

BOOK REVIEWS



The Four Loves. By C. S. Lewis. New York, Harcourt, Brace and Company, 1960. pp. 192. \$3.75.

One sure sign of extraordinary competence, indeed of that elusive quality men call genius in the writing art, is the ability to set down the most sublime matters in the simplest language. Such is the competence that C. S. Lewis displays in his latest book *The Four Loves*. This estimate will come as no surprise to those who have read Lewis' other works—and who have (we confess to this addiction ourselves) returned again and again to such masterful writings as *The Screwtape Letters*. But *The Four Loves* is an outstanding example of this brilliance, for the book is nothing less than a witty, clear, delightful, profound investigation of the most sublime reality in human experience—*Love*.

This book on the manifold human and divine manifestations of love is comparatively short—192 pages, comprising six chapters. But it is a work in which Eliot's poetic desideratum is accomplished almost perfectly; a work,

. . . where every word is at home,
Taking its place to support the others,
The word neither diffident nor ostentatious,
An easy commerce of the old and the new,
The common word exact without vulgarity,
The formal word precise but not pedantic,
The complete consort dancing together. . . .

Indeed, the six chapters—two introductory ones, and the four others entitled Affection, Friendship, Eros and Charity—literally dance together. And the dance is something akin to that which David performed before the Ark of the Covenant.

The purpose of the book is to clarify a perennial difficulty, but a difficulty whose clarification is a matter of great urgency in contemporary society. Mr. Lewis states the problem in this way:

St. John's saying that God is love has long been balanced in my mind against the remark of a modern author (M. Denis de Rougemont) that "love ceases to be a demon when he ceases to be a god"; which of course can be re-stated in the form "begins to be a demon the moment he begins to be a god." This balance seems to me an indispensable safeguard. If we ignore it the truth that God is love may slyly come to mean for us the converse, that love is God.

The paradox is not a mere play on words; to no area of human experience does the Kierkegaardian dichotomy, the "either/or," find greater applicability than in the area of human love; as Lewis says, "Every human love, at its height, has a tendency to claim for itself a divine authority." Some reflection on the matter will show why this must be so. Man is perfected in his operations, he finds realization in action; or in the language of philosophy, a thing *is* so that it can *do* (*esse est propter operationem*). But man's greatest doing on this earth is loving; in loving he finds perfection, and it is all too easy for any man to claim Perfection Itself for an act that is but a participation in the only complete Perfection, which is God.

Why is the clarification of this difficulty a matter of great urgency in contemporary society? A full study of the history of western civilization from the time of the sixteenth century, along with a close examination of the ideas that have shaped this civilization, would give us a complete answer. But perhaps we can summarize the problem with the title of a work contained in Georges Rouault's magnificent series of etchings, the *Miserere*; the dreadful and tragic irony of "We Think Ourselves Kings" reveals the ultimately shoddy self-glorification that marks and defines the society of which we are the offspring. In his autobiographical work, *Surprised by Joy*, C. S. Lewis wrote of his personal recovery from the malaise afflicting contemporary society; in *The Four Loves* he examines and explains with great thoroughness the inner core of that joy which was the remedy in his own life, for, as St. Thomas says, ". . . spiritual joy, which comes from God, is caused by charity" (II-II. q. 28, a. 1). And because a

Great Love is at the heart of all reality, Lewis' latest book, by exploring that Love and all its various human manifestations, gives modern man a light to dissolve the shadow of self-glorification and to illuminate the solid core of reality as it truly is. We should say also that it transmits an infectious joy which is a great aid in the pursuit of this reality.

It would be too difficult to communicate the flavor of *The Four Loves* in any review, since it is the fruit of learning joined to experience, which will reveal its delights only in the actual tasting. But it may be well to mention two concepts which govern the development of the book. The first is a distinction that is of fundamental importance to any proper understanding of the nature of love: in Lewis' terminology, it is the distinction (but not separation) of "Need-love," "Gift-love" and "Appreciative-love." These are three aspects of human love alone, for it is obvious that there can be no question of Need-love as far as God is concerned. The exploration of the implications of this distinction on all levels of human love clearly demonstrates the futility of striving for what has been called "disinterested love." This last has been the center of much theological controversy in the past and it is unfortunately a notion that continues to plague the spiritual advancement of many sincere people. As Lewis shows with a gentle laughter that reveals deep wells of sympathy, "disinterested love" basically involves a subtle pride that would, for the loftiest motives, deny the very creatureliness of the lover; a pride that is not only dangerous, but devastating, for at its heart it will not admit its own very great need. When Lewis states that this need is itself an aspect of love, he elucidates a truth that requires constant repetition. And the manner in which he speaks of this Need-love constitutes some of the most delightful prose in contemporary English writing.

The other governing concept in *The Four Loves* is the two-fold explanation that Lewis says is included in the notion of "nearness to God." There is, he says, a "nearness-by-likeness" and a "nearness-of-approach." The distinction is crucial, because of the very nature of love, whether that love be Affection, Friendship or Eros. True Charity, of course, is the culmination of both kinds of nearness, since it is the result of a supernaturally infused likeness which guarantees approach. But in the other kinds of love the two types of nearness do not necessarily coincide. All men, because they are created in the image of God, possess in varying degrees nearness-by-likeness. Yet, even though some men may have resplendent gifts, talents, riches on the natural level, these of themselves never insure nearness-of-approach to God. A man may be the image of God and yet refuse to

become His son. The applications of Our Lord's words concerning the difficulty the rich have entering the Kingdom of Heaven, as C. S. Lewis uses them in the context of nearness-by-likeness and nearness-of-approach, demand serious consideration.

It should be pointed out, however, that there is no denigration of the natural loves in C. S. Lewis's discussion. Every degree of love on the natural level is a thing of immense value. The difficulty comes when even these natural loves are not properly situated in the total context of man's nature. The tendency to become demons is never entirely absent from such loves until they are assumed into the Love that is God. In one passage that is staggering in its implications, Lewis points to the sublime heights on which, with the help of Divine Grace, our natural loves will dwell.

. . . the Divine Love does not *substitute* itself for the natural—as if we had to throw away our silver to make room for the gold. The natural loves are summoned to become modes of Charity while also remaining the natural loves they were.

One sees here at once a sort of echo or rhyme or corollary to the Incarnation itself. And this need not surprise us, for the Author of both is the same. As Christ is perfect God and perfect Man, the natural loves are called to become perfect Charity and also perfect natural loves. As God becomes Man "Not by conversion of the Godhead into flesh, but by taking of the Manhood into God," so here; Charity does not dwindle into merely natural love but natural love is taken up into, made the tuned and obedient instrument of, Love Himself.

One is tempted to pile up quotation on quotation, but even this would fail to give a real indication of the wonder of the total work. One would like to dwell long over the splendid passages that relate the four loves to Creation, the lines that highlight the mischievous hilarity connected with Eros, the startling phrases concerning Affection that plumb new depths in common daily experience. But the reviewer must not give into these temptations, especially when a book like *The Four Loves* is under discussion. He can only urge readers to take up the book themselves. They will discover that they have made contact with a great and gentle mind; they may even learn to smile at their own weaknesses and so attain understanding of their fellow-men. One thing is certain; every reader of *The Four Loves* will be surprised by joy!

of order by her brother Thomas Marcellus Coskren, O.P.

Morals and Man. By Gerald Vann, O.P. New York, Sheed and Ward, 1960. pp. 223. \$3.50.

Your man . . . doesn't think of doctrines as primarily "true" or "false," but as "academic" or "practical," "outworn" or "contemporary," "conventional" or "ruthless." Jargon, not argument, is your best ally. . . .

Screwtape to Wormwood

Argument, not jargon, is what Fr. Vann brings to the problems of moral doctrine in this book, a revised edition of his *Morals Makyth Man* (first published in 1937). The ends and norms of the good human life in this world are his primary concern, but the discussions are illumined by the truths of supernatural revelation. Thus it stands as a mixture of ethics and moral theology—one might be tempted to call it an unscientific and invalid confusion of the two distinct orders of faith and reason. This would be true if his purpose were to develop a moral science. But it is not. Fr. Vann has accepted the more self-effacing role of guide. He has tried to point out to this age its own need for the perennial wisdom of St. Thomas. The moral doctrine is already there, the fully elaborated sciences of ethics and moral theology; the difficulty is to overcome the neglect which has nullified their very real power over minds and hearts. Fr. Vann has made an ardent and persuasive case for a serious examination of the Thomistic position. He proceeds, not with scientific rigor of order and demonstration, but by eloquently pointing out the profound insights of St. Thomas' principles and the enriching humanism of their application. Because he is addressing himself to the whole age, he has placed most of his emphasis on the common ground of philosophy.

The need is obvious. Viewers-with-alarm abound, yet private and collective disintegration grow apace. Boredom and desperation, quiet or frenzied, reign in high and low places, because nothing seems better than anything else, and nothing is worth doing or not doing. Neurosis and anxiety consume the vitality of human beings torn between desires they cannot master and norms of conduct which they have not assimilated. The remedy of uninhibited freedom has proved bankrupt, a cure worse than the disease. Youngsters flounder about, making vicious mischief, with no guidance or motivation but their appetites and resentments. Economic classes are engaged in wasteful struggle for a bigger cut of the pie because of their unlimited craving for material wealth, which is by nature limited.

Surely, by now we have learned that the good human life must be an ordered life. Enslavement to passing impulse and fluctuating mood dissipates our energies, wastes our talents, and puts us in bitter conflict with the world we must live in. We can only overcome this disunity by the imposition of unity upon our passions and drives, by subjecting them to an interior order. *Sapientis est ordinare*. Order is a work of wisdom. We must take thought about the patterns and principles of our life if it is to be human. Hence the need for a moral doctrine.

If the function of moral doctrine is to achieve order among the principles of human activity, there should be some one ruling principle which puts all of the others in their proper perspective and gives them their compelling force. This question of the foundation of moral theory is the touchstone by which the true gold is separated from the base. An ethical theory stands or falls on its answer to this problem. The teaching of St. Thomas stands; those outside the Aristotelico-Thomistic tradition fall. The keystone to the structure is an insight borrowed from Aristotle: Every man in his specifically human activity always acts for one ultimate end which is his own happiness and self-perfection. As an intellectual creature he acts as knowing and willing this end. All of his secondary goals are subordinated to it; all of his actions receive their moral quality in so far as they lead him toward or away from it. All moral imperatives get their compelling force and their sanctions from it.

In one of his finest chapters, Fr. Vann compares this ruling principle of St. Thomas' with those of other moral philosophers. He does not breezily dismiss them; he does not glibly demolish them. Rather he sees them as sectarians who have grasped a real but partial truth and clung to it to the detriment of a complete and integral view. He takes great care to draw out this truth and give it its full value, but then he must show why it cannot stand alone, how it does not account for the whole of the reality involved. Finally, he points out that each such truth has a place in the Thomistic synthesis, where it is strengthened by receiving a sure foundation, enriched by subordination to higher truths and completed by the cohesion of the whole.

For example, we can consider moral legalism, a doctrine which was brought to its greatest philosophical expression by Kant, and which today permeates much Catholic moral theology and religious instruction. An extreme form is Pharisaism. Legalism builds its morality upon laws as its first principles and norms. The laws may be given by God, by the state, by tradition or convention, or by an inner "categorical imperative." Since law

is extrinsic to the dynamics of human activity, its observance is assured by extrinsic sanctions: rewards and punishments. Since law, in the theory is "given," there can be no reaching upward for the reasons behind the law, it must be accepted as arbitrary. On the other hand, since law is the rule of conduct, legalism can only work downward to hair-splitting and casuistry. Since laws are isolated from one another, there can be no inner harmony in moral action. Because law needs sanctions, morality is not spontaneous but compelled. But in the Thomistic theory, given the need and natural desire of men to live together, and the rights consequent upon human nature, men have real obligations toward God, toward society, and toward each other. Therefore, any authority which has charge of the common good—God, the Church, the state—can frame laws which are ordered to attain the common good. Thus legalism, which cannot stand on its own, when assumed into the Thomistic synthesis receives a solid rational foundation, nobler sanctions, and is rescued from the dangers of its own excesses.

This organic cohesion of the whole doctrine makes it impossible that isolated quotations or even isolated tracts could represent accurately the thought of St. Thomas on any matter; it is necessary to study the whole with care and order. Every conclusion is suspended from the first principle, and they all proceed according to an interior order of growing interdependence. Thus the treatment of a particular virtue is not fully understood unless it is seen in the light of the ultimate end, the structure of the voluntary act, the human appetites and passions, and the nature of habits and virtues in general.

Father Vann shows that St. Thomas' moral doctrine is based upon that love which is a fundamental need of our nature. The same naturalism characterizes the whole system, for it affirms the goodness of all human desires and orders them one to another according to the intrinsic excellence of their ends. A human life which realized this teaching in practice would be enchanting for its integration, spontaneity, and openness. It would be integrated because of a mutual harmony among the diverse levels of human appetites and the unification of their expression under one governing purpose. Spontaneity would be the mark of a personality no longer constrained by exterior compulsion, whether passing sense stimuli or the coercion of authority, but choosing freely from deliberate commitment to the laws of its own nature. An openness to others would unfold when the drives of the flesh, which by nature are centered on self, are tamed and false egoism based on false evaluation of self destroyed; then the personality could

realize the power of the intellect and will to desire the good of another as if it were its own. An end to personal isolation, an end to inner conflict, an end to futility and purposelessness. This is what constitutes greatness. This is the splendor of the saints.

Of course, doctrine alone will not achieve this blessed state. St. Thomas knew it well; and Aristotle long ago soundly refuted Socrates' contention that knowledge of the essence of virtue is sufficient to incline men to virtuous living. A deep rift in our nature falls between our knowledge of the good and our action. The vehemence of desire can cloud the clarity of judgment; the strong clutch of habit holds back our aspirations. What good is the best moral doctrine if it cannot be lived? None. The solution of the Thomist is the solution of any Christian: Christ. His truth illuminates our minds, His grace strengthens our infirm wills, His Blood washes away the encrustation of vice and guilt. Without Him we can do nothing even on the natural level; with Him the saints are our measure. But when we come to Him it makes an immense difference whether we come to a Lawgiver and Judge, or to Him Who grants life and strength. For this will determine whether our lives skirt the edge of sin in fear or advance toward the full maturity of love and freedom. Thus, so-called "abstract" moral doctrine penetrates and colors the spiritual life at every level. As Fr. Vann says: "Grace here as elsewhere perfects nature, presupposes nature and cannot make good a privation of natural means."

Robert Urban Sharkey, O.P.

Technology and Christian Culture. Edited by Robert Paul Mohan. Washington, Catholic University of America Press, 1960. pp. 144. \$3.95.

This book reprints selections from a group of lectures delivered at the Catholic University of America in 1958. The lectures attempted to outline the problems which technology has created within our culture and to highlight the Christian approach to these problems. Five essays constitute the book. With one notable exception they affirm the good that comes to mankind from a correct usage of technology. But at the same time, they outline a few of the more important dangers which the technological attitude toward the whole of human life has already engendered and they prescribe some needed remedies.

Considering technology as the complexus of practical sciences shaping the material world for man's use, the outstanding product of technology is the machine. Under the machine we would include all those instruments

which are both effects and further causes of man's "scientific intellectualization of nature," to use Christopher Dawson's rather neat phrase. So the machine would include both the latest electronic computer and the newest potato-peeler.

Because of a preoccupation with technology and its machines, there arises the preeminent danger of our society succumbing, consciously or not, to what Pius XII has called "technological thinking."

. . . that it is considered the highest value of man and of life to draw the greatest profit and power from the forces and elements of nature; that, in preference to all other human pursuits, one elects as the most coveted objective the development of technical processes for mechanical production, and that in them is seen the perfection of civilization and happiness on earth (*The Pope Speaks*, "Technology and Materialism," p. 334) .

All of the essays underline the warning of Pius XII by marking the more reprehensible practices and attitudes that stem from the application of technology to various spheres of human activity. However the good effects of technology are also noted; it is impossible to deny the importance of recent advances achieved in the physical sciences, which advances were accelerated by corresponding progress in technological instrumentation, to close one's eyes to the increased production in terms of man-hours within some industries which automation provides, or to doubt that in some instances technological equipment is vastly superior to purely human means in accurately providing great quantities of information within a minimum space of time.

Yet connected with these developments is the danger which Rudolph Allers, in "Technology and the Human Person," calls the progressive "de-humanization, de-personalization of social relationships." He is concerned, among other things, with the influence that mass-production (greatly increased by technological means) and the corresponding mass-consumption exert upon the individual and his perception of an inherent hierarchy of values.

But mass-production can survive only if mass-consumption keeps growing. The result is that the technology of conservation gives way to a technology of replacement. . . . Nothing is meant to last; everything must be replaced by what is newest.

This process brings about a change in attitude in regard to the things we own and use . . . even things command a certain kind of

respect; they have a nature of their own and a goodness of their own. They should not be slighted as mere . . . objects of consumption. Modern man is no longer concerned with the intrinsic goodness or value of things, but exclusively with their capacity to increase comfort . . . when the striving for comfort begins to dominate man's life, it becomes a danger, because it amounts to a perversion of the sense of values (pp. 30, 31).

The most original comments in Dr. Allers' essay are connected with his considerations of technology's increasing domination of space and time. He directs some pessimistic comments at the fantastic achievements in communications which the diminution of the dimensions of space and time has effected. Undoubtedly, with the transferal of current information in a greatly reduced period of time, we are quickly informed about events. But Dr. Allers wonders if we are really better informed. He also notes that technological advances have greatly altered our awareness of and relationship to space. He fears that we no longer apprehend and appreciate the ordered arrangement of objects in space. Gradually all cognizance of a hierarchical ordering of the universe suffers, and consequently we lose our sense of wonder, our awe at the immensity of the universe and the power of its Creator.

Though Dr. Allers does mention some of the good which technology has caused, Dr. Dietrich von Hildebrand takes a determinedly dark view of technology's value. He fears that a high level of technology will ultimately result in the stagnation of valuable human energies. He sees the progress of technology, considered as a means to obtain a higher degree of civilization, as a danger to the culture of mankind.

Civilization embraces all the contributions of man's intelligence, in order to attain practical ends more easily, more quickly, more efficiently. . . . Culture . . . is the result of a spiritual superabundance of man. It endows every object with a spiritual note, that is with beauty. It is something superfluous from the point of view of attaining any particular practical goal, but it endows the object with a new significance, elevating it above its practical function (p. 78).

It is not difficult to see that the immanent progress of technology goes hand in hand with the terrific decline of culture. The triumph of technology has mechanized the world, deprived it of all poetry (pp. 80, 81).

The heart of the essay is the distinction that Dr. von Hildebrand

makes between the objects to which the spirit of technology can be applied, and those to which it should not be applied. In the first category are all those goods which were patently made to serve man, those goods towards which man may legitimately assume the role of master. But the latter category embraces goods which come to man as pure gifts and which are spiritual in nature, such as friendship and spousal love. He also asks for a realization of the necessity of contemplation, the activity which directs man to supernatural realities, as the counterbalance to the "rhythm of hyperactivity" which the technological spirit breeds.

Finally, it is the Liturgy which is the ultimate antidote to the dangers of technology.

Here (in the Liturgy) we find the great bulwark against the dangers of mechanization, of ignoring all mysteries, of the instrumentalization and depersonalization of the world. Here we find the antithesis to any denial of our condition as creature, to all illusions of sovereign mastery of man (p. 97).

The remaining essays; "Automation and Christian Culture" by Thomas P. Neill, "Technology and Christian Culture: An Oriental View" by John C. H. Wu, and "Technology and the Mystical Body of Christ" by the Very Rev. Francis J. Connell, treat in a very wide manner the problems which technology has created. These chapters also offer rather general conclusions. It seems the heart of the book is contained in the essays of Rudolph Allers and Dietrich von Hildebrand. Though one may not entirely concur in their pessimistic appraisals of technology, it is impossible not to recognize the forcefulness with which they state their positions. Their evident personal involvement with the problems created within a technological society demands attention.

Brian Noland, O.P.

The Catholic Dimension in Higher Education. By Justus George Lawler. The Newman Press, Westminster, 1959. pp. 302. \$3.95.

Everyone seems to concede that Catholic intellectual scholarship in higher education is in an unfortunate condition. The first serious criticism of it was set forth by Monsignor John Tracy Ellis a few years ago, and many other eminent authorities have since joined him. In *The Catholic Dimension in Higher Education*, Professor Justus George Lawler presupposes the existence of the crisis and confines himself to an investigation of its causes and possible remedies. Even so, he has undertaken to do a great

deal in 302 pages. Fortunately for the reader, Professor Lawler has not undertaken more than he is capable of handling. The book reveals a man extremely well-read, who draws from the writings of many learned men to support his arguments. In addition, he has reflected deeply on the condition of education and shares with us his original thoughts on a complex problem—a problem which in the passage of time seems to be increasing.

Although he pulls no punches in pointing out faults where he finds them, he is most temperate in his presentation, and points out—especially in certain very touchy areas—the extremes he has avoided. Thus, even though some readers may find Professor Lawler a little too radical, very often he wins his point by carefully putting his argument into perspective.

A word of caution, however, for the amateur in the field of education: this is not a book to be read casually. The author's obvious learning, wide reading, and profound thinking deserve and require complete attention. In this sense, it is a difficult book. At the same time, it is worth the effort.

Professor Lawler feels that the roots of present educational difficulties are in the spiritual order. That is to say, historical and methodological causes, favored by many, are not sufficient to account for the current state of affairs. Fundamentally, then, there has been a failure among Catholic educators "to accept the Christian vocation as a commitment to examine afresh in each age the relation of Christ and His teachings to the world." He exemplifies this failure, first in the identification of Catholic tradition with the culture of the Middle Ages. Since this is a much controverted point, his examination of the entire question is most enlightening and, indeed, convincing. Secondly, the failure has taken the form of excessive rationalism in method, and in regarding secular pursuits as profane works unbecoming a Christian. To overcome the serious deficiencies which face Catholic education, Professor Lawler suggests the use "of more balanced and less fractionary religious principles."

First, he puts the crisis into its proper perspective by examining the causes which brought it about. For example, he finds among educators an excessive preoccupation with methods of organization and programs of study. He considers this fault to be rooted in, or at least influenced by, the voluntarism of the sixteenth and seventeenth centuries. On the other hand, "the present crisis stems more from inadequate, incompetent, indifferent teaching than from defective curriculum." Rather than "excessive educational theorizing, there is needed an extensive study of theological and historical data from the entire continuum of Christian learning and the application of these data to contemporary issues."

Furthermore, Professor Lawler chides the theologians who concern themselves too much with metaphysical principles and fail to carry out their own conclusions; too often, they leave the details of carrying out their principles to professional educationalists. These latter, paying only nominal respect to the queen of the sciences, proceed to establish their own programs, resulting in a diversity between educational theory and practice.

With regard to method, Professor Lawler makes certain statements regarding Scholasticism with which I am compelled to differ (on better grounds, I trust, than early training and misplaced family loyalty). For example he says "that there are a number of other intellectual constructions as broad as the Scholastic and equally capable of yielding a reasonably complete and unified vision of reality to the twentieth-century mind." He feels that "the neat Scholastic formulae were necessary for the purification of doctrine, but pedagogically they sterilize the young mind." Consequent upon the use of the Scholastic method the "tenor of Catholic education in America has generally been rationalistic."

Professor Lawler's criticism of the Scholastic method springs from his view of the aim of education. Rather than the search for knowledge of things through their causes, he sees education as "the awakening of the inner resources and creativity." And although he states in a number of places that the goal of education is the contemplation of reality (which by the way is an act of the intellect under the command of the will), he seems to be saying in fact that the ultimate aim of education is silent wonderment before the beautiful. He does not seem to regard education as the acquiring of that knowledge and science which leads to contemplation, and which so far only Scholasticism has been able to provide.

To put it concisely, I think Professor Lawler throughout his long and finely-phrased discussion, has managed to confuse the true with the good. Now the true is achieved by the intellect, especially in the act of judging. On the other hand, the good and its species the beautiful, are won through love which is in the will. In one place for instance, he says: "But at that moment when, in the presence of the object, one is *moved* (italics mine) to speech by its *beauty* or by the depths of truth it discloses, at that moment when takes place the *marriage* of subject and object, and when occurs the educational act itself, at that moment, the teacher is an *enthusiast* and he speaks the language of *metaphor* . . . the language of love." Movement, beauty, marriage, metaphor . . . these are words that deal more properly with love, not the hard, cold judgment about truth.

Unfortunately, at this point the reader is at a bit of a disadvantage.

The author has so hedged his arguments in this section that it is difficult to determine just what his position is. Nevertheless, he errs apparently by confusing intellectual (and, therefore, universal) comprehension of reality with the *experience* (imaginative and emotional) of some concrete object. This would explain his penchant for the word mystery, since every experience of reality involves a true mystery. The point is, do we educate to experience concrete beauty or to contemplate all truth? It's a rather important point; it's one, unfortunately, Professor Lawler has evidently missed.

Another source of the difficulties in education for Professor Lawler is the religious orders. He detects an anti-intellectual outlook in them, stemming from the "guise of pursuing the life of perfection." The spiritual outlook of many of these communities lays stress on other-worldliness and the corruption of human nature. As a result, secular disciplines, he finds, come to be regarded as imperfections in themselves which require a supernatural intention to make them worthy activities of one bound to seek Christian perfection. To support his contention, he cites Father Garrigou-Lagrange who says:

We may place in this class the omission of something which we think is better for us, and to which at the time from a *lawful but less perfect motive* (italics mine), we prefer something less good: for example, when, although we could make a visit to the Blessed Sacrament, we prefer to spend our time at a useful philosophical study which could be postponed. . . . But we should keep in mind this imperfection in the order of good, remembering that, as venial sin disposes to mortal sin, imperfection disposes to venial sin.

What, Professor Lawler seems to be asking, is meant by imperfection of act which would dispose one to venial sin? Is it the pursuit of activities which are not immediately directed to the knowledge and love of God? It would be helpful for the reader to bear in mind in reading this section that the imperfection is not what the occupation is, but rather it is *how* it is undertaken. It is what the theologians would call a remiss act of charity. In other words, it is to perform an act, any act, motivated by less love of God than one is here and now capable of. Hence, if one were to spend his whole life engaged in secular pursuits, yet performed them all with burning love, he would not have to apologize in any way for imperfections in his life. From the point of view of the work done, they would simply not be there. That is why St. Theresa could say, as Professor Lawler notes: "In small things I went according to my natural inclination—and still do—

instead of considering which was the more perfect course." Her love made them all perfect.

Later the author asks: "Is there not a danger in demanding that we sanctify the "profane" by a purer intention, of superimposing upon it an adventitious religious veneer which inhibits us from seeing the object as it is, and so prevents it from witnessing in its own way to God's power and beauty?" In reply, it should be noted that when we supernaturalize an act by ordaining it to a supernatural end, we do not add on something to the act like paint is put on a wall. Since everything we *do* is motivated by love, what we *do* here and now is motivated either by natural love or supernatural love. If we *supernaturalize* our action, then, by ordaining it to God, we motivate the act, not by human love, but by divine love. This motivation, therefore, is no veneer; it enters into the very essence of the act as human, since it is its end. Hence, the proper supernatural motive truly transforms all work done, changing it from a natural to a supernatural act. Whatever our vocation in life, the fact remains that our perfection still depends on our love—the perfection of our charity that can and should enter intrinsically into our every human act. Unless it does, it truly "profits us nothing!"

In passing, I might mention that religious will find Professor Lawler's criticism of abuses in the religious life thought-provoking. At the same time, I earnestly recommend his treatment of the layman's role in the Christian community.

The author concludes his work by reflecting on the Catholic character of a university. He does not see the Catholic university existing primarily as a moral preserve. Although secondary schools do have a moral mission, he regards the university as an instrument for the deeper comprehension and transmission of truth. This deeper insight into reality flows both from faith and "the consecration of the intelligence." To explain this, he considers the role of the sacramental character in Christian living. His penetrations concerning Confirmation are particularly note-worthy, though I cannot refrain from suggesting that a discussion of Confirmation under its aspect of the sacrament of Christian maturity would be more helpful to his thesis.

To sum up, the Catholic university, according to Professor Lawler, gives a Catholic ethos to one's intellectual life, "where one's Christ-orientation will be manifest as a kind of inner climate, as a profound interior movement, creating a more reverent, objective and sympathetic relation between the subject and the object."

John Burke, O.P.

The Liturgy and the Word of God. Papers given at the 1958 Strasbourg Congress. Collegeville, Liturgical Press, 1959. pp. xv, 183. \$3.50.

Scripture in the Liturgy. By Charles Burgard. Translated from the French by J. Holland Smith. Westminster, Md., Newman, 1960. pp. x, 163. \$3.00.

When many separate streams join together, a great river is formed. The present collection of papers delivered at the Third National Congress of the *Centre de Pastorale Liturgique*, Strasbourg, France, 1958, represents the fusion of interests of scholars in the once separated fields of liturgical and Biblical studies. Not the least notable feature of the work is the roster of contributors. The names Daniélou, von Balthasar, Bouyer, Roguet, Gelineau, and others equally known for scholarship grace the by-lines of the chapters. The authors appear to realize the potential dynamism of this wedding of two movements so characteristic of the modern Church.

While all of the chapters deal in some way with both liturgy and Scripture, this is not really much of a limitation. The Mass, the Sacraments, the nature of the liturgical proclamation of Scripture, Catechesis, Apostolate—all of these and more are considered. Certain threads of greater importance run throughout the volume. "(The Bible) plays such a fundamental role that without the Bible there would be no liturgy." "The Word of God gathered up in the Bible is not presented to us as a collection of archives, but as a Word addressed to us today by the living God." "The Bible is written with human words. The progress of the various Biblical sciences, far from lessening our admiration for the Bible, can only increase it, for they allow us to enter more deeply into the divine pedagogy. . . ."

Finally, there is a point which is clamoring for attention today: the catechesis of the faithful, young and old. An approach to the formation of the faithful which is neither Biblical nor liturgical is almost an absurdity in view of the present state of things. This is not to sell out wholeheartedly to proponents of a *kerygmatic theology*. It is simply to realize the place of the *kerygma*—instruction in the life of the Church. For the millions of the faithful whose liturgical life is practically vestigial (Sunday Mass and Easter duty), the most vivid avenue of approach is imperative. And it is now evident from the great work of the European and American Liturgical Movements that the message of the Scriptures and the practice of the liturgy can be made most vivid.

The Liturgy and the Word of God demands attention. In some areas, perhaps, it will stimulate a response to certain of the ideas it contains which are amenable to development and adjustment.

Father Burgard's *Scripture in the Liturgy* answers in part one need pointed out by the Strasbourg Congress: the formation of the laity in an appreciation of the Biblical texts of the Missal. There is no doubt that he succeeds in conveying the continuity and richness of the liturgical cycle, even though he is necessarily limited in detail by the breadth of his undertaking and the size of his book. This book should be gratefully received by many laymen, who will find a new freshness and intensity in their missal reading as a product of this work. With that in mind, we cannot help lamenting the occasional use by the translator of Latin phrases which are neither rendered in English nor explained; for example, p. 15: *Sol invictus*; p. 27: the antiphon *O Admirabile commercium*; p. 74: *sanctum sacrificium, immaculatam hostiam*; and elsewhere. Is it not bad psychology, if nothing else, to retain Latin phrases in a book which hopes to reach and edify the general reading public?

P.P.

Vers Une Hature Perfection. By Germain Lesage, O.M.I. Ottawa, Editions de l'Universite d'Ottawa, 1960. pp. 192.

Books on the spiritual life are really accounts of high adventure. The way to eminent perfection, conceived of as a mountain by St. John of the Cross, is so arduous, and, at the same time, strewn with such an abundance of astounding blessings, that a description of its ascent is the story of a conquering hero. The present volume leaves this distinct impression.

Father Lesage's delineation of the organism of the life of the spirit and its growth is not the less scientific for that reason. On the contrary, the quality of the book perhaps most commendable is the dexterous use of the masters of several different schools of spirituality, and the magisterial manner in which the author shows their fundamental unity of idea. Whereas the opening chapters seem to be a re-statement of the "little way" of St. Thérèse of Lisieux; the treatment of attainment of the highest possible perfection incorporates passages of almost all the "classical" writers on the life of the spirit, thus showing that the Little Flower's authentic and modern expression of Christian perfection is in complete accord with the doctrine of the masters of other schools.

If there is anything which makes one feel uncomfortable in this work, it is the author's tendency to neglect (at least by lack of emphasis) the possibility of this eminent perfection being the goal of the lay person in the Church. His preoccupation with the religious is rather betrayed by the division of contemplative and active souls on the basis of their "residence":

the cloister or the world (p. 112). Perhaps this lacuna is not intentional; in any case lay-people who read this work need not be offended. The image of this possibility may be completed by other works (e.g., A. M. Goichon, *La vie contemplative, est-elle possible dans le monde?*).

B.M.S.

The Christian Today. By Jean Daniélou, S.J. Translated by Kathryn Sullivan, R.S.C.J. New York, Desclee, 1960. pp. 150. \$2.75.

Does submission to the church destroy freedom? Must one live two totally separate lives: a Christian life and a human life? Is the Christian forever an outsider to his contemporaries? These are practical problems confronting Christians everywhere. Father Daniélou has studied these problems closely, keenly analyzed them and has come up with some sound answers. His work is divided into eight essays on such timely subjects as obedience, liberty, and certitude in a society which tends to distort these values.

Returning to the questions raised above: how does one solve the apparent tension between God and the society of man's making? Either you can destroy God or show that the tension is more illusory than real. Materialistic atheism and the existentialism of a Sartre or Camus destroy God. Their adherents are thereby hopelessly bound and fettered to this world. Christianity, on the other hand, is the liberating force which coordinates and harmonizes man's social, economic and political life. The Christian, then, does have something to say and do, something to contribute to society; his allegiance to God doesn't make him a second rate citizen or social misfit, it ennobles him. This is Father Daniélou's message to the Christian today.

Each topic receives expert treatment. The author combines a profound grasp of the poisonous roots of modern thought to a balanced judgment, solidly based on the wisdom of the ages. The book deserves more than a cursory reading because Fr. Daniélou, like the prophets of old, is a man with a message. Hear him out.

F.W.M.

The Holy Spirit and the Art of Living. By J. A. O'Driscoll, S.M. London, B. Herder, 1959. pp. 127. \$2.35.

The readers of *Dominicana* may remember that in the last issue the publisher advertised this book as:

A short treatise on the seven gifts of the Holy Ghost, firmly based on the Bible, the Fathers and St. Thomas Aquinas.

This description is accurate, but its brevity gives rise to many questions. An experienced truth-seeker reduces all his questions about a mystery of faith to three basic questions: What is the truth of God? What does it mean? How can it be put to work in my life and the lives of others? In this treatise on the gifts of the Holy Ghost, the author shows himself to be an experienced truth-seeker.

The answer to the question: What is the truth of God? the author finds in the Bible and the writings of the Fathers. Where better to look for the truth than in these classical records of God's revelation to man?

The next question, What does this truth mean? the author does not attempt to answer alone. In examining each Gift he relies on the perennial wisdom of the Church's Common Doctor, Saint Thomas Aquinas, but expresses the theological truths in the language of our day.

"Good thus far," says the dubious mind, "but is this treatise practical? Does it tell me how this truth can be put to work in my life? The Gifts have a very practical importance in life, since men need them to be saved. As Pope Leo XIII said: "Without the Gifts there is no beginning of a good life, no progress, no arriving at salvation." Sadly though, many Catholics are deficient in their knowledge of the Holy Ghost and his work in men's souls.

Recently an intelligent, young, Catholic lady scandalized her companion by insisting that she does not have to fear God, if she lives right. The companion came back with her Bible and pointed to a verse in psalm 110: "The fear of the Lord is the beginning of wisdom."

The problem is resolved in this treatise. One of the Gifts of the Holy Ghost is fear of the Lord. This is not a servile fear. Such a misconception caused the confusion. It is a filial fear. In filial fear, the author explains, "there is no estrangement from God but rather a drawing closer to Him with the reverence a child has for its parent" (p. 101). Filial fear is so important that "the greater it is, the greater is our hope of salvation, and the more perfect our practice of temperance" (*ibid.*). Undoubtedly, the young lady, so quick to excuse herself from the fear of God, would have been convinced upon learning of this divine gift of fear. For people like her, this book is a very practical guide.

D.H.

Christian Initiation. By Louis Bouyer, C.O. Translated from the French by J. R. Foster. New York, The Macmillan Company, 1960. pp. 148. \$3.50.

Christian Initiation: a profound insight into the foundations and

basic truths of the Christian faith. The reader is led by successive chapters to a discovery of these truths: such as, the Cross, the Resurrection, the mystery of Christ. He will better understand what it means to "put on Christ," as St. Paul said, and what far reaching effects his *Christian Initiation* or Baptism have in his life. The final two chapters: "The Discovery of the New Life" and "The Discovery of Eternal Life" could be read and reread. Fr. Bouyer's aim is to deepen and enrich the reader's spiritual life by increasing his intellectual awareness of the fundamental truths of religion. This he does admirably for those with some theological background. The average reader, however, may find it a little too heavy.

A.B.

Father Connell Answers Moral Questions. By Very Reverend Francis J. Connell, C.S.S.R., S.T.D., LL.D., edited by Reverend Eugene J. Weitzel, C.S.V. Washington, D. C., The Catholic University of America Press, 1959. pp. xiii, 210. \$3.95.

With the publication of *Father Connell Answers Moral Questions*, the Editor, Father Eugene J. Weitzel, C.S.V., has made a significant contribution to moral theology. It is a one-volume work containing clear and precise answers to moral questions previously answered by Father Connell and published over a number of years in *The American Ecclesiastical Review*. His answers are characterized by scholarship and prudent judgments.

The author of this book, Redemptorist Father Francis J. Connell, is a recognized authority in the field of Sacred Theology. A good many of his statements and answers relative to moral problems confronting modern man during the past decades of Father Connell's distinguished career as a teacher, author and lecturer have received wide publicity. In illustrating and applying Catholic truths and moral principles, his judgments have been utilized by both the clergy and laity. Consequently, this recent volume deserves attention by all who wish to develop further their knowledge of solutions to moral questions by one of the greatest theologians of our century.

This book does not presume to contain a full course in moral theology nor to present questions and answers embracing all possible moral problems. However, the present work fulfills its stated purpose in applying moral principles to individual problems of contemporary interest within the framework of *Twelve Chapters: The Theological Virtues, Justice, Re-*

ligion, Veracity, Temperance, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. The genius for synthesis is evident as 197 questions are answered within this framework in such a way that the reader obtains much insight into the character of the Church's moral teaching in these particular areas. This book is valuable for the priest, seminarian and sister who will be approached for answers to moral questions; it will also benefit the doctor, nurse, lawyer and the laity in general in their search for a greater understanding of the moral teachings of the Catholic Church.

The author tends to the more lenient opinion in many solutions to moral questions. On the other hand, this book proves itself as standing firm on the solid foundation of traditional Catholic truth. Father Connell starts with an illuminating chapter which comprises questions related to the virtue of faith. In our own day there are at times ambiguous and easily misleading statements in this area, especially regarding religious communication and cooperation of Catholics with non-Catholics. It is gratifying to find in *Father Connell Answers Moral Questions* (1 to 19 inclusive) pinpointed practical questions with succinct answers clearly teaching the Catholic doctrine and attitude.

In the June 1958 issue of *The American Ecclesiastical Review*, the former Apostolic Delegate to the United States, Archbishop (now Cardinal) Amleto Cicognani, wrote concerning Father Connell: "As a valiant teacher, he has become a safe guide of souls, educator and counselor for many, indicating to everyone his responsibility in life. In many current controversial questions he has with profound competence expressed his opinion based always on the pure doctrine of the Church." These thoughts are also applicable to Father Connell's recent book under consideration in this review.

P.N.K.

Morality and the Homosexual. By Rev. Michael J. Buckley, D.D. Westminster, Newman, 1960. pp. 214. \$3.50.

This work has a two-fold aim: to give the confessor a deeper understanding of the causes and nature of this psycho-sexual disorder and to present the priest with practical norms for dealing with the problem. It is certainly a noble aim and one that every confessor would like to see accomplished. *Morality and the Homosexual* unfortunately does not do this as well as one would like.

Father Buckley in the first three chapters considers the three most

popular theories of homosexuality: the chromosomal and the hormonal theories and the argument from familial incidence. He rejects all three for lack of evidence. The following chapters dealing with the environment of the homosexual in infancy and childhood are superficial.

Nor is the study of the morality of the problem a profound one; no mention is made of the varied opinions held by present day moralists. In keeping with his purpose of providing the priest with the practical norms for handling the problem, a consideration and evaluation of these opinions should have been given. If Father Buckley had pursued his aims more faithfully, a very important contribution to the field of Pastoral Theology would have resulted.

T.C.K.

The Secret of Dreams. By Pedro Meseguer, S.J. Translated by Paul Burns from the Spanish. Westminster, Newman, 1960. pp. 232. \$4.75.

It is no secret that people dream. Most of us are fascinated by our own dreams, bored by those of others. A limited number of us are anxious enough to explore the implications of dreams to take notes of other people's dreams. Such a one is Father Meseguer, and in *The Secret of Dreams* he gives a good account of his interest. If the non-professional reader, toward whom the book is aimed, can overcome his leeriness of such a woolly subject, he can find something here to intrigue him, and perhaps genuinely useful notions. Certainly he can clarify certain common notions, on psychotherapy for instance, which are bandied about with little understanding.

The publisher's blurb remarks that Catholics sleep and dream as much as non-Catholics. We shall not challenge the statement. It can serve as an opening wedge for what is possibly the most exciting section of the book, that relating to dreams and spiritual direction. Suggestions are made to help the Catholic director capitalize on his clients' human penchant for sleep and dreams, in directing them towards God. Like the remainder of the book, this section is a product of mature deliberation, with no wild extravagance to disturb its considered opinions. It would be worth the while of a prudent director to acquaint himself with these pages.

Aside from the section on spiritual direction, the book tries chiefly to sift out the valid from the invalid notions about dreams. This leads it not only into the area of sober psychology but also into the more occult areas such as telepathy and the apparition of the dead. One cannot help admiring the open-mindedness of these considerations.

Interest throughout the work is intensified by the case histories inevitable in such works. Apart from these concrete instances, and apart from its possible usefulness, oneirology does not have the attractiveness that comes from a vital order of the science within itself, or to a higher discipline with which it enters into an organic relationship. This in no way deprecates Father Meseguer's work; it is a rather wistful pique amid the shambles of the intellectual world. F.B.

The Pastoral Sermons of Ronald A. Knox. Edited by Philip Caraman, S.J. New York, Sheed and Ward, 1960. pp. xvi, 532. \$8.50.

All Lost in Wonder. By Walter J. Burghardt, S.J. Westminster, Newman Press, 1960. \$3.50.

It has been said that preaching is more ephemeral than acting; we probably all have suffered the embarrassment of having a friend try to recreate a bit from a play that impressed him more than most. Such authentic reproductions rarely succeed. And printed sermons have a habit of being squeezed dry in their run through the press. Great indeed must be the art involved in a sermon that still resounds in paper and ink. From the evidence at hand of the two books caught in this Siamese review, Ronald Knox possessed such art, but Walter Burghardt does not.

Of Father Burghardt's radio sermons, the truths of Revelation remain, in rational expositions. But gone is the force needed to impress these truths clean and deep. And there remains a prose oscillating between insipid and flamboyant, with a structure that inclines toward garishness. We constantly skirt the maudlin here; the cold print glosses over nothing.

The sermons exemplify Father Burghardt's contention that the Application is not so necessary a part of the sermon outline as traditional homiletics would have us believe. One can imagine the bellows of rage from less reckless homileticians, and the panicked scurrings of the nascent preachers thus left bewildered by such contention on high.

When we turn to Monsignor Knox, we have a quite different reaction. Through the lucid, stimulating prose, there first is heard a voice, which becomes distinct and personal. And soon there appears the figure of the preacher. The sense of concreteness is real, and remarkable. The person behind the sermons is a pastor, his sermons are rightly called pastoral sermons, and the reader knows that he is included in the preacher's flock, that the preacher cares. This display of singularity, of warmth and personality, is as necessary to the sermon as its absence is necessary to a

text-book. Equally important, and just as much in evidence in the volume, is penetration, accuracy and incisive expression as regards the doctrine preached. The editor remarks in his Introduction that he had gradually come to realize that "this collection formed perhaps the most impressive body of pastoral teaching of our time." The care involved in the Knox prose is illustrated by the fact that Knox, called upon to say a few words at an informal gathering of friends, declined since he never spoke without writing the thing out until it reached the most perfect expression possible.

This is a collection of pastoral sermons; the sermons preached by Monsignor Knox on various special occasions will be found in a separate volume. Some of the present sermons have not hitherto appeared, others are from various books and periodicals, some of which are out of print. It is not only handier to have them thus assembled, but it creates a more favorable mental climate, since the volume has a substantial quality.

F.B.

Apostle and Apostolate. By Msgr. Lucien Cerfaux. Translated by Donald D. Duggan. New York, Desclee, 1960. pp. 184. \$2.75.

"Do you think the *noisy* apostolate will count for much in the history of the Church?" Fr. Cerfaux answers his own question with a resounding "no" in his series of 17 discourses on Mt. 9:35-10:42 which section of the Gospel recounts Our Lord's sending the Apostles out to the Apostolate. Though the book is authored by a notable and learned scriptural writer, it is not a scientific study of the above text. Rather it shows the application of the Matthean doctrine to the needs of today's apostles. To illustrate his points Père Cerfaux chooses three of the most quietly active saints he could find who yet accomplished great works: St. Francis of Assisi, St. Benedict Joseph Labre and St. John Marie Vianney.

Some of the language may seem misleading. In his introduction Fr. Cerfaux debunks over-activity but in another chapter he urges apostles to be men in a hurry. The difference is "depth." The hurrying apostle sanctifies well whatever he touches; the over-active apostle is satisfied with the sheen of sanctity which has no depth. He may be termed "a jack of all trades—master of none." Again on p. 87 the author says, "If you pray, through the power of your prayer the child will later read good books, perhaps lives of saints, instead of novels." It should be noted that taken in moderation novels are no worse than alcohol taken in moderation and in fact the great works of fiction may help. Besides who is to say flatly that

all saints' "lives" are worth reading? Page 143 speaks of "what we are striving after, the life of an angel." Remember here that we do not work to become angels but to gain their reward, heaven. In heaven we remain human beings.

In general Fr. Cerfaux has done a magnificent job. At the least he has shown that modern scripture scholars can use their scholarship to lead souls. J.V.B.

Women in Wonderland. By Dorothy Dohen. New York, Sheed and Ward, 1960. pp. 264. \$4.50.

Readers take notice! Don't let the title of this book deceive you. If your reading interests are limited to light comedy or pure fiction then forget about "Women in Wonderland." It is not comedy; far less fiction. In 14 brief but illuminating chapters Dorothy Dohen offers a serious study of the American Catholic woman based on sociological, psychological and theological data carefully gathered and presented in a very readable fashion. What is a woman? What are some of the specific problems of the American woman? How does the Catholic woman adapt herself in an ever changing society of false and dangerous ideals? These and many other questions and problems which confront the single woman, the married woman, the widow and the divorcee are sympathetically treated and objectively examined in this book.

Author Dohen admits in the opening chapter that there are no facile answers to the problems of the American Catholic woman. "No two women are exactly alike, nor have they the same opportunities, circumstances, responsibilities—or husbands." Concrete individual cases cannot be solved by general answers but there are many common problems which a single woman or married woman must face and "Women in Wonderland" at least points them out and indicates the right road to their solution.

Catholic counselors will welcome this book as a valuable contribution to their work. Women of all ages and vocations will find sound and profitable advice in every chapter of "Women in Wonderland."

R.D.M.

Retreat for Beginners. By Monsignor Ronald Knox. New York, Sheed and Ward, 1960. pp. 234. \$3.50.

At the death of Ronald Knox in 1957 the Catholic Church in every English-speaking country lamented its great loss. He had been a priest,

teacher, translator of the Bible, and writer of detective stories, poetry, essays and sermons. The Church knew she had lost a great mind but she had never guessed that so many of his sermons and essays were yet to appear in book form.

Retreat for Beginners is a collection of sermons given to teen-age boys on retreat. While he was alive, Msgr. Knox published sermons for almost every audience imaginable—Sunday congregations, Priests on retreat, Sisters, undergraduates at Oxford and schoolgirls. His sermons for schoolboys had never been published, but the gap has now been filled with the publication of this volume.

Most of these sermons were written over a period of years. In fact some of them were given in various forms several times. They are delightful, witty, and so typically Ronald Knox. Boys who have never really paid much attention to a sermon before will find them enjoyable and will even laugh at them. These sermons—twenty-two in all—might be profitable to all of us and not only to schoolboys. There are so many things contained in them that only Ronald Knox could say. Perhaps much of the material is presented in a way which would appeal to youngsters but all will profit from the wealth of doctrine no matter what their age.

In view of the particular audience—schoolboys in their teens—this book would be more effective if it did not leave unmentioned important problems facing every youth. It would seem that conferences on purity would be essential to such an audience, yet there is made no mention of the subject. Evelyn Waugh in his *Monsignor Ronald Knox* gives the following explanation. "All his life Ronald was particularly reluctant to mention any question of sex even in its most impersonal aspect." Mr. Waugh attributed this to the early influence of three maiden aunts whose "rule was strict and even then antiquated, their piety serene." Here we have the reason for his failure to mention the subject but if he had included it the effect of this book would be even greater. L.T.

To Heaven With Diana. By Gerald Vann, O.P. New York, Pantheon, 1960. pp. 160. \$3.50.

This work is a study of the letters of Jordan of Saxony to his spiritual daughter, Diana d'Andalo, together with a translation of the letters themselves. These letters, written between 1222 and 1237, bring to life an extraordinary friendship; they are in effect a remarkable treatise on Christian friendship.

Contemporaries spoke of Diana as a girl of outstanding beauty, eloquent and learned. Against the wishes of her family she decided to become a nun and when an opportunity presented itself secretly escaped to the convent. When her family discovered what had happened they entered the convent by force, but when Diana refused to leave they dragged her out. Shortly after this episode Diana made the acquaintance of Jordan; she told him of her adventures and her dreams, the dreams that she had previously shared with St. Dominic before his death. Through Jordan's intervention, her family relented and permitted her to enter the Dominican Order.

From their first meeting Jordan and Diana were never to be far from each other's thoughts; the letters which have come down to us are sufficient evidence of this. None of the letters written by Diana to Jordan have been preserved, but we have fifty which he wrote to her. These reveal not only his personality but her's as well.

The purpose of *To Heaven with Diana* is simple: to reveal through these letters: first, the personalities of the two people concerned; secondly, the quality of the friendship; thirdly, the substance of Jordan's teaching as a wise director of souls. Gerald Vann's substantial introduction to the letters is written in a lively narrative style which has characterized his numerous earlier works. His translation of the letters themselves has transformed their original, medieval Latin into an exciting, modern, English text. Recommended to all as a help to the attainment of perfect love, the love which Diana attained through the letters from the Master General of the Dominican Order.

L.T.

The Conversion of Augustine. By Romano Guardini. Translated from the German by Elinor Briefs. Westminster, Md., The Newman Press, 1960. pp. xviii, 258. \$3.95.

This little work on Augustine certainly belongs to the literature of interpretation, and not to that of scholarship. It is, perhaps more than anything else, a study in Christian existentialism. And, as anyone familiar with the *Confessions* is well aware, Augustine offers an ideal subject for such a portrait. But this book is not merely that; it is also a psychological study of Augustine up to the time of his conversion.

The book is divided into two parts. The first and longer section consists of many chapters which attempt to analyze, from different aspects, the character of Augustine, the influences which molded him, and other such background material. The second part of the work is a recounting of the

story of the confessions, but synthesizing all the factors discussed in the initial part.

In this book, Monsignor Guardini furnishes us with an example of expounding a Christian view of life in the terms and in the framework of existentialism. He truly draws a vital image of a strong Christian personality.

Nonetheless, as a study in psychology, and especially religious psychology, the book has some shortcomings which we should not pass over. To one who understands the thought of Aristotle and St. Thomas, the view of psychology advanced by the author is somewhat insufficient. To say that it is too "fuzzy" is only part of the truth. Monsignor Guardini's "philosophy of the heart," while it may sound nice, is rather lacking in precision when a person seriously tries to analyze it. But then, little clarity can be expected in a psychology which does not proceed by distinguishing faculties according to formal objects. Thus the interpretation of Augustine in this book is not really clear enough, from the standpoint of psychology, to make its reading much more informative than the simple reading of the *Confessions*, which are quite introspectively psychological in themselves.

The book varies somewhat in the degree of its profundity. Although it is erudite throughout, some chapters do not seem to contain any extraordinary insights, whereas others are quite penetrating. Generally the historical analyses are very good. And the translation is consistently very readable.

One final point bears consideration: the author frequently reads into Augustine some of his own understanding of metaphysics and of spirituality. Now of course, some of this is to be expected whenever one man tries to interpret the autobiography of another. The author is quite aware of this; yet he is not entirely free in this matter. Especially in regard to the development of the spiritual life, Monsignor Guardini interprets Augustine more benignly than the saint interprets himself. Now, it seems to the reviewer, that, in his *Confessions*, Augustine makes himself abundantly clear on this subject; moreover, besides being a saint, he is an excellent thinker and a master of the spiritual life. Thus it would seem more prudent to take Augustine at his word, and not to interpret him according to a somewhat more comfortable modern view.

In summary, we admire a work which does portray to the modern existentialist the truly subjective vitality which is found in the Christian's life. But to a degree we are doubtful about the place this study should have in the already extensive body of literature about Augustine. H.G.

Ancient Christian Writers 29: St. Augustine on the Psalms. Translated from the Latin by Dame Scholastica Hebgin and Dame Felicitas Corrigan. Vol. I, Psalms 1-29. Westminster, Md., Newman Press, 1960. pp. vi, 354. \$4.50.

This is the latest volume to be published in this scholarly series. It will be of interest not merely for spiritual reflections, but especially for those who are engaged in the study of the Psalms or of St. Augustine himself.

This first volume includes the psalms from the first to the twenty-ninth inclusive. And although this is not the place to go into an analysis of Augustine's approach to the interpretation of Sacred Scripture, still it may be worthwhile to point out that spiritual senses and pastoral interpretations are predominant in these expositions.

As far as the translation is concerned, this new version is excellent. It makes very easy reading, since it is in the modern English idiom. When it is compared to the Latin text of St. Augustine, it will readily be seen that this translation is not strictly literal; but in a free and readable manner, it adequately expresses his ideas in a pleasant, modern rendition. This new edition also contains excellent notes and references, as is characteristic of the A. C. W. series in general.

The new translation, which this volume inaugurates, compares very favorably with the other English versions of *Enarrationes in Psalmos*. The only other complete translation is the Oxford translation (to be found in *A Library of the Fathers: Exposition on the Book of Psalms by St. Augustine*, Oxford 1848, or in an abridged form in the *Nicene and Post-Nicene Fathers: St. Augustine: Expositions on the Book of Psalms*, New York, 1888); but of course this version is now quite dated, being more than a century old. The only other translations in English are merely books of short selections, which, naturally are not at all in the same class as this present work. Thus the Ancient Christian Writers version, now beginning to be published, should stand out for its thoroughness and its readability.

The only suggestions we would make for improving the succeeding volumes are the following: first, the use of one of the new translations of the Bible. For, whereas the rest of the book is in our current idiom, Scriptural quotations, and they are very numerous, stand out as quite archaic. And the second proposal: that the number of the Psalm under consideration should be noted on each page. For, in the present volume, a reader opening the book cannot tell to what Psalm he has opened, without turn-

ing a few pages in one direction or the other until he comes to a title. But, except for these drawbacks, the present work is certainly quite excellent. H.G.

Saint Augustine on Personality. By Paul Henry, S.J. New York, Macmillan Company, 1960. pp. viii, 44. \$2.25.

This is the first in the Saint Augustine lecture series presented by Villanova University. The series intends to explore Augustinian thought under some particular aspect, and present an annual volume as the fruit of its endeavors.

Any work of adulation, even a scholarly one such as the present lecture, necessarily overstates the point to some degree. Father Henry has generally made his statements judiciously. And we would be the last to maintain that the use of superlatives should be sparing in St. Augustine's case.

It is a very slim book. But it contains much that is stimulating. In the course of ascribing to St. Augustine the discovery of personality, Father Henry is involved in the question of Christian philosophy. In treating of the connection of personality and the Trinity—more in particular of the accommodation we must show to our separated brethren of the Eastern Churches on the phraseology of Trinitarian doctrine—Father Henry rails at the extreme Thomists who make the knowledge-love analogy used to explain the Trinity an absolute and immutable image.

By and large it is a lucid book. Of course, like any scholarly work, a German word will be used where the vernacular is too prosaic, but the reader will have no trouble following the author's mind. B.W.

Ecumenical Councils in the Catholic Church. By Dr. Hubert Jedin. Translated by Fr. Ernest Graf, O.S.B. New York, Herder and Herder, Inc., 1960. pp. 254. \$3.95.

Dr. Hubert Jedin has provided us with an excellent *historical survey* of past Ecumenical Councils. The book is not only brief and interesting, but also scholarly. It is indispensable for a greater understanding and appreciation of the role Ecumenical Councils have played in the vitality of the Church. Dr. Jedin's work has special significance and importance in view of the great interest generated by the Holy Father's announcement that an Ecumenical Council will be held in the near future.

Unquestionably, Dr. Jedin is well-qualified to present an historical

survey of the past twenty Councils recognized as ecumenical. He is professor of Medieval and Modern History at the University of Bonn, and a respected authority on the history of the Council of Trent. Professor Jedin has worked in the Vatican Archives for many years and it is evident in this book that he has assiduously studied and used many documents from both secular and ecclesiastical sources.

The book begins with an *Explanation of Terms*, in which the author establishes the nature and significance of an Ecumenical Council. *Part One* deals with the eight Ecumenical Councils of Christian Antiquity. *Part Two* continues the chronology of the Papal Councils throughout the Central Middle Ages. *Part Three, The Council above the Pope?* exposes the origin and nature of conciliar theory, and the question is brilliantly answered that an ecumenical council is not above the Pope, but rather his approval of the conciliar decisions is an indispensable requisite for their universal validity. This section includes a treatment of all the various councils during that period of controversy in the Church. *Part Four* treats of the religious division caused by the Reformation and of the Council of Trent; and *Part Five* includes enough pertinent information to allow the reader to understand the purpose and work of the last Ecumenical Council, held in 1869-1870, under the heading: *The Vatican Council*.

Dr. Jedin's work is not a dry historical survey. He has avoided this by presenting the historical facts concerning the past councils, from Nice held in the year 325 to the last council of 1869, with a vibrant life. He not only emphasizes the historical facts of theological and political significance, but also keeps the attention of the reader through his portrayal of the human features of each council and conveys the feeling of excitement and controversy which prevailed.

It will be of special concern for the reader who wishes to pursue further knowledge of the past ecumenical councils to use the explanatory *Bibliography* which the author provides, together with a *Chronological Table* of the Councils and concise statements summarizing the decrees of each.

This book offers great insight into the nature of an Ecumenical Council and will be of value for both the average reader and specialist.

N.K.

The Mission of the Church. By Charles Couturier, S.J. Translated by A. V. Littledale. Baltimore, Helicon, 1960. pp. 146. \$3.50.

Circulation need not be the criterion for judging the quality of a new

book, but in this case it certainly could prove to be so. Fr. Couturier's book, in its present translation, is destined for an audience even larger than the author intended. Evidence of this was given recently in another new book, *An American Dialogue*, in which the co-author, Dr. Robert McAfee Brown, of Union Theological Seminary, cites Fr. Couturier. There is indeed much in this work that Protestants will be able to understand and with which they can sympathize.

Fr. Couturier shows that the fundament for missionary activity is found in the Missions of the Divine Persons. The Mission of the Church is but the extension of the Mission of the Second Person, it is the continuation of the Incarnation. A similar treatment by a Protestant theologian may be found in Wilhelm Andersen's *Towards a Theology of Mission* (I.M.C. Research Pamphlet No. 2). Then, too, Fr. Couturier's repeated emphasis on the primary function of the missionary will have a familiar ring to Protestant ears: "Planting the Church is not, in the first place, erecting buildings, nor is it in creating a local clergy, nor even establishing Catholic worship, it is announcing that 'the kingdom of God is at hand.'" This is a theme that recurs again and again in the writings of Protestant theologians such as Bishop Lesslie Newbigin who are concerned with the development of a "Theology of Mission."

The stated purpose of the author is the clarification of theological principles and sociological laws, both of which combine to govern missionary activity. He traces the elaborate linkage of its different facets and tries to set each problem in the context of the whole life of the Church. *The Mission of the Church* is, in fact, a manual, offering in concentrated form the principles, methods, merits and dangers of adaptation and its concrete application to the life of the Church, family, social customs and political institutions.

There can be little doubt that Fr. Couturier has succeeded in presenting a clear, concise summary of rather complex subject matter. Above all, his work is characterized by a sane, balanced judgment concerning that great big plus or minus factor in missionary activity—cultural and religious adaptation.

T.C.McV.

Eastern Liturgies. The Twentieth Century Encyclopedia of Catholicism. X 112. By Ireneé-Henri Dalmais, O.P. Translated by Donald Attwater. New York, Hawthorn, 1960. pp. 141. \$2.95.

One of the most striking characteristics in the religious history of the

West in our day is the rise of interest in the Christianity of the East. This interest was greatly fired by the decision of His Holiness, Pope John XXIII, to convoke an ecumenical council. Christians throughout the world have become aware of the iniquity of Christian disunity, a disunity that is in glaring contradiction with what Jesus Christ willed for his followers.

Ever since the disastrous events of the year 1054, when the Eastern Orthodox Church was formed by the separation from Rome of the patriarchates of Constantinople, Antioch and Jerusalem, the Catholic Church has appeared to the world as an institution of purely Western, Latin, and European origin. But this is not true. Eastern Catholics worship God in forms and languages different from those of the Roman Liturgy, obey different ecclesiastical laws, and observe different religious customs; but these differences are theirs not by concession but by right. The Byzantine, Syrian and other rites are as authentically Catholic, as old and as venerable as the Latin rite.

The aim of Fr. Dalmais is to introduce Latin Catholics to the liturgies of the East. First he points out how the liturgies of the East came into being, and then he discusses the Coptic, Armenian, Russian and Greek Orthodox, East Syrian, and Antiochene rites in historical perspective and in their present form. In a vivid manner the author describes the unique Eastern ceremonies of marriage, ordination, baptism, the rites of penitence, sickness and death. In these examples he presents a vision of an entirely different culture as expressed through its liturgy and ceremony.

Previous attempts at the reunion of the Eastern Orthodox Church and the Church of Rome have failed because there was no attempt made to prepare the faithful for the reunion. The West was totally indifferent to any reconciliation. *Eastern Liturgies* is a great help in fulfilling this need by creating an awareness of the difference of the liturgies of the East and West yet testifying to the universality of the faith. L.T.

An American Dialogue. By Robert McAfee Brown and Gustave Weigel, S.J. New York, Doubleday, 1960. pp. 216. \$2.95.

One hears a great deal about the dialogue today. Somehow it manages to convey the idea of a well-mannered, friendly discussion of issues that apparently are unable to be resolved at the present time. The idea is to come together, discuss the differences in a kindly sort of way with some sort of vague reference to the guiding light of the Holy Spirit and then hopefully wait for results. Obviously, this statement of the dialogue is an

exaggeration. It is, however, an expression that has found wide acceptance among those who are unwilling or reluctant to meet the existing situation. The differences separating Catholics and Protestants are most fundamental. The only realistic approach to this question is first of all to accept that fact.

One of the chief merits of the present volume is that it does accurately indicate such fundamental cleavages. ". . . The Protestant must record that to him the dogma of the infallibility of the Pope represents the ultimate expression of spiritual pride, i.e., the belief that a human being can be the perfect and uncorrupted transmitter of the word of God." A strong statement . . . yes, but entirely honest—a quality which is all important in any discussion. For before any fruitful discussion can be undertaken, it is at least necessary that each party has some understanding of the other's position. Unfortunately, in the area of religious beliefs and practices in America, lack of information or misinformation have a long history. And that is why *An American Dialogue* is an important book. It represents a joint effort on the part of two Theologians, Protestant and Catholic, to define and isolate in a single volume basic differences and reactions. Possible approaches to ensuing dialogues are also suggested. Naturally, the dialogue loses a great deal of spontaneity in book form—it is not really a dialogue at all. However—and this is the point that Fr. Weigel makes so well—it does provide a source book for future dialogues on a personal level. It fulfills an urgent need, making its reading a pre-requisite to any intelligent discussion on an Ecumenical level.

Reaction to the actual content of the book will be largely influenced, of course, by the reader's motivation and point of view. For instance, the Protestant concept of authority as partly illustrated in the above citation, can bring little joy to the sincere Catholic Ecumenicist. And certainly Fr. Weigel's conclusions concerning the ultimate end of Ecumenical discussion is going to cause dismay in the minds of Protestant readers. . . . "Why can't you Catholics at least meet us half way?"

Both Dr. Brown and Fr. Weigel have presented us with an exposition that is lucid and candid. *An American Dialogue* is an important book; it is a necessary book for all of us. J.K.

Catholic Viewpoint on Church and State. By Jerome G. Kerwin. Garden City, N.Y., Hanover House, 1960. pp. 192. \$3.50.

Discussion of the "conflict" between Church and state takes its out-

lines from the colors in which it is seen. The attempt to speak across these diverse viewpoints generates misunderstanding, confusion, and, often, animosity. The bigot, who has already judged and condemned what he does not know, will not believe or even hear the others' reasonable exposition; they are liars and he knows their true intentions. For those committed to a rival, secular religion, e.g. Democracy, the Dictatorship of the Proletariate, Fascism, the opposition is deep, irreconcilable, to the end. Some, who see it centered in the individual citizen torn between conflicting claims, get bogged down in a petty and, often, absurd casuistry with no principles for solution. Those who consider it as another struggle between freedom and authority must take an arbitrary stand, and do well if they can be consistent without looking foolish. For those who see it in terms of diverse orders of ends and means, the general principles are clear, the more particular applications are fairly adjusted to current local circumstances, and the rare individual clash is settled by prudence and good will.

Mr. Kerwin, professor of Political Science at the University of Chicago, sees the problem in terms of ends and means, which, of course is the traditional Catholic view. He gives first a quick, popular survey of the papal-imperial struggles of the Middle Ages, in which the theory was hammered out, and of the various relations which have prevailed in this country from the colonial period. There follow a chapter outlining the Catholic church-state theory, and one analysing the current legal situation in the light of recent Supreme Court decisions. He is able to support satisfaction with the current adjustment in the United States with a formidable barrage of episcopal pronouncements, and does not make the mistake of raising it to the level of universal and absolute principle as some who have considered the problem have felt it necessary to do.

Mr. Kerwin also defends ably and without passion the justice of limited public support of private schools, the right of the hierarchy to speak out on public questions concerned with morality, and the duty of Catholics to make themselves felt as a bloc at the polls when a religious or moral conviction is at issue. He elaborates some reasonable guesses about what an overwhelming Catholic majority in this country would bring. He finishes by scolding non-Catholics for unreasonableness and Catholics for bad manners and imprudence in certain controversies. This seems extraneous to his subject and diverts from the force of his arguments; but it is true that it is over such that battle is most frequently joined. On the whole, it is a good handbook on a dispute which will grow more vigorous before it declines.

R.U.S.

On the Way to God, Confraternity Edition of the Christian Life Series, Bk. I with Teachers Manual. By Sr. Jane Marie Murray, O.P. and Vincent J. Giese. Chicago, Fides, 1959. pp. vi, 186. \$1.35 (paper).

The concise four volume package of sacred doctrine in the Christian Life Series is being boiled down to less than half size to comprise a four volume paper back edition at a price convenient for the student. Book one of this edition, the first to appear, is based on *Going to God* of the original series and is backed up by the same team of consultants. Vincent Giese of the National Lay Committee of the Confraternity of Christian Doctrine collaborated with Sr. Murray in preparing the text.

The use of colors, many of the introductory paragraphs of each chapter, footnotes and indices have all been dropped. *On the Way to God* is dull and dry as textbooks run because it amounts to a summary of a larger work. The detail and the concretizing that make for interesting reading have been sacrificed. The closest thing to it in style would be one of the paperbacks of the *College Outline Series*.

The Teachers Manual contains charts coordinating the Confraternity text with *Going to God* and two other texts, as well as with the Church's calendar. It gives hints as to what to stress in each chapter, comments on each illustration and picture, and lists recommended films and recordings that illustrate the text.

R.M.V.

Our Parish Prays and Sings. Collegeville, Liturgical Press, 1960. pp. 160. \$.75 (in cloth), \$.30 (in paper).

Chant Accompaniment Simplified. By Sister Cecile, O.S.B. Collegeville, Liturgical Press, 1960. pp. 15. \$1.00.

Unison Mass for Parish Use. By Sr. M. Carletta, O.S.B. and Rev. Jerome Collier, O.S.B. Collegeville, Liturgical Press, 1960. \$1.00 (organ accompaniment), 50 for \$1.00 (voice part).

There was a time when hymnals and prayerbooks could be evaluated on only purely subjective standards. *Our Parish Prays and Sings*, with a very few select companion books, gives evidence that such a time is passing, and has, in more fortunate areas, already passed. The dialogue Mass, as printed here, displays the maximum of clarity and logic; large print is a convenience for the laity who are unaccustomed to reading Latin. For the sung Mass, the chant selections are melodies which are both beautiful

and remarkably easy to sing. In fact, the layout of this section of the book is so delightfully arranged as to constitute an enticement to participate in singing; the English translation of the Latin is given in italics. There is included a large group of English and Latin hymns which are appropriate for use during the *Read Mass*, Benediction, Processions, and other occasions. The choice of material is dignified and conducive to powerful performance. One could have hoped that the text of St. Thomas' beautiful *Adoro Te* could have been retained in a faithful translation rather than the text used on p. 60 (which bears only vague, passing resemblance to the Latin). Occasionally, the English texts for some of the hymns are almost barbaric artistically; only with difficulty could the following lines be sung:

Who is she that stands triumphant,
Rock in strength upon the Rock,
Like some city crowned with turrets,
Braving storms and earthquake shock? (p. 115)

Nevertheless, these are fine points. Certainly, there is nothing available in the United States today which provides nearly so well for the community needs of the liturgically oriented parish as this beautiful and practical manual. May it receive the welcome it well deserves in every quarter.

Chant Accompaniment Simplified is a brief study in the accompaniment of Gregorian melodies. It is the perfect material for introducing those organists who just sort of "bang around" while the choir sings to the use of modal accompaniment. While hardly elementary material, Sister Cecile's work is clear and phrased (fortunately) in terms of the solfege scale (Do, Re, Mi). Her examples, while excellent musically, are rigorously severe. However, if properly used, this little book will set many an organist on the track to more beautiful and more sensible—not to say more fitting—service in the liturgical life stream.

A simple, smooth movement recommends the *Unison Mass for Parish Use* to groups of untrained singers. The texts are beautifully legible; again, the English translation is placed under the Latin texts. In terms of melody, the Mass is not difficult. Rhythmically, the *Gloria* and *Credo* are inferior to the rest of the Mass. For example, the section *Domine Deus, Rex Coelestis* states and repeats a halfnote, two quarter note, two half note rhythm (a figure seen also in the *Credo*), which bounces noticeably out of the context of the rest of the piece. But if congregations are to sing Masses other than Gregorian, this is the kind of music to use. P.P.

Christian Yoga. By J.-M. Dechanet, O.S.B. New York, Harper, 1960. pp. 196. \$3.75.

Do not let the title of this book frighten you; it is not an occult treatise on Eastern mystical practices. Father Dechanet has written a simple and useful book that presents yoga theory, practice and development in terms of Christian faith and Western customs. With the aid of a few simple diagrams he shows the main yoga postures and explains the important techniques of breath-control and concentration. The author, a Benedictine monk, is convinced that the pace and confusion of modern life has made the pursuit of contemplative prayer all but impossible even in the cloister, its traditional home. He uses some very convincing argumentation to show that this unfortunate condition can be effectively overcome by adapting the physical and psychological practices of yoga to the Christian religion.

There are others who agree with him. By way of conclusion to the book, Father Regamey, O.P. states: "Children, teenagers, youths and young men who take up training on these lines will feel their capacity for work increasing, their character becoming gentler and stronger, the need for sleep growing less; chastity will come more easily to them, and their life of prayer will have greater clarity, control and joyousness." It is not an easy discipline, but it is rewarding. Another Dominican, this time an Irish theologian, writing in the current *Doctrine and Life* adds his testimony: "Probably only very few who read this book (*Christian Yoga*) will have the determination to carry through its prescriptions. But they are to be envied in the equilibrium and euphoria which they will surely achieve."

J.D.C.

A Study of Hebrew Thought. By Claude Tresmontant. Translated by Michael Francis Gibson. New York, Desclee, 1960. pp. xx, 178. \$3.75.

An alternate title to M. Tresmontant's essay might be *Christian Philosophy in Search of Itself*. This seems as valid a title as accords with our grasp of the essay; our notion is as follows. The function of Christian philosophy is to provide a launching pad for Christian theology, which is biblical theology. Therefore Christian philosophy should be biblical philosophy. Philosophy is metaphysics, and metaphysics applies more or less properly to a multitude of systems of thought, non-systems of thought, and systems of non-thought. The key, of course, is analogy. Now, whereas physics is excised from reality, where it lies imbedded, and similarly mathe-

matics, the way to get a metaphysics is not to go directly to reality, but to men's thought. This will vary with the culture to some extent. Now Hebrew thought is the thought of the Bible. So if we can abstract the underlying, unexpressed pre-suppositions of the minds that framed the inspired books, we shall have biblical metaphysics, which is the philosophy necessary in formulating biblical, Christian theology. But to do this is the function of Christian philosophy. Therefore do we say that an alternate title for the book is *Christian Philosophy in Search of Itself*.

This, be it made clear, is not the matter of the essay, but its background. The matter of the essay is the Bible's view of creation, man's nature, its operation, time and the like. The style is brisk: one can imagine that one is reading the class notes of a bright, interested student taken at a bright, interesting lecture, such is the book's pithiness and alacrity. But this comparison would be a poorer one than it is, did we not mention that the bright, interested student proved his interest by heavily documenting his notes that evening at his digs, assembling a host of Scriptural texts.

While most of the books reviewed in these pages are given favorable reviews, the Forewords of the books are seldom mentioned. Father John M. Oesterreicher wrote the one to this translation, and it is a model for anyone ever pressed into writing one. His presentation of the problem, his criticisms of the solution, his careful praise—all amount to a singular achievement in a glib world.

R.B.

Elements of Christian Philosophy. By Etienne Gilson. New York, Doubleday, 1960. pp. 358. \$5.00.

Is There a Christian Philosophy? By Maurice Nedoncelle. Translated by Illtud Trethowan, O.S.B. New York, Hawthorn, 1960. pp. 154. \$2.95.

Both books under review are significant additions to the growing literature on Christian philosophy. But, as is typical of most of this literature, there is basic disagreement between them, even on the very nature of Christian philosophy.

M. Gilson's conception of Christian philosophy is very definite. Claiming Leo XIII's encyclical *Aeterni Patris* as his source, he looks upon Christian philosophy as "that way of philosophizing in which the Christian faith and the human intellect join forces in a common investigation of philosophical truth." Thus it follows quite logically that Gilson's latest work, *Elements of Christian Philosophy*, has all the appearances of a popular commentary of selected questions from the *Prima Pars* of the *Summa*

Theologica. As such, there is much in the work to commend itself, as would be expected of a scholar of Gilson's stature. But as a textbook in philosophy it can hardly be recommended. Such a conception of philosophy is intolerable to anyone who takes seriously the distinction between philosophy and theology (cf. "The Christian and Philosophy," *Dominicana*, Spring, 1960). In short, the basic objection is not concerned with Gilson's theology, but his presentation of it as philosophy. There can easily result from such a masquerade a lamentable confusion of both disciplines in the minds of the students for whom the work is intended.

On the other hand, Professor Nédoncelle's concept of Christian philosophy is as amorphous as Gilson's is definite. To answer the question posed by the title, *Is There a Christian Philosophy?*, he sets his work up into three parts. The first part deals with "the teaching of the past in regard to it from the beginning of the Christian era to our own day." Here we meet up with the thought of such unlikely "Christian philosophers" as Leibniz and Hegel. The second section outlines the "Debate of 1931" regarding the possibility of such a thing as Christian philosophy. In the third section the author expresses his own ideas on what the ultimate formulation of Christian philosophy should contain. The work has real merit but it does suffer greatly from a wandering eclecticism. This undoubtedly comes from the author's own vagueness on the nature of philosophy itself. The question in the title is never really answered; as a matter of fact, it is not until the conclusion that the author adopts one of many understandings of the term "Christian philosophy."

J.J.C.

Freedom of Speech in the Church. By Karl Rahner, S.J. New York, Sheed & Ward, 1959. pp. 112. \$2.75.

Father Rahner's new book is like a transistor—compact but powerful. Like the radio it too is modern in style. Here in a hundred pages (plus twelve) we have a vigorous analysis of a delicate (because misunderstood) theme: Freedom of Speech in the Church. Is public opinion in the Church in a too static state? Reverential reserve being carefully maintained, should there be more intelligent discussion of topics sacred? Yes insists the author and he tells his reader why.

Electing to divide his work into two parts, Father Rahner discusses first the problem of permission. In the Church, may the layman speak? Summarily his response might be stated in two words: "Why not?" In the mundane world many places display the sign "Discussion Permitted Here."

Why should it be otherwise in the Church? Dogmatic definition is not *always* involved; by no means. And when this is absent, the layman has both the right and the duty to exercise his freedom by making use of his lungs.

The latter half of the book is entitled, *The Prospect for Christianity*. In the first part the author "probed"; in this section he "predicts." Deep penetration of a complex problem is evinced as the real genius of this German Jesuit scholar appears in a series of brilliant insights. His vision for the future is a vision of light and not of darkness. A vision which seems to be grounded on the intellectual conviction that Gamaliel was right when he told his listeners: ". . . if this plan comes from God you will not be able to overthrow (it)." The Church is God's plan and it has never been overthrown, nor will it be. Thus with confident abandon the layman is encouraged to speak and not to be afraid.

Sheed & Ward's recent release of this English translation from the German original, *Das freie Wort in der Kirche* reminds one of the old proverb (trite but often true), "Good things come in small packages." S.P.

Handbook of Christian Social Ethics. Man in Society, Volume I. By Eberhard Welty, O.P. Translated by Gregor Kirstein, O.P. New York, Herder, 1960. pp. 394. \$6.95.

It is difficult to express the importance of the appearance of this initial volume of Christian Social Ethics. Indeed, it is the first arc of a bridge which will span a lamentable gap in American Catholic social thought.

Following the traditional teachings of the Church—and especially as exposed by St. Thomas—Fr. Welty has brought timeless truths and principles into every phase of social life. He insists on a re-evaluation of modern society's concept of man. A re-evaluation which is more a return to his real nature. He is more than just a social animal—he is a moral being whose actions are to conform to the eternal values of divine and natural law. Man's criterion for action is an absolute one; not the relative, mutable determinations of different generations.

Man in Society, the first of four volumes, is the most basic. After determining the nature of Catholic social ethics, the author analyzes the true nature of man, the origin of society, mutual relationships between individuals and community, basic social principles, rights and duties, and, finally, the social role of justice and charity. The question and answer for-

mat is somewhat new in American publications—apart from Baltimore No. 3—and advantageous in a work of this kind for quick reference. Each answer is well substantiated by quotations from papal documents which, under normal circumstance, are not always available to the average reader. The up-to-date bibliography is selective and outstanding.

A debt of gratitude is due Gregor Kirstein, O.P., for making this outstanding work available to the English-speaking world. It is with great enthusiasm that this reviewer recommends this present volume and eagerly awaits the publication of the remaining texts in the series. C.M.J.

Catechism of Catholic Social Teaching. By Amintore Fanfani. Translated from the Italian by Henry J. Yannone. Westminster, Maryland, The Newman Press, 1960. pp. xxvii, 208. \$2.95 (in cloth).

It is about time that the twentieth century Catholic faced up to the fact that he can no longer get away with a hazy and illusory knowledge of the social doctrine of the Church. *Catechism of Catholic Social Teaching* provides the uninformed person with an easy and competent introduction to the mind of the Church on social matters. A sampling of some of the questions. "In what sense does society have a divine origin?" "Why does the Church concern itself with social and economic questions?" "What are the current errors with regard to relations between Church and State?" If the reader can answer these questions without kicking them all over the lot, then we congratulate him, and suggest that he bypass this book for a more advanced work on these subjects. Should anyone be hard pressed to answer them, *Catechism of Catholic Social Teaching* will serve to acquaint his mind with the living thought of the Church on social questions.

The book is broken down into six general headings: "Man and Society," "The Family Society," "The State and the Citizen," "The Church and Its Relations with the State," "The Economic Order," and "International Society." As the title indicates, the book is a question and answer presentation of the social teaching of the Church. It does not pretend to do more than give in outline the principal aspects of this teaching in an orderly and concise fashion.

Two features of this work, however, raise it above the common level of mere catechetical exposition. Quotations selected from the social documents of the popes, from Pius IX up to and including Pius XII, follow each question and answer. This feature allows the reader to study the answers given to the questions in the light of the words of the popes them-

selves. The second feature is a list of eleven postulates at the beginning of the book, which sets down clearly the truths of Christianity upon which the social teaching of the Church is based. Much of the criticism leveled against the social doctrine of the Church would be cleared up, if the mind of the Church on social matters could be seen as a genuine application of the corner-stone truths of Faith: the Existence of God, the Fall of Man, the Incarnation of the Son of God, and Christ's personal founding of the Church. The contents of this book are set against the backdrop of such eternal truths. The way is paved for the alert reader to see how the Church's social teaching, directed as it is to the political, economic, and social activities of man, is founded upon the great unchangeable truths of Christianity.

Catechism of Catholic Social Teaching recommends itself to all who desire a thumbnail sketch of the Church's stand on social matters. The book's whole success lies in the fact that it fulfils the modest purpose for which it was intended. It succeeds admirably as a guide and introduction to the social teaching of the Church. J.O.W.

American Foreign Policy. Realists and Idealists: A Catholic Interpretation. Sister Dorothy Jane Van Hoogstrate, S.L., Ph.D. St. Louis, B. Herder. pp. 332. \$6.25.

Views on foreign policy were very important in the recent presidential campaign and part of this was due to Senator Kennedy's religion. Rightly or wrongly, Catholic citizens today are expected to hold an opinion on practically everything. For them, *American Foreign Policy* has a subtitle which ought to be significant: *Realists and Idealists: A Catholic Interpretation*.

Several political theorists, mostly non-Catholic, who have carried on the realist-idealist debate, are studied in this book in the light of Catholic principles. The terms "realist" and "idealist," it should be noted, have little or no connection with traditional philosophical usage.

What then, is a realist? He is one "who sees the struggle for national power as the distinguishing characteristic of international relations. He tends to view international conflict as an inevitable state of affairs." The principle leader of the realists today is Reinhold Niebuhr although Alexander Hamilton founded the school in this country. Niebuhr maintains that moralists, whether religious or rational, fail to recognize this self-interest in international relationships. (The reader may care to follow up

his references to St. Augustine.) Also upholding the realist standard are Charles A. Beard, George F. Kennan and that most forceful author, Henry J. Morgenthau. Morgenthau came to this country from Germany in 1937 and maintains that America has constantly pursued policies aimed at a balance of power in Europe with the sole exception of the War of 1812. He claims the U.S., in both World Wars, joined the weaker coalition!

The idealist, on the other hand, believes "a rational and moral political order, derived universally from abstract principles can be achieved here and now." Some of the idealists are Walter Lippmann, Vera Micheles Dean, Dexter Perkins and William Yandell Elliott. Professor Elliott says the balance of power is properly a *proximate* objective of world politics today "if the force representing freedom and resistance to imperialistic aggression is the weaker side and requires to be built up to a balance for sheer survival." Idealists think more highly of the U.N. and feel realists overlook the cooperative efforts of nations in history.

When it comes to applying Catholic principles to the controversy, the reader must alert himself to a change of direction. There is a brief but good summary of Catholic doctrine on truth, reality, human nature, natural and positive law and other topics. The reader would appreciate, however, a more direct application of these principles to situations discussed by the theorists. A *vis a vis* comparison of this or that thinker with Catholic teaching would further simplify sifting the numerous citations.

Since the section entitled "Catholic Political Realism" quotes Pius XII and the American bishops on world peace, it should be aligned with the concluding chapter, for the book concludes that the Catholic position "corresponds more closely to the Idealist . . . although discrepancies appear on both sides of the Great Debate." Notwithstanding these observations, *American Foreign Policy*, will provide a broader understanding of the international political climate. E.C.

Rosary Bibliography of English Language Works. By Charles Robert Auth, O.P. Washington, Dominican House of Studies, 1960. pp. 112. \$2.50.

This is a very unusual bibliography covering everything from a fifteenth century manuscript to the latest issue of *The Rosary*, from *A Rosary for Little People* to *Acta Apostolicae Sedis*, from Fra Angelico to Sister Mary Jean Dorcy. It provided a much-needed reference work in English

not only to citations about the Rosary in books and periodicals, but includes also Drama, Films, Shrines and Works of Art. It was published through a grant from the Marian Library of the University of Dayton. It is a limited edition and some copies are available at the Marian Library, University of Dayton, Dayton 9, Ohio.

St. Thomas Aquinas **Treatise on Separate Substances**. Translated by Rev. Francis J. Lescoe, Ph.D., S.T.L., West Hartford, Conn., St. Joseph College, 1959. pp. 138. \$2.00.

St. Thomas Aquinas. **On Charity (Quaestiones Disputatae de Caritate)**. Translated by Lottie H. Kendzierski, Ph.D. Milwaukee, Marquette University Press, 1960. pp. 120. \$3.00.

Here are two valuable additions to the growing number of St. Thomas' works available in English. Both provide introductions giving background and the place of these works among St. Thomas' writings, and are embellished with all the references and cross-references one could wish. Both translators have done well to retain as much of the scholastic terminology as is consonant with good English, rather than to attempt to adapt the shifting and ambiguous modern philosophical terms. An index is included in both.

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Apostle in a Top Hat. By James Patrick Derum. Hanover House, 1960. 240 pp. \$3.95.

Benedictine and Moor. By Peter Beach and William Dunphy. Holt, Rinehart & Winston, 1960. 214 pp. \$4.00.

How the Catholic Church is Governed. By Heinrich Sharp. Herder & Herder, 1960. 168 pp. \$2.95.

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St. Madeleine Sophie Barat. By Mother C. E. Maguire, R.S.C.J. Sheed & Ward, 1960. 214 pp. \$3.75.

The Catholic and His Church. By Henri de Lubac, S.J. Sheed & Ward, 1956. 90 pp. \$0.75.

Sin. By Walter Farrell, O.P. Sheed & Ward, 1938. 94 pp. \$0.75.

Bread in the Wilderness. By Thomas Merton. New Directions, 1960. 146 pp. \$1.65.

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- Julian the Apostate.* By Guiseppe Ricciotti. Bruce, 1959. 275 pp. \$4.75.
- The Soul of the Nations.* Collected by Gabriel Boutsen, O.F.M. Bruce, 1960. 166 pp. \$3.95.
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- The Origins of the Modern Roman Liturgy.* By S. J. P. Van Dijk and J. Hazelden Walker. Newman, 1960. 586 pp. \$10.50.
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