

## *The Friars' Bookshelf*

**The Historical and Mystical Christ.** Vol. V. Theology Library. Edited by A. M. Henry, O.P. Translated by A. Bouchard. Fides. 502 pp. \$7.50.

**Christ in His Sacraments.** Vol. VI. Theology Library. Edited by A. M. Henry, O.P. Translated by A. Bouchard. Fides. 466 pp. \$5.95.

The Theology Library series provides a unique and invaluable contribution to its field in presenting a readable and thoroughly scientific development of the whole of Sacred Theology. Its structural organization follows the general plan of St. Thomas' *Summa Theologiae* and is intended as an introduction for beginners or more advanced students to traditional theology. Volume V, *The Historical and Mystical Christ* and Volume VI, *Christ in His Sacraments* form the completion of the series and correspond in general to the *Tertia Pars* of the *Summa*.

Volume V centers on the mysteries of Christ and of the New Eve, as expressed in Mary and the Church. In the section devoted to the mysteries of Christ we find ample treatment given to the mystery of the Incarnation, the life of Christ on earth, His Passion and Death, and His Resurrection and Ascension. Pastors and others engaged in preaching should find these last three sections of especial interest and value.

The treatise on the Incarnation is peculiarly rich not only in its emphasis on positive theology, but in its skillful exposition, as well, of the historical development of Christology in the early centuries. Also worthy of note is the historical treatment of the doctrine of the Incarnation from the age of Anselm to our own times—a feature rarely found in other manuals of theology.

The chapter devoted to the Blessed Virgin presents Marian doctrine according to a twofold progression: 1) The Church's gradual growth in its consciousness of the mystery of Mary; 2) the progression in Mary's own life, from the grace of her Immaculate Conception to the glory of her Assumption. This approach furnishes an over-all

view of Marian doctrine in a concise and well-ordered plan and provides a firm traditional and theological foundation for devotion to Mary.

In discussing the doctrine of the Mystical Body, we would have preferred to see greater prominence given to the encyclical, *Mystici Corporis* of Pope Pius XII. Much obscurity and danger of misunderstanding would have been avoided if the author had first set forth the proper and formal sense of the term *the Mystical Body* as propounded by Pius XII, and only then, proceeded to develop this term in the metaphorical and analogical sense in which it is used by St. Augustine, St. Thomas Aquinas and most theologians of the pre-Reformation era.

Over and above this deficiency in due emphasis and order, we also find here a lack of precision in terminology. In his effort to emphasize the spiritual and invisible aspect of the Wayfaring Church, the author, Pere Liege, often applies the term *Mystical Body* to this one aspect of the Church Militant. Although he explains his restricted use of the term, it seems to confuse rather than clarify. Again, in distinguishing an invisible hierarchy of grace and the visible hierarchy of the Church, he states: "Now the visible hierarchy of the Church is only a missionary, ministerial hierarchy, that has no necessary link with the invisible hierarchy. . . ." This could easily give rise to misunderstanding since the visible hierarchy, through the administration of the sacraments, is the ordinary means God has chosen to dispense His grace. The author also would include the non-baptized, who are united to the Church by at least an implicit desire, as *members* of the Church, while Pope Pius and most theologians would say that they *pertain* to the Mystical Body or have a certain relationship to it.

Some of the obscurity may be due to translation but there does seem to be an objective need for more precise terminology. This section should be approached cautiously and carefully; it could easily give rise to misunderstanding on the part of those uninitiated in any formal theology.

In Volume VI, *Christ in His Sacraments*, emphasis is placed on the dynamic role of the sacraments rather than on a purely static analysis of their nature, as found in most other manuals. This dynamic approach is especially evidenced in the attention given to the historical context of the sacraments, to their liturgical role and social connotations. Also to the point is the greater effort to describe in human and subjective terms the various "acts" required in the reception of the sacraments. This is especially manifest in the chapters devoted to the sacraments of penance and matrimony.

This emphasis on the dynamic rather than the static nature of the sacraments is perhaps best exemplified in A. M. Roguet's section on the Eucharist, the most important contribution to sacramental theology to be found in this work. In treating of the Mass as a true sacrifice, the author passes over the several theories of solution advanced by modern theologians and develops his treatment by a return "to the deeply religious intuitions of an Augustine or a Thomas Aquinas."

Entirely unique in this book is a section correlating the three sacraments of Baptism, Confirmation and the Eucharist. Here again, we see the dynamic approach in a development of the interplay of these three sacraments in the total life of a Christian.

This book, while presenting all the traditional doctrine, though in an almost summary fashion, does provide fresh and interesting insights into the real effects of the sacraments in Christian living. The reader will find here an exposition of all the modern theories on the sacraments which are the fruit of research arising from the liturgical movement. This volume should prove especially beneficial to students and pastors.

The complete Theology Library series, like any work covering such a wide scope and composed by so many different authors, is bound to excel in some sections and be less satisfying in others. But on the whole, it is outstanding in its clear and readable exposition of traditional doctrine, its overall loyalty to the theology of St. Thomas, and its vital presentation of modern theological trends and interests.

T.A.C. and B.D.

---

**The Idea of Freedom.** A Dialectical Examination of the Conceptions of Freedom. By Mortimer J. Adler, for The Institute for Philosophical Research. Doubleday. 689 pp. \$7.50.

*The Great Ideas, a Syntopicon* (1952), edited by Mortimer J. Adler, attempted a reduction of the whole of Western thought to 102 basic ideas. Now, a team of some twenty scholars representing the Institute for Philosophical Research, directed by Dr. Adler, after five years of concerted effort presents an exhaustive study of one of those basic ideas—*The Idea of Freedom*. Herein is scrutinized and categorized the philosophical thought of the more than one hundred universally recognized greatest thinkers spanning the 25 centuries of Western culture. The Institute was founded for the express purpose of thus taking stock of our Western intellectual heritage, and further studies on other of the basic ideas are to be expected. The intentions,

program and methodological procedure of the Institute, equally applicable to any of the studies contemplated, are fully and clearly explained in the first hundred pages of this volume. One point that especially stands out is the imperious desire for absolute impartiality: each philosopher's thought will be exposed and discussed exactly as he himself would do it, granted the framework and terminology utilized in this presentation.

In one sense, *The Idea of Freedom* offers nothing new to the world of philosophy: no new theory of freedom is proposed, no grand synthesis attempting to incorporate the essential elements of freedom as postulated by all the philosophers treated. The attempt rather is one of analysis and classification, and the work is so well planned and executed as to constitute a definite contribution of the highest merit. No judgment is made as to the truth or falsity, strength or weakness, of any particular theory. The work aims instead to find areas of agreement (a second volume promises to treat areas of disagreement) in the long and stormy history of human thought about human freedom. This entails a careful, unprejudiced study of all the philosophical systems treated, and the fabrication of a neutral nomenclature and general scheme of reference suitable to all. Then, having freed each author's thought from its historical context, and translated its content into the neutral setting, to compare, look for areas of partial and total agreement, whether explicit or only implicit, and then disagreement. The task calls for painstaking, patient, dedicated scholarship of the highest caliber—and it is clearly evident in every facet of the present volume, from the general alignment of the total discussion to the copious references to original sources.

*The Idea of Freedom* is more than a book; it is at once a monument to the genius of Western thought and its accomplishments, a significant milestone in the centuries-long course of living philosophy, and a great tribute to the American scholarship that produced it.

C.J.

---

**The Picaresque Saint.** Representative Figures in Contemporary Fiction.  
By R. W. B. Lewis. Lippincott. 317 pp. \$6.00.

It is probably no exaggeration to state that *The Picaresque Saint* is a kind of Archimedean lever that lifts the world of contemporary fiction, both European and American, out of the mists of critical confusion into a realm of understanding. While there are few who will agree with everything that Rutgers' Professor R. W. B. Lewis has to say about Moravia, Camus, Silone, Faulkner, Graham Greene and



Malraux, nevertheless all must acknowledge his extraordinary perception into the works of these novelists and his judicious assessment of their literary talents. Possessed of a thorough grasp of the nature of modern fiction, he has had, beyond this, the marked advantage of correspondence and conversations with many of the authors he discusses. The enviable qualities of discernment and authoritative interpretation characterize *The Picaresque Saint*.

The book presents a study of that generation of novelists whose world, according to Professor Lewis, can be best described as "human." This "human" world is something quite distinct from that of a previous generation of writers, the "artistic" world of Joyce, Proust and Mann; it is concerned not so much with the supremacy of the aesthetic experience as with the fundamental "considerations of life and death, and of the aspiring, sinful nature of man." The title of the book is most apt, for it contains as in a seed the two substantial elements which govern the growth of its argument. *Picaresque* carries the reader back to the inception of the novel as a distinct literary form, to the tales of rogues, more lovable than not, who roamed the byways of Spain and England in search of adventure. But the moderns have added a new twist, *saint*, for the search now reveals the longing for a spiritual homeland. As Christopher Fry said in his play *A Sleep of Prisoners*, "The enterprise/Is exploration into God."

A complete study of *The Picaresque Saint* would require another book of its own length, the development of its critical thought being so consistent throughout that it deserves line-by-line examination. We can only point out certain aspects of the work which impressed us as important contributions to literary criticism. Professor Lewis is very careful, for example, to determine exactly what each novelist of the modern generation is saying. This may seem to be the most obvious approach to criticism, but it is one that has been seriously neglected, because of the idea that aesthetic judgment does not require competence in philosophical and theological reasoning, the notion that what a man says is far less important than the way in which he says it. *The Picaresque Saint* gives eloquent testimony that its author does not share such a lop-sided view of literary criticism.

Further, Professor Lewis possesses a sense of tradition that is uncanny in its application. He understands clearly that novels are not produced in a vacuum; that they display cultural antecedents that demand of the critic precise historical reflections, if his criticism is to fulfill its function of rendering literary products more intelligible. The perspicacity which Lewis shows regarding the development of ideas which have influenced the modern novel is suggested in the

answer he gives to the thorny question of why a novelist like Camus is so opposed to Christianity, and why a "Catholic" writer like Graham Greene is so far from true Catholic tradition, caught up as he is in that Manichean horror which von Hildebrand has called "sin mysticism." Although his answer is not fully developed, it is the beginning of a solution to a contemporary enigma, and what a range of critical inquiry it opens up! He traces the influence on these writers from the time of Luther:

Luther bespoke an entire tormented culture and a century and a half of death-fever, but the Lutheran emphasis on death, annihilation, and nothing as vital doctrine ran counter to the greater and more ancient tradition represented by St. Thomas Aquinas and by his insistent formula that *grace does not destroy nature but perfects it . . .* but in fairness to Camus and his colleagues, it should be confessed that the contemporary Christian vision, both Catholic and Protestant and both in theology and in literature, has more a Lutheran than a Thomist air about it. The theological dialogue of our generation takes place outside the great tradition of theocentric humanism (p. 302).

Such an answer is, of course, much too broad in its implications and demands more explanation than Professor Lewis gives, but in its essentials it reveals a considerable grasp of a problem that has plagued theological discussion since the time of the Revolt, and even before the Revolt—if one were to go further into the question—during the later Middle Ages, when St. Thomas' wisdom was shunned by decadent scholastics.

Professor Lewis is equally competent in highlighting the good features of the modern novel, especially in the works of those writers long considered by some as outside the pale of Christian tradition. In short, his work is objective, its approach is realistic. *The Picaresque Saint*, therefore, deserves careful attention from all teachers and students of modern literature, and it would be well if many Catholic critics gave this work detailed analysis; it is closer to the attitude which Catholic literary criticism should display than any book that has come our way in years.

M.M.C.

---

**Flemish Painting** from Bosch to Rubens. Skira. 204 pp. \$25.00.

It is still a matter of controversy whether the Renaissance in Art was purely an Italian phenomenon that spread throughout Europe,

or an aesthetic revolution affecting from its start the whole Western World as an answer to the decadent forms of the High Middle Ages.

In the first volume of *Flemish Painting* (Skira, 1957) Jacques Lassaigue gave us a powerful argument for the latter position, pointing to Flanders as the scene of painting quite as revolutionary as any Masaccio mural in Florence. The century of Van Eyck, Roger Van der Weyden and Memling witnessed the emergence of oil painting techniques pliable to a richer, fresher approach in depicting the human scene. Though the new medium gave rise to new forms, these are better explained as an outgrowth of the indigenous tradition than as an assimilation of Italianate motifs. The Italian tide did reach Flanders and it is its impact (or lack of it) on the native production that this second volume charts.

Tracing the course of Flemish painting from the soul-searching eccentricities of Bosch, through the ravishing color of Rubens' canvases, to its decline into the stylistic platitudes of bourgeois mediocrity, Lassaigue offers further evidence that though the mark of the Quinquecento on Flanders was indelible, the school remained faithful to its native traditions of keen-eyed realism and lyric observance of the commonplace. Bosch, Gossart and Breughel (the Elder) stand for the strong national current which expands and develops the Flemish frontal approach to reality, without degenerating into mere virtuosity of portrayal. On the other hand, Rubens and Van Dyck synthesize the best of North and South with their genial assimilation of Baroque elements. In Rubens Europe saw one of the greatest colorists that ever lived, while Van Dyck gave the world a standard of portrait painting that has yet to be equaled. With these men Flemish painting became international and the productions of merely local vintage passed into the category of archaisms.

The book is lavishly illustrated in the Skira tradition, containing 112 reproductions of extraordinary excellence. The text is of equal merit where Jacques Lassaigue is the writer. Robert Delevoy is the author of the first four chapters, and though less gifted (relying too heavily on deceptive historical clichés) he has managed to give an adequate introduction to one of the richest periods in the history of painting.

S.G.

---

**Sacramental Theology.** By Clarence McAuliffe, S.J. Herder. 457 pp. \$6.00.

With the fullness of time, one of the early scholastics wrote, there came a time of fullness, a fullness of grace in Christ, a fullness

to be communicated to the members of His Body. God's ineffable wisdom has selected as channels of that grace seven dramatic, concrete, effective symbols: the sacraments. Of all the tracts of theology, there is none so attractive to the student: the very consonance of the sacramental entity with human nature, the historical controversies they have inevitably encountered, and the evidence of divine wisdom in their selection all inspire the student to seek a deeper appreciation of their role in Christian life.

Fr. McAuliffe's volume does not present sacramental theology in pre-digested doses for the college student; it is purposely "a test of the student's memory, ingenuity, ability to make distinctions, to think clearly and profoundly and reflectively." It is a judicious and altogether happy blend of positive and speculative doctrine. We mark here one major point of speculative controversy. With many modern, non-Thomistic theologians, Fr. McAuliffe teaches that the sacraments produce not grace itself but a title to grace. This is Cardinal Billot's theory of intentional causality. The title, we are told, is in the moral order, and objective, but not physical. Now one of the first principles in the Thomistic scheme of sacramental theology is the fact that the sacraments are physical perfective instruments in the production of grace. Thus we have here a basic disagreement, not only on one key point but on many subsequent ramifications.

Fr. McAuliffe's text is admittedly too large to be covered in the classroom (two semester hours are usually devoted to sacramental theology) but practical applications are more often left to the professor's discretion which seems not always a profitable procedure in a book where so much matter must be left to the student's private study. The approach is classical, almost that of a manual; many students would find the format appalling although there is a certain appeal in its almost mathematical precision. It is difficult to recommend *Sacramental Theology* for the college student; it is equally difficult to suggest that the college professor could get along without its clear and expansive exposition.

T.C.K.

---

**Shaping the Christian Message.** Edited by Gerard S. Sloyan. Macmillan. 328 pp. \$5.50.

Many Catholic colleges are making radical changes in their religion departments; the fact should be familiar to anyone with an active interest in education. Educators, delving into the intellectual ferment that has given rise to Catholic Action, the wealth of new information about the Scriptures, the liturgical movement, and the find-

ings of modern science particularly in the fields of psychology and education, and urged on by an ever increasing dissatisfaction with the religious instruction of college graduates, have come up with new religion curriculums, ordered to new aims and supported by new teaching methods. What perhaps is not as well known is that ideas from the same intellectual ferment have led to equally important improvements in that peculiar field of Catholic education, catechetics. *Shaping the Christian Message* was composed primarily to acquaint the general public with these developments. Because the field is still the subject of experimentation and discussion, the editor of the book, Father Sloyan, has allowed the authorities to speak for themselves in individual articles. The resulting thirteen papers differ widely in style: some are clear, straightforward and slanted to the general public, while others are technical, well documented (with anywhere from 35 to 90 footnotes), and require careful study. The book is completely indexed for reference work.

A summary of the history of religious education from early Christianity through the present day constitutes Part I of the book. It is broad enough to include preaching and convert instruction in the early Church, 18th century catechetics at St. Sulpice, and a discussion by Father J. A. Jungmann, S.J., of the way the very atmosphere of the Middle Ages, with its landscape-dominating cathedrals and mystery plays, instructed people in the Faith. This historical section is necessarily spotty with such a vast area to cover in so few pages. The authors have been content to concentrate on those periods that are the sources of many of the modern catechetical movement's ideas. Thus it can be seen that the extensive use of Scripture in the newest catechisms goes back to Augustine's *De Catechizandis Rudibus*. The replacing of technical terms and metaphysical ideas with concrete words, and the combining of instruction with the full cycle of the liturgical year, find precedents in the works of Challoner.

Part II, setting forth some theological and scientific considerations, is the weakest of the three. It suffers from the absence of a clear definition of catechetics in its beginning. The broad application of the term in the preceding historical section only adds to the confusion. When Father F. Coudreau, P.S.S., therefore, explains theologically what is catechetical teaching, he arrives at a notion that applies more to preaching than to teaching. His idea is good: the catechist's role is not only to instruct the children, but to form them by his example to live the Faith. But in trying to make sure that theological terminology is excluded from this instruction, he sets up a dichotomy between theology and faith that makes the former mere knowledge,

the latter charity. This is made clear when he declares that religious instruction is to bring about an awakening of faith, a "... faith (that) is not only a contemplation; it is a transforming union, a communion" (p. 146), while the theologian "advances from faith ... to reflective knowledge" (p. 136).

Articles by the Jesuit Fathers G. Weigel and J. A. Hardon present their ideas on college religious instruction. It is surprising to find them in a work that had previously dealt exclusively with catechetics. While many of their ideas have been successfully applied in their colleges, some are still hotly debated. The *Annual Proceedings, Society of Catholic College Teachers of Sacred Doctrine*, 1955, presents both sides of the question. It is unfortunate that no mention is made of the St. Xavier plan in Chicago.

There is good source material for United States Newman Clubs, as well as a rundown of some of their current problems in an article by Father J. J. McGuire of Notre Dame. Mention must also be made of the English Canon F. H. Drinkwater's "The Use of Words: A Problem of Both Content and Method," that explains in the terminology of the *Lyrical Ballads* of Wordsworth the difference between the manner of expressing the same idea in a theological manual and in a popular sermon. The distinction is not new to the Aristotelian tradition, but the clarity of expression here gives it a freshness that deserves consideration, especially today when many want to evolve a whole new theology, kerygmatic by name, to bring the wealth of revelation back to the lay people by using concrete images. A grasp of the relation between theology and preaching as contained in this article might give them a solution to their problem, a solution that would still preserve the unity of the queen of the sciences. Could not the one science of many powers extend in varying degrees to its differing functions—to preaching, to teaching, to defending itself against heresy—to functions that differ in their use of words and in their argumentation, but to functions that all express ideas and concepts which are part of the one science of theology?

The developments in catechetics that have been made in the past thirty years demand our consideration. For those who want to become acquainted with the ideas and men who are behind these developments, *Shaping the Christian Message* will be a valuable book. R.M.V.

---

**New Testament Introduction.** By Alfred Wikenhauser. Translated by Joseph Cunningham. Herder and Herder. 579 pp. \$7.80.

Clear, brief, and informative are the best words with which to describe this book. It is impossible to gauge the immense benefit that



seminarians, and biblical enthusiasts in general, will derive from Fr. Wikenhauser's work. The most striking feature of *New Testament Introduction* is its great clarity.

The first contributing feature to this clarity is the simple division of the matter to be covered: Canon, Text, and Origin of the New Testament. In the last and more lengthy part the author treats each of the New Testament books individually. The nature of *New Testament Introduction* is detailed for the reader in the author's introduction wherein he offers general notes on "Concept and Object of Introduction," "History of Introduction," and the "Most Important Aids in the Study of the New Testament." Such headings insure a grasp of the order to be followed. Father Wikenhauser wisely reserves a place for the "Synoptic problem" *after* consideration of the Synoptics themselves (an unusual and felicitous departure from the traditional mode of presentation). Divergent opinions on various matters are also manifestly stated.

One may be rash to claim that a 580 page book is brief but when one reflects upon the many pages of bibliography (the most important books and monographs of the last 50 years), outlines, and other purely reference material, the word "brief" takes on some significance.

Other introductory books presuppose much knowledge of terms and special apparatus; Father Wikenhauser gives explanations. (He explains, for example, the three different systems for classifying ancient biblical manuscripts.) Certain matters that he includes are almost never found in other textbooks e.g., a short life of St. Peter, a treatment of Gnosis, of letter writing in St. Paul's time, and a description of the early Christian community at Rome. Another very excellent feature is the summarized statements of Biblical Commission decisions before those sections dealing with the books concerned. A great blessing is that they are not in the difficult language of the original decisions. (They are nevertheless quite faithful to the originals).

For those who wish to flee from a moribund conservatism (founded more on ignorance of the Bible than on the reverence its proponents claim) this book is the answer. It is "worth its weight in gold."  
J.V.B.

---

**History of the Mass.** Twentieth Century Encyclopedia of Catholicism X 110. By Francois Amiot. Translated by Lancelot S. Sheppard. Hawthorn. 141 pp. \$2.95.

The Holy Sacrifice of the Mass is the central act in the liturgy



of the Church and it is through the tremendous power of this Sacrifice that men attain Christian perfection. But to acquire this proper effect, the Mass must be properly understood. This book is a magnificent aid toward a better understanding of the Mass especially in the light of history.

The author presents a historical review of the Mass, touching upon the problems of origin, development and interpretation of the Mass ritual as it exists today. Here is a well balanced critical study of the Mass which advances the popular notions regarding its historical aspect and which appraises the true value of these theories in the light of the latest discoveries.

Interesting and timely, appearing as it does during a period of renewed interest in the liturgy, it will be found indispensable to all clerics desirous of knowing about the latest researches on the historical origins of the Mass. *History of the Mass* is the best brief work on this subject so far published in English. J.M.O'D.

---

**What Is the Trinity?** The Twentieth Century Encyclopedia of Catholicism II 17. By Bernard Piault. Translated by Rosemary Haughton. Hawthorn. 156 pp. \$2.95.

There is only one avenue of approach to the great mystery of the Trinity—a prayerful study of its revelation in Sacred Scripture. And this is precisely the way that has been utilized by Fr. Piault in *What Is the Trinity?*, the 17th volume in the Twentieth Century series.

The first and most fruitful section of the book contains a judicious selection of the key texts in Scripture which reveal this doctrine. It is, of course, the New Testament that is of primary interest. Texts in the Old Testament are examined and viewed as a preparation for the explicit revelation in the New Testament.

Using the Scriptural revelation, theologians from the very beginning of the Church had attempted to express and formalize their ideas of the Trinity. The inevitable result was the rise of the famous Trinitarian heresies and the happy consequences of such heresies—the Creeds and Symbols defined by the Church to correct such errors. The second section of the book presents a cursory yet sufficient historical summation of these definitions. The third and last section traces the development of the theological terminology used to express this mystery. Beginning with the Greek Theology of the “perichoresis,” Fr. Piault proceeds to the Western notion of the “relations” and “processions” as refined by St. Thomas, following the genius of St. Augustine. The concluding chapters in this section are entitled “The-

ology and Spirituality" and suggest areas of meditation on the very intimate role of the Trinity in the soul of the Christian. This is in keeping with the expressed purpose of the author, "to enable the Christian through a better understanding of the Trinity, to contemplate its mystery." He has succeeded remarkably well. *What Is the Trinity?* is distinguished by the clarity and order of its presentation and is a significant and valuable addition to the Twentieth Century Encyclopedia. J.K.

---

**Religions of the Ancient East.** The Twentieth Century Encyclopedia of Catholicism XIV 141. By Etienne Drioton, Georges Contenau and Jacques Duchesne-Guillemin. Translated by M. B. Lorain. Hawthorn. 168 pp. \$2.95.

In this fourteenth volume of the series, three distinguished scholars discuss the growth and influence of the beliefs of Egypt, of the ancient religions of Western Asia, and those of Iranian religion.

The history, gods, mythologies and religious practices of ancient Egypt from the dawn of its civilization to the time of the Hellenic Ptolemies, is the work of Fr. Drioton, outstanding French Egyptologist. His account of the Egyptian explanations of creation and their belief in an after-life makes for fascinating reading. Almost the same subjects, covering an equal span chronologically, is taken up by G. Contenau in his discussion of the Hittites, Phoenicians, Sumerians, Babylonians and Assyrians. M. Duchesne-Guillemin, the third contributor, sketches the different religions of Iran: Magian, Zoroastrianism, Pareesism, etc.

The first two parts contain interesting final paragraphs in the form of "impartial conclusions"—it is certainly an objective judgment when M. Contenau asserts that the religion of Babylon was "one of the gloomiest that ever existed." And if a conclusion is wanting to the section on Iranian religion, particular attention is paid to its influence on Judaism and Christianity—as Gnosticism.

Admittedly, this is a lot of ground to cover in so small a book and this fact probably accounts for the unfavorable impression of haste which one receives. It shows up particularly in organization of matter: names of gods, of different myths, are introduced as familiar and are not explained till later on in the text. Haste is evident in the translation also where one frequently meets with incomplete sentences, and sentences so clumsily constructed (particularly in the historical sections) that several readings are necessary to extract the sense. These are annoying drawbacks but they are happily outweighed by the value and interest of the subject matter. R.M.V.

**The Dead Sea Scrolls and Primitive Christianity.** By Jean Danielou, S.J.  
Translated by Salvator Attanasio. Helicon Press. 128 pp. \$3.00.

Father Danielou is already well acquainted with the primitive Church, and it seems quite natural that he should put to writing his views of the Dead Sea Scrolls in relation to that Primitive Christianity. His effort has prompted varied reactions. In the January, 1958 issue of *The Catholic Biblical Quarterly* the book has been recommended by Father G. Ganzmann, S.J. (p. 99) as a worthy complement to Father J. T. Milik's new work, *Dix Ans de Decouvertes dans le Desert de Juda*. Yet the very same issue (pp. 73-79) contains an inference on the part of Monsignor Patrick W. Skehan that Father Danielou has built a "house of cards." The reader would perhaps do best to follow his favorite scholar.

Father Danielou wishes to discuss solely the relations between the religious group of the Scrolls and the origins of Christianity. He goes on to point out "that this study is but a bare outline" since more documents remain to be published and more profound studies made of them. The first of three sections deals with connections between John the Baptist and Qumran; the second, Christ and the Zadok priests; and third, between practices of the Essenes at Qumran and practices of the first Christians in Jerusalem. The book finishes with an investigation of the early developments of the Church in the light of Qumran. There is no bibliography and comparatively few footnotes—best explained by the fact that the work is apparently intended as a popularization, a view supported by the absence of Father Danielou's usually scholarly tone. The work is well written, however, and the translation makes pleasant reading.

The highly imaginative quality of the book is "striking" (a favorite word of Pere Danielou). The author is careful not to go as far as some of the early commentators on the Dead Sea Scrolls in comparing them to Christianity, but one detects a conscious striving to permeate everything Christian with Essenism. Most of his assertions can be countered with other opinions no less weighty. Even a summary knowledge of the Old Testament can dispose of many of the "striking" similarities between Christianity and Qumran. However, we must bear in mind that the author often indicates the hypothetical nature of his conclusions and makes quite evident the essential differences between the doctrine of Christ and the doctrine of this now famous Jewish sect.

By no means the last word, this book is, however, a good introduction for anyone interested in the present state of the question.

J.V.B.

**The Life of St. Thomas Aquinas.** Biographical Documents. Translated and edited with an Introduction by Kenelm Foster, O.P. Helicon Press. 172 pp. \$5.50.

Anyone coming into contact with St. Thomas even for the first time is aware of the amazing objectivity of his writings—a salient feature of his work that has often been called the Saint's great "im-personality." And though there are some who see in this evidence of St. Thomas' great self-effacement before the truth, most readers (conceivably even those who spend a lifetime studying the works of the Common Doctor) glimpse no more than a vague, confused portrait of Thomas the man, Thomas the saint.

Fr. Kenelm Foster, Lecturer in Medieval History at the University of Cambridge, more than satisfies for any lack of knowledge on our part by acquainting us with the person of St. Thomas through the keen eyes of contemporary documents. He has edited and translated the minutes of the canonization enquiry held in Naples in 1319; the "Life" by Bernard Gui; several chapters on St. Thomas from the history of the Church by Tolomeo of Lucca (who knew the Saint well); and passages from Gerard de Frachet's *Vitae Fratrum* and his later *Cronica Brevis*.

The translations are excellent and enrich considerably an already extremely interesting subject matter. The author's Introduction and the superb footnotes, not the least attractive feature of the book, are every bit as interesting as the text itself. They may well serve as stepping stones for further reading, and are in themselves eloquent witness to Fr. Foster's profound scholarship.

A compact and altogether satisfying book, it is a *must* for the summer reading list of all students of St. Thomas. C.M.McV.

---

**American Catholic Dilemma.** An Inquiry into the Intellectual Life. By Thomas F. O'Dea. Sheed & Ward. 173 pp. \$3.00.

In rendering his service to the great debate now in progress over the role of American Catholics in intellectual life, Professor O'Dea assumes the existence of the problem and attempts to analyze it from the sociological viewpoint. As he tells us, the work is not original but merely interprets the results of other studies. It does not suggest any concrete policy, as this is beyond the scope of sociological science. Its aim is to provide tentative hypotheses on the apparently important factors of the problem that will guide the more extensive empirical research needed for a full evaluation of the damage done by each.

These factors would make a formidable list of charges levelled

against the agencies responsible for producing a Catholic intellectual life: overemphasis on moral formation, practical things, apologetical outlook; overemphasis on authority resulting in the death of a healthy give and take between it and community, in passive receptivity and stifled initiative in the student, in a situation where men with talent and inclination in a given field are assigned elsewhere or overburdened with less necessary work; underpaid and overloaded lay faculties; failure to give seminary students (through the social sciences, history and the humanities) the grasp of the social and historical processes necessary to understand the world of the educated layman; clerical monopoly and underestimation of the layman's capacities for higher learning and the more serious intellectual pursuits; failure of the clergy to recognize the "lay vocation" and furnish the principles that should govern it.

Undoubtedly Professor O'Dea's book will evoke some strong reactions. These may be lessened when it is remembered that, in order to make himself heard, he has admittedly stated his side of the case strongly and omitted the other side. Moreover, it appears that his statements have been cautiously worded so as to be striking and yet not exceed their foundations. Further, he recognizes the lack of evidence—his very reason for calling for an investigation.

The only ones able to tell us how widely and to what degree these charges are verified are the educators themselves. Whether they will be interested in embarking on the spree of studies and investigations urged by the author remains to be seen.

Far from a dry presentation of statistics, the book contains an abundance of historical instances and colorful analogies, ranging from President Eisenhower to the tsetse fly. No one, educator or student, following the great debate will fail to appreciate its insight into Catholic attitudes, its value as a summary of the issues, or, it is hoped, its invitation to constructive pondering of the problems of our intellectual life.

B.T.

---

**The History of Philosophy.** By Johannes Hirschberger. Translated by Anthony N. Fuerst. Vol. I. Bruce. 576 pp. \$8.00.

There are two principal types of history of philosophy, "readings" and syntheses. "Readings," because of the impossibility of reading all the works of all the philosophers, generally tend, by way of practical compromise, to become "selected readings" from the more important philosophers. Synthetic expositions may be either topical, i.e., groups of essays built around key philosophical problems, or

chronological. *The History of Philosophy* of Johannes Hirschberger is of the latter type. (Professor Hirschberger, a Catholic, teaches at Goethe University, Frankfurt.) In two solid-packed volumes Prof. Hirschberger considers all the philosophers from Thales to the present day. We are here concerned with the English translation of Volume I.

Within its span of 500-odd pages this volume contains two Parts and five Sections. Part I, "Ancient Philosophy," takes up "Pre-Socratic Philosophy," "Attic Philosophy" and "The Philosophy of Hellenism and of the Roman Empire." Part II continues through medieval philosophy up to and including Nicholas of Cusa (1401-1464). The content is compact, the style terse, even obscure at times (partly through the fault of the translator). In this compactness Plato receives seventy pages, Aristotle eighty, St. Thomas fifty. Neo-Platonism is cramped into fifteen pages, and minor schools are often gotten out of the way in a few paragraphs.

Prof. Hirschberger has brought considerable insight to this task of condensation. He follows German authors almost exclusively but does not follow them slavishly. Everywhere novel and fresh ideas turn up. For instance, the Milesians are not *physici* (as Aristotle said) but "metaphysicians" seeking for first causes; and on the relativism of Heraclitus, "Aristotle must have had in mind not Heraclitus but rather the Heracliteans"; Socrates' "knowledge is virtue" is explained as an attempt on the part of Socrates to get across his ethical ideal in the limping analogies of Greek *techne* or art. For the teacher the major advantage of the book will be its considerable detail: more so than comparable histories it delves into particular, technical, philosophical problems.

However, there is a definite problem with this technical exposition (and this is a drawback in all such "text-book" histories): How much should be included on any given philosopher? Since it is doubtful that any amount will ever take the place of a formal exposition of philosophy, it would seem just as well to leave it out all together, granted that one had to write a chronological history at all. In the work at hand Plato and Aristotle particularly are subjected to some almost ludicrous assertions in the attempt to "explain" their doctrines within a brief compass. Plato is "an expressed rationalist and idealist. The entire world of the senses both in time and in place is transferred by him into the pure concept" (p. 20). Aristotle, in a passage that seems to contradict the one just quoted, suffers in much the same way: "In the Nous of Aristotle lies concealed Platonic apriorism. That the experience of the senses delivers material is not a new idea. Plato



himself made use of the senses and their data. When Aristotle polemicalizes against Plato in this connection, we must bear in mind that his argument sometimes is based on peripheral reasons and realities, whereas he personally was basically in accord with his master's thought" (p. 157).

This is undoubtedly one of the better histories of philosophy on the market today. But "readings" will always give a truer insight into the minds and methods of philosophers than any brief systematic exposition.

R.M.D.

---

**Cure of Mind and Cure of Soul.** By Josef Goldbrunner. Translated from the German by Stanley Godman. Pantheon. 127 pp. \$2.75.

Fr. Josef Goldbrunner, notably in *Cure of Mind and Cure of Soul*, the latest of his works to be translated, is concerned with applying Jung's Depth Psychology to the practical problem of faith by means of a theoretical formulation that is explicitly Phenomenological and Existentialist.

Could Fr. Goldbrunner's conclusions be stated in Thomistic terms? Very likely they could: "projection" and "archetype" and "persona" seem very closely allied to the Thomistic concept of temperament as a determining factor in the constellation of emotional reactions. They represent factors that control a man, whereas they should be controlled by him. A "persona" in this understanding would be a personality or character in which the emotions tended to rule reason rather than the other way round. As Fr. Goldbrunner interprets Jung's "persona," it could include both conscious (vicious) and unconscious (neurotic) submission to temperamental emotion constellations; similar latitude seems acceptable in what Thomists and the common man would call "character formation."

However true all this might be, it need not imply that St. Thomas anticipated the findings of Jung or any of the modern psychiatries. It implies only that Thomism and Depth Psychology *need not* be in radical opposition.

Is the same true of Thomism in relation to Phenomenology and Existentialism? Certainly in the mind of Fr. Goldbrunner, and a whole German school in whose views he acquiesces, a restatement of their views in Thomistic terms would be a betrayal of a "vital" expression of truth. The honest efforts of Fr. Goldbrunner are aimed at getting across to modern man the vital, living message of Christ. The language he, and others of a similar mind, use for the task might well be far better calculated to accomplish it than the canonized terminology of



St. Thomas, even though the latter was "canonized" by Trent and the Vatican Council.

There is, however, another side to the picture. The outstanding theoreticians upon whom Fr. Goldbrunner and the others base their teachings are, ultimately, Heidegger and Jaspers, as well as Jung. Yet it is a commonplace criticism of these three that they have never overcome their Kantian backgrounds despite a basically realistic approach to problems. It would be a shame to see Catholics with an obvious interest in deepening the Faith follow them in this!

Aristotelian-Thomistic philosophy remains the only thoroughly and completely realistic philosophy that man has thus far devised. Thomism is, none the less, extremely rational in its approach to problems. What the Existentialists need to see is that this "rationalism" is not opposed to what they are aiming at. In fact a philosophy of *life* as opposed to a philosophy of *ideas*, an inner search for true human reality as opposed to mere externalism, a belief in the primacy of the good in the life of man as he exists in the world—all these can find a firm foundation only in realist philosophy and the Catholic Faith.

*Cure of Mind and Cure of Soul*, then, while it raises a problem about how Jung's psychology measures up in relation to Thomistic philosophy, makes an interesting contribution to catechetics in a more vital and modern idiom.

R.M.D.

---

**Psychopathic Personality and Neurosis.** By A. A. A. Terruwe, M.D. Translated by Conrad Baars, M.D. Edited by Jordan Aumann, O.P. Kenedy. 172 pp. \$3.50.

"Apply Thomism to the contemporary apostolate!" has been the plea of many popes. But especially since Leo XIII both the insistence and the demand for such work has become imperative. Unfortunately, too little has been done, due no doubt to the fact that few Thomists have undertaken profane studies while mastering their own science; while those versed in the controversial field consider the doctrine of St. Thomas antedated. *Psychopathic Personality and Neurosis* proves the latter wrong and should be an incentive for the former.

By correlating the principles of Thomistic rational psychology with the findings of modern psychiatry and the best of Freud, Dr. Terruwe, a Dutch psychiatrist, makes clear her conviction that the doctrine of St. Thomas best fills the void of uncertain solutions in which psychiatry has been groping. This is the first of her several books to be translated into English—all of which are geared to establishing a *rapprochement* not only between Thomism and psychiatry,

but still more between a wary clergy and the independent psychiatrist.

A stimulating introduction by Fr. Charles J. D. Corcoran, O.P., demands particular attention. It is a provocative piece which points out the value of Thomism applied to this field; yet at the same time it is presented in such a way that few psychiatrists would bother about the position as he states it. For instance, with breath-taking succinctness Fr. Corcoran outlines fear as phobia, anxiety as the characteristic of psychosis, and retarded anxiety (accidie) as the characteristic of psychosis; he then states that from this, "There are important conclusions to be drawn for purposes of psychotherapy" (p. 11). Psychiatrists would be apt to ask for proof or evidence for this proposal! Nor is the proof forthcoming in Dr. Terruwe's text since she never presents the problem in these precise terms.

Dr. Terruwe is concerned with two problems, psychopathic personality and neurosis. Both are adequately exposed: the nature of the affliction, characteristics, types and finally guidance of such by the clergyman. Dr. Terruwe believes the psychopath to be constitutionally established as such. All would not agree with this basic tenet, yet the argumentation, logic and manifest experience of the author are factors which speak well of her judgment.

It is in her elaboration of the neurotic that she especially exhibits her grasp of both scholastic terminology and that of her own profession. Utilizing the interplay between the concupiscible and irascible appetites and the intellect as St. Thomas explains it, Dr. Terruwe offers an ingenious solution to the problem of neurosis and repression.

We have in *Psychopathic Personality and Neurosis* a work of genuine achievement: a valuable guide for the priest, a clear and dependable exposition for those working with psychopaths and neurotics, a tribute to the latent riches of Thomism and an open door to these same riches for psychiatrists.

J.S.F.

---

**The General Science of Nature.** By Vincent E. Smith. Bruce. 400 pp. \$7.00.

"To set forth for the modern student the general science of nature as inspired by Aristotle's *Physics*." This aim, stated by Dr. Smith in his preface is common enough among manualists and, unfortunately, very rarely realized. Anyone familiar with the standard textbooks in this particular field will at once recognize that Dr. Smith's work is a singular success. It is no exaggeration to regard it as the first adequate utilization of the powerful scientific methodology laid down by Aristotle for the connatural development of man's intellect.

The subject matter of this volume is more commonly known as natural philosophy, but the author prefers to call it general science for two reasons. First, because the term "philosophy" has such a wide signification, applied as it is to four distinct sciences. Second and more importantly, he avoids an erroneous distinction sometimes made between natural philosophy and modern science. Since they do have the same formal object of study, it is more correct to refer to their difference as that between general and special sciences of nature.

Whoever lacks a sound appreciation of "general science" can scarcely be said to have had a philosophical training. "General science" is a penetrating evaluation of the presuppositions of the modern sciences with a view to putting them in a valid context and safeguarding their conceptions of physical reality—a problem of no little importance today. It is also the first of the purely speculative disciplines necessary for man's proper mental development, and so is a valuable training ground for the human intellect. It is required for the understanding of psychology; without it, it is impossible to justify metaphysics on purely natural grounds. Since it is an important subject and a rather difficult one, the use of this textbook will compensate to some extent for the usually cursory treatment accorded it in the ordinary undergraduate philosophy course. It is to be particularly recommended for private study to science teachers on all levels who want their students to see the particular sciences in true perspective. Finally, in those seminaries in which it is necessary to employ Latin texts in philosophy, this book will serve as an illuminating commentary on any standard manual.

The plan of the book follows that of Aristotle's *Physics*. The first half of the book is concerned with necessary preliminaries to the science, while the science itself occupies the remainder of the book. In the first three chapters great care is taken to familiarize the student with the following notions: abstraction, science and its divisions, method in science, experiment, dialectic, induction, and demonstration—all the logical apparatus required for effective progress in science. Following this, the next three chapters parallel the first book of the *Physics* in carrying out a dialectical search for principles. The second book of the *Physics* is then treated in six chapters in which are established the subject of the science and its four causes. Finally, in the last seven chapters, the science is actually begun and continues through motion and its properties, ending with the physical proof for a first unmoved mover; thus the last six books of the *Physics* are covered.

Every chapter in Dr. Smith's work is an exercise in applied logic, and all the steps in the logical process are made explicit. The reader is never in doubt as to whether he is still in the process of establishing principles or drawing conclusions from principles already established. If the argumentation is merely dialectical, it is noted as such. When demonstration is used, it is made very evident. Each of the five strict demonstrations contained in the science is carefully pointed out and fully explained, as is its role in the total development of the science.

This book is not a collection of theses, nor a more or less orderly collection of principles and conclusions. It is a tightly knit structure of rigorous logic which both uses modern science as a fruitful source of dialectical argument and gives to modern science a solid basis for further investigation. *The General Science of Nature* fulfills its claim of enabling the specialist to know what it is he is investigating.

T.LeF.

---

**Principles of Ethics.** By Dom Thomas V. Moore. 5th Edition. Revised by Dom Gregory Stevens. Lippincott. 282 pp. \$6.00.

A text in natural ethics according to the doctrine and order of Aristotle, *Principles of Ethics* is designed to equip the young nurse of today with guiding principles for her daily life and work.

The first third of this book is devoted to a summary treatment of the general principles of ethics. For any adequate understanding of these principles, it would be necessary to supplement this matter by related reading. To this purpose a list of selected readings is appended to all chapters along with a short helpful analysis of each work cited. The remainder of the volume treats of "Virtues and the Moral Life" and ranges through the cardinal virtues, their nature and applications. The accent is on practical situations of frequent occurrence in the life of the nurse, both student and graduate. Almost every illustration of a theoretical point is in terms of medical or nursing practice and often the use of the second person "you" makes the example more telling.

Every chapter is followed by a summary of the main principles therein elaborated and a series of problems for discussion and solution through application of these principles. In the section on medical ethics, 18 cases in five areas of modern concern are presented and solved. These include such difficulties as the extent of licit surgery, cooperating in illicit procedures, etc.

It seems strange that the word "happiness" does not occur in the

chapter on the end of man. It would have been quite as accurate and far more appealing to have assured the student that the rational life means the radically happy life, and to have had her consider human actions as so many stepping stones to happiness.

*Principles of Ethics* is an adequate, brief, and very practical text for nurses. T.LeF.

---

**The Bridge.** A Yearbook of Judaeo-Christian Studies. Vol. III. Edited by John M. Oesterreicher. Pantheon. 383 pp. \$4.50.

The most significant fact about this third volume of *The Bridge* is that *it is* at all. When the series was projected, as a forum for a religious encounter between Catholics and Jews, some scepticism existed even among well-wishers as to its chances for survival. Father Oesterreicher, in his introduction, gives a sampling of the generous response which greeted the first two numbers. This volume is up to their splendid standard. That is enough.

The basic format remains unchanged. As before, the dialog is centered on various possible points of fruitful contact between today's Catholics and Jews. Certain general subject headings are recurrent. Old Testament studies: here represented by two excellent products by Fathers Hessler and Moriarty on social thought in the Old Testament, and the prophets. Barry Ulanov adds a rewarding glance at Job, as seen by various eyes—ancient and modern. The New Testament and the "problem of Jesus": here approached in the form of a critical colloquy between Father Gerard Sloyan and Martin Buber, the contemporary Jewish philosopher-theologian. Other previous themes are well treated again: art, modern Jewish history and the state of Israel, modern Jewish thought, third party relationships (a fine "Jews, Christians and Moslems" by James Kritzeck), and Jewish prayer and spirituality. Special attention is given to the Hasidic spiritual movement which originated among late 18th century Polish Jews in a splendidly written, if somewhat prolix, article by the editor. It is pointed out how closely many of their doctrines paralleled those of Christ—particularly their stress on meekness, acceptance of poverty and suffering, joy and, of course, love of God and neighbor.

Two new notes in this volume call for special comment. (1) The articles, with few exceptions, are brought to bear in one way or another upon Martin Buber, whose 80th birthday is toasted by the issue. Buber's position is indeed unique. As a theologian he has strong influence within the Jewish group, and even beyond—among many Protestants. As a philosopher he has attracted attention without re-

gard to religious commitments. But this focusing of an issue around a single thinker (with stern but sympathetic criticism) raises the hope that the tradition of the *philosophia perennis* may furnish a philosopher similarly qualified for such a theme role.

(2) A note of unreconstructed opposition is permitted to be sounded. The editor opened his pages in the issue to an agonizing wail of protest by a Jewish writer bitter against Christianity and Christians because of the still recent Nazi mass murders. Although the imputations against *Christianity* in this article are unfair, as the editor makes clear, *Christians*, as Romano Guardini has pointed out, cannot disclaim their responsibility. If their weak adherence to faith made possible this bestiality, perhaps a truly Christian patience is now due to an heroic degree. And this to some bitter men whose memories still flood with the picture of 6,000,000 slaughtered Jewish men, women and children. It is to Christians' interest as well that they not be buried in a footnote to history. The editor's policy of "lend an ear" is in line with traditional Christian compassion and introspection.

Tact and sympathy and rugged adherence to Catholic doctrine are hallmarks of this volume. It may foreshadow a more venturesome approach—an emphasis on the unity of weak men—Christians and Jews—in a common humanity which Christ died to save. The words of the late Pontiff in the Encyclical *Mystici Corporis* furnish adequate encouragement for its continued success: "True love of the Church, therefore, requires . . . that we should recognize in other men, although they are not yet joined to us in the Body of the Church, our brothers in Christ according to the flesh, called, together with us, to the same eternal salvation."

*The Bridge* lovingly reaches out for Christ to those individual "brothers" among the Jewish people to whom it may be given to hear.

A.B.

---

**Saint John the Baptist and the Desert Tradition.** By Jean Steinmann. Vol. 5 of the "Men of Wisdom" Series. Translated by Michael Boues. Harper. 192 pp. \$1.50. (paperback)

In discussing a book on the Dead Sea Scrolls and especially one concerning their relation to Christianity one must remember that the whole matter is far from settled. This is a realm where opinion holds full sway, and certain prejudices influence many on both sides. What an author says today may tomorrow be shown to have, in fact, no foundation.

As an example of this, there are many views on John the Baptist



and the Essenes. One view insists on no connection between John and this Jewish sect. Another allows that John knew the sect but denies direct influence. Still another hypothesizes that the Essenes adopted John; or again that Elizabeth and Zachary boarded John at Qumran. Father Steinmann's own opinion is that John was "a dissenting Essene novice." Finally, and most radically, some affirm that John definitely was an Essene. The majority seem to favor an "indirect influence" and this opinion is represented by Millar Burrows' new book, *More Light on the Dead Sea Scrolls*: "The similarities between the New Testament and the Dead Sea Scrolls have been considerably exaggerated. . . . What the Dead Sea Scrolls actually demonstrate has been well summed up by Albright: they show that the writers of the New Testament 'drew from a common reservoir of terminology and ideas which were well known to the Essenes and' this I would emphasize—'presumably familiar also to other Jewish sects of the period.'"

Father Steinmann does not stop at showing connections between the Essenes and the Baptist. He places in addition some Qumran influence on certain Apostles, on Primitive Christianity, on extra-Christian groups and on Christian desert Monastics. At first he asserts only the probability of his theory but as the book progresses he becomes more and more certain—without any proportionate increase in the status of the evidence. The book is well written but the facts behind the words do not warrant the simple acceptance of its theses. It is true, for example, that most of the characteristics of the Essene group are also found in Christianity, but Father Steinmann neglects to explain the differences in meaning. Charity for the Essenes is towards other Essenes only. Christian Charity is for all men. Essene chastity simply maintains ritual purity. Christian chastity is a virtue. Essene baptism is also purely ritual, whereas Christian Baptism is a Sacrament necessary to salvation.

One final note must be made upon the bibliography. In simple terms, it is inadequate. There have been hundreds of publications on the Dead Sea Scrolls; the author has seen fit to mention only five. And among these five the most radical opinions have been given greatest representation! A larger selection with a more equitable distribution can justly be demanded.

J.V.B.

---

**Muhammad and the Islamic Tradition.** By Emile Dermenghem. Vol. 6 of the "Men of Wisdom" Series. Translated by Jean M. Watt. Harper. 191 pp. \$1.50. (paperback)

Emile Dermenghem, the author, is an accomplished student of



Islamic culture whose years of research have brought forth a considerable number of scholarly works on the sources of this tradition. He is especially concerned with the evolution of Muhammadan theology and philosophy.

To the average Westerner Muhammad is a personage more mythological than historical, whose life has been embellished with unbelievable legendary elements from the pens of pious biographers. These, the author feels, can be discarded, yet he does not engage in a "de-mythologizing" task by scientifically investigating individual elements; he merely states the fact of their existence, trusting to the reader's own common sense to separate the true from the legendary.

For his reconstruction of the life of the prophet, M. Dermenghem draws upon three basic sources. Most fundamental is, of course, the *Qur'an*, a series of revelations which came to Muhammad during a twenty year period, in which one finds along with doctrine, preaching and legislation, judgments on various contemporary happenings and appropriate exhortations. Another rich font is the collection of Traditions contained in the *hadith*. All of the known sayings and doings of the Prophet are herein scrupulously recorded to present the faithful an example of the "best model." The *sirah*, biographies from the eighth century on, offer yet another source, which although based on the previous two derives peculiar value by reason of its chronological format.

This life of Muhammad forms one third of the book, the remaining sections being devoted to "Islamic Traditions," and "Texts." The second section, as one might expect, is not concerned with history as such but rather with the presentation of various aspects of this tradition as it has developed through the centuries. Thus, M. Dermenghem begins with the early conflicts and divisions subsequent upon the death of the Prophet; he treats of the many sects within the movement and points out the main currents in the Islamic Tradition.

For the Christian there will be many eye-opening passages that indicate a need for revising many gross misconceptions about Muhammadan doctrine and practice. Particularly surprising is the discovery of a quasi-universalism in twelfth century Islam, the affirmation of the unity and solidarity of the human race, the rights of conscience, the primacy of "interior" religion, and the worth of the individual.

A representative selection of texts (the third section) from the *Qur'an* and the Traditions is perhaps the most unusual feature of the book. There are two pericopes dealing with Jesus and Mary, several on "Jurisprudence" and others on "the Spiritual Life."

As with the other volumes in this series, one finds in *Muhammad*

excellent coordination of text and illustrations (92 in all). This is an objective and fairly complete introduction to the Islamic tradition. One striving to understand the complexities of Mid-Eastern thought and customs can do no better than follow M. Dermenghem as his guide.  
C.M.McV.

---

**A Handbook of Muhammadan Art.** By M. S. Dimand. Published for the Metropolitan Museum of Art by Harvard University Press. 380 pp. \$7.50.

Muhammadan art, to the untutored layman, seems practically non-existent. Apart from the half-utilitarian works of architecture, ceramics and the like, his only impression as a rule is of the endless intricacies of the "arabesque." Somehow he has come to believe that the tenets of Islam strictly prohibit all representational art.

This naive impression is quickly dissipated by the present volume. Dr. Dimand, curator of Near Eastern art at the Metropolitan Museum, has drawn upon its extensive collections to give us a detailed study of Moslem art from the first conquests down to the decline of the Mughal, Persian, and Ottoman empires in the nineteenth century. The approach, however, is topical, with a chronological coverage of each distinct artistic genre. Everything is here, from portraiture to glasswork to rug weaving, and the whole forms a vivid panoply, not only of Islamic art, but of the many cultures and social frameworks germinated by the creed of Muhammad.

It is interesting to note that practically all the pictorial art of Islam was of purely secular inspiration—a tremendous difference from Western art, which the Church fostered from the beginning and which grew and blossomed under the direct impetus of Catholic doctrine and worship. Indeed, the most fruitful producers of Muhammadan art were not the Arabs themselves, but the younger peoples, the Turkic and Mongol tribes, whose military inroads into the early Islamic world gave rise to vigorous new cultures with many non-Saracen elements. Nor should we imagine that an artistic "Iron Curtain" existed between Christendom and Islam; mutual influence was strong at many periods, and beneficial to both.

Dr. Dimand's *Handbook* was originally envisaged as a guide to the Museum's own collection. Since there is no other English-language book in the field, however, it has won acceptance as a standard survey, and this is its third edition. Its usefulness is enhanced by a chapter on historical background and a new one on the Origins of Islamic Art. A possible fault of these introductory sections is that their brevity

precludes a full development, and many of the historical allusions presuppose a broad background knowledge. One aspect almost totally undeveloped is the relationship in Moslem civilization of art to thought and especially to religious thought. The studious reader may supply these gaps in his knowledge, however, by reference to the standard encyclopedias. He will then find the present book, with its 250 well-chosen illustrations, an entrancing introduction to the world of Muhammadan art.

J.B.B.

---

**The Proximate Aim of Education.** By Kevin J. O'Brien, C.S.S.R. Bruce. 267 pp. \$5.00.

*The Proximate Aim of Education* is a study undertaken by Father Kevin O'Brien, C.S.S.R. in the department of Education at the Catholic University of America. The work represents not only the author's proof that Christian perfection is the proximate and immediate end of education, but also a rather complete analysis of what Christian perfection signifies.

The form used by the author is a striking example of a modern adaptation of the classical form of the scholastic dissertation or thesis. The first chapter is devoted to an introduction or statement of the question; the second chapter exhaustively exposes the doctrine of finality, thus explaining the precise meaning of the words "proximate aim" as they appear in his title. Following the classical methodology, the third chapter consists of a summary and refutation of various opinions—Humanistic Realism, Sense Realism, the theories of Rousseau, Dewey et al. The remaining chapters consist of his proof that Christian perfection is the end of education, an analytic consideration of the notion of Christian perfection and implications drawn from it relative to education theory—the scholastic proof, corollaries and scholia.

The rigid format used by Father O'Brien was well chosen for there is an inherent difficulty in his topic—the very vagueness of the term "education." No other methodology is noted more for precision in terminology than scholastic methodology. Yet, oddly enough, he dispenses with the rules in this regard by postponing a definition of education until the final chapters of his work. A "working definition" at least along with basic distinctions should have been dealt with in the second chapter where he treats of finality—and this not so much for a stricter adherence to form, but to avoid a very real confusion which runs through his work. Education is an elusive term. In its broad and perfect sense it means "rearing" or "bringing up," the

proper meaning of *educatio*. So taken, education embraces the activity of the Church, State, family and school. In a more restricted and popular sense it is used of "book learning," that is, it signifies the activity of the school alone. Again we could distinguish active and passive senses of education, etc. In short, a precision of the term at the very outset is fundamental to a proper understanding of the subject.

The lack of precision has far-reaching consequences. For example, Father O'Brien states that among Catholics there is "some vagueness" in regard to the immediate ends of education. This might be true with regard to the ends of the school but it is certainly difficult to comprehend how a Catholic could entertain any vagueness about the immediate ends of education in its broad and perfect sense when the teaching of the Popes has been quite clear and explicit on this point. The vagueness seems rather in the author's use of the term.

There is no difficulty in assenting to the basic thesis of the book. In the encyclical *Divini Illius Magistri* Pius XI stated, "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian." Pope Pius XII used practically the very same words. Though the author does not treat it, undoubtedly the Popes were referring to education in the broad sense. But confusion is confounded when in his analysis of Christian perfection as the end of education, Father O'Brien makes constant and almost exclusive reference to the role of the teacher and the school. He does state that Christian perfection or the "true Christian is the *finis effectus* or *finis operis* of the work of education conceived as a total process" but almost by way of a side remark.

The difficulty comes to a head when the author enters upon a consideration of "Implications for the School." Here he states that the question of the role of the school in fostering Christian perfection is "too big to be handled adequately here in all its pros and cons . . . we consider it briefly here—with some diffidence." The fact is that one gets the impression that the school's role is the author's primary concern. However, this should not disturb the author because he proceeds to insist that the proximate and immediate end of the school is the same as for education as a total process—Christian perfection. At this point he cites the opinions of, and parts company with, Cardinal Newman, Dr. Vincent Smith, the proponents of the St. Xavier Plan, Msgr. John Tracy Ellis and Father Thomas C. Donlan, O.P. These hold that the proximate and immediate end of the school is the fostering of the intellectual virtues. The school does have a responsibility with regard to the moral virtues and Christian living

(included, obviously, in Christian perfection), but they deny emphatically that this pertains to the proper and immediate end of the school as such.

To corroborate his opinion Father O'Brien again cites the Popes. But this time the quotations are not as clear-cut nor explicit. For the most part they are taken from Papal addresses and radio messages. Never do the Popes state that the proximate and immediate end of the school is Christian perfection. The use of these texts as arguments depends rather on Father O'Brien's interpretation of them. His interpretations, to this reader at least, run from the possible to the far-fetched. An example of the latter is his reference to a school founded under the guidance of the Cure d'Ars "where fifty or sixty girls were taught the elements of knowledge and simple housecrafts." He states that "there can be no doubt that the emphasis of the school was on formation in true piety." The argument is clinched by the fact that St. Pius X called it "a model of popular education," the author italicizing "model" to underline his point. Even granting that St. Pius was using "model" in the strict sense demanded by Father O'Brien's interpretation, it must be noted that he did not call the institute a "model school" or a "model of learning." He called it a "model of popular *education*." This reviewer prefers to italicize education and ask for the meaning of that term used by the Pope—especially since it was qualified by "popular." It seems too much of a strain on the text to say that St. Pius was holding up an institute of very inferior intellectual standards as a pattern to be followed by Catholic schools. Pius XII insisted that the product of the Christian school be "the Christian of today, the child of his own era, knowing and cultivating all the advances made by science and technical skill. . . ." In effect, the author's argument seems based on a violation of a fundamental principle of interpretation or exegesis: determine the exact and precise meaning of the text, not what the interpreter would like it to mean.

Many arguments could also be brought forth in rebuttal. As Father Donlan points out, the proper and immediate end of the whole is not the proper and immediate end of the parts. "One does not look to the school for the sacraments, or to the Church for the legislative regulation of civil society, or to the home for instruction in the liberal arts." Father O'Brien's argument involves a confusion of ends.

Again, Pius XI stated, "Since the younger generations must be trained in the arts and sciences for the advantage and prosperity of civil society, and since the family of itself is unequal to this task, it was necessary to create that social institution, the school." The end

which brought the school into being was the training of the young in the arts and sciences. It does not seem that this end has since been essentially broadened, for the Church, family and State still have the means at their disposal to fulfill their ends and none of these agencies is unequal to its proper task.

Moreover, the theoretical difficulties of this part of Father O'Brien's thesis are heightened further by problems which would result in the practical order. The teacher's desk would be a pulpit as well; the classroom a combination of academic hall, church and home. The responsibility of the teacher toward his pupil would be awesome enough to make even the most dedicated hesitate to undertake such a burden. Enough criticism has been laid at the doorsteps of Catholic schools for the intellectual deficiencies of their products without proceeding now to point an accusing finger that way for the defects in the spiritual and moral life of today's younger generation.

J.M.C.

---

**The Movement of World Revolution.** By Christopher Dawson. Sheed and Ward. 179 pp. \$3.00.

If we were to distill the essence from Christopher Dawson's writings and then attempt to express it in scholastic language, it would not be too far from the mark to suggest religion's dynamic function in the development of civilization as the generic element, Western civilization's unique character and present world-wide significance as the specifying difference. From the very beginning of his career as a cultural historian Dawson, more than anyone else, has appreciated the revolutionary impact of Europe's expansion and empire-building which reached its zenith in the past century. One of his primary purposes in making a detailed examination of medieval Europe in such brilliant studies as *The Making of Europe*, *Medieval Essays*, *Religion and the Rise of Western Culture* was, in fact, to know more about the foundations of that Renaissance and Reformation Europe which was destined to transform the world. He was motivated not so much by scholarly concern for his European past as by ardent Christian hope that the study of the interaction of Christianity and Western society might suggest better means for the Christianizing of a world whose religio-cultural barriers were shattered by Europe's economic, technological and ideological hegemony.

Hence, nothing could be more misleading than to suggest, as one prominent review already has, that after years devoted to the study of European culture in its native, Western setting, Mr. Dawson, in



*The Movement of World Revolution*, is now directing his attention to the relations of the West with the non-European world. While years of reflective thinking and his more recent medieval studies have notably enhanced the richness and precision of the analysis found in this present book, there are few fundamental concepts which were not enunciated with almost prophetic insight in *The Modern Dilemma* published more than a quarter of a century ago. Since it is an inseparable part of his historical method, Dawson's world view is hardly a new thing; nor could it ever be interrupted for any notable length of time.

Those who will be having their first contact with Dawson in this perennial role as a philosopher of world history will find a good sampling of his thought. But it should be remembered that it is a sampling. While the fundamental structure of his thought remains unchanged, Mr. Dawson is constantly reapproaching the great phenomena of history, is ever reapplying his guiding theses to new, concrete situations. Those with a one-book acquaintance with Dawson are sometimes disappointed by what seems to be a stimulating but oversimplified approach to complex historical movements. The fact that Dawson seldom makes references to his previously developed analyses confirms them in this superficial evaluation. Though in his *Dynamics of World History* John J. Mulloy has compiled an excellent anthology of Dawson's thought, it decidedly does not dispense with the necessity of extensive cross-reference reading for those who wish the full development of Dawson's interpretation of a given phase of history.

Even those familiar with the full span of Dawson's writings will find this book of essays rewarding reading. The schema of the secularizing process in post-Reformation Europe contained in Chapter 3, "Rationalism and Revolution," the analysis of the value and function of the different components of the Counter-Reformation Movement, his international approach to Baroque culture which for Dawson is the last classical moment in Western civilization, contain important new material and at the same time represent the culmination of his previous studies. His general analysis of oriental nationalism seems the best available.

Dawson sees Europe as more than the ideological key to modern history. Because only Europe is in organic contact with those super-ideological roots which support and shape Western civilization, it alone can bring a revolutionary world to sanity and order by rediscovering and then sharing its unique spiritual and intellectual inheritance. Since America grew of age largely under secularist influences it must look to Europe for its spiritual moorings. So it is to



the European above all that Mr. Dawson addresses his awesome challenge. Though he has lost his political and economic ascendancy the European must resolve his own ideological conflicts and take the lead in bringing the Christian heritage to the Asian and African millions, who, tragically, are just beginning to experience the full allurements of scientific materialism. The westernized intelligentsia despise everything ostensibly European; the masses are slumbering in a medieval past or offering cult to the modern gods. Perhaps, suggests Dawson, the lower middle class of the cities are the best immediate hope. They, at least, might accept belated spiritual gifts from their erstwhile exploiters.

W.S.

---

**Warriors of God.** The Great Religious Orders and Their Founders. By Walter Nigg. Edited and translated by Mary Knopf. 353 pp. \$6.95.

Written by a Protestant minister who is also associate professor at the University of Zurich, this study of the monastic orders of Christianity as seen in the lives of their founders, can be considered timely, appearing as it does soon after the announcement of an ecumenical council. The primary aim of the book, however, is to get across, by the cumulative impact of the heroism of eleven selected "warriors," the basic concept of monasticism.

The eleven founders chosen by Prof. Nigg are St. Anthony of the Desert, St. Pachomius, St. Basil, St. Augustine, St. Benedict, St. Bruno, St. Bernard, St. Francis of Assisi, St. Dominic, St. Teresa of Avila, and St. Ignatius Loyola. The author's procedure is to tell the life story of each, with mention of his role in history, and with frequent comparisons with our own times. The characteristics of the order are then delineated, a sketch of its growth is given and, where possible, carried down to the present day. The emphasis is on the founder's life; more could not be expected of a work of this size, the scope being ambitious enough as it stands.

We may single out, as more familiar ground, the chapter on St. Dominic. Fourteen pages are devoted to him, with sixteen for subsequent developments in the Order of Preachers. (This represents a greater emphasis on subsequent development than in most other chapters.) The story is told with a great deal of enthusiasm and literary skill. Reference is made to a number of biographers (e.g., Bede Jarret and Lacordaire), but preference is given to Scheeben's *Der Heilige Dominikus*. A basic idea runs through the entire narrative, that the Dominican ideal is to fight heresy, not by force but by well-founded arguments (and charity). St. Albert and St. Thomas are given a very

sympathetic treatment although, in the author's opinion, "The canonizing of Thomas' doctrine has written a kind of *finis* to his work." Eckhart, Tauler, and Blessed Henry Suso are given detailed consideration before Prof. Nigg "descends into regions of unutterable darkness," the Inquisition, and the condemnation of Savonarola. A good example of the spirit of the chapter can be had from the author's summation of the Inquisition section: "The principle of the stake is altogether incompatible with the Gospel, and two more different worlds can hardly be conceived of than the Inquisition and mysticism, in both of which the Order of Preachers was involved."

The conclusion that Prof. Nigg feels is logically reached through his study of the eleven founders is given at the end of his Introduction. The only effective answer to the tremendous challenge of our age is that of these "warriors of God." Two things are needed, a renewal in existing orders by a return to their founders, and the creation of new orders, whose advance, in their own times, is always irresistible.

*Warriors of God* is written with great clarity and a degree of reverence, insight and feeling for monasticism that one is surprised to find in a non-Catholic. For a Protestant, facing a bias against monasticism that dates back to Luther himself, the task of getting across the basic concept of monasticism is a difficult one. Prof. Nigg has expressed this well himself in speaking of "The well-nigh impossible barriers of prejudice (that) have to be scaled first." Prof. Nigg has scaled them magnificently! B.T.

**Consciousness and Society.** The Reorientation of European Social Thought, 1890-1930. By H. Stuart Hughes. Knopf. 433 pp. \$6.00.

While a student at Harvard H. Stuart Hughes was first introduced to the techniques of intellectual history by Crane Brinton and Charles H. Taylor. Now 43, and back at Harvard as Professor of History, Dr. Hughes is an articulate and skilled exponent of the principle that "only a small number of individuals are actually responsible for the establishment and maintenance of civilized values."

In Chapter I "Some Preliminary Observations" Dr. Hughes presents his statement of purpose and in the process an account of his own intellectual history and personal credo rather self-consciously emerges. He believes that change is of the essence of history, that the individual man is free in his choices, that though history as it actually happens is a hopeless riddle it should nevertheless be presented according to meaningful, if tentative, hypotheses, rather than as an irrational chaos. In this study Dr. Hughes is primarily con-

cerned with major innovators, major ideas, major creativity; with those social thinkers, decisive for our times, who have shaped "the emerging critical consciousness of the early twentieth century."

Admitting a certain subjective judgment of what is important, he scans the thought of Sigmund Freud, the confused Croce, the neurotic Max Weber, Bergson, Durkheim, Sorel, Pareto and many others with competent scholarship. Although one may question Dr. Hughes' seeming arbitrariness in placing Croce as a major figure, admiration is truly due for the insights he affords in his exposition of Croce's theories.

What profit can be drawn from this delineation of social theory? The author tells us he wrote of these men because he considers them beneficial for a more intelligent estimation of man in society. "These thinkers were obsessed, almost intoxicated, with a rediscovery of the non-logical, the uncivilized, the inexplicable." One can hardly expect their conclusions to be other than subjective, nebulous and confused. Yet, partial truth is to be found in all—for example in the critique of Marx. All touch upon some nub of truth, yet fail the spiritual whole.

Dr. Hughes, hostile to Positivism and Naturalism, advocates a cautious rapprochement with metaphysics and religion. The key to his intellectual position can be seen in his approach to the 18th century Enlightenment. He finds it maligned beyond all recognition by later critiques and feels that correctly appraised, as, for example, in Ernst Cassirer's *The Philosophy of the Enlightenment* (translated from the German, Princeton, 1951) it actually provides a valuable corrective to the exaggerations of Positivism. Benedetto Croce, something of a hero for Dr. Hughes, was not so much attacking the Enlightenment as Positivism. Croce's purpose was to restate the West's tradition of humane values of which the Enlightenment is a central part, "in terms that would carry conviction to a skeptical generation." The author would seem to be in near total agreement with Croce that Christianity must come to terms with the best in the Enlightenment if it wishes to be a true exponent and champion of humane values.

M.McC.

---

**Interpreting Protestantism to Catholics.** By Walter R. Clyde. Westminster Press. 160 pp. \$3.00.

Dr. Walter R. Clyde, an ordained Presbyterian minister and Professor of Christian Education and Missions at Western Theological Seminary, Pittsburgh, has written *Interpreting Protestantism to Catholics* for both Protestant and Catholic readers. It is his hope that

a charitable discussion of the likenesses and differences in Protestant and Catholic beliefs, worship and moral norms will enhance religious brotherhood in America. Dr. Clyde shows commendable good-will toward the Catholic Church and he has made an evident effort to understand its way of life. If Dr. Clyde has often better grasped the letter than the spirit, it is basically because he has studied Catholicism without having lived it. Only one who has tasted can really see.

Most of the book is written in an extremely simple style (and strongly resembles a grade-school reader). Yet popular orientation often involves a great deal more careful, well-meditated planning than a professedly academic study. That is certainly the case here. Dr. Clyde realized that if he gave a survey of Protestantism which took into account all of its differences of cult, creed and government whether *among* the sects or *within* them, his readers, Protestant quite as well as Catholic, would be badly confused and perhaps disillusioned. It seemed better, then, to choose a schema from among the modern theological systems which emphasize Protestantism's inner, dynamic unity rather than its doctrinal or organizational complexity.

Though Dr. Clyde might have used Anglo-Catholic theology (too Roman and Aristotelian), or Liberalism (humanitarian rather than Christian and now out of style), or Paul Tillich (too radical, too personalized) or Reinhold Niebuhr (doctrinally a bit too far to the left of center) he seems to have settled for the continental neo-Orthodoxy of Karl Barth as the one closest to his own personal beliefs and best suited to his intended purpose. We do not mean to suggest, however, a total identity between Barth and Dr. Clyde, but the similarities are too striking and too numerous to be mere coincidence.

Though never as popular here as it is in Europe, the Barthian system was a likely choice. It is rather conservative in outward attire and mediates well between Liberalism and Fundamentalism. It possesses a Calvinistic spirit which, of course, would please Dr. Clyde's Presbyterian sympathies: a transcendent God, the unique place of the Bible in the Christian life, the universal sinfulness of men. In Dr. Clyde's explanation of Protestantism we find many other Barthian elements such as Trinitarian modalism, direct, a conceptual encounter with the loving and authoritative God of *History* (this last phrase a verbal borrowing from Tillich) through which the Christian does not receive eternally valid speculative truths but instinctive pointers toward right moral conduct in his here and now *historical* situation. Doctrines are man's poor attempt to explain this existential encounter which is experienced rather than rationally known. Like Barth, Dr. Clyde accepts, at least verbally, many basic Christian doctrines: the

Incarnation, Christ's redemptive work, His resurrection from the dead, His ascension into heaven. Yet, because of a refusal to explain these doctrines according to meaningful human categories and because tomorrow's experiences may find them inept, the admission is not as significant as it might at first appear to be. Dr. Clyde first searches for common Protestant-Catholic beliefs and *then* spells out the differences in Protestant-Catholic concepts of the nature of belief itself. Logically the order of presentation should have been reversed. Even the simplest reader would then see that the supposed community of belief is actually quite illusory.

There are two serious limitations in Dr. Clyde's approach: (1) it presents Protestantism as though its only valid framework of exposition is Barthian which is patently false; (2) since subjective, existential encounter with the God of the Bible makes all doctrines to be little more than symbols and pointers, the author's extended examination of Catholic and Protestant beliefs and moral practices is rendered almost totally meaningless.

Dr. Clyde and Westminster Press, with the best of intentions, suggest this book as suited to Catholic readers; one they will, in fact, welcome. Beyond the fact that Dr. Clyde has presented an abstract, idealized analysis of Protestantism which takes too little account of it as it is concretely expressed in its living and rapidly evolving institutions, the assessment of Catholicism as something good in itself but clearly second-rate when compared to the Reform churches, makes the book hardly acceptable. Even for Protestants it is of dubious value since it misrepresents Protestant unity and Protestant-Catholic community.

W.S.

---

**Faith and Understanding in America.** By Gustave Weigel, S.J. Macmillan. 170 pp. \$3.75.

Gustave Weigel, S.J., one of the outstanding American Catholic students of Protestant theology, has directed most of his efforts towards presenting an intelligible picture of the many and fundamental changes occurring within contemporary Protestantism. He has so far succeeded in grasping the meaningful essentials, where others see only an undecipherable maze of self-contradictions, that many Protestants are eager to read him not for mere curiosity about what an "outsider" thinks, but to know themselves better.

Father Weigel has found his most congenial and effective medium of expression in comparatively brief articles and essays rather than in book-length studies. In *Faith and Understanding in America*

we do not find Father Weigel departing from this accustomed method. Actually it contains six previously published essays cemented together by three new ones to form a coherent but loosely integrated whole. The shared elements of belief are gradually disappearing under the dissolving influence of naturalism and the subjective existential temper which lie at the core of the new Protestant theologies. A fundamental change has taken place among Protestants about the very nature of belief, and yet they themselves are often unaware of it.

The first of the new essays "The Catholic Conception of Religious Truth" (pp. 1-14) marks out clearly the basic differences in Catholic and Protestant understanding of faith, the Bible, the Church. While there is nothing particularly brilliant or new here, they are fundamental notions which cannot be too often repeated, especially in a book of this nature. The second "The Role of Religion in American Society" (pp. 42-51) underscores the danger that religion in America may become a mere function of the secular order to foster civic virtues. This message seems to be a take-off from Will Herberg's *Protestant-Catholic-Jew* and it is rather thinly developed. Father Weigel wrote an impressive review of Herberg's book in *America* (Nov. 5, 1955; pp. 150-154) and it is regrettable that he did not include some of that valuable commentary here. The third new essay "Catholic Communication with the World" (pp. 51-72) is something else again. It is one of the most worthwhile and penetrating articles Father Weigel has yet written. It explores with great insight the reasons why the non-Catholic can often employ current idiom with great facility and effectiveness, while the Catholic, committed to the past as well as the present, is generally tardy and awkward in its use.

Among the old essays here slightly revised, the sections on the theology of Barth, Brunner, Bultmann etc. are, of course, outstanding. Yet, as Father Weigel himself noted in his "A Survey of Protestant Theology" (Newman, 1954), the continental school of neo-orthodoxy has never been popular here; Tillich and Niebuhr are the commanding names in American theology. Not that we would want the material on neo-orthodoxy removed for it is absolutely necessary for an understanding of present-day theology. Yet, the total neglect of Tillich and the disappointingly sketchy treatment of Niebuhr seem hardly justifiable in view of the book's title. The recent cover-story on Tillich in *Time* magazine points up his widespread appeal and nowhere has Father Weigel done better work than in his analysis of the Tillichian system. An abbreviation of the *Gregorianum* article (1956) such as appeared in *Theological Digest* with some comments on Tillich's reactions to that article would have been of great value. It seems like a



golden opportunity lost since this book should reach a large number of non-Catholic readers.

In "Protestant Theological Positions Today" first published in *Theological Studies* in 1950 Father Weigel gives high praise to (Anglo-Catholic) Dr. W. Norman Pittenger's 1949 Presidential address to the American Theological Society entitled "The Theological Enterprise and the Life of the Church." Yet, Father Weigel's comments four years later in *A Survey of Protestant Theology in Our Day* (pp. 26-28) are notably less sympathetic. There he finds substantial disagreement between Dr. Pittenger's theological method and the Catholic one and warns "we must not be too simple in the understanding of this program of Father Pittenger," for there is "the tacit assumption that the 'real' meaning of Scripture can be found only through naturalistic philology" etc. He finds Anglo-Catholic theology of which Pittenger is a representative "an elegant instance of 'double talk' whereby the speaker can be understood simultaneously both as a Catholic and as naturalist." While it is true that in 1950 Father Weigel was using Father Pittenger to emphasize Protestant subjectivism, and in 1954 he is exposing Anglo-Catholic ambiguities, it is unfortunate that he has merely repeated his earlier remarks here without any effort at explanation or reconciliation which seem to be clearly called for.

All in all, however, a very worthwhile book which should benefit a wide Catholic and Protestant audience and make an important contribution toward increased understanding. W.S.

---

**John Calvin.** *The Man and His Ethics.* By Georgia Harkness. The Abingdon Press. 266 pp. \$1.50 (Paperback).

The Methodist publishing house, Abingdon Press of Nashville, Tenn., has reissued in paperback form Miss Georgia Harkness' study *John Calvin: The Man and His Ethics* (Henry Holt, 1931) in commemoration of the 450th anniversary of Calvin's birth (1509), and the 400th anniversary of the final edition of his *Institutes of the Christian Religion* (1559). While a good deal of fresh Calvin bibliography will have been published by the end of this year, Miss Harkness' book, though nearly 30 years old, is still of value as a brief, readable, and generally accurate summary of the most important elements of Calvin's life and of his theological, ethical and political doctrine. In her Preface Miss Harkness indicates that while Calvin's theology is in eclipse, his ethical doctrine, too often ignored, has proved more lasting in its effects. This is a tell-tale sign of the book's 1931 vintage for it was precisely during the 1930s that Karl Barth's Reformation the-

ology was to have such profound impact on all English-speaking countries.

Three chapters are devoted to Calvin's life. The author feels that Calvin abandoned his studies for the priesthood solely from obedience to his father's wishes that he become a lawyer. His period of conversion to Protestantism she would place during his second stay at Paris. More recent biographies have tended to stress doubts of his priestly vocation and even of matters of faith as primary motives for his decision to abandon his theological studies for law courses at Orleans and Bourges. It is certain, at least, that he was influenced by Melchior Wolmar and other Protestants as early as his studies at Bourges. The systematic and profound character of his masterwork the *Institutes* published only three years after his open espousal of Protestantism would strongly suggest, despite his precocious talents, that he had been developing his religious thought over a period of several years.

When Calvin was exiled from Geneva (1538) he took refuge in Strasburg at the invitation of Martin Bucer, an apostate Dominican who had been won over to Luther's cause twenty years before after hearing him dispute at a General Chapter of the Augustinians held at Heidelberg. Miss Harkness reminds us that Calvin had known Bucer years before and that he had been "considerably influenced" by Bucer's theology as developed in the *Evangelienkommentar* published in 1527. However true this may be, it obscures, at least by implication, the fact that Bucer's influence on Calvin's *Institutes* is most strikingly evident in the 2nd edition (1539) published during Calvin's second acquaintance with Bucer.

Miss Harkness, though apparently more Wesleyan than Calvinist in personal sympathy, is at pains to make Calvin seem more humanly attractive by reminding us of some of his more congenial qualities. In presenting these little appreciated facets of Calvin's personality she has helped to transform a caricature into something much closer to a real-life portrait. Calvin may have bred Puritans, but he was not, strictly speaking, one himself. For Calvin himself, Predestination was a doctrine of great consolation; he seems never for a moment to have doubted his divine mission and destiny. If he held a pessimistic view of human nature's worth and capabilities he inherited these from Luther. For Calvin, let it not be forgotten, was a convert. He systematized and rounded out an already well evolved body of doctrine. Yet, Calvin had a studious, rigidly logical mind which could rejoice in conclusions for their own sake. He had an iron soul capable of thriving on stiff doctrine which was to crush, dehumanize, even per-

vert weaker men. Even discounting his legal training, his temperament was such that he found a judicial, censorious, Hebraic role an immensely appealing one. He naturally gravitated to the Old Testament in preference to the New because he found the Decalogue more to his tastes than the Sermon on the Mount. Christ, for Calvin, was less a personal Saviour than a sign-post pointing back to Jehovah, the awesome Lawgiver. In thrusting Christ back into the half-shades of the old dispensation Calvin robbed uncounted millions of a priceless spiritual heritage. Men are scarcely to be blamed if they have seen Calvin as himself experiencing all the withering effects of this impoverishment.

The second part, a brief exposition of Calvin's theology, if not profound, shows general common sense and a real striving for objectivity. However, her comments on the medieval Church's "image worship" and its convenient "concealment" of the 2nd Commandment are seriously misleading, but they seem due more to lack of research on this question than to deliberate bias.

The third and most original part of Miss Harkness's book is a *textual* study of Calvin's social ethics in relation to the family, the economic order and the State, particularly as found in his sermons, letters and commentaries, sources which she found to be generally neglected. She indicates in her Preface that her primary purpose in writing this book is "to fill in the hiatus in reference to Calvin's . . . moral philosophy in general. . . ." This last is obviously a slip of the pen for she is later at pains to emphasize that Calvin was not an ethical theorist or systematizer, and he denied to philosophy any role in determining ethical norms. Her exposition of Calvin's views on celibacy, marriage, birth-control, divorce, women's rights, the outcome of much hunting through the *Omnia Opera*, makes for extremely interesting reading. Regrettably, however, she too often intrudes with her own viewpoints which betray lack of mature deliberation or even of wide reading on the subjects under discussion.

Her critique of Weber's "The Protestant Ethic and the Spirit of Capitalism" is very sound. Even if she was assisted by the expert analyses of Brentano, Sombart and Tawney, she has made a valuable contribution of her own—again by a careful study of Calvin's own words. The Genevan Reformer, far from making the pursuit of money a religious goal, consciously attempted to safeguard his followers from the contagion of the capitalistic spirit which had first struck deep roots in Catholic Florence fully two centuries before. But his concept of man as a tool of God's will, his own life of extraordinary diligence, his advocacy of the money-making virtues of sobriety,

frugality and industry, his doctrine of absolute election, with lesser men and under changed economic and social circumstances, were destined to make a prolific marriage between Calvinism and Capitalism inevitable. The author has also shown how Weber's failure to consult Calvin's writings at first-hand caused him to miss the very great economic import of Calvin's positive sanction of usury.

The book strikes a recurrent theme which students of Protestantism can ill afford to ignore: Calvin, Calvinism, Puritanism are not reciprocal terms; they demand separate examination if distortion and error are to be avoided.

W.S.

**The Lord of History.** By Jean Danielou, S.J. Translated by Nigel Abercrombie. Regnery. 375 pp. \$5.00.

Is history intelligible without a Christo-centric basis? What is the distinguishing feature between sacred and secular history? These and other closely aligned questions Fr. Danielou proposes and analyzes in his latest book on the inner meaning of history.

In the introduction, the reader is furnished with the statement of the problem and the principles of the solution. The Christian conception of history is viewed as the history of salvation. An interpretation of the Church's position in the sequence of time—this is the pre-eminent consideration.

The second part of the book is an evaluation and summation of various present day ideologies and difficulties judged under the light of a history that is focalized on the Redemptive Incarnation. An ever recurring theme in this section is the universality and diversion which is both possible and necessary in the Mystical Body of Christ. The next six chapters are largely a confirmation of the author's thesis Fr. Danielou making abundant use of his rich patristic and biblical background. His development of certain biblical themes is especially noteworthy in this part, particularly on the "Magnalia Dei." The book concluded with six essays devoted to a concrete consideration of how contemporary Christians are "makers" of history.

*The Lord of History* will prove to be most profitable to the reader who is willing to make a very careful and serious study of it. Admittedly, it is not easy reading. It raises difficult questions and is most provocative. One of its chief merits is that it makes available to us Fr. Danielou's specialized knowledge of the Bible and the Fathers, providing us with the key to a correct understanding of what history is all about. On that score alone it is well worth reading.

J.K.

**Prophecy Fulfilled.** By Rene Aigrain and Omer Englebert. Translated by Lancelot C. Sheppard. McKay. 274 pp. \$3.95.

*Prophecy Fulfilled* presents clearly and simply the continuity which unites the Old Testament with the New. The thought of the Old Testament is summarized and explained with this relationship in mind; all explanations are substantiated by constant reference to the Bible.

Particularly worthwhile are those chapters (fifth to the tenth) which offer profound insight into the doctrinal tenets of the Chosen People. Their treasured revelations of the One God, the Messiah, the future life, moral laws and their liturgy and prayers are seen as leading up to the fundamental teachings of the Church of Christ. Woven throughout is the clarifying light of the New Testament expanding and explaining. Key passages are always quoted in full so that the reader has both text and commentary at hand.

All Christians will welcome this meeting with the people who gave birth to Christ and who were the recipients of His favor. The priest and seminarian cannot bypass the manifest apologetical value of this work; the reassurance of the Church's friendship in the first chapter is encouraging to the potential convert from Judaism. Throughout the following chapter he is led to the full realization of Christ's own words: "I have come not to destroy the Law, but to fulfill it." Even biblical novices will profit from an intelligent reading of many of the chapters, especially 1-4 and 7 and 10.

Canon Aigrain and Abbe Englebert wrote this clear and palatable product of modern exegesis primarily to foster a better understanding of the Christian message—they have succeeded masterfully.

A.F.C.

---

**New Horizons in Latin America.** By John J. Considine, M.M. Dodd, Mead. 379 pp. \$5.00.

Latin America is on the threshold of a major socio-economic revolution which is engulfing all that stands before it. From this revolution, brought about by industrialization and exploitation of natural resources, there is emerging the triform monster of materialism, secularism and Communism—and an already weak Catholicism is being subjected to a severe attack which is undermining its very existence.

Yet this crisis which the Church is at present undergoing and her efforts to cope with it, is, unfortunately, foreign to the minds of the average American Catholic. This unawareness of the true conditions in Latin America is due not only to romanticized representations of our sister continent but also to a lack of objective literature in-

terpreting Latin American conditions. Fr. Considine helps to remedy the situation, presenting a keen and timely survey of the economic and sociological milieu which threatens the Church, and the Church's retaliatory activities.

To avoid a prosaic recital of facts, which alienate many a reader, Fr. Considine casts his material in the form of a travelogue. In this way he avoids a text book format and presents the facts in the form of interesting trips, personal interviews and informal chats. The author appeals to a more universal audience as his presentation of data is liberally sprinkled with exotic and highly interesting facets of Latin American life.

However this unusual means of avoiding a mechanical recitation of facts gives a casual approach to the tone of the book and tends to lull one into an unjustified optimism concerning the Church's future.

One section "The Rise of Protestantism" is, however, excellently presented and superbly handled. The author probes the current pressure of Protestantism on the Church in an objective and charitable fashion. He slips out of the "travelogue approach" and gives a more detailed account of the proselytizing activities of the Protestants and clearly indicates their statistical gains.

For all who are interested in the future of the Church in Latin America, this book is a serviceable introduction. C.McC.

---

**The Suburban Community.** Edited by William Dobriner. Putnam. 416 pp. \$6.50.

The most distinctive aspect of postwar America is the new way of life we have developed in the vast areas on the fringe of the big cities. Fifteen years ago, Suburbia represented a small and relatively unimportant part of the American scene. Today suburban life is, if not the typical form of American living, at least the ideal toward which Americans are striving.

While analyses of the new suburban community are by no means uncommon, few of these studies treat their subject as a functioning social system. The peculiar feature of this book is its treatment of the suburb itself as a generic community type, "in the forces of its creation, its manifest forms, and its internal processes."

Organized into six basic units, *Suburban Community* treats of "The Growth of the Suburbs," "Sociology" and "Social Organization of the Suburbs," "Suburban Life Styles," "Some Problems," and a concluding section on "Suburban Perspectives." A serious attempt, and a good one, is made to define the suburbanite in his milieu. Noth-



ing particularly startling is to be found, yet nothing of cultural significance is omitted. Worthy of special note are the articles on "Leisure in the Suburbs" by Philip Ennis, and "Neighborhood Reactions to Isolated Negro Residents" by Arnold Rose, et al. Extensive use is made throughout of charts and graphs which crystalize much of the thought contained therein.

The value of *Suburban Community* is manifest. "The moral, social, political, and economic patterns of over forty million people are . . . being shaped by and in Suburbia." This is a book that can ill afford to be overlooked by anyone seeking an understanding of modern American society.

M.McC.

**Looking Up.** By Jane Boyle Needham as told to Rosemary Taylor. Putnam. 191 pp. \$3.50.

*Looking Up* is the story of a courageous and determined woman. I have the feeling that Mrs. Needham might disagree violently with me for calling her "courageous" but she dare not dispute the fact that she is "determined."

Forced into an iron lung over nine years ago, she resolved that this misfortune would not destroy her family life; she was not the type to spend the rest of her days cooped up in the corner of a hospital room. Not that it was easy convincing others, particularly the authorities. She had to fight to get out and she had to fight for her children. Here is proof that sheer determination can make a home for three children—and love and determination can make a success of it.

Jane Boyle Needham's book can hardly be called a "sad story"; it is, on the contrary, an extremely interesting one that will probably be read at one sitting—it is that enjoyable. Her "goldfish bowl existence," as she calls it, is peopled by all sorts of intriguing characters: her nurses (the first one was called "Old Last Gasp"); visitors who saw in Jane a prize side show; the kids who used the lung as a bongo drum; a "murderous" little boy who threatened to pull the plug and many, many others.

Joy is the dominant note in *Looking Up*. It is awfully nice to know Mrs. Needham and one has that "good to be alive" feeling after reading this warm and human story.

T.C.M.

**Temas de Predicacion**, Monthly. By the Students at the Pontifical Faculty of Theology of St. Stephen, Salamanca, Spain. Numbers 37 to 42.

Published monthly every year from December through May, this

series provides a list of topics suitable for preaching. Each issue is devoted to one general theme, and comprises fifteen titles per fascicle, arranged and developed in outline form. "Consignas Evangelicas" (No. 37), "Los Sacramentos" (38), "El Dolor y Maria" (39), "El Symbolo de la Fe" (40), "Las Virtudes Sociales" (41) and "Platicas de Circunstancias" (42) are only six of the general themes of this collection now in its seventh year of publication.

In judging this venture it must be kept in mind that "T. de P.," as they fondly shorten its name, is the fruit of students at work on their Sacred Eloquence Course. The result parallels the themes and outlines for instructional type sermons provided for many dioceses in this country. But it surpasses them in the wider selection of topics, aided, of course, by their efforts to keep the material up to date to meet their monthly requirements. The Salmantine Students are most deserving of praise. Their ardent concern to bring the abstruse and complicated data of Theology into actual and simple correlation with every day life is manifest in these pages.

Ordinary caution must be exercised if one desires to use these outlines "off the cuff"—as is the case with any sermon outline not authored by the preacher himself. But, objectively, it provides the busy priest with a veritable arsenal of excellent preaching material.

J.R.G.

**The Gospel Story.** Translation of the Four Gospels by Ronald Knox, arranged and explained by Ronald Cox. Sheed and Ward. 437 pp. \$4.50.

When the late Msgr. Ronald Knox's translation of the Bible first appeared, some were shocked by its notable deviations in style from the traditional Douay translation. This great priest-writer not only tolerated such criticism but even encouraged it, going to such lengths as defending his methods of procedure in a work entitled *Trials of a Translator*. Through his efforts in the difficult field of biblical translation, many have come to know and love the saving words of Sacred Scripture.

It is the four gospels of the Knox translation which comprise the mortar and cement of *The Gospel Story*. Fr. Ronald Cox, a New Zealand born scripture scholar, has arranged these gospel texts in chronological order, and has fitted a commentary of his own to match this temporal sequence. Only a few minor changes have been made in the original translation, such as the use of *you* for *thou* and *three o'clock* for *ninth hour*.

"Two difficulties immediately confront anyone who tries reading the gospels: the problem of sequence (gospel harmony), and the need of explanation." The first problem Fr. Cox conquers by a chronological ordering of the gospel texts; the second, by a commentary depicting the scenes and events together with their significance. In reconstructing the gospel scenes Fr. Cox in the main follows Pere Lagrange, O.P., whom he terms "the greatest of modern experts on the gospels."

The author has succeeded wonderfully well in making this gospel harmony of which he speaks so apparent. The development of Christ's twofold mission is brought sharply into focus, i.e. the founding of His Church in chapters two through seven, and the redemption of mankind in chapters eight through eleven. One can more readily discern the streams of thought which have Christ for their center: the increasing faith of the disciples in His Divinity as opposed to the mounting hatred vented by His enemies.

Although geared to meet the needs of schools and study clubs, *The Gospel Story* has much to offer all who reflect upon its pages. Such a work fills a great need in genuine christian life. Christ cannot be imitated unless He be known and where else is He more fully revealed to us than in the gospels. *The Gospel Story* is designed to make Christ better known that He might be better loved. W.McG.

---

**The Holy Rule.** By Dom Hubert van Zeller, O.S.B. Sheed and Ward. 460 pp. \$7.50.

Peace demands the subjection of certain elements of life to others. Social peace requires subordination to some legal authority. For the monk this subordination seems to be two-fold: the law and the interpreter of the law, the Holy Rule and the Abbot.

The rule is the soil in which the monk's soul must find its nourishment. It is the foundation stone for future spiritual advancement. Father van Zeller, himself a devoted member of the Benedictine Order, gives wonderful insight into the genius of that famous monastic law-giver Saint Benedict, with personal modern day applications of the original text of Benedict. The result is an accurate picture not only of Saint Benedict but also of the type of monk that this rule is to produce. The Holy Rule appears in a good clear style both penetrating and powerful.

The many and varied chapters give us the major observances that must be kept by the monk—observances without sentimental fanaticism or extraordinary mortifications. For the reader there is

the obvious awareness of patience with the failings of others and understanding of human weaknesses. The words of the Saint best express this when he advises us: "Observe this rule faithfully, do what you can do before God, but always with a great spirit of freedom and always relying on mercy and the love of God." A.M.E.

---

**What Think You of Christ.** By William R. Bonniwell, O.P. Herder. 199 pp. \$3.75.

*What Think You of Christ* is a provocative book answering the needs of our times. In place of the fear and anguish so characteristic of this godless atomic age, it offers us true peace of soul through the teachings and over-flowing love of Christ. Father Bonniwell, noted Dominican historian and liturgist, presents for our meditative consideration a series of conferences which focus attention on our place as sons of God and followers of Christ.

He treats such age old questions as faith, sin, despair, love, prayer, our final return home to our heavenly Father. But the moral lesson to be learned in these chapters is very effectively brought out by the selective use of Gospel stories. In each there is an individual who has a problem; what this individual thought of Christ made the difference in his life. These stories are masterfully told and they always bring home the point. Particularly moving is the account of Mary Magdalene, the penitent sinner, washing the feet of Christ, her Master. Seeing Christ's treatment of Mary, we see the utter ridiculousness of despair because of past sins, for the charity of Christ does cover a multitude of our sins. Equally moving is the chapter on the "Renegade Catholic." There, it is to Judas that the question is put, "What think you of Christ?"

The many homely examples, expert handling of the Gospel narratives, and the simple, direct style make this a pleasurable book to read. It offers excellent meditative material for the laity, and could well bring new insights to the religious and the priest, not to mention its usefulness to the preacher searching for an effective and pleasing presentation of the Gospel narratives. A.McA.

---

**Comparative Liturgy.** By Anton Baumstark. Translated by F. L. Cross. Newman. 249 pp. \$6.50.

Anything from the hands of Anton Baumstark, the late German liturgical scholar, is welcome. This is especially true of the present work, a handbook for liturgical studies. It spans the lacuna in the English world respecting primary sources in its field. The ten chap-

ters of *Comparative Liturgy* represent the distilled essence of a great master and pioneer. Originally a series of lectures, it was brought to its present form by Bernard Botte, O.S.B., himself an established patristic and liturgical scholar. Botte is responsible for the textual extensions, and not infrequent revisions and disagreements. The result is highly scientific.

A product of our own century, the technique of comparative liturgy is not unlike that of the natural sciences. Data is sought for the purpose of forming certain laws of liturgical evolution. The comparative-historian asks, for example, what direction does liturgical evolution follow? Which is the more primitive status, uniformity or variety, richness or austerity?

Anyone interested in the liturgy will find the principles of comparative liturgy intelligibly presented. The prolix exemplifications of these principles, however, can be fully grasped only by the specialist. For such a coterie three appendices should prove particularly valuable. Though not for every man's shelf, *Comparative Liturgy* should fill a long vacancy in liturgical libraries. The text will have a limited appeal, but within that area we can hope for much good. L.T.

---

**God's Highways.** By J. Perinelle, O.P. Newman. 339 pp. \$4.25.

**Christian Perfection and Married Life.** By J. M. Perrin, O.P. Newman. 91 pp. \$1.95.

Though differing in authorship, style, content and audience intended, these two books complement one another.

Father Perinelle's *God's Highways* is a thorough meditative examination of religious life and vocation. He discusses vocation to the religious life in all and each of its forms—Contemplative, Active, Teaching, Nursing, and Secular Institutes; he gives veritable *tracts* on Faith, Charity, Religion, and the Vows. All of it is well grounded theologically and kept up to date by the use of recent pontifical statements and excellent footnotes clarifying various points, especially on Canon Law and Scripture. Fr. Perinelle reserves the particular application of his material to the last few paragraphs of each chapter, thus making the book of value not only for its intended religious audience but for the laity as well.

The layman deeply interested in advancement of his spiritual life will find in Fr. Perinelle's thorough work a solid foundation—bearing in mind that it is not the author's intention to identify Christian Perfection with Religious Life.

But if Fr. Perinelle's intention does not emerge in clear-cut

terms, a careful reading of Fr. Perrin's *Christian Perfection and Married Life*—especially the concise theological paragraphs on charity and the life of grace—precludes further doubt about the universality of the call to perfection. Indeed, this is Fr. Perrin's fundamental idea. Hence, what Fr. Perinelle omits in *God's Highways* concerning the vocation to married life is given adequate treatment in *Christian Perfection and Married Life*. The theme is vital and thought provoking; the exposition at times altogether *too* concise. J.R.

---

**The Family Clinic.** By John L. Thomas, S.J. Newman. 336 pp. \$3.95.

*The Family Clinic* is a compilation of the question and answer series that has appeared in many of our Catholic newspapers throughout the country. The questions are actual cases indicative of basic difficulties that arise in every American home today, differing only in circumstance and individuals. They are most apropos—hitting every area of family life: in-law difficulties, neglected marriage partners, drinking, authority in the home, curfew time for children, mixed marriages and a host of others.

The answers are those not only of a counselor and sociologist but also of a theologian, psychologist and above all a *realist*. The very first question concerns the delicate problem of steady dating. Fr. Thomas wisely answers “. . . I may as well tell you at once that there is no simple answer. The best I can do is to lay down some basic principles and spell out a few definitions;” and further on he adds “You (the parents) will have to make the applications in each case. . . .” Another timely and most provocative question is that of “necking” and “petting.” How is the apparent conflict in the opinion of spiritual directors resolved? “Spiritual directors agree on the moral principles involved; their answers will differ according to the different meanings which are attributed to the terms “necking” and “petting.” Then Father Thomas proceeds with an excellent and very clear examination of the moral principles involved and dissipates much of the confusion.

Parents will find the book a ready guide to their particular problems; counselors will appreciate the intellectual background of the author. All who read this will marvel and rejoice in the realistic approach to these difficulties: the author prescribes no universal panacea for the multiple problems of modern-day family life. C.M.J.

---

**With This Ring.** By Judge Louis H. Burke. McGraw-Hill. 280 pp. \$4.50.

*With This Ring* brings to the attention of the general public a



new approach to the problem of divorce-threatened marriages. In the early chapters, Judge Burke shows us how his concern with this serious problem grew through the years, as he handled literally thousands of cases of troubled marriages as attorney, marriage counselor and judge. His warm, personal concern for the victims of marital tragedy, evident on every page of his book, drove him to take a far deeper interest in marriage problems than the formalities of civil law required. Always he tried to discover the root cause of a particular problem, which often lay unsuspected far beneath the surface friction. Gradually the conviction grew on him that many married persons simply did not know what was expected of them as husband or wife. Sometimes previous training, or its absence, was to blame for this; sometimes a psychological block, or some other impediment—but in so many instances the trouble rooted in the lack of proper understanding of all that married life presupposes and involves had led all too easily to the further irritations, difficulties and conflicts that at last made separation seem the only escape.

Judge Burke learned that intelligent, sympathetic counseling could usually succeed in correcting the original mistaken notions or ignorance, and give a floundering marriage a firm reorientation and newfound hope. But this was only half the problem. The next step in the Judge's program was the Reconciliation Agreement: a legal document, to be signed by both parties, which put into writing their newly acquired understanding of their marital status and responsibilities, and the reconciliation promises designed to effectively prevent the particular trouble that had plagued them before. The psychological and legal force of the Agreement helped to make it gratifyingly successful. As different types of problems found their way into Judge Burke's courtroom, more and more sections were added to the Agreement until it became a complete summary of all the human elements of a happy, sustained marriage. *With This Ring* details case after case of marital misfortune, and gradually the reader sees for himself the Reconciliation Agreement emerging from the imbroglio of human failure, being further developed and improved by added experience, and proving successful often enough to warrant bright hopes for still greater success through the wider use that this book intends to foster. The inclusion of numerous case-histories serves at least two other purposes: to capture natural human interest by showing what actually happened to real people faced with their very real problems (and virtually all types of marriage problems are covered), and to indicate the factual basis on which Judge Burke's theories rest.

The book is written in a simple, engaging style that means easy

yet informative reading for everyone. Aimed at the general American audience, it is not specifically Catholic, though no Catholic need fear reading it. Its whole attention is directed to the human level, dealing with the human factors of marriage problems and their solution. *With This Ring* can be warmly recommended not only to marriage counselors and social workers, but to *all* married persons, and to all contemplating marriage. It is a very welcome addition to the arsenal of weapons against one of the most deadly enemies of modern society.

C.J.

---

**Life of Christ.** By Fulton J. Sheen. McGraw-Hill. 559 pp. \$6.50.

No life has been so constantly and exhaustively scrutinized as that of our Lord. From the time of the Evangelists to our own time, each generation has found it necessary to cast the eternal truth embodied in the Gospels into the idiom it can best understand. This has been Bishop Sheen's task: to bring Christ's life to the twentieth century man.

Paradox, while it seems absurd at first glance, is an excellent device to communicate with men today. The author, whose dexterity with rhetoric is well known, stresses the paradoxical in each phase of Christ's life, whose very existence united in one person man and God. The majestic Creator becomes the babe-creature of Bethlehem, the Lord is made obedient to the servants. Rejected by his chosen people, He is accepted by a pagan soldier. The "Bread of Life" is rewarded with the gall of death. He was "disowned upon entering and rejected upon leaving."

Likewise modern philosophical doctrines are exposed as the antithesis of Christ's doctrine, Communism heading the list. Broad minded intellectuals, like Nicodemus, stop short of faith and resist Christ's Divinity. Social theorists conspire to make the sin that Christ has conquered a simple product of environment.

*The Life of Christ* will be pleasing to the general public because of its brisk, colorful style, particularly apt for our times. Though its contents cannot help but be of eternal value, their application to the contemporary scene increases the interest of the reader. This is the "Life of Christ" for our generation.

A.M.E.

---

**Handbook of Christian Feasts and Customs.** By Francis X. Weiser, S.J. Harcourt, Brace. 366 pp. \$4.95.

Those who are familiar with *The Christmas Book*, *The Easter*

*Book*, or *The Holyday Book* will welcome yet another work in the liturgical field from the pen of Father Weiser: *Handbook of Christian Feasts and Customs*. As the author traces the origin, history and development of both the liturgical feasts of the Church and the religious and national observances of the home, he presents some material already published in his previous books. Much of the present work, however, is entirely new. Notable additions, enlargements, and deletions, as well as a more scholarly approach and mature presentation, promise this work a popular and well earned acceptance.

Under three general headings, the author treats the seasonal feasts of the year, the feasts commemorating Our Lord's redemptive work, and those of Our Lady and the Saints. In each case, after an historical consideration, the familial customs are treated in detail. There is a timeliness and a timelessness about *Handbook of Christian Feasts and Customs*. It is a book to be read and reread year after year, as the cycle of the church year presents again and again the seasons and feasts with their accompanying traditional folklore.

Copious references at the end of each chapter, a dictionary of terms and a very complete index at the end of the book, make it serviceable as a reference work. But Father Weiser has managed to maintain a popular style which the casual reader will find light and entertaining.

F.M.L.

---

**Freud and Religion.** Woodstock Papers No. 3. A Restatement of an old Controversy. By Gregory Zilboorg, M.D. Newman. 65 pp. 95¢.

Gregory Zilboorg, M.D., an outstanding Catholic analyst and at present Professor of Pastoral Psychopathology at Woodstock College, Maryland, here outlines a psychological reconstruction of the unconscious or emotional sources of Freud's religious attitude. Zilboorg not only rejects the claim of Ernest Jones, Freud's biographer and disciple, that Freud was a "natural atheist" but relying almost exclusively on texts which Jones himself selected as significant he reaches back to Freud's infantile experiences to discover the genetic reasons for Freud's later religious anxieties and his lifelong preoccupation with religious problems.

Though it would seem a particularly treacherous business to analyze Freud by second-hand, Zilboorg is quite confident that, if it were not for the fact that some *Freudiana* has been held back from the public at large (letters etc.) his psychological reconstruction would be "complete and incontrovertible." Though those uninitiated into the arcana of the analytical method are hardly in a position to pass judgment on how far Zilboorg's present theory is removed from

being "complete and incontrovertible," no one can fail to notice that his theory is built up on a concatenation of perhaps.

Though the correctness of Zilboorg's analysis is of no great moment in the over-all dialogue between religion and psychiatry, the fact that Zilboorg has used the analytical method in this study, and has seemingly "beaten Freud at his own game," could exert a wide popular influence. And even if one rejects Zilboorg's hypothesis, in whole or in part, the careful reader will find here a brief yet complete summary of Freud's religious views and more than one fresh insight into the Freudian method, particularly the origins of Freud's postulated death instinct (pp. 37-39).

Zilboorg (p. 21) regrets Freud never "grasped the deep intuition of many of the scriptural passages which might have stood him in very good stead." To illustrate what he means Zilboorg mentions the scriptural dictum that the sins of the fathers are visited on the children as being equivalent to the psychological truth that the most noxious type of identification, the least rational, takes place in infancy, in a matrix of hostility borne by the child against the very person with whom the identification takes place (p. 23). This is, of course, a gross misuse of Scripture and another instance of what can happen when an expert steps out of his field.

Again, Dr. Zilboorg's claim that Fathers Mailloux, Plé and Leonard have written "extensively and exhaustively on the synthesis between the major psychological tenets of Freud and Thomistic philosophy" (p. 5) is an overly optimistic tribute to the otherwise outstanding work of these Dominicans. The tentative and exploratory nature of Father Michael Stock, O.P.'s "Thomistic Psychology and Freud's Psychoanalysis" (*The Thomist*, April, 1958) makes it all too clear that the effort is just beginning to integrate Freudian concept and the Thomistic system. W.S.

---

## BRIEF NOTICES

The *Proceedings of the Fourth Annual Meeting of the Society of Catholic College Teachers of Sacred Doctrine* represent the continued fruitfulness of a group which has come to grips with one of the most central problems in our Catholic educational system, that of the college course in theology. That marked polarity between the historico-descriptive Christocentric approach and a scholastic-analytical one on the theocentric plan of the *Summa*, which has marked the

Society since its inception, was manifest at these sessions held in Philadelphia in April, 1958, though perhaps with more mutual understanding than before. Central place in the proceedings was given to a two-fold exposition of Eucharistic theology, its historical development by Rev. Paul F. Palmer, S.J., and its speculative, scientific aspects by Rev. James M. Egan, O.P. In the discussion that ensued all agreed that the two approaches were complementary and interdependent, but as to which should take precedence and embrace the other in a whole-part relationship, the basic difference remained. Other features of the meeting included a stimulating lecture by Fr. Stanley, S.J., of Toronto, on New Testament hymns witnessing Christ's divinity, and a panel discussion devoted to the Society's secondary purpose of ensuring the best possible preparation for college teachers of sacred doctrine. The discussion compared several distinctive existing programs and explored the governing principles to be followed in planning courses of this type. (Published by the Society. St. Mary's College, Notre Dame, Indiana, 1958. 138 pp. \$3.00.)

The newly revised edition of *The Pageant of South American History* by Anne Merriman Peck is a graphic, well-selected compendium of the long and complicated story of an immense continent. Mrs. Peck's conventional sources however are not always the most reliable. Not only has the author accepted Prescott's *Conquest of Peru* as the ultimate word but she has also absorbed its spirit: "To the simple superstitious minds of sixteenth century Spaniards God, Our Lady and the saints, particularly Santiago their patron, hovered always near to turn the tide of battle in their favor." The saintly Dominican Father Valverde is drawn in the most somber colors. Though simply written for young readers, it does not seem unjust to demand a reexamination of pertinent manuscripts and early chronicles, which can be found in the public library of Lima, in the archives of ancient convents, and, even in our own country, in the Widener collection at Harvard University. The bibliography would be much better and more satisfying had the author cited other books with a splendid sense of historical perspective, particularly, Zahm's *Up the Orino and Down the Magdalena, Along the Andes and Down the Amazon, Through South America's Southland*.

Especially suited for high school students who want to acquire a general view of South American history, it can be recommended only with the qualifications noted. (Longmans. 479 pp. \$6.00.)

Mental prayer, the perfecting element in the Spiritual life, is an

*absolute* requisite for effective apostolic work, and this compact little book of meditations is an excellent aid in fulfilling that demand in the life of the lay apostle, especially the Sodalist, whose rule requires 15 minutes of mental prayer daily. This is exactly what *Mental Prayer: Challenge to the Lay Apostle* offers: timely meditations for each day. The mode of meditation is the traditional one: placing oneself in the presence of God, considerations, and application to one's own life. A definite over-all plan is followed treating the nature of prayer, the nature of God, and the life of Christ as it unfolds in the liturgical cycle. This plan is rigid enough to ensure advancement in prayer, yet sufficiently flexible for occasional and needed divergencies. The language is simple; the examples excellent. A more expansive list of spiritual authors, than the one given, is desirable, though this in no way detracts from the substantial value of the book. (By the Theologian's Sodality, St. Mary's College. Queen's Work. 573 pp.)

*Prayers from Theology* by Romano Guardini, is a compilation of prayers said in Church at the conclusion of Theological lectures. Intended to serve as a concise rhetorical summary of the doctrine proposed at the particular lecture, they provide a transition whereby the congregation is led from thoughts of the lecture to affective reflection on God. Since they were composed and given with this aim in mind, they will serve well both the imaginative Theology lecturer looking for just such a means to terminate his talks in a concrete yet doctrinal way and the Theology student seeking means to help himself penetrate and apply the doctrines in question. Included are prayers on topics such as The Trinity, Providence, Creation, Original Sin, Redemption and Free Will. Ideal also for private meditation, this book is a welcome and novel relief from the "vouchsafe" prayer books. (Translated by Richard Newnham. Herder & Herder. 62 pp. \$1.50.)

One of the first biographies of the new pope to be issued, *Pope John XXIII* is also one of the most complete. Though brief, this treatment highlights all the major events in the life of the Pontiff who has captivated the hearts of all Catholics with his informal and disarming manner. The author has for over thirty years been Literary Editor of *L'Osservatore Romano* and he brings to his work a journalistic vitality that makes for extremely interesting and rewarding reading. (Herder and Herder. 170 pp. 25 Illustr. \$3.25.)

For those who thrilled to NBC's presentation of *Rome Eternal* on the Catholic Hour, here is an opportunity to relive that pleasing



experience. Paul Horgan authored the script, and it is this, along with photos from the TV films, that Farrar, Straus and Cudahy are offering to the general public in *Rome Eternal*. It is a handy and enjoyable guide to the history of Christendom's greatest city, providing a convenience not had in detailed editions of more lengthy works. (198 pp. \$4.50.)

Newman Press has just published an extremely useful book: *First Steps to Sanctity* by Fr. Albert J. Shamon. Popularly written in a pleasing, anecdotal style, this short volume presents the fundamental notions of sanctity in a most practical manner. Speculative truths are not excluded, they are concretized in practical suggestions that the reader can begin to use immediately. *First Steps to Sanctity* is a perfect book for the layman, pointing out his need for sanctity and the meaning it should have in his everyday life. The first of a trilogy on the purgative, illuminative and unitive ways, we look forward to the remaining two volumes. (128 pp. \$2.75.)

*What Divides Protestants Today:* such is the question posed by Princeton theology professor Hugh T. Kerr in this brief contribution to the "ecumenical dialogue." Admitting that Protestants are divided: a "scandal," he cites traditional grounds such as history, theology, and sociological stratification as contributing factors. But Dr. Kerr gives the impression that none of these quite suffice. After all, it is his thesis that these divisions are unnatural, and should be swept away, while retaining what is valid in the various denominations. (Mergers are favored, and of course the "Movement.") Ecumenically-minded Catholics will, I fear, be disappointed with the book on several counts. First of all, the problem has been delineated in a much narrower fashion than the World Council of Churches has ever been willing to propose. The author's *a posteriori* approach also seems to leave aside what should be the prime concern of Christians in this matter—the express will of Christ as found *a priori* in the Gospels. Again, Dr. Kerr's penchant for using basic terms like *theology* and *doctrine* loosely and without definition will perhaps confuse rather than clarify. The book is interesting and revealing, though, for the qualified reader. (Association Press. 127 pp. paper. 50¢.)

## BOOKS RECEIVED — SUMMER, 1959

- Spiritual Writers of the Early Church.* Twentieth Century Encyclopedia of Catholicism. By F. Cayre. Trans. by W. Webster Wilson. Hawthorn. 127 pp. \$2.95.
- The Papacy.* Twentieth Century Encyclopedia of Catholicism. By Wladimir D'Ormesson. Trans. by M. Derrick. Hawthorn. 144 pp. \$2.95.
- What Is Life?* Twentieth Century Encyclopedia of Catholicism. By Rene Biot. Trans. by Eric E. Smith. Hawthorn. 96 pp. \$2.95.
- The Nature of Belief.* By M. C. D'Arcy, S.J. Herder. 236 pp. \$3.95.
- Selected Easter Sermons of St. Augustine.* By Philip T. Weller. Herder. 329 pp. \$4.95.
- The Catholic Church Invites You.* By James V. Linden, S.J. Herder. 118 pp. \$2.50.
- Catherine Laboure and the Modern Apparitions of Our Lady.* By Omer Englebert. Trans. by Alistair Guinan. Kenedy. 243 pp. \$3.95.
- The Virtues on Parade.* By John F. Murphy. Bruce. 144 pp. \$2.95.
- Pride—Thief of the Holocaust.* By Charles H. Doyle. Bruce. 209 pp. \$3.75.
- St. Odo of Cluny.* "The Makers of Christendom" series. Trans. and ed. by Dom Gerard Sitwell, O.S.B. Sheed and Ward. 186 pp. \$4.50.
- Pattern of Scripture.* By Rochford, Hastings, Jones. Sheed and Ward. 96 pp. 75¢.
- The Bible in the Church.* By Bruce Vawter, C.M. Sheed and Ward. 95 pp. 75¢.
- Margaret.* Patron Saint Book. By Sr. Juliana, O.P. Sheed and Ward. \$2.00.
- Richard.* Patron Saint Book. By Mother Richardson. Sheed and Ward. \$2.00.
- Christian Humanism.* By Louis Bouyer. Newman. 110 pp. \$2.50.
- A Man Cleansed by God.* By John E. Beahn. Newman. 175 pp. \$3.75.
- A Daily Thought.* Compiled from Richard Challoner's "Meditations" by V. Guazelli. Newman. 185 pp. \$1.95.
- Youth Before God.* Prayers and Thoughts. By William L. Kelly, S.J. Newman. 416 pp. \$3.75.
- Manuale Theologiae Moralis.* By Dominic M. Prummer, O.P. Editio tertia decima. Vols. I & II. Herder. (Barcelona).

## Newman Doctrine and Life Series

- The Spiritual Genius of St. Therese.* By Jean Guitton. 41 pp. 90¢.
- The Love We Forget.* By M. R. Loew, O.P. 45 pp. 90¢.
- Lead Kindly Light.* An Approach to the Faith from the Writings of John Henry Newman. Ed. by R. D. Lumb. 46 pp. 90¢