late Charles Norris Cochrane's learned and provocative *Christianity and Classical Culture; A Study in Thought and Action from Augustus to Augustine*, first published in 1940. The book, a work of great scholarship and showing a fine mastery of the history, literature, philosophy and theology of the first four centuries of the Christian era, stimulated lively, widespread discussion. Though his erudition was lavishly praised, many of his principal theses were vigorously challenged. He was accused of saying or at least implying that the classical ideal of perfection through knowledge was somehow self-contradictory and was reversed rather than transformed and sublimated by the victory of Christianity. Some thought he set up a false dichotomy between Julius Caesar and Augustus in their concepts of the Roman State; that he judged the Emperor worship too harshly as a conscious rejection of the naturally known truths of God. *The Anglican Review* regretted Mr. Cochrane's failure to consider the economic and social factors in pagan Rome's decline, thus presenting the reader with an essentially incomplete and distorted picture. Probably Mr. Cochrane's most important service was to prove in an incontrovertible way the absurdity of separating classical and early Christian studies into hermetically sealed compartments. (523 pp. \$2.95.)

J'aime la Bible, a subjective view of the Bible, is here offered to the English Speaking public under the misleading title: *The Essence of the Bible*. M. Claudel's extreme love of the Latin Vulgate is more than adequately expressed within the first ten pages; the remainder presents an unfortunate example of the abuse of the "spiritual sense" condemned by the late Holy Father in the encyclical *Divino Afflante Spiritu*. Was ignorance of this encyclical the unvoiced co-author of poet Claudel's biblical view? Unfortunately not, for he unreservedly quotes in full his letter to the editor of *Vie Intellectuelle* (1949) in which, defensively joining his view to Pascal's—yet respectfully acknowledging the "authority of His Holiness"—he uses texts from St. Matthew, St. Paul and the Fathers in refutation of the encyclical's proper interpretation. It is difficult, in view of the untold harm such a book could effect, to recommend it unqualifiedly to anyone. (Translated by Wade Baskin. Philosophical Library. 120 pp.)

We would like to call our readers' attention to a recent Doctoral Dissertation in theology written by Rev. George J. Dyer: *The Denial of Limbo and the Jansenist Controversy*. It has been very well received in the theological journals for its rich historical background, and a careful, balanced evaluation of sources. Made up of three principal parts it treats of I. Pelagianism (remote background), 37 pages; II. the Jansenist Controversy in France and Italy (proximate background), 35 pages; III. the question proper: "The Challenge to Limbo during the Jansenist Controversy," "The Church and the Limbo Controversy," "Resume and Conclusion," about 100 pages. There is an exhaustive bibliography and the material is clearly organized under a detailed table of contents. (Saint Mary of the Lake Seminary, Mundelein, Illinois. 199 pp.)

BOOKS RECEIVED—WINTER

- THE GOSPEL OF ST. LUKE. By Joseph Dillersberger. Newman. 558 pp. \$5.75.
 THAT THEY MAY BE ONE. By Gregory Baum. Newman. 181 pp. \$3.50.
 THE ACTS OF THE APOSTLES. By C. C. Martindale, S.J. Newman. 199 pp. \$3.50.
 OUR LADY IN THE GOSPELS. By Joseph Patsch. Newman. 232 pp. \$4.50.
 LUNACY AND LETTERS. By G. K. Chesterton. Ed. by Dorothy Collins. Sheed and Ward. 192 pp. \$3.00.
 THE WORLD TO COME. By R. W. Gleason, S.J. Sheed and Ward. 172 pp. \$3.00.
 THE CHRONICLE OF THOMAS FRITH, O.P. By S.M.C. Blackfriars. 192 pp.
 CHRISTMAS STOCKING. By Bob Considine. Hawthorn. 94 pp. \$2.95.
 JAMES GILLIS, PAULIST. By James F. Finley, C.S.P. Hanover House. 170 pp. \$3.95.
 THE LITTLE FLOWERS OF ST. FRANCIS. Trans. by Raphael Brown. Hanover House. 357 pp. \$3.95.
 THE CATHOLIC VIEWPOINT ON MARRIAGE AND THE FAMILY. By John L. Thomas, S.J. Hanover House. 191 pp. \$3.50.
 THE BINDING FORCE OF CIVIL LAWS. By Matthew Herron, T.O.R. St. Anthony Guild Press. 117 pp. \$1.75.
 THE EUCHARIST AND CHRISTIAN LIFE (II). By Aloysius J. Willinger, C.Ss.R. Academy Library Guild. 221 pp. \$2.00.
 LITANY IN NAZARETH. By James McNally. Wagner. 246 pp. \$3.95.
 MY CATHOLIC FAITH. By Bishop Morrow. My Mission House. 429 pp. \$4.00.
 MARTYRDOM IN MEXICO. By Florence Wedge. Grail. 15¢. (pamphlet).
 WHAT THE POPES SAY ABOUT ST. JOSEPH. By Sr. Emily Joseph, C.S.J. Grail. 10¢. (pamphlet).