

The Friars' Bookshelf

Is Theology a Science? By M. D. Chenu, O.P. Translated by A. H. N. Green-Armytage; 20th Century Encyclopedia of Catholicism, I, 2, Hawthorn Books, 126 pp., \$2.95.

A sign of mental growth is a more conscious effort to retain and catalogue not only series of facts and events, but also the more universal reason which a probing mind grasps as stable explanations for the contingencies of experience. As the intellect develops its powers of analysis and synthesis, the knowledge acquired will be more ordered. Ideally, the highest stage of development is the fully mature mind's possession of a universal, demonstrated and logically organized knowledge of facts and truth and their causes. The philosophers call this science. It is the result of an intense intellectual effort caused by the natural desire of man to know the why, how and what of the surrounding world.

There is, however, an even greater perfection available to man than that attained by rational analysis of a created world. This comes from our attempt to understand the Uncreated. It is a perfection which He has communicated to us.

But what is the nature of this higher knowledge available to man? Can it in any manner be called a science? These are the questions proposed and answered by Fr. Chenu in a short but profound book. In this volume of the Twentieth Century Encyclopedia of Catholicism series, the author clearly exposes the quintessence of a divine discipline which possesses all the requisites of science, yet is far more than science. It is a divine wisdom.

Fr. Chenu's book can be roughly divided into three main sections. The first three chapters are concerned with posing the problem, whether or not there can be a science called theology, and with certain pre-requisites of theology. In discussing the necessity for theology,

Fr. Chenu notes that often we are unwitting theologians: for example, the very choice of the expression "taking part" rather than "going to Mass" shows a certain advance in the understanding of a sacred mystery. And this is what theology is, an attempt to understand the faith in a rational manner. Though one might be a practicing theologian without knowing it, it is better to be aware of the fact and the process. The 'complete' theologian is the "... adult Christian who, taking cognizance of what he possesses, reflects upon it, analyses the complex content of his faith, builds it up, unifies it" (p. 18).

'... taking cognizance of what he possesses'—that is, the mysteries of God which the theologian embraces by means of his assent of faith. Without this initial, personal act of faith, a would-be theologian is left empty-handed. This acceptance of the objects of faith provides the very data, the foundation, for theology. Added to this is the light of faith which guides the human mind in its attempts to understand the objects of its inquiry.

The author stresses that though faith and theology are distinct, theology without faith is an impossibility, for theology is the response to a curiosity which arises from the nature of intelligence and the grace of faith. Theology develops within the faith; it begins with simple cogitation concerning the fertile mysteries of faith. It continues as the theologian tears apart, analyzes and then rebuilds the content of faith into a unified and coherent structure.

Fr. Chenu emphasizes that the natural activity of the human mind is respected, though elevated to a higher level. Faith does not supplant the intellect, but offers the occasion for the mind's greatest perfection. "Surely the most significant and profoundest act of which our intelligence is capable is the search for causes and especially for the supreme cause. My act of faith excites in me an ardent, an insatiable desire to discover and attain that cause and to obtain from it a science, the science of God in himself and in his designs" (p. 31).

The fourth chapter comprises what can be considered the second division and the heart of the book. In this chapter is disclosed the manner in which theology proceeds in its scientific aspect; that is, as a knowledge which is constructed within us in scientific form according to certain determined procedures. These procedures follow the very demands of human intelligence, advancing from definition and division, through analysis, classification, and other methods which enable one to order what is to be understood. Special attention is given to the various kinds of demonstration with the main emphasis directed toward proofs which progress from cause to effect or from effect to cause. Fr. Chenu manages to give a simple, clear exposition of each

method, avoiding an over-use of technicalities. The necessity and importance of the tool of analogy is also briefly noted. A short section dealing with the use of arguments of convenience is followed by an interesting discussion of the place of non-rational functions within the theological framework, centering mainly around the importance of symbols.

In the final portion of the book, when considering the necessity of systemization as a normal consequence of a rational understanding of the faith, Fr. Chenu also treats briefly of various theological systems. He devotes a few important pages to recount the expressed preference of the Church for Thomism. The book ends with two short chapters on the divisions of theology and the place of theology within modern civilization.

One strong quality of this book must be specially noted. Although Fr. Chenu is most often concerned with the scientific methodology of theology, he never gives the impression that theology, even in its purely scientific functioning, is a sterile or depersonalized experience. The rational investigations of a theologian are acts of a person who believes; they are the travail of a human who is united to God by faith. It is his recurring theme of the rapport between man and God, of the personal commitment that theology entails that fills Fr. Chenu's book with an admirable vitality.

B.N.

The Christian Life, edited by Francis L. B. Cunningham, O.P. The Priory Press, Dubuque, Iowa. 824 pp. \$5.95.

The only possibly reliable review of any textbook must come from the professor who has used it and measured its utility both to himself and to his students. Yet the teacher himself must select a text before such a definitive judgment is possible. The simplest assurance of the adequacy of this latest in the College Texts for Theology series is that it is genuinely the presentation of the doctrine and procedures of the Common Teacher, St. Thomas Aquinas. This volume takes its place with its predecessors in putting into the hands of teacher and student an authentic adaptation of the *Summa Theologiae* to the level of the college theology course. With the other volumes in the series, *The Christian Life* is marked by a successful care to preserve in its adaptations, the grand lines of the *Summa* and of its method of accomplishing theology's progressive pursuit of Faith's search for understanding. Here again will be found St. Thomas' own thought, faithfully reproduced in spite of the need for brevity and simplification, with a minimal intrusion of personal interpretation. The student

is allowed the privilege of learning the teaching of the Angelic Doctor himself. There is as well the same provision throughout, by the use of scriptural, patristic and ecclesiastical documents, for Faith's vivifying breath to theology's labors. With its outlines, its carefully labelled and orderly format, its concise summaries and conclusions, its bibliographies, both technical and popular, this present volume offers every pedagogical aid. To the teacher it provides the singular advantage of concise objectivity in presentation and expression, that leaves room for his own amplifications, emphasis and applications; for his personalized development of the doctrine of the moral life of the Christian within the sure framework of the *Summa*.

What must be noted as distinctive of this volume is that it participates in the magnanimous purpose to which St. Thomas set himself in the staggering undertaking of "omitting nothing which pertains to the moral life" (Cf. II-II *Prol.*). Of the Angelic Doctor's own pursuit of this end, Pius XI has written: "He established the doctrine of the moral life, which has the power aptly to direct all human acts to the supernatural end of man. And since in theology he is perfect . . . he has given sure reason and precepts of living, not only for the individual but for society, domestic and civil . . ." (Encycl. *Studiorum Duce*m). As *The Christian Life* places in the hands of the college student the total teaching of both parts of the Second Part of the *Summa*, in a way suited to their needs and development, it merits to share in this same encomium. It can serve to cultivate in the student's mind the positive, sweeping, divinely realistic vision of morality, not as a system of checks and prohibitions, but as the return of the rational creature to the God Whose image he is.

To fit the matter of the entire Second Part of the *Summa* to the perspective of a college textbook is a formidable task. The necessary simplification inevitably has certain disadvantages. The present review wishes, however, to suggest, with the hope of service to future editions, the clarification of certain points whose importance overrides all exigencies of brevity. Thus the explanation of the natural desire for the vision of the divine essence (14-15), touching as it does the core of the distinction between natural and supernatural, seems overly concise. Because of the intrinsic moment and the often experienced practical interest in the matter, the consideration of actual grace (290-294) would appear to need expansion. The need for brevity undoubtedly explains certain ambiguous statements, such as: "Love is the formal cause of union, but it is powerless to effect a real union" (95) (Cf. St. Thomas' own words, I-II, q. 27, a. 1, and ad 2). The plague of any editor, the typographical error, occasionally appears,

for example: Wilham for Williams, (26); footnote 39 in the page reference (282).

By way of addition, it is suggested that a chronology of St. Thomas' works, with a list of their abbreviations and of their available translations, would be of great assistance in fostering the deeper insights into St. Thomas' thought, to which these pages so admirably open the way. Finally, the reflections at the close of each chapter would seem profitably replaced by suggested discussions and projects of research.

So much service has been done by *The Christian Life* that it seems petty to ask for more. Whatever the worth of these suggestions, there can be no question of the value of the work to whose abundant, substantial perfection they could be but a modest accretion. To the editors of *The Christian Life* for providing the college student with the opportunity of learning from St. Thomas himself, fraternal congratulations.

T.C.O'B.

Counselling the Catholic. By George Hagmaier, C.S.P. and Robert Gleason, S.J. Sheed and Ward. 301 pp. \$4.50.

"We must humbly recognize that, as human beings, theologians are no more exempt than others from the temptation of neglecting the facts which do not immediately fit into the sphere of their current personal thinking. . . . No wonder, then, that we can do so little for those who require our help in all confidence and with the best intentions, while they feel desperately hampered in their spiritual development by uncontrollable vicious habits, degrading addictions, and neurotic impulses or inhibitions." So writes Father Noël Mailloux, O.P., chairman of the Department of Psychology, University of Montreal. One step in the right direction of filling the gap between the art of spiritual direction and the necessary empirical basis it is still awaiting is this present volume, aptly subtitled, "Modern Techniques and Emotional Conflicts."

Counselling the Catholic is divided into two major sections. The first entitled, "Psychological Perspectives on Counselling," treats of emotions and behavior and their part in man's moral life. Three introductory chapters sketch in a fundamental manner the basic factors which tend to influence man's actions; how the priest can best handle a client disturbed to varying degrees in his behavior; and the psychological motivations related to human behavior in the common failings against each Commandment.

Next, Fr. Hagmaier, the author of this first section, applies the

fundamental principles arrived at in the first three chapters to the particular problems of masturbation, homosexuality, alcoholism and scrupulosity. Each of these moral problems is handled extremely well. However, one should not be hasty in reaching the conclusion that emotional tensions and neurosis excuse completely from culpability. As Fr. Hagmaier himself points out "this present chapter will deal only with the psychological aspects . . . the moral aspects are given extended treatment in Part Two." Indeed a hasty reading of Part One without the complementary reading of Part Two could give rise to some unorthodox opinions.

Finally, in his treatment of the priest's role as counsellor in the four given cases Fr. Hagmaier gives many practical suggestions, overlooked by the younger priest and perhaps forgotten by the older. For example, "soft lights, an easy chair, an ash tray, a box of Kleenex . . . and a generally informal atmosphere are appropriate to the counsellor's parlor or office."

The last two chapters of the first section describe mental illness and mental health and the priest's unique relationship to both. The use of community resources as remedial in problem cases is stressed. Techniques of referral, a very touchy problem in the practical order, are informatively and beneficially considered. Appendix II of the book gives a complete list of referral facilities with which the counsellor should be acquainted.

The second part of *Counselling the Catholic*, "Moral Perspectives on Counselling," is authored by Father Robert Gleason, S.J., of Fordham University. Fr. Gleason foregoes a treatment of the objective sinfulness involved in sexual deviation and alcoholism and focuses his attention on the subjective guilt of the penitent. Thus his treatment of the moral aspects of sin center on the concepts of sufficient knowledge and sufficient freedom required for grave subjective sin.

Stating again and again that each case is individual and unique, to be judged upon its own merits, Fr. Gleason lays down no blanket rules to cover all situations. Willing to admit with most modern moralists that subjective imputability can be greatly diminished by habit, emotional disturbances and neurosis, the author does not assume that new psychological insights outmode the classical principles of moral theology. Indeed, the counsellor should be as much aware of the principles of classical moral theology as of the researches of modern psychology and the assistance that this science offers to him in determining the presence or absence of moral knowledge and moral freedom.

I think an example of the author's excellent coordination of the

two is not out of place in this review. The example chosen regards adolescent masturbation because of its universality, frequency and persistence.

As regards the typical adolescent masturbator, we must be careful not to demand of the adolescent a maturity of judgment and evaluative knowledge which is normally not had until adulthood. The period of adolescence is often one of intense confusion and conflict to the normal individual, and it is not surprising if he is not able to integrate his sexual activity into a well-balanced heterosexual life. In this case we should in no sense give acquiescence to his activity but should encourage him to develop himself as a human being and to put aside the disequilibrium and tensions which accompany adolescence and grow to adulthood. We must judge the adolescent's guilt according to his present structure of personality and psychological maturity. The Church does not judge children as men, and the adolescent is still half-child. This does not mean that the adolescent is not capable of free acts, but it is possible that his evaluative cognition (that which appraises the good or worth or the value present in the object) does not keep pace with his cognitive cognition (that which tells us what the object in question is, i.e., our discernment of the object) when biological growth and the demands of sexual life break in upon his conscience at adolescence. At least the confessor here may be lenient in judging the guilt of the masturbator who shows good will in attempting to cooperate with the advice of the confessor, and whose general moral life is praiseworthy (p. 225). (Explanatory parentheses are the reviewer's.)

After his moral treatment in particular, Fr. Gleason sums up the Catholic's attitude toward psychiatry in chapter 13 and concludes that while "the two disciplines are different, collaboration and mutual insights on the part of doctor and priest can be enormously beneficial to the patient," who is after all the chief concern of both. There then follows a glossary of the chief mental illnesses and the main dynamics, or interplay, of the mental processes at work (Appendix I). An excellent bibliography, necessarily limited, concludes this work.

Counselling the Catholic is an excellent primer of pastoral counselling and should find an easy-to-reach spot on every priest's bookshelf. While certainly not a book for classroom use, as the authors point out, it will be found in invaluable aid to Catholic seminarians in their Moral Theology and Pastoral courses.

G.B.D.

Handing on the Faith, A Manual of Catechetics. By Josef A. Jungmann. Translated by A. N. Fuerst. Herder and Herder. 445 pp. \$6.50.

A Catholic Catechism, the English translation of the new German catechism that appeared a little over a year ago, found a very favorable, if not enthusiastic, reception in this country. In comparison to the older catechisms it was revolutionary, and like all good revolutions this one too did not occur overnight. It was the fruit of years of study and research, of analyzing the faults of existing books and methods, and then determining the most effective way the Gospel message, the good tidings, could be presented to children in the Twentieth century.

But if it is true that scholarship is the tree that produced this fruit, it is equally true that Fr. Jungmann is the man who has done the most to cultivate this tree, to prune it and to encourage its healthy shoots. The authors of the *Catechism* openly acknowledge that he is the father of their work. A professor of catechetics at Innsbruck since 1931, Fr. Jungmann had become familiar with the salient conclusions in all fields of research. These he has now committed to writing in a work that first appeared in Germany as *Katechetik*, and now appears in English as *Handing on the Faith*.

The book opens with a chapter on the history of catechesis, from the founding of the Church to the present day. The record of the changes in method and even in the matter taught to converts should remove any hesitancy we might have about changing our catechisms. There are several pages devoted to catechetical advances in the United States, together with a complete listing of our publications down to 1956. As a reference work for books and pamphlets appearing in this country, as well as those appearing in Europe on catechetics, this book will be invaluable. In fact throughout the work Fr. Jungmann documents every statement with footnotes; there are over 600 of them and each author cited is indexed.

Every important aspect of the field is covered. Chapters on the catechist and "The Child and Catechesis" give insights both into the qualities a good catechist needs and into the psychology and learning processes of the child. "The task of the Catechist" differentiates catechetical instruction from religious instruction (the former proclaims the kerygma [see below], the latter knowledge alone) and underlines the importance of the liturgy, the Bible and a catechism text for any successful catechesis. It is in this last section that he treats of the *optimum* form of a catechism text.

"The Teaching Plan" deals with the curriculum. Several theories have been proposed: one is to teach all the basic matter every year with different additions for the children as they grow older; the other

plans to cover the whole course once in a period of several years. "The General Method" presents in some detail one method for classroom use. This is the Munich method. The value of Dewey's "learn by doing" is taken up briefly.

Visual aids, catechetical language, the way to teach children about God, how to approach the problem of faith, the value of memorization, and the formation of conscience and a moral sense are some of the problems of the chapter on "Special Questions of Catechetical Method." The last Chapter, "Special Tasks Proper to Various Age-Levels," alone touches on the instruction of the adolescent in a section on special problems at the secondary school level. This serves to bring out the fact that the author has concentrated his work on the catechesis of the child.

Father Jungmann is insistent that catechetics cannot be limited to the mere imparting of knowledge. "Considered in its essence catechesis cannot be restricted solely to religious instruction, to doctrine, to something that need only be 'known.' . . . A year of catechesis should produce much the same effect . . . as a retreat does." (pp. 92-93). For evidence of this the catechetics of the early Church began with several years of instruction on Old Testament morality before the neophyte even received the Gospels and Creed. Aristotle, too, insists on the education of the whole child, physically, morally and intellectually (*Politics*, Bks. VII & VIII).

The author approaches the hotly discussed issue of kerygmatic theology through the kerygma, which he defines as "Christian teaching in so far as it is intended to be proclaimed, that is to be realized through pastoral care as the basis of Christian life" (p. 387). A brief history of the content and form of preaching in the Church serves to distinguish the kerygma from theology; theology is the constant systematic science of the whole of revelation from which the kerygma draws its doctrine, highlighting those truths most necessary for each age. Kerygmatics, then, has two parts: homiletics and catechetics, and so kerygmatic theology is not a special theology different from theology itself. It is rather the application of theology to the proclaiming of the Christian message. It includes "all those theoretical discussions and practical efforts which serve to make manifest and to unfold the kerygma and should lead to a renewal of the content of the message in sermon, catechesis, and in forms of worship" (p. 401). Kerygmatic theology's task is to do research on the rules governing religious language and their changes and to direct historical studies of the principal themes of the Christian message with reference to the problem of presenting them effectively.

Catholics in this country are blessed with a parochial school system that shields their children from the blasts of secularism and materialism which engulfed the children of our less fortunate brethren on the Continent a half a century ago. These blasts, however, had one good effect. They forced Catholic leaders abroad to rebuild their whole catechetical system to keep their children from losing their faith. The results of their work do have relevance for us if we pause to consider that two thirds of our children are now attending public schools. With no prospect of getting them into our already crowded parochial schools, catechetics will assume an ever more important role. For those who are concerned about these children, *Handing on the Faith* deserves their careful attention. R.M.V.

God in Modern Philosophy. By James Collins. Regnery. 476 pp. \$6.50.

An intellectual tradition is alive when it fructifies in scholarly works that are not mere collectors' items of footnoted erudition but the fruit of solid devotion to truth and intellectual pursuits. Recently American Catholics have been accusing themselves of lacking a tradition of this sort, and if the accusation be true the lack will be most apparent in the failure to produce works of lasting interest that are a monument to true scholarship. Such a failure to produce would be both a symptom and an irrefutable proof of a deeper inner failure that would be, fundamentally, a lack of faith in the capacities of the mind. Such doubts, now that they have been raised, will not be dispelled by the appearance of a single book. Still, the publication of such a book as *God in Modern Philosophy* gives us reason to hope; at least the spark of intellectual fire is not yet totally extinguished.

Indeed, there can be no doubt as to the serious intellectual aims of Prof. Collins in writing this book. The first major purpose, as he conceives it, is "to determine the main kinds of philosophical approaches taken toward God in the modern period," by following "a common problem which can be traced through several centuries and many minds." His primary aim, then, is to produce a sound, scholarly, historical study on a basic problem in modern philosophy.

A secondary aim, no less important, is that of contributing to philosophical "dialog," of aiding present day philosophers in the task of understanding one another better, by bringing into sharper focus the converging and diverging trends among their intellectual forebears. These latter, Prof. Collins thinks, play an important role in the diversity of philosophical views today: "(This) wide diversity of

opinions is due to the effective presence of certain other historically powerful trends, whose presence is not always noticed."

This secondary aim seems important enough to dwell upon it for a short space. On more than one point it bears comparison with the aims of Dr. Mortimer Adler's Institute for Philosophical Research, as these are outlined in *The Idea of Freedom* (Doubleday, 1958). The basic idea behind the Institute is that the welter of conflicting philosophical opinions is due primarily to a "dialectical deficiency": most philosophers get lost either in their own properly philosophical insights or in the controversies aroused by them, with the result that no one has the time or inclination to make a "dialectical" investigation into the precise points of agreement and disagreement, which investigation would allow for *fruitful* debate. To meet this problem the Institute proposes a division of labor. Let some men devote themselves solely to the dialectical task, subordinate though it be, of clarifying the points at issue in properly philosophical debate. Now, despite many differences in approach—historical vs. non-historical, individual effort vs. collaboration, etc.—*God in Modern Philosophy* is strikingly similar to the Institute's first product, *The Idea of Freedom*, in one important particular. Each book takes up a single philosophical topic and pursues it over a span of several centuries with the purpose of discovering a pattern of thought not fastened down to a particular era. At this very point, however, there enters in the chief difference between the two approaches. The aim of the Institute's approach is *non-philosophical*, purely *dialectic*. Prof. Collins purposes to defend a particular theory about God whereas the Institute intends *not* to defend any theory but solely to clear the ground on which others may defend their theories *fruitfully*.

To return now to the first major purpose of *God in Modern Philosophy*, we have seen that it is to produce a scholarly historical study by following the problem of man's knowledge of God throughout the period of modern philosophy. The consequences of this approach are twofold. *First*, it brings to light very forcefully the interplay of thought among the various philosophers. *Second*, it demands a severe limitation of material from which Prof. Collins did not shy away. He admits that he had to make selective choices: "I have given no detailed account of writers like Vico and Comte, Schelling and Bergson, or Weiss and Tillich, who have said some notable things about God." This is by no means a defect in the work; such a limitation is absolutely inevitable where the aim is to produce a systematic study of what are the essential lines or trends in the past several centuries of speculation on God. Nor should we push too far this notion

of limitation; the systematic setup of *God in Modern Philosophy* allows for the inclusion of a relatively large number of the "minor" figures in modern philosophy who seldom get more than a mention in general treatments of the period: Pierre Charron (1541-1603), Gassendi (1592-1655), Pierre Bayle, "father" to the Enlightenment; Feuerbach, Pascal, Newman, etc.

The systematic structure of *God in Modern Philosophy* is partly due, then, to Prof. Collins' aims, partly inevitable by reason of the subject matter. At any rate the book is highly systematic. For example, Chapters II, III, and IV are very intimately linked, each flowing into the next and following from the preceding in a definite pattern. Chapter II is entitled "The Skeptical Assault Upon Knowledge of God." It opens with "The Revival of Classical Skepticism," leads through Montaigne, Charron, Gassendi and Huet to "Mersenne's Critique of Skepticism," which forms a natural transition to the next chapter, "God as a Function in Rationalist Systems." The latter is then counterbalanced by Chapter IV, "Empiricism and the Neutralizing of God," with the same pattern; trend originator-continuators-critics. The pattern is enlarged when we come to Kant and Hegel, each of whom is the subject of an entire chapter. Then all subsequent speculation is looked upon as a continuation of or reaction against these two great systems. The final chapter is made up of generalizations from the preceding chapters, plus a summary sketch of the realistic way to God of Thomism.

There is no doubt that we have here a genuinely scholarly work. All the pertinent literature has been examined and sifted with the result that the footnotes (printed in the back, as "Notes") constitute an excellent guide to the best sources on each particular topic and philosopher. A very thorough and detailed Bibliography is appended, listing the works mentioned in the Notes. Of this Bibliography the author says: "The list constitutes the working core of a library for the study of modern philosophies of God." How well Prof. Collins has used this "working core"! Undoubtedly *God in Modern Philosophy* will become a classic in the field and serve as the definitive guide-book for any future studies on God in modern philosophy. At the same time, the work deserves to be set up as an outstanding model of true "American Catholic intellectualism"! R.M.D.

Epistemology. By L. M. Regis, O.P. Translated by Imelda Choquette Byrne. Macmillan. 549 pp. \$6.50.

Exceptionally good spirits, at least of the potable kind, are the

result of only the most masterful and painstaking effort: a degree of heat too much here, or a too rapid cooling there, and the whole process must be started again, or else an undistinguished product placed on the market, a product which certainly cannot be sipped slowly and savored, and which, even as a temporary expedient, proves unsatisfactory. There is much held in common by distillers and philosophers. Three hundred years of philosophers have sought an epistemology bottled in bond, which indicates how volatile the spirit of epistemology really is. G. Van Riet bears witness to this where he says:

Today, after one hundred years of effort, we have acquired a genuine historical knowledge of St. Thomas. . . .

We have a logic, a metaphysics, a cosmology, a psychology, and an ethics. . . . But there remains one discipline whose status has not yet been established. This is epistemology. . . .

Today we are still discussing its object and its methods, the problems it entails, and its place in a systematic philosophy; even its name is not universally accepted.

Manuals, of course, have appeared with a raft of syllogisms in *barbara*, but one feels doubtful of such blends, at least as textbooks. To act the part of master distiller, the philosopher must choose the best mash—the body of thought containing at least the principles of answer (unless he elects to work with and in a vacuum); and in addition he must choose from a variety of stills—methods of philosophical procedure—a choice of maximum importance for the student especially. Father Régis, O.P., of the University of Montreal, in his Aristotelian-Thomistic way has tapped the enormous richness of St. Thomas; and we have an epistemology of vintage Eternity and still satisfying modern taste.

Father Régis gives sound reason for looking to Thomism for the answer. In his brilliant exposition and criticism of Descartes and Kant, and through them of the modern problem, and in performing the same service for the contemporary problem posed by empirical science, Father Régis offers a forceful reason for turning to the Angelic Doctor. For one returns from a swing through the hard, cruel outside world persuaded that the answer, if anywhere, is somewhere in the relatively happy, if rather untidy, Thomistic domicile. Not that St. Thomas erected an untidy house, but his vast and profound work was enough even in his own time to discourage all but the hardest tenants from a room to room search; seven centuries of occupancy have left some startling accretions, each of which must be examined carefully for secret compartments and false bottoms. Such, for example, are the attempts of Father Marechal to weld together Thomistic

and Kantian elements, and of Father Noel to perform a similar feat with Thomistic and Cartesian elements.

Father Régis' achievement is unique; perhaps it will remain so for longer than will matter to any of us. For it is not an apologetic for the Thomistic noetic, but rather "an attempt at the clearest possible exposition of a synthesis whose admirable unity, depth of analysis, and probity of observation leave nothing to be envied in the methods of Descartes and Kant." For Father Régis St. Thomas is a providential point of focus for Truth; he is not merely a big reference. Father Régis work is a sort of *Catena Aurea* of a great many texts in English from St. Thomas—but it is a chain with a difference: there is an organic unity intrinsic to the links, a unity deriving from St. Thomas himself, but made apparent to us by the author. He does this by his commentary which connects and exposes the work of St. Thomas, and shows Father Régis profound grasp of the staggering legacy of St. Thomas, a legacy which he changes into our currency. In other words, Father Régis simply tries to show that St. Thomas did respond to the problem of knowledge posed in modern philosophy, but that his answer needs to be italicized for most of us because of the different circumstances then and now.

True economy often consists in paying a great deal at the start in order to save in the end. Father Régis has a good deal to say about problems before he begins even the history of the epistemological problem, and more to say about how to solve problems before showing the Thomistic solution to the epistemological problem. It is emphatically economical. This comprises the first part of the book: "The Epistemological Problem." There then follow parts considering knowledge, knowledge of truth, and knowledge of infallible truth.

Father Régis is not hesitant in including material that might have been presupposed from psychology and from the other areas of metaphysics. In so doing he consistently affords insights into not only his own subject but these others as well. His pace is a reasonable one, taking into consideration not only the limitations of some of his readers but also the patience of others. While he repeats quite often, there is always some point to it. By his repetition and by frequent briefings on the book's future objectives, cohesion is maintained, and clarity favored. In his treatment of other thinkers, even of those strongly opposed to all he values, Father Régis sets a model all could study profitably. Descartes, Kant, Fathers Marechal and Noel, each is given a fair trial, and all the proceedings are open to the reader. Father Régis has the genius of a criminal lawyer for presenting the case and the fairness of a judge in making decisions.

Perhaps one of the reasons why the author maintains the connected flow of his stimulating, informative remarks so unobtrusively is his consistency. For instance having remarked that two things should always be considered about any cognoscitive act, he does just that. The reader is unconsciously satisfied and spared from undefinable uneasiness. In many respects, Father Régis is like a perfect guide in some bewildering city. It is not that he has deprived the student of any chance to work—but there is enough work awaiting him without being impeded by clumsy pedagogy. And so Father Régis takes every pain to put the reader at the center of action, rather than have him desert before the battle is joined.

Few can feel patronizing by placing this book on their shelves. Only one who is not a philosopher at all (or no student of philosophy) should feel overambitious in attempting it, or wasting time in consulting it. For, even hampered by the medium of print, Father Régis is a rare pedagogue; and more important, he writes from a sapiential superabundance.

There is an ample section of notes provided in this selection of the Christian Wisdom Series. On page eighty-six it seems that the word "possible" on the sixteenth line from the bottom should have been "impossible"; and on page two hundred and ninety-one (the sixth line from the top) "cost" seems inappropriate—perhaps "given" is intended.

F.B.

Prudence. By Josef Pieper. Translated by Richard and Clara Winston. Pantheon Books. 96 pp. \$2.75.

With the publication of this essay "Prudence, the first Cardinal Virtue" Josef Pieper, distinguished Thomistic philosopher at the University of Münster, completes his four volume work on the cardinal virtues. The doctrine contained in this brief essay will be well-known to those versed in St. Thomas' treatment of Prudence. Pieper's contribution consists first in his clear exposition of difficult matter, using terms consonant with traditional expression, yet familiar to modern thinkers. More importantly, however, the value of the book lies in the author's effort to restore prudence to its position of primacy in the moral life of man. With St. Thomas he puts prudence as "the cause, the root, the mother, the measure, precept, guide and prototype of all ethical virtues." Although prudence is pre-eminent among the cardinal virtues, he recognizes that it itself is molded by Charity. Finally, he considers briefly, but carefully, its relation to the gift of counsel.

In his attempt to restore prudence to its rightful primacy in man's moral activity, Pieper encounters two problems. The first, really, is a problem of semantics. According to contemporary notions, the prudent man is the clever tactician or the selfish utilitarian. Pieper, on the other hand, reserves the word for the man who practices the virtues of justice, fortitude and temperance according to the rule of right reason.

The author considers the second problem to be the disregard of modern theologians for the function of prudence in the actual practice of virtue. This neglect has resulted from an over-emphasis on casuistry. However, he goes on to show that this latter can never provide an absolute norm of morality since the infinite possibilities of human acts elude the fixed and limited scope of intellectual pre-conceptions. "Casuistry, carried to the excess substitutes techniques and prescriptions for the infinite suppleness which the virtue of prudence must retain in the face of the complexities of the ethical life" (Quoting D. Noble, O.P.). Thus, for Pieper "the virtue of prudence . . . being the perfected ability to make decisions in accordance with reality is the quintessence of ethical maturity." Without this maturity, of course, true virtue is impossible. It is perhaps his treatment of this opposition of casuistry to prudence for which Pieper deserves the most merit.

In spite of an evident supposition of the reader's familiarity with St. Thomas, Pieper's essay is succinct, precise and clear. He has not hesitated to quote freely from the Angelic Doctor and other learned Thomists, which adds authority to the work of a man himself not without standing in Thomistic circles.

G.McC.

Evidence for Our Faith. By Joseph H. Cavanaugh, CSC. University of Notre Dame. 256 pp. \$3.00.

This text book, born of many classes in Apologetics at the University of Notre Dame, first appeared in 1948 and was revised in 1952. Work on the present third edition was interrupted by the author's death, but it was completed by members of the University's religion department.

The revisors decided to place more emphasis on the difference between the general discussion of the Church's authority to teach, govern, and sanctify and the special discussion of the teaching authority of the Church. This was done by incorporating them as the first two parts of the book. The third part is new. It examines briefly the sources of the Church's doctrine, Sacred Scripture and Tradition. There are other notable changes. The chapter on the philosophical

presuppositions to the course were jacketed into an appendix and removed to the back of the book. New chapters deal with today's "world" religions, the background of Christ's claims, and the teaching authority of the Church in action. Another departure from the previous editions seems detectable. Whatever saps of theoretical apologetics is eliminated to accentuate a more positive, historical approach. Accordingly sections which dealt with the nature, possibility, and necessity of revelation have been abandoned.

Time and usage alone will tell us how beneficial all these changes are, but for now any judgment on the worth of this textbook must be limited to its contents. Here there is no question of worth. The arguments of classical apologetics, arguments which have converted the world, are presented neatly and in an interesting way. Next to these time-honored arguments is placed individual appreciations of them in the reasonings of men converted in our own day. This makes for a good, full apologetic. Of course it is impossible to embody every element of available proof in one book, but in this text there is enough substance to give a student the spirit of a true Christian apologist, to make him aware that no light can be neglected when it comes to the vast problem of the conquest of souls. Thus he will "be ready always with an answer to everyone who asks a reason for the hope that is in him," and in showing others why he believes he will lead them to the door of the Church and dispose them for the priceless gift of faith.

D.H.

American Catholics. A Protestant-Jewish View. Edited by Philip Scharper with an afterword by Gustave Weigel, S.J. Sheed & Ward. 235 pp. \$3.75.

There are many kind and gracious things said about American Catholics in this book by prominent Protestants and Jews. We should be grateful for them, but even more grateful for the less kind and sometimes even harsh things they have found the courage to say. Not every page of *American Catholics* makes pleasant reading, but who could fail to be stimulated to further thought by the obviously sincere reflections he finds in these essays?

From the pen of Stringfellow Barr, the internationally known Anglican educator: "Not a few American non-Catholics are more familiar than the vast majority of American Catholics with the writings of St. Thomas Aquinas, who possessed one of the great dialectical minds of Western culture. But they are often alarmed by the non-dialectical uses to which American Catholics have put him. They

imagine they detect in the American Catholic an exclusive interest in St. Thomas and therefore one that gives him the last word. Is it not a form of ingratitude to so great a dialectician to refuse to carry on the long discussion to which he has so brilliantly contributed?"

Robert McAfee Brown of the Union Theological Seminary in his constructively critical article tells us: "To this observer, the most significant event in contemporary Catholicism is the gradual spread of the Liturgical Movement." "The other area of creativity in modern Catholicism which excites Protestants is on the intellectual and theological front. As the Protestant reads contemporary Catholic writers, he finds himself gravitating again and again to such men as Père Yves Congar, Père Henri de Lubac and Gabriel Marcel."

Arthur A. Cohen, the young Jewish theologian and President of Meridian Books Inc., in his self-conscious, but provocative contribution, seems to close the door on further dialogue in this direction. "Given the chasm of being which separates the two traditions, one certain that faith is capable of transcending the afflictions of the world and giving peace, the other committed to the afflictions of the world and the pursuit of peace, how can there be communication between them?"

This is a fair sampling of the kind of forceful dialogue that will be encountered in *American Catholics*. There are other contributions by Martin Marty, the Lutheran historian and Associate Editor of *The Christian Century*, Rabbi Arthur Gilbert of the Anti-Defamation League and Allyn Robinson, a regional director of the National Conference of Christians and Jews. The book is a remarkable stimulus to further discussion with non-Catholics and a ringing challenge to a deeper awareness of our own shortcomings. J.D.C.

Separated Brethren. By William J. Whalen. Bruce. 284 pp. \$4.50.

An attractive, smoothly written work that gives a survey of some thirty of the biggest non-Catholic, christian denominations in the United States today. Seventh-Day Adventists, Salvationists (Salvation Army), Swedenborgians, Eastern Orthodox, and Old Catholics are all included. Among the last two chapters on the ecumenical movement there is a helpful discussion of what the Catholic layman can do to further reunion.

The appearance of this book just two years after Father Hardon's *The Protestant Churches of America* (Newman) invites comparison, especially as they cover the same matter. Mr. Whalen, an English professor at Purdue, writing more for laymen, builds his narrative

out of history, biography, and anecdote: the account of Methodism centers in the personality of Wesley, of Episcopalianism in Henry VIII and Elizabeth. Father Hardon mentions these figures but concentrates on the doctrine, worship and organization of each Church. In contrast to *Protestant Churches'* plain, clear presentation of the facts, *Separated Brethren* abounds with witty, sometimes sarcastic, remarks. The Evangelical United Brethren, for instance, are a "sizeable but rather colorless denomination"; the Swedenborgians are "now intellectually stagnant." After mentioning that J. Wesley was one of twenty-five children, the author adds the statement of Methodist Bishop G. Bromley Oznam that "it was 'sinful' for a married woman to refuse to practice birth control."

Separated Brethren is a serviceable reference work for those looking for information about Protestantism. Our only hope is that the author's penchant for wit will not injure his readers' elan for an ecumenicism that presupposes sympathetic understanding.

R.M.V.

Catholic Life, U.S.A. By Leo R. Ward, C.S.C. Herder. 263 pp. \$3.95.

In the last two or three decades, the Catholic Church in the United States has made an earnest effort to spiritualize what she has built—to revitalize her parishes across the country, and recall her people to a more *active* membership in the "living Christ." Fr. Leo Ward, the renowned apostle of the layman, presents the results of this recent activity among American Catholics in his book, *Catholic Life, U.S.A.*

Selecting only the "peak achievements" in contemporary Catholic life, the author considers such lay movements as the Christian Family Movement, the Cana Movement, the Grail Movement, the Confraternity of Christian Doctrine, the Catholic Worker Movement, and the National Councils. Special chapters are also devoted to "The Layman's Vocation," "Interracial Communities," "Ligutti and the Farmers," and "Living the Liturgy."

Replete with many personal experiences, and containing a brief but excellent bibliography, this wonderful work gives a "quick overall look" at the American Church today. It provides much factual information for both Catholic and non-Catholic alike. And for the college student who perhaps yearns to do "his own work" in the Mystical Body of Christ, and the priest eager to help his flock bring Christ into the home and the community, *Catholic Life, U.S.A.* is an optimistic book brimming with a vitality that only life in Christ can bring.

D.M.F.

Asia Looks at Western Christianity. By Thomas Ohm. Herder and Herder. 252 pp. \$4.75.

The fruit of personal experience in Asian lands and of many conversations with Asians both in Europe and Asia, this book is directed toward a twofold end. The author, a Benedictine missionary, seeks first to acquaint readers with what is thought and said about "Western" Christianity; he then encourages us—one might almost say "dares us"—to look into the mirror held up by Asia and examine our consciences.

Confusing and paradoxical as some of their statements are we can yet learn much from them, and will perhaps be stimulated to remedial action not only as regards the Eastern missions but also with regard to Western society. For in considering "Western" Christianity, the Christian religion itself is put on trial and is judged ineffectual because of its failure to truly spiritualize Western civilization. This is a fundamental criticism underlying all in this book—but it is a sample of the stimulating and thought provoking content of the whole.

T.C.McV.

The Crime of Galileo (Fourth Impression). By Giorgio de Santillana. University of Chicago Press. Phoenix Books (paperbound). 339 pp. \$1.75.

In 1953 Giorgio de Santillana, who is history and philosophy of science professor at M.I.T., edited Galileo's *Dialogue of the Great World Systems*. In the course of his studies on that project Prof. de Santillana became interested in putting on record "the astonishingly complex background" of the *Dialogue*. Of that record the general conclusions were included as an Introduction to the edition of the *Dialogue*, but the record in its entirety was reserved for a separate book, *The Crime of Galileo*, here reviewed in its fourth printing.

Many important things are said for the first time in this book, but not the least important contention of the author is that the chief blame for the whole Galileo incident lies with *individuals*, and not with the Church. He laments the contentions to the contrary both on the part of the Church's enemies and on that of the apologists who accept this erroneous "terrain chosen by the attackers" on which to do battle. Some of the "individuals" involved happened to have tremendous stature in the Church, one of them even being Pope Urban VIII, but even he was not the Church. The "crimes" of these individuals, as the author depicts them, range from petty informing to ignoring the real issue "for reasons of State," or even to downright malice.

This interpretation of the Galileo affair has not been challenged, even by Catholic reviewers who did not quibble to object on other grounds. The other grounds on which they objected include *style*, the book in many ways reading like a detective story (making, incidentally, for very enjoyable reading), *connotations* placed on certain expressions which make them unnecessarily disrespectful of the persons or institutions involved, and *lack of documentation* relative to the interpretation given. The last is the most serious objection and is justified to a certain extent.

The author's feelings are entirely *for Galileo*. In addition, the tone is "liberal" throughout (in the bad sense), despite surprisingly beautiful defenses of the Church and its attitude at the time. Nevertheless, *The Crime of Galileo* is well worth reading. The Catholic will have to be willing to swallow his "Catholic pride" when he comes across some disrespectful phrase, but it will be worth it if he genuinely wants to know the pro-Galileo position.

R.M.D.

Critical Problems in the History of Science. Edited by Marshall Clagett. University of Wisconsin Press. 555 pp. \$5.00.

After the ten-days gathering of the Institute for the History of Science at Wisconsin in September, 1957, a milestone in the short history of the society had been achieved by the participants. The proceedings deserved to have been collected by such a capable editor as Dr. Clagett, who, despite the multiplicity of problems, tied together all the papers in this magnificently coherent volume.

With the Scientific Revolution of the 17th century as a central core, the discussions open with the origin of that revolution: an origin which arose among scholars, craftsmen, and artists (papers one and two). There follows a philosophical interpretation of the scientific method, which was so characteristic of the scholars who were heirs to the medieval traditions (papers three and four). Then the very heart of the revolution is treated: mechanics and astronomy (papers five and six). New problems concerned with the teaching of history of science in today's universities are then exposed (papers seven and eight). Lastly, 18th and 19th century reactions in all fields of science are considered as related somehow to the revolution. Each aspect treated in these papers is commented upon with remarkable erudition.

A complete review would demand the impossible: a point by point expository evaluation of the many ideas proposed in the essays, which are pregnant with consequences. We must say, however, that this book reveals that the institute, given its tentative and controversial

spirit and readiness to receive intelligent contributions, deserves more than a passing interest from Thomists. The first six papers in particular suggest the strong possibility of a scholarly rapprochement between Thomism and modern scientism. For example, the historical application which Father Clark, S.J., makes of the logical structure of scientific theory as different from the function of mathematics in science, and the application of their determined correlation in terms of isomorphisms, is quite stimulating. Professor Crombie's illuminating essay on the significance of medieval discussion of the scientific method is most encouraging. Most of the essays however still have, at least latently, the presuppositions that tend to irritate Thomists: the "conviction of evolution," "supernatural sanctions . . . discredited," that Aristotle's conception of explanation meant that after the discovery of the definition of form, no further questions need be asked, etc. They still do not clearly show a specific interest in St. Albertus Magnus, St. Thomas Aquinas or Aristotle; the latter, by the way, is quoted only once, even in view of the fact that many comments are made on his doctrine. Lastly, since historical problems of scientific psychology were left untouched, Thomistic claims in this field were left unconsidered.

All in all, this treatment of the proceedings of such a young institute is a revelation. This might be the beginning of still another revolution leading to the resolution of the modern bifurcation of science and philosophy.

A.W.L.

Heroic Sanctity and Insanity. By Thomas Verner Moore, Carth. Grune and Stratton. 243 pp. \$5.00.

This book is an introduction to the spiritual life and mental hygiene. It will be particularly welcomed by practitioners and students of psychiatry who have little or no idea of Catholic spiritual life. In the first part of this work, Fr. Moore outlines and clearly explains the life of virtue as treated in the *Summa Theologica* of St. Thomas and in *Heroic Virtue* of Pope Benedict XIV. The author gives numerous citations from both these definitive works, stressing that the love of God is "an Act of free human responsibility flowing from an intellectual knowing due to divine grace sanctifying the soul," (p. 158). This treatment of the life of virtue can be read with profit by all Catholics, because Fr. Moore, in his lucid, concise style, points out that path which all must follow in answer to Our Lord's "Come, follow me."

After a summarization of the main categories of mental disorders

in the second part of the book, the vocation of St. Therese of Lisieux is treated in great detail. Fr. Moore states (footnote, p. 220) that he felt obliged to criticize Father Robo's study of the life and character of the Little Flower in *Two Portraits*, because he believed Fr. Robo had been too subjective and "not the servant of the evidence." Fr. Moore shows that St. Therese did not suffer from some mental disorder and then become a saint by struggling to overcome her mental condition. Furthermore, the author proves conclusively that the "Saint of the Little Way" bore up heroically under the trial of the death of her mother, which loss she suffered before she was five years old.

As a man experienced in the spiritual life, in medicine and in psychiatry, Dom Moore has no equal. *Heroic Sanctity and Insanity*, as can be said of his other books, is an important contribution to our libraries. More than that, this book is outstanding because it is a milestone on the road to a mutual understanding and appreciation of psychiatry and religion.

A.M.B.

Some Schools of Catholic Spirituality. Edited by Jean Gautier, P.S.S.
Translated by Kathryn Sullivan, R.S.C.J. Desclee Co. 384 pp. \$4.75.

This is a collection of essays written by French priests on their respective schools of spirituality. The schools represented are the Benedictine, Dominican, Franciscan, Carmelite, Ignatian, Salesian, and Oratorian. There is also an essay on the Spirituality of the Imitation of Jesus Christ and a concluding essay on the Trends in Contemporary Spirituality in France, which essay is followed by a bibliography on each of the schools.

Our main consideration will be, of course, on the essay written by Father Pie Regamey, O.P.: Principles of Dominican Spirituality. This is, in many respects, a good presentation. Because Dominican Spirituality differs from all other schools of spirituality in the fact that it does not emphasize any one principle or any one method but is essentially Catholic, Father Regamey's approach to this almost limitless subject is quite different from the other essays. He reviews the historical development of the Order, listing the many "innovations" of St. Dominic and then elaborates on what he calls "the great elements of the Dominican personality." There next follows an interesting exposition of the Order's motto: "Veritas." Last, in quick review, he comments on the different adjectives that have been used to describe the Order, such as, "intellectual," "apostolic" etc.

Perhaps the richest note sounded is his insistence on Dominican Universality "an openness to the whole divine truth, to all that is

human, to all that belongs to the Church, to every apostolic method and a striving to attain to the fullness of the apostolate. . . . There is not even an emphasis placed on one aspect of the truth, not on one section of the apostolate, nor on one method" (p. 88).

There is, however, a very shaking and most unacceptable footnote on page 108: "The meditation precedes the recitation of each decade (of the Rosary). During the recitation of the decade there must be no meditation, to do so would be head-splitting. . . ." This is either a misprint, a misquote or a faulty translation, for this opinion is certainly outside the Dominican school.

The bibliography for the Dominican School is most insufficient, especially when such eminent Dominican spiritual writers as Garrigou-Lagrange, Arinterro, Osende, Gardeil, Froget, Bernadot, John of St. Thomas, Tauler, Ven. Louis of Granada, Blessed Henry Suso and St. Catherine of Siena are not even mentioned.

The other schools are presented by renowned writers and their presentation is concise and substantial enough to satisfy the expert and enlighten the ordinary reader.

H.M.C.

Post-Reformation Spirituality. The Twentieth Century Encyclopedia of Catholicism IV 41. By Louis Cognet. Translated by P. Hepburne Scott. Hawthorn. 143 pp. \$2.95.

This book attempts "to summarize the history and evolution of the spiritual ideas which led from the Renaissance to what is commonly called the French School." More precisely it is a synthesis of the development of schools of spirituality in the Church extending from the Ignatian methodology and the humanist spirituality to the Quietest crisis of 1685 with its prolonged aftermath.

This is a formidable task, for the material of this period is so abundant "that this small book could not contain even a catalogue of it." Father Cognet, well acquainted with his subject matter, weaves together from varied currents and cross-currents created by the post-Reformation mystical movements an enlightening and lively presentation that is welcome to any library. His longest and perhaps richest treatment is on Cardinal Berulle and his consequent influence on French spiritual writers. Each prominent personality is placed in brief but sufficient historical light and his doctrine is succinctly synthesized pointing especially to the innovations or tendencies. It is in this that the book is particularly valuable.

The bibliography is an admirable selection, since "most of the

books in this list will be found to contain bibliography references which will enable the reader to supplement this short study."

Father Cognet should be congratulated for such a splendid work.
H.M.C.

The Cross of Jesus, Volume II. By Louis Chardon, O.P. Translated by Josefa Thornton. Herder, 208 pp. \$3.75.

Fr. Chardon begins his second volume of *The Cross of Jesus* with an analysis of the indwelling of the Trinity as the keystone of the spiritual edifice of Christian life. This beautiful treatment follows the Thomistic tradition, and although the doctrine is most difficult for the human mind to grasp, careful reading and meditation on these first chapters will provide a wealth of material for meditation and a greater enlightenment on this most beautiful and sublime of mysteries.

Following the general theme begun in the first volume, the author continues with a consideration of consolations and spiritual crosses as God's means to effect in the just soul a more intimate and more permanent union with the Trinitarian presence. Here he treats of the abuses of consolations by the souls attached to temporal goods, and sketches their path toward final ruin, because, unwilling to bear the burden imposed on them by God, they look to a life of sense gratification and pseudo-virtue. This is contrasted with a consideration of consolation and suffering as the means to acquire purity of intention, poverty of spirit, and purification of the faculties.

The work ends with an exemplification of the doctrine of perfection through suffering in the lives of the great Saints of the Old and New Testaments. The God-imposed trials of Abraham, Jacob, Mary Magdalen and others are seen as the prelude to a greater faith, a greater hope, a greater love.

The Cross of Jesus is a timeless spiritual treatise which helps to remind us of the value of suffering; it is a masterpiece of the beauties of the Christian life to be achieved through the Cross of Jesus.
N.A.H.

Retreat Notes for Religious. By Edward Leen, C.S.Sp. Kenedy. 142 pp. \$3.50.

To those familiar with works on the spiritual life the author of this book needs no introduction. This volume is a living witness to the great spiritual insight which was Father Leen's during his life. Published posthumously and edited by his confrere, R. F. Walker,

C.S.Sp., these retreat notes give practical expression to all that Father Leen had treated in his more formal treatises on aspects of the spiritual life.

The theme of this series of conferences is most basic; it is facing reality, facing our destiny as presented to us by God. The unifying principle is no less basic, "None is good but One, that is God" (Mk. 10, 18). Fr. Leen, in the scope of this theme and in the light of this principle, helps one to sweep away the intricate and complex web of unreality with which each one of us tends to shroud himself as the years go on. Proceeding from a sound doctrinal base, Fr. Leen's keen psychological insight of fallen man based on long years of experience should be an aid to any one interested in facing his destiny as determined for him by God.

Although this retreat was preached to sisters, its scope and applicability extends not only to all religious but also to anyone earnestly striving after perfection. Fr. Walker, the editor, has included a brief but interesting biographical sketch of the author. L.M.D.

The Life of Christ. By Andres Fernandez, S.J. Translated by Paul Barrett, O.F.M.Cap. Newman. 817 pp. \$12.50.

"Who would ever have imagined that the land occupied by the people of Israel would come to be generally known by the name of their bitterest enemies?" (The name Palestine is derived from Philistines.) This is the opening sentence of this *Life of Christ*, by Fr. Andrés Fernández, S.J., former professor and rector of the Pontifical Biblical Institute in Rome. Beginning with this ironical twist on the name of Palestine, Fr. Fernández sets out on a journey across the geographical and historical length and breadth of the land bearing that name. This, together with a brief sketch of the special nature and distinctive characteristics of the four Gospel narratives, constitutes the principal matter of the first three (introductory) chapters of this book. "The Infancy of Christ" is the next major division, and it also includes three chapters. The remaining twenty-three chapters are unified under the all-inclusive heading, "The Public Life." Throughout, Fr. Fernández' brevity and comprehensiveness, his style and personal touches from his wide experience will be a delight to the reader.

This *Life of Christ* does not pretend to be a deep study of the message and meaning of the Gospel in the manner of the latest and most radical Scripture studies. Indeed, the fruits of exegetical and archeological endeavors with which the book is embellished are mod-

ern but not always the most recent and daring. On the other hand the book deserves high praise on two accounts. It is a masterpiece of printing and layout, with beautiful typography on semi-gloss paper and numerous striking illustrations. (All of which, unfortunately, caused the price of the book to be high indeed.) Even biblically the book deserves praise as a worthy addition to the standard list of "lives of Christ" for the general reader. Among such "lives" Fr. Fernández' will certainly take its place as one of the very best.

F.X.C.

Neue Beitrage zum Wappen des Predigerordens. By Angelus Walz, O.P., in *Römische Quartalschrift für christliche Altertumskunde und Kirchengeschichte*, vol. LIII (1958), 231-37 (extract).

Dominikanische Herz Jesu-Auffassung. By A. Walz, O.P., in *Cor Jesu, Commentationes in litteras encyclicas "Haurietis aquas,"* vol. II, pars historica et pastoralis, Herder, Rome, 1959, pp. 51-95 (extract).

These important studies from the pen of Fr. Walz, the eminent historian of the Angelicum, the Dominican University in Rome, will be welcomed by historians and students of the history of spirituality. In both of them the author supplements earlier studies on the same subjects.

The first essay, dealing with the coats of arms of the Order of Friars Preachers, presents additional evidence to illustrate the history of the two coats currently in use on the Dominican shield: the mantel or cloak escutcheon, bearing the Dominican black mantel "in chief," and the *fleur de lis* coat. Particularly Fr. Walz can now trace the mantel escutcheon back to the generalship of Leonard Dati and the period of the Council of Constance, 1414-1418, thus pushing its history back about eighty years beyond previously known evidence. This new material does not alter but strengthens the conclusions he reached in his earlier article on the subject (*Das Wappen des Predigerordens, Römische Quartalschrift*, LXXIV, 1939, 111-147), that the mantel coat is the earlier and better attested coat of arms of the Order. The *fleur de lis* coat, whose origins are still obscure, is later, of Spanish origin, and was consciously associated in the sixteenth century with the Spanish Inquisition.

Fr. Walz's second essay was occasioned by the encyclical of Pope Pius XII on the Sacred Heart—*Haurietis Aquas*, of May 15, 1956. The first reading of the encyclical produces a surge of delight in Dominican hearts when they find it mentioning three Saints of their Order—Albert, Catherine of Siena, and Bl. Henry Suso—in a brief list of eight who "achieved special distinction in establishing and pro-

moting devotion to the Most Sacred Heart of Jesus." No other Order is so strongly represented. Dominicans also note the name of St. Gertrude, who received encouragement and help from three directors and spiritual writers of their Order.

Fr. Walz sets himself the task of illustrating the extensive canvas against which the three Dominican representatives, singled out by the Pope, stand. He divides his work into two parts, the history of the devotion in the Order from the 13th to the 17th century and from the 17th to the present day, the first division making up the bulk of the essay. He can show the seeds of devotion to the Sacred Heart in the earliest text of the Constitutions. He traces it in the works of the great scholastics, notably Albert the Great (to whom he devotes a considerable amount of space), in spiritual writers and mystics, chiefly Meister Eckhart and Henry Suso, and in practice among friars and nuns, especially St. Catherine of Siena and the sisters of the Rhineland monasteries. How native to the life and spirit of the Order of Preachers this devotion is, clearly emerges from the pages of Fr. Walz. The Order's devotion to the Sacred Heart has been characterized by light and warmth, is often of special brilliance and fire, always full of compassion, meekness, humility, nobility, and strength. It springs from contemplation of the Divine Master, from devotion and surrender to Him, from the transforming action of love and the desire to make atonement.

The essay, though somewhat differently organized, is in the main a reworking of the author's earlier book on the same subject: *De veneratione divini Cordis Iesu in ordine Praedicatorum*, Rome, 1937. For this reason he does not completely document it but refers the reader to his earlier work. He is to be complimented for having once again directed attention to this aspect of the Order's inner spiritual and mystical life.

W.A.H.

St. Dominic. By Sister Mary Jean Dorcy, O.P. B. Herder. St. Louis 2, Mo. 173 pp.

St. Dominic by Sister Mary Jean Dorcy, O.P. is the first book in the *Cross and Crown Series of Spirituality* to be written by an American author. A familiar figure in the field of hagiography Sister Mary Dorcy has published twelve other books, mostly for children, including a hobby book on silhouette cutting. This latest book, however, will appeal to young and old alike. The pleasant style and the format add much to this book making it a worthy credit to St. Dominic and to the *Cross and Crown Series*.

Greatly influenced by Mother Augusta Drane, the noted Domini-

can scholar of the last century, who offered the English public its first readable life of St. Dominic in English, Sister Mary Jean Dorcy has endeavored to present "not an entirely new "Life," but the principal reasons for which St. Dominic's memory is blessed among us." The result is that we see Dominic the man, the saint, the great lover of souls whose heart overflowed with charity and compassion for his fellow man. Dominic is still the renowned Warrior of Truth, but one who bespeaks warmth and feeling for those he is enlightening.

In bringing out the humane and deeply spiritual side of Dominic's personality, however, Sister Mary Jean Dorcy has not written a sweet life based on pious tales and charming legends. All her statements are founded on historical fact. When she does mention the famous legends which are so often told of our holy Founder, she presents them as such, showing the spirit and the lesson that they teach. In discussing such controversial visions as that of Reginald receiving the scapular from Our Lady and that of Dominic receiving the Rosary, Sister Mary Jean Dorcy presents the various opinions of historians, giving ultimately her own views on the matter and the reason for her views. The notes contained in the back of the book adequately treat these historical difficulties. Many of these questions will never be answered with absolute certainty and therefore the prudent writer will do well to follow the traditions of the Order. Sister Mary Jean Dorcy has sacrificed neither the truth, nor the traditions of the Order in her presentation of the facts.

A notable omission from the bibliography was the name of M. H. Vicaire, O.P., prominent Dominican historian. He has recently published two definitive works on St. Dominic: *Saint Dominique de Caleruega, d'après les documents du XIII^e siècle* (Paris, *Les Editions du Cerf*, 1955), and *Histoire de Saint Dominique*, 2 vols, Paris, *Les Editions du Cerf*, 1957). No doubt their recent publication did not permit their use for this present work. We mention these works solely as sources of historical data. Sister Mary Jean Dorcy's book is an excellent one for inspiring the sons and daughters of Dominic to follow in their Father's footsteps.

A.McA.

BOOKS RECEIVED—SPRING, 1960

Death. By Barry Ulanov. Sheed and Ward. 292 pp. \$5.00.

The Church and the Suburbs. By Andrew M. Greeley. Sheed and Ward. 200 pp. \$3.50.

The Lives of Ange de Joyeuse and Benet Corfield. By Jacques Brousse. Ed. by Anthony Berrill. Sheed and Ward. 183 pp. \$4.50.

Saints Who Made History. By Maisie Ward. Sheed and Ward. 377 pp. \$4.50.

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