

BOOK REVIEWS

We Hold These Truths. By John Courtney Murray, S.J. New York, Sheed and Ward, 1960. pp. 336. \$5.00.

In the beginning God created man, and He created him to be social. Men soon congregated and formed neighborhoods, and thus the State was born. God also endowed man with intellect and will and made him to see the glory of the Divine 'fiats.' So men came together and turned their faces to their Creator and gave worship. Thus the Church was born. The Church and State coexisted in unanimity until the first drought. The leaders of the State decided that all the citizens should work building a canal from the river to the fields. The leaders of the Church decided that all the citizens should not work, but pray for rain. So began the long history of Church-State conflicts.

There are many opinions on the best type of State. Some say Monarchy, others Democracy; dictators say Dictatorship. Men, however, have the right and obligation to decide how they wish to be ruled according to their own designs and exigencies and reasonable inclinations. Objectively, who is to decide? Sinclair Lewis briefly sums up all arguments: "Intellectually I know that America is no better than any other country; emotionally I know she is better than every other country." In the final analysis the people must decide.

There are also many opinions on the best type of Church. Here the people have no right to decide, for God alone dictates how He is to be worshipped. Men, as His creatures, must bend their wills to conform with His unerring Wisdom.

Yet regardless of the type of State, good or bad, and the type of Church, true or false, conflicts between both inevitably arise. This has been the history of the world; it is nothing new. In America the problem is unique. Why?

First of all, America was founded on the principle of the dyarchy of Church and State. "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof" (The Constitution of the United States, Amendments, Article I). The State gave itself no power to interfere with religious affairs. This is one reason why the Catholic Church in America has flourished as in no other country; why there has been no persecution of Catholics by the Government—a fact not verified in any country of Christian Europe.

Secondly, pluralism was the native condition of American society. This made possible the new doctrine based on the aforementioned principle. It realized in fact the great truth of the Declaration of Independence: "... that all men are created equal; they are endowed by their Creator with certain unalienable rights. . . ."

Lastly, the new State declared all these truths to be self-evident. Such is the fact of the theory. In practice, however, the Church and State seem to struggle with each other chronically. How can this be?

John Courtney Murray, S.J. in his first book unveils a mystery. Church-State tensions are not due to the doctrine of the Church (and here we mean the Catholic Church), nor to the declarations of the State. The answer is to be found in the 'consensus,' the agreement on what the First Amendment incorporates. "On any showing the First Amendment was a great act of political intelligence. However, as in the case of all such acts, precisely because they are great, the question arises, how this act is to be understood" (p. xi).

Father Murray exposes his arguments, or rather his part of a dialogue, with precise nicety. He can be said to be neither *for* the Church nor *against* the State. He is an American Catholic intelligibly seeking an understanding to coexistence of the two societies of which he is a part. It would be impossible to analyze the brilliant result of Fr. Murray's efforts, save in a commentary on his intriguing book. To say that this book is the 'answer' to Church-State tensions in America would be false. There is no answer here, but the beginnings of a dialogue from which the answer will eventually, but certainly, spring forth. Fr. Murray has been freely criticized and freely praised. His fault and his virtue lie only in the fact that he is a 'pioneer.' He has 'started something.' It is up to his critics to add their voices of assent or dissent to the conversion argumentatively. This way society, ecclesiastical and civil, progresses.

Since each chapter of *We Hold These Truths* is a separate reflection

on the American proposition, another book would be the only fair and adequate review. To lump the entirety together and call it 'great' would not be valid; to reject it would be unjust. Therefore, several observations will suffice and be within scope.

For Father Murray St. Thomas Aquinas is the first Whig. This title is most appropriate for the Angelic Doctor and one to which, I think, he would take a fancy. By 'Whig' Fr. Murray denotes one who is in agreement with the American consensus: "A free people under a limited government." St. Thomas certainly subscribes to that in his *Summa Theologiae* (I-II, Q. 105, A. 1.):

Two points are to be observed concerning the right ordering of rulers in a State or Nation. One is that all should take some share in the government: for this form of constitution ensures peace among the people, commends itself to all, and is most enduring. . . . The other point is to be observed in respect of the kinds of government, or the different ways in which the constitutions are established. . . . Accordingly, the best form of government is in a state . . . wherein one is given the power to preside over all, while under him are others having governing powers: and yet a government of this kind is shared by all, both because all are eligible to govern, and because the rulers are elected by all.

How nicely these words jibe with those of William Tyler Page in his *The American Creed*:

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic, a sovereign Nation of many sovereign States; a perfect Union, one and inseparable.

"A free people under a limited government" or more succinctly "free government" is the consensus of the peoples of these United States. It is a valid consensus, perhaps the most perfect to be made. Upon its understanding depend the solutions to the manifold problems of the pluralistic democracy. John Courtney Murray's Thomistic approach is most valid. He preserves St. Thomas' teaching admirably in its application to the many problems brought forth in the subsequent reflections of the book. In a few places, while upholding the basic

tenets of Thomism in this matter of the State, he tends to be incomplete, as if afraid to take that 'extra step.' Nevertheless, his principle is true. The American consensus means that "by the Constitution the people define the areas where authority is legitimate and the areas where liberty is lawful. The Constitution is therefore at once a charter of freedom and a plan for political order." American free government affirms the principle of the consent of the governed. The government is limited according to good reason and the natural law by the will of the people it represents. This demands a great act of faith, and it is in this act of faith that the greatness of America lies. The American Founding Fathers accepted the liberal premise of medieval society, particularly of Thomism, and brought forth "a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal;" they raised up "that government of the people, by the people, for the people, (which) shall not perish from the earth." To renew our acceptance of this premise, to preserve our ordered freedom, to deepen our understanding of the American consensus is to solve the problems of our pluralistic democracy. That Fr. Murray, guided by St. Thomas Aquinas, follows a valid course is indubitable, for St. Thomas, the first Whig, has set in his philosophy a course for all sincere Americans to follow.

In another of his reflections Fr. Murray tackles the very ticklish question of Censorship in a pluralistic society. Morality certainly has a place in such a society and as a consequence comes under the jurisdiction of the State—but minimally. "Law seeks to establish and maintain only that minimum of actualized morality that is necessary for the healthy functioning of the social order. . . . It enforces only what is minimally acceptable. . . ." What then is the Church's role? The State must look to the Church and other institutions for the elevation and maintenance of its moral standards. Seemingly then the State would have a hold on morality that is minimum and that is applicable to all its citizens. This would be the 'possibility' (efficacy) of a legal ban that St. Thomas speaks of. If it is possible that the ban be obeyed and enforced, then it is an act of good jurisprudence. If not, then the State had no business drawing the ban up in the first place. In this situation it could only be a case of the Churches censoring for their own members, a practice which, though contrary to Protestant tenets, is quite lawful and highly commendable. Censorship by the State, then, is just only when 'possible,' only when minimally acceptable at least by the generality. Fr.

Murray elaborates on his doctrine to some length. His arguments are sound and persuasive, if a bit neoteric.

However sound and persuasive Fr. Murray's arguments are, they do not seem complete to the Thomistic mind. His antecedents are basically correct but his conclusion drawn from them is deficient and ambiguous. Certainly the State has a minimal jurisdiction over morality, but this minimum has to be taken in a relative sense. The prime obligation of the State is to lead its citizens to at least natural beatitude which is attained through virtue. Therefore the State must prudently exercise its powers in order to produce virtuous citizens. This is accomplished by good jurisprudence of the type explained above. But if the Churches and other institutions elevate and maintain continuously higher moral standards among the generality, then the minimum of the State's sphere of authority broadens to encompass this new and expanding field of morality. Such an understanding of legal censorship is in accord with Fr. Murray's principles. It is not, however, evident in his conclusion. Perhaps Fr. Murray is reluctant to go so far! Nevertheless, the relative minimum of the State's jurisdiction, given the necessary acceptance by the generality, acting in accord with good reason and the natural law, can even reach the maximum: that of the Ideal State according to Aristotle; and this within the realm of good jurisprudence, i.e., 'possible' legislation attending morality. The American consensus of free government directed by the consent of the governed assures this. That Fr. Murray fails to consider this logical consequence is unfortunate. Thomistic discipline distinctly cries out for it, especially in the State Theory of the Dominican, John of Paris (John Quidort), to which Fr. Murray seems to adhere.

In this somewhat incomplete thesis on legal censorship, Fr. Murray seems also to tend towards "the Majority Rule" theory, which is so prevalent today. Suffice it to say that we hope Fr. Murray understands 'majority' here as a majority abiding by good reason and the natural law. To understand this otherwise would be the equivalent of saying that a society in which the majority were perverse and which ratified unreasonable laws and legislation contrary to the natural law would be legitimate. Such a contradiction of law and government is quite untenable to the Thomistic mind; indeed, it is entirely impossible in the order of true social living. Would that Fr. Murray be less ambiguous and more exact!

While I take odds with Father Murray's truncated arguments on

this point, I by no means intend to derogate their validity or question their supporting principles. In the first part of his book, Fr. Murray sufficiently and laboriously sets forth his ground-plan, with which I agree wholeheartedly. His remarkable grasp of the problem and brilliant approach to its solution leave little, if anything, to be desired. Bearing this in mind, the solutions to particular problems in the practical order become quite clear. But, in several places, among which the chapter on censorship must be included, a repetition of principles and an explication of illations and conclusions seem most necessary.

In his final chapter entitled, "The Doctrine Lives," Fr. Murray gives what in his mind is the key to an American consensus, to a public philosophy. This key is to be found in man's very nature. It is natural law.

Natural law governs man's relationship to God and to his fellow man. Man is naturally a social being; therefore the good of society is man's good. St. Thomas Aquinas in the citation previously quoted from his *Summa* allows for, or rather demands the consciousness of the people governed for the consensus. Each person according to the natural law written in his heart can reason out the good to be done and the evil avoided as regards the public philosophy. This is natural and the foundation for true consensus. But as human relationships become increasingly complex, the subsequent precepts deriving from the natural law and demanded for good government elude the unaided reason of ordinary men and become the province of what St. Thomas called the wise (*sapientes*). Who are these *sapientes* today? Fr. Murray indicates that "they are the men who have a 'care,' but who are not 'interested parties.'"

Fr. Murray follows St. Thomas' theory on natural law exclusively, although he leaves room for Locke's natural law when pressed. His argument is that some form of natural law is better than none. When one understands that America in its formative period looked to John Locke's doctrine, this argument tends to appear less completely importunate and to have some value.

Natural law, then, is the basis for an articulation of the American consensus. A return to this doctrine that lives is the hope of the public philosophy of the United States, both as it looks to our truths, our purposes and our values. It is the fundament for Fr. Murray's answer to the issue of survival, "the dynamic of a new 'age of order.' . . . The doctrine of natural law can claim to offer all that is good and valid

in competing systems, at the same time that it avoids all that is weak and false in them." From the roots of natural law two principles relating to politics have sprung forth. These pertain to the development of our consensus. The first is the principle of subsidiarity and asserts the organic character of the state, formed from the living cells of the family, local community, etc. The second principle is that of popular government through representation. "It is a natural-law principle inasmuch as it asserts the dignity of the human person as an active co-participant in the political decisions that concern him, and in the pursuit of the end of the state, the common good."

Fr. Murray admits that this fundament for the consensus is the very point under discussion. However, for lack of time and space he is only able to briefly comment on "the vital resources inherent in the idea of natural law, that indicate its new validity." One earnestly hopes that he will soon develop these comments into a larger study.

My final observation is based on the alleged accusation that that author is more American than he is Catholic. This is an unfounded, bitter slur. Fr. Murray is indeed, Catholic, but an American Catholic able to see the essential compatibility of American Democracy with Catholicism. This is most clear in the foreward to the book. There is no impotence in the American Constitution rendering it incompatible with the Catholic Creed as there is to be found in the entity called Europe. Europe eyes with envy the American unity and seeks the same in order to regain its due share of its "lost significance in the realm of historical action." America is not perfect, but it can be, provided it holds fast to and develops the Gelasian doctrine: "Two there are . . . by which this world is ruled on title of original and sovereign right—the consecrated authority of the priesthood (the Church) and the royal power (the State)." This is the Church's doctrine (Denz. 333, 1841) and this is the doctrine of the First Amendment of the Constitution of these United States. If Fr. Murray has been accused of being *too* American, it is only because the American Creed is notably Catholic.

John Courtney Murray has 'started something.' He has begun a most vital and crucial dialogue on the American experiment. *We Hold These Truths* is an important book; it is a vital book, for upon the fulfillment of its dialogue America and Freedom depend:

The preservation of the sacred fire of liberty, and the destiny of the republican model

of government, are justly considered as deeply, perhaps as finally staked, on the experiment entrusted to the hands of the American people.

—George Washington

The continuance of this experiment has found renewal and brave commitment in the recent Inaugural Address of President John F. Kennedy:

Let every nation know, whether it wish us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend or oppose any foe in order to assure the survival and success of liberty. . . . With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

—George Bernardine Dyer, O.P.

Principles of Education. By Pierre H. Conway, O.P. Washington, The Thomist Press, 1960. pp. xiii, 204. \$5.00.

Many recent treatments of philosophy or methods of education have been fragmentary. More familiar are pleas for the preservation of the Liberal Arts education; the institution of the philosophy which would begin with metaphysics, as well as the philosophy which would destroy metaphysics; plus any number of versions of the organization of teaching theology in Catholic colleges. In great part, these contributions have made some worthy additions to the literature of education. Nevertheless, the partial view necessarily presents the danger of lost focus with regard to the whole area of the field of education. And indeed, many educators may not realize how vast an area it is before reading *Principles of Education*.

In this very regard, it is gratifying to study a book whose scope is intentionally extended to the full reaches of a subject so often discussed and debated. To the Thomist, the procedure used by Father Conway is in no way novel; to others, it should constitute a revelation. The approach taken to the study follows the Aristotelian inquiry into the four causes of the subject investigated. Since this covers the total picture, a successful use of this method proves exhaustive. In establishing firmly the four causes of education, Father Conway has surely made extensive

inquiry into the causality involved: the *form*, the *goal*, the *matter*, and the *agent* respectively.

Several happy consequences of this thorough-going treatment ensue. To begin with, Part One of *Principles of Education* sets the scene for the causal inquiry. This introductory matter may be the most valuable contribution of the volume; certainly it is a contribution which is all the more valuable because it is frequently lost sight of by contemporaries. In examining the genesis of the educative process, the successive evolution of the three societies demonstrates the role of family, state, and Church in the formation of the responsible citizen. The family is the unit of human society which has the primordial role not only in the generation of offspring, but also the initial movement in the perfecting of human persons by education. This initial education is primarily moral—a quasi-coercive forming of character in virtue—continuing until the child can act reasonably and autonomously in the moral order.

The state is the perfection of a coalition of families. Whereas the family provides the immediate needs of nourishment and protection for its members, the state provides for the broader needs of families: the preservation of order, the direction of the common good. Thus the educative role of the state is to form the mature citizen, to direct the talents of individuals to fitting and necessary duties, to assure the means of training for the various roles of civic activity. Finally, the Church gives direction to both family and state. In the Christian dispensation, all authority is subordinated to the divine authority of the Church as to the navigator charting the course to the ultimate goal of all society.

As conclusions to the development all too inadequately sketched here, the duration, nature, and extension of education become clear. First on the natural level, the goal of education is the formation of the responsible citizen, the responsible citizen being the person acclimated to just, brave, temperate, and prudent action for the preservation of social order. On the supernatural level, the goal of education is the formation of the citizen of heaven. On both levels, the aim is the inculcation of virtue—a lifetime job. Here then the pedestrian concept of education broadens; education is in some sense a project of lifetime duration.

Furthermore, following the genesis of cultural development, it becomes apparent that education is a natural thing. The intensification of this theme is highly significant on every page. As they are natural,

the principles disclosed are non-arbitrary. They answer the requirements of the human psychic and moral constitution. In view of the scope of this treatment, this approach to education is most important, not to mention authoritative.

As a third, but hardly final conclusion to the introductory investigation, the extension of education is illustrated. The light of illustration comes from an appreciation of architectonic functions which the state exercises over its members for the direction of the common good of civil society. While it is too involved to discuss here, it is worth mentioning that a fine balance has been preserved by Father Conway in evaluating the directive operations of the state in the civil sphere and the Church in the religious and moral sphere.

The Second Part of the volume is equally rich in valuable material. The separation and delineation of the roles of family, state, and Church are extensively treated under the *form* of education. The analysis of virtue, intellectual and moral, is the key which unlocks the problem of coordinating natural and supernatural *goals* in education and society.

The presentation of the conducive progression of education (*congruus ordo addiscendi*) follows the familiar and valuable texts of Saint Thomas's Commentaries, particularly those on the *De Trinitate* of Boethius and on Aristotle's *Nicomachean Ethics*. The explanation and organization of this material is sufficiently lucid to eradicate any of the weird conglomerations proposed so frequently in recent years as programs of philosophy and theology. *Just where metaphysics belongs* and *just what theology is* will be extremely tiring questions after this text becomes generally available.

There are some especially fine passages dealing with the notion and division of art as well as with the relation of courses in literature, history, and the fine arts to the Liberal Arts. Literature, for example, under one respect is reduced to techniques of grammar, logic, and rhetoric; under another to moral science:

To reduce one of the most cherished prerogatives of "literature" courses, namely, that of giving moral evaluations of literary output, to "moral science" courses may seem a grave affront to literature, but such is not the case. Rather it is a recognition of the moral influence of literature, and the convincing impact of ideas evolved in fiction—often greater than those evolved by reasoning from actual occurrences (p. 128).

Thus the book wends its way carefully, offering occasional crisp insights into perennial problems and procedures.

The method of *Principles of Education* is completely Aristotelian-Thomistic; in fact, in large part, so are the words. The author follows closely the important encyclical of Pope Pius XI, *Christian Education of Youth*, whose principles he expounds painstakingly with supporting texts from Aristotle and Saint Thomas. It is certainly amazing to follow in sound doctrinal organization the mass of material presented, each extract delienating some particular nuance proper to itself. Yet, since the sources range from logical tracts to theological questions in the scientific mode, a thorough appreciation of the procedure could only be expected from someone who has familiarity both with scholastic methodology and with fundamental philosophical and theological doctrine. This is not to say that the book is useless for the untrained reader. It is simply to point up the difficulty that either a great deal of explanation will be supposed to accompany the use of the text or an equal amount of philosophical depth-sounding must be constantly checked with some handbook of philosophy.

The jacket of this text states: "In aim, content, and format *Principles of Education* is designed as a text for a fundamental course in education." One wonders what *fundamental* means here. If it means *elementary*, then certainly a great deal must be learned by the college student before he begins to major in the chosen field of education.

Nonetheless, certain pedagogical devices have been added to Father Conway's text which will ease its use as a college textbook. Principal among these are the exercises by Sister Mary Michael Spangler, O.P., which analyze the material of each successive chapter with questions and problems. In addition, there are seven pages of helpful bibliography and a very useful index.

In summary, what is the significance of this newcomer to the literature of the philosophy of education?

Perhaps a fair answer can be given after taking a quick glance in other directions. Such of-the-moment studies as Lawler's *The Catholic Dimension in Higher Education* (cf. *Dominicana*, Vol. 45, No. 4, p. 355) and Murray's *We Hold These Truths* (cf. review this issue) point up serious problems of philosophy. To generalize broadly, the problems these authors discuss might be reduced to an ill, best described as a poverty of working principles. In the field of education, as in the field of political and social sciences, current practitioners are operating either on negative principles (anti-Communism or anti-Naturalism) or on practically no principles at all (pragmatic acceptance of an inexorable process). Since generalizations thrive on hyperbole, let these remarks stand sufficient. The

object lesson merely is that the way out of the doctrinaire woods could well be charted by the sound principles of Saint Thomas and Aristotle on education—a process which clearly extends to the limits of the social order.

Much can be accomplished by future educators who realize the nature of their vocation and the dynamism of the educative process in the formation of the moral and civic virtues. Understanding what education is all about is half the battle. A great deal needs to be done, no doubt. But *Principles of Education* is a step in the right direction.

—Paul Philibert, O.P.

Theological Dimensions of the Liturgy. By Dom Cyprian Vagaggini, O.S.B. Translated by Leonard J. Doyle. Collegeville, Minn., Liturgical Press, 1959. xii, 242 pp. \$3.85.

The liturgical renewal and the diffusion of theological knowledge among Christians who are not theologians by profession are two phenomena which characterize the Church at the present time. They are both manifestations of *life* in the Church; and, precisely because the life of the Church is *one*, these two movements cannot possibly be separated one from the other. Appreciation for and the living of Christian cult cannot flourish without sound theological foundations; and theological speculation only becomes alive in a community, the "mind" of which is informed by worship in common—Christian worship.

This is, therefore, why Dom Vagaggini's book is so important: it is an enlightened attempt to place liturgical prayer in a proper theological perspective. Since the work is, moreover, fundamentally theological; it is from this point of view that it must be criticized.

From the very beginning of the liturgical renewal, there seems to have been a feeling that between this new current and the "old theology" (i.e., scholastic theology), there must be some contradiction. No doubt both scholastic theologians and liturgical scholars were at fault in propagating this misunderstanding (for it *is* that!). The former were sometimes suspicious of the emphasis that the liturgists put on history; while the liturgists were heard to express the opinion that it is impossible to make a rapprochement between the biblical language employed in liturgical worship and the Greek categories of thought which are characteristic of scholastic theology. The author of this volume helps a good deal to dissipate both the former suspicion and the latter opinion. In this way he opens

the way for a better use of the vast liturgical data available today in the theology classroom.

As far as it is concerned the intimate connection between liturgical worship and the so-called "history of salvation," one ought to be careful to distinguish well between historicism or antiquarianism (which was the object of very sharp criticism of the late Pius XII in the encyclical, *Mediator Dei*), and the concept of revelation's coming to man in the Church in and through the history of God's people. To be able to determine accurately the forms of the Church's worship at any given time is, doubtless, important, especially as a guide to present reforms; but this is not the *history* which is the very heart of the liturgy. *That* history is rather the providential dealing of God with his people from the time of the call of Abraham to the moment when God is to be "all in all." And it is this latter history which is the stuff from which theology is made. It may be true that there has been a tendency on the part of the theologians to neglect this aspect of the nature of revelation, i.e., that it is transmitted to men in and through what God has *done* for his people. Certainly the scholastic approach does not emphasize this dynamism; and it would seem valid, therefore, to say that at the present time the theologian can profit from this new orientation.

To show precisely *what* profit can be derived would involve a long discussion of liturgy as a font of theological meditation, but perhaps the following remarks may serve as a basis for discussions: (1) After all, the liturgy, which is a continuation of the "history of salvation," which began with Abraham, is *not* theology, and vice versa. Much confusion could be avoided if the distinction of the two things were always kept well in mind. Liturgy is, essentially, action; it is the *worship* of the Mystical Body in its head and members. Theology is, at root, contemplation; it is a share in the wisdom of God. (2) It follows from this distinction that, as such, theology will tend to take from history its data, and yet remain aloof from history as such, at least insofar as it is speculation. The first task, as it were, of theological meditation is to discover the core of a given divine truth (insofar as this is possible); and this is always something that transcends history. (3) For all that, the theologian must always be aware that if his theology is to be "whole" he must continually return to the concrete, to the historical, both to verify the orthodoxy of his conclusions and to provide the practical direction which is one of the functions of theology in the Christian community. (4) Finally, the scholastic theologian (or even a student of scholastic theology) ought to be aware that the great synthesis of St. Thomas, according to which theology contemplates the whole uni-

verse of things as proceeding from God and returning to Him is but a universal expression of what is taking place, or *happening*, in the liturgical worship of the Christian community.

The most fundamental problem of a work of this nature is one of *definition*. What *is* the liturgy? In a theological consideration, everything depends on the right (and even the *formally* right) answer to this question! Here is the definition which is suggested by the author:

The liturgy is the *complexus* of signs of things sacred, spiritual, invisible; *signs* instituted by Christ or by the Church, efficacious, each in its own way, of that which they signify; by which *signs* God . . . through Christ, the Head, and in the presence of the Holy Spirit, sanctifies the Church, and the Church as a body, in the presence of the Holy Spirit, uniting herself to Christ her head and Priest, through Him renders her worship to God (p. 16).

What are we to think of this definition as the basis for a theological development of the nature of the liturgy? The first thing that strikes us is the apparent departure from the terminology used by Pius XII, in *Mediator Dei*: "The sacred liturgy is . . . the [public] worship rendered by the Mystical Body of Christ in the entirety of its Head and Members." Is it possible to see any connection between Dom Vagaggini's idea, viz., liturgy = *complexus of signs*, and that of Pius XII, liturgy = *public worship*?

In the first place, we can say that, what one might think of the relative excellence of these two expressions, there is no contradiction between them. Furthermore, it seems that the present author is making explicit something that it is implicit in the definition of Pius XII. Liturgy, says the Pope, is "public worship," i.e., worship *in the Church and by the Church*. Now in the present order such worship is nothing more nor less than *efficacious sign-cult*. In other words, the nature of the Church, the "new creature" in Christ, living according to the "law of incarnation," makes it necessary that public worship be *efficacious sign-cult*. It is a cult of signs because the people of God are still on the march toward the promised land in which God will take away all veils, and we shall see Him as He is. At the same time, this sign-cult is efficacious, because the Author of our faith has "offered a unique sacrifice for sins, and He is sitting forever at the right hand of God, awaiting the time when all his enemies shall be made as it were, his footstool. For by the one oblation, he has made perfect forever those whom He sanctifies" (*Hebr.* 10:12-14).

It seems possible to conclude, therefore, regarding Dom Vagaggini's method of defining the liturgy, that it must be complemented by the statement of Pius XII. It does not stand alone, because without reference to the worship of Christ which is the life-giving element of the complexus of signs, these signs become no more than "rubrical." With such a reservation we receive this definition (a reservation which is, indeed, fully satisfied by the author's extensive discussion of his meaning) not only as right, but also as a fruitful basis for penetrating the mystery of communal worship.

The reviewer should like to cite certain passages in the section on the "laws of the divine economy" as particularly forceful. In the first place, the author has done a fine service to the liturgical renewal in calling attention once again to the correct understanding of the "law of objectivity." It is a question here not of suppressing intimate personal union of the soul with God through Christ, but rather of the fostering of this union *in the Christian community and through the communal worship* which has been designated by God Himself as the *locus* for the birth, growth and consummation of the new creature in Jesus Christ.

Likewise in his discussion of "salvation in community" and the "law of incarnation" the author takes us back to the sources of Christian piety. This is a sort of theology of liturgical piety. He shows what St. Paul means when he repeats almost one-hundred-fifty times in his epistles that we are "in Christ," and He is "in us." These expressions have reference to the community, because He does not belong to me except that I am in his Church, which is His *pleroma*.

Some readers may have preferred that the volume did not end so abruptly as it does, and also that not quite so much space were devoted to the subject of *demonology*. In general, however, it is impossible not to recommend with the highest praise this essay to wed the liturgical renewal with theological reflection, and thus to give both the life which they must derive from one another.

—B. M. Schepers, O.P.

Metaphysics and the Existence of God. By Thomas C. O'Brien, O.P. Washington, The Thomist Press, 1960. pp. 269. \$3.00 (paper).

The recent appearance of this work has not permitted critical evaluation of its worth. But if the private response among philosophers is any indication it will soon receive wide acclaim from Thomists as the definitive work until now on the question of God's existence in metaphysics.

For some time various Thomists have presented doctrines on this question that are drastically incompatible. Such confusion obstructs the path of one seeking to attain integral metaphysical truth. Confronted with the confusion, the author began his investigations, and became convinced that the historical debris and false starts surrounding the problem of God's existence had to be removed so that "the authentic Thomistic meaning of the question will be distinguished from the ambiguities arising from historical influences and personal commitments inherent in the interpretations of current Thomistic philosophers" (p. 4).

The mode of procedure is best expressed in the sub-title: *Reflexion on the Question of God's Existence in Contemporary Thomistic Metaphysics*. Reflexion is a characteristic of intelligence. Since our intellect can consider its own act, we are aware of what we know and of how well we grasp what we know. Metaphysics is the supreme rational science and so it is designated as the most "intellectual" science. As most "intellectual," metaphysics must also be most reflective. Thus reflexion is a mode of procedure imposed upon the metaphysician by the nature of his science.

In accord with this mode of procedure, the study is developed in two parts. The first part, "The Presentation of God's Existence in Contemporary Thomistic Metaphysics," is in two sections. Section I, "Historical Background of the Contemporary Scene," treats first Dominic Flanders, Cajetan, Javelli, Suarez, John of St. Thomas, Goudin, and Roselli—all of whom lived before the nineteenth century. Then there follows a consideration of the Thomistic restoration of the nineteenth century, where much comment is given on the alien influence of Christian Wolff, who, more than any other man was responsible for Kant's faulty understanding and violent rejection of the traditional proofs for the existence of God. Wolff's division of philosophy formed a defective framework in which nineteenth-century authors presented St. Thomas' philosophical thought. Section II, "The Question of God's Existence Among Contemporary Thomists," features the manualists of the last century, Gredt and Maquart, and also present-day authors of "special studies": Van Steenberghen, Gilson, and Finili.

The second part of the work, also in two sections, is the actual reflexion on the question. The first section establishes the principles of the reflective judgment about to be applied to contemporary Thomists' treatment of God in metaphysics. There are two principles: a principle of extension, i.e. the consideration of God does pertain to that science whose subject is "being in common;" a principle of limitation, i.e. metaphysics considers God not as subject, but as principle of its subject. The author's

careful exposition of these two principles will help students of metaphysics to understand precisely what is the subject of metaphysics and what is the proper procedure to follow in this science. This section alone merits a place for this book in every philosophical library. Here are the bright lights and clear insights that will prevent the student from regarding the study of metaphysics as looking for a black cat in a dark room, as some have it.

The principles of the reflective judgment acquire more worth when they are put to work, just as an egg-beater has more meaning when it is functioning than it does in the kitchen cupboard. The actual reflective judgment on metaphysics' attainment of the existence of God is in Section II. What is important here is not only the author's own positive judgment on the question, but also his judgment of the interpretations of certain contemporary Thomists. Here he shows the influence of their pre-conceptions concerning the nature of metaphysics upon their interpretations of the *quinque viae*. The manualists make God the subject of metaphysics' inquiry, but to proceed in this way is to transform philosophy into theology. The author praises the admirable labors of Gilson the historian, but questions points advanced by Gilson the philosopher—especially when he holds that "a Thomistic metaphysics which does not follow the order of the *Summa* in its consideration of God's existence cannot but betray St. Thomas and become Cartesian" (p. 187). Father O'Brien objects that M. Gilson has advanced as the philosophy of St. Thomas with regard to God's existence, a treatment and an order which is theological. This is a serious charge, since such a position would be a disservice to theology and an impossibility for philosophy, as a purely *rational* science. Furthermore, the author shows that those who one way or another follow Gilson's idea of the need for a nominal definition in demonstrating the existence of God choose this nominal definition because of some non-philosophical motivation.

This work is so deep and extensive that it defies a comprehensive review. Books should be written on this book rather than reviews. The confrontations to Van Steenberghe and Gilson are an obvious challenge to their positions. Among other reactions, we can expect a reply to this work, especially from the members of the Gilsonian School. A reply would even seem demanded. For in pointing out the questionable consequence both of the total Gilsonian thesis on St. Thomas' philosophy, and of its application to the question of God's existence in metaphysics, Fr. O'Brien makes the Gilsonian position look rather awkward.

D.H.

The Mystery of the Church. Studies by Yves Congar, O.P. Translated by A. V. Littledale. Helicon Press, Baltimore. 1960. 186 pp. \$4.75.

It is all too true that once an author has established a reading audience, the publishers are more than willing to accept whatever comes from his typewriter. Thus the market is flooded with odd collections of notes, sermons and other miscellaneous items—much of which is mediocre. Fortunately, there are important exceptions and *The Mystery of the Church* is one of them. Pere Congar, an acknowledged and readable authority on the subject of the Church, always deserves a wide audience.

This present work comprises a translation of two books originally published separately: *Esquisses du mystere de l'Eglise* and *La Pentecote: Chartres, 1956*. Neither presume to be detailed or complete treatments of the nature of the Church; both are clear, concise and often brilliantly perceptive treatments of different points in ecclesiology. *La Pentecote* studies the role of the Holy Spirit in the life of the Mystical Body. Its tone is devotional rather than scholarly since it is written as a discourse to a group on the Chartres Pentecost pilgrimage. The second translation, *Esquisses*, more academic in approach, is a series of essays or studies on such topics as "The Church and Its Unity," "The Idea of the Church in St. Thomas Aquinas," "The Mystical Body of Christ."

The book has an appeal that should reach beyond the theologian. Each of the studies has a strong doctrinal flavor but not such as to discourage the average intelligent Catholic reader. Rather, he should find it rewarding reading for both his intellectual and spiritual life. J.J.C.

I Believe. The Personal Structure of Faith. Jean Mouroux. Sheed & Ward, New York. 1960. pp. 109. \$2.75.

Canon Mouroux' work represents a reaction, albeit a rather modest one. It was his intention in writing *I Believe* to outline in summary fashion an aspect of the virtue of faith that has been long neglected: faith as an "organic body of personal relations." The author contends that theology has too often been content merely to treat faith in an analytic and abstract fashion, studying principally the subjective factors of intellect, will and grace, and the objective data. Such emphasis on the static aspect of faith obscures the true dynamism that underlies it as a true contact between a personal God and a free man.

To develop this personal aspect of faith, Canon Mouroux treats three

principal points. The first concerns the personal God Who is the object and the end of faith. The second is an exposition of 'faith as a personal and personalizing act as well as a personal contact between man and God. Thirdly he treats what might be called the faith of conversion and the faith of contemplation and also the transmission of faith.

There is a temptation to take exception to some things stated by the author in the course of the work, especially regarding the Christological nature of faith. But, as he himself confesses, the book is a "rather hasty outline" and not a strict theological treatise. For all that, it achieves admirably the author's hope-for result of underlining the personal structure of faith.

J.J.C.

The Mystery of Mary. By R. Bernard, O.P. Translated by M. A. Bouchard. St. Louis, Mo., B. Herder Book Co., 1960. pp. 304. \$4.95.

The object of Father Bernard's study is the Spiritual Maternity of Mary, i.e. her motherhood of grace as distinct from her divine maternity. His whole argument is based on the relationship between Christ and His Mother, Mary. "We must do for Mary what the Apostle wants us to do for Christ"—that is, to seek a better understanding of the Mystery of Christ.

Through the same principles of knowledge and faith that St. Thomas uses when treating of the Incarnation Father Bernard attempts to organize a parallel theology of Mary. He bases his argument on the necessary relationship that exists between Jesus and Mary and strives to grasp in all its dimensions the true greatness of Mary's motherhood of grace.

And just as St. Thomas first considers the very mystery of the Incarnation and then everything that Christ did for us: the details of His acts and states; so Father Bernard first considers the fundamental principle of Mary's greatness, her divine maternity. Then there follows a consideration of Mary's acts and states upon earth and finally the heavenly fulfillment of the mystery of Mary as she now reigns with her Son.

To properly criticize this work, one must first appreciate the uniqueness of Father Bernard's methodology. The parallel study of the life and mysteries of Jesus and Mary is not unique. But the uniqueness comes in strictly modeling this study after the order and according to the principles used by St. Thomas in his tract on the Incarnation. Whatever, then, is true about Jesus is true, in a lesser and analogous sense, about Mary. This setting

depicts Mary in her proper light—in her relation to her Son. Mary's glory thus shines through the glory of Jesus.

With this master-plan all the important and significant theological aspects come to fore and receive their proper consideration: Mary's merit, her intercession and other similar pertinent and basic theological issues.

One might possibly complain about the absence of both an index and a contemporary bibliography to the corresponding chapters. Almost all the references are from classical sources: the Bible, the *Summa Theologica* of St. Thomas and selections from Dante. But despite these extrinsic inconveniences, *The Mystery of Mary* has all the rich qualities of theology to make it a Marian classic.

A.H.C.

The Word of Life: Essays on the Bible. Westminster, The Newman Press, 1960. pp. 123. \$1.75 (paper).

The essays in this volume originally appeared in *The Furrow*, Irish journal, in 1957. There are twelve essays included, nine of them written by Professors of Sacred Scripture. Most of the important problems concerning Sacred Scripture are discussed.

The beginning essay has a good treatment of the nature of inspiration. It mentions the importance of considering the literary genre of the various books of the Bible.

Another essay outlines the role of the Church regarding the Bible: she acts as the infallible interpreter of the voice of tradition, guarding against errors, but ever encouraging human learning to advance in Bible study.

There is a historical survey of the world of the Bible during Old Testament times; there is an essay on the main themes of the books of the Bible, a full Biblical history in broadest outlines; and there is a slightly more breezy treatment of the Bible as embodying various types of literature; also a concise account of the much-discussed Dead Sea Scrolls.

The remaining chapters are of less general appeal. An interesting survey is given of the progress made in the past few years by Bible study groups in various countries. A plan for organization of one of these groups is given, along with a detailed discussion of how to present effectively an illustrated slide lecture on the Bible.

Teachers of Sacred Doctrine will be interested in two of the essays, one concerned with the importance of giving the young Catholic more of

the real spirit of the Bible in connection with his catechism; the other giving some ideas on how to present the Old Testament to the youngster.

An essay entitled "The Bible and the Liturgy" appears, with some comments of special interest for those working in the field of liturgy. Another essay, "Theology and the Bible," stresses the vital interconnection of the Bible and Theology, and the importance of Sacred Scripture for the priest and theologian. The final essay considers the Bible as it is a book of devotion.

Following each essay there is a list of works for those who wish to do added reading on the various topics. These reading lists will be valuable for those wanting a handy bibliography of Bible literature.

Most of the essays presented in this volume will be extremely helpful for the novice in biblical studies. These may be too basic for the more advanced person, who will be interested mainly in the more specialized essays mentioned in the latter part of this review.

The publisher does not offer the essays as a manual of introduction, but claims that they present the Bible as a life-giving work, as the Church's book of prayer and devotion. They certainly achieve that purpose. The essays are informative and readable. They should be a great help for the increasing number of the faithful becoming interested in the study of the scriptures.

J.P.

Waiting for Christ. By Ronald Knox and Ronald Cox. New York, Sheed and Ward, 1960. pp. 282. \$3.50.

"I have always believed that you are the Messias; you are the Son of God; the whole world has been waiting for you to come." These words, which express Martha's confident act of faith in Jesus just before He raised her brother Lazarus from the dead, suggest the title for this book. For many centuries the Jewish people had been waiting for the coming of the Savior promised to their father Abraham. Throughout the entire Old Testament there are many scattered references to the Messias. *Waiting for Christ* is a collection of these scattered Messianic prophecies of the Old Testament with a corresponding commentary on each prophecy.

This book offers the same new experience in reading the Bible as did the previous Knox-Cox combinations. Throughout the book, on the left hand page are found the various Messianic prophecies as translated by Monsignor Knox and arranged in continuous narrative by Father Cox. On

the right hand page, Father Cox provides a concise but excellent commentary on the text. The book is divided into six chapters. The first five treat of the literally Messianic passages while the sixth deals with the types of Christ. There is also an appendix treating of Our Lady in the Old Testament. Each chapter opens with a list of contents and a brief historical introduction. Then follow the Messianic excerpts from the Knox Bible in chronological order accompanied by the corresponding commentary.

Often gratitude has been expressed to Msgr. Knox for his translation of the Bible. Let us now express our gratitude to Father Cox for his contribution to a greater understanding of the Bible through his collection of the Messianic prophecies and their corresponding commentary. L.T.

A Book of Private Prayer. By Dom Hubert van Zeller. Springfield, Ill., Templegate, 1960. pp. 252. \$3.25.

A Book of Private Prayer is being advertised as a "complete prayer-book for adults." We must agree in full with the advertisers. The reason for agreement is based on the simple division of prayer. Prayer may be divided into *vocal* and *mental* prayer. Vocal prayers are those which one recites, that is, those which one actually says, while mental prayers are those which one actually thinks.

With this division in mind, the author envisaged two kinds of reader: one coming to the book for material which he can turn into his own form of prayer; the other coming to it for a written text which he can take as it stands and recite before God. The book is accordingly divided into two sections, the first composed of material for consideration and the second composed of prayers for recitation.

In the first section Dom Hubert van Zeller suggests thoughts which can be developed into words of our own or even into fuller thoughts. There are over eighty considerations which cover a wide variety of topics. Each of these is short enough to be read at one sitting, yet each is so compact that, even when read time and time again, it will still bring new thoughts to the mind for consideration. In the second section are contained prayers for special intentions, prayers addressed to different saints, prayers of thanksgiving and repentance. Among other occasions there are prayers to be recited when lonely, when unable to sleep and when unable to pray. The works from which the prayers in this section have been quoted are

the Missal, the Breviary, the Rituale, the Raccolta, and the Holy Trinity Book of Prayers.

To our knowledge this little work is the best book of its kind available. Recommended to all—lay and religious alike—as a “complete prayer-book for adults.”

L.T.

American Catholicism and Social Action: A Search for Social Justice: 1865-1950. By Aaron I. Abell, Garden City, Hanover House, 1960. pp. 306. \$4.95.

The role of the Catholic Church in modern American life is a topic of great interest for an ever increasing number of people. In *American Catholicism and Social Action* Mr. Abell, Professor of History at the University of Notre Dame, presents for the articulate Catholic a general description and interpretation of the entire Catholic social movement in this country. Such an undertaking was certainly a challenge; the resulting work is a readable, interesting account on this very timely subject.

The work treats of all major social developments in this country, from the influx of immigrants at the close of the Civil War to the rise of contemporary unionism. It introduces each important personality in the background of his day, and presents his thought, offering a judgment on the importance of his contribution. The study treats of the founding of several religious communities, together with the needs which occasioned their rise. It emphasizes the role played by major publications throughout the various decades. It outlines and evaluates the work of sundry agencies of government and Church.

Every phase of the social problem is discussed, from labor to education to welfare, under its various aspects. Principles of the great social encyclicals are put forth, and the attempts of American hierarchy and faithful to implement them are strikingly portrayed.

This work is clearly the result of extensive research. One of the most remarkable aspects of the study are the copious footnotes, over nine hundred of them. These will probably be a minor distraction to the average reader. But for the student of social action they will be a goldmine of sources, and an occasion for fruitful study.

The bibliographical note at the end of the volume is a most helpful supplement. The author lists a number of articles, surveys, and biographies concerned with American Catholic social history. Again, this is a valuable reservoir of information.

In the reviewer's opinion, Professor Abell admirably accomplishes this aim, which he states in his preface:

I try to make the reader constantly aware of the dynamic interplay of "charity" of social service, labor association, and state action as the great propulsive influences in social reform. As chiefly wage-earning immigrants, American Catholics displayed many radical tendencies on the industrial front. This fact presented the Church with a double problem: how, on the one hand, to champion the cause of the poor without endangering the public interest or the common good, and, on the other, how to oppose socialism without negating or ignoring the claims of social reform. The ways in which Catholicism attempted to meet this ever present challenge form the major theme of this essay. J.P.

Catholic Art Education: The New Trends. Edited by Sister Esther Newport, S.P., M.F.A. Washington, Catholic University Press, 1959. pp. vii, 214. (paperbound).

The objective of this belated review is primarily to call attention to two fine articles contained in this compilation of the proceedings of the Catholic Art Workshop held at Catholic University during the summer of 1958. The one is "The Religious Uses of Art," by Raymond S. Stites, Ph.D., Curator for educational projects of the National Gallery of Art; the other is "Current Tastes in Religious Art," by Robert E. Rambusch, a New York Catholic artist.

Doctor Stites's article (pp. 105 to 139) is in general a psychological analysis of the inner drives which motivate and form the artefact accepted as a work of art. His major concern is with the contemporary artist in his struggle to be a social spokesman; Doctor Stites proposes many really fine insights into the creative mentality as it relates to religious motivation. His writing is the work of a man who is himself an artist and a competent critic; it should be useful to teachers and students of art who are seeking for a treatment in concrete language of that elusive thing which is artistic inspiration.

"Current Tastes in Religious Art" (pp. 153 to 161) is a brief, common sense evaluation of the *de facto* good and bad in the use of religious art in the American Church by a sincere artist who has seen much of both.

The remainder of the book contains articles by Clare Fountainini, Viktor Lowenfeld, and many others. P.P.

The Hollow Universe. By Charles De Koninck. London, Oxford University Press, 1960. pp. 127. \$2.00.

This engaging little work of Thomistic polemic conveys a profound message in a lively and personal manner. Dr. De Koninck of Laval University, a recognized master of St. Thomas' method and doctrine, concerns himself here with the methods or ways of approaching the data of the Natural Sciences and sharply contrasts two actually complementary approaches which have unfortunately come to be regarded as antithetical by modern philosophers of science. Thus, in regard to the confusion in contemporary biology: "The trouble, it seems to me, is that the attempts to account for the living entirely in terms of the general laws of mathematical physics are the result of the artificial barriers which have been set up between the sciences of nature, so that there is nothing left for the isolated worker but to explain everything in terms of his own department (although in this he at least bears witness to the scientist's instinctive desire to attain the whole, and thus to philosophize). But such a procedure is defensible only when adopted as a mere working hypothesis. Nature is a heterogeneous whole, in the exploring of which various methods must be used" (p. 111).

His thesis is that a general philosophical foundation is indispensable for the scientist who otherwise will be overwhelmed and mislead by the complex of positive research. Instead of attending first of all to the simple questions, to the basic problems, modern science skirts the periphery of reality and ends up with a hollow universe.

The book is made up of three chapters and an epilogue. The chapters correspond to three lectures delivered at McMaster University and are designed to provoke hearers to direct themselves to problems which are worthy of their human intelligence. The epilogue is a comment on the claim that computers will soon replace the human mind. We regret that the lively discourse which must have followed the lectures was not recorded in this volume.

We recommend it to all students of the philosophy of science as a brief, trenchant critique of the anti-intellectualism of much of modern speculation. We look forward to the author's forthcoming *Introduction to the Science of Nature*.
T.LeF.

The Analogy of Learning. An Essay toward a Thomistic Psychology of Learning. By Tad W. Guzie, S. J. New York, Sheed & Ward, 1960. pp. 241. \$5.00.

In most respects it would be impossible not to praise this book with

superlatives. It fulfills admirably the task it sets for itself. It is almost overpowering in the breadth of its erudition. It is soundly Thomistic in its main argument. And this argument is stated with a freshness and vigor that give the deceptive but welcome appearance of novelty rather than accurate but somewhat stodgy traditionalism. The work is, in short, a really brilliant beginning for a promising young author. He is Tad W. Guzie, a Jesuit Scholastic teaching, at the time of writing the book, at an Omaha prep school.

The book's chief purpose, implicit rather than explicit in the title, *The Analogy of Learning*, is a real contribution to educational theory. If the teaching principles outlined at the end of the book were put into practical execution, the schools benefitting thereby would experience a genuine revitalization. The reason: the principles are based squarely on a true evaluation of human nature and the psychological needs of learners. If there is one major theme that runs throughout the entire work, it is the truth that images are essential to the learning process. They are not luxuries provided by better teachers with a flare for them. When the chief or only instruments used by a teacher to impart knowledge are abstract verbal phantasms—images with the least possible understanding-producing effect, it is inevitable that merely verbal learning will result, a learning, very often, that will consist of brute memorization of words somehow associated in convenient patterns. Without doubt the outstanding passages in *The Analogy of Learning* are to be found in the description in Chapter Five of the range of types of learning—from the merely verbal learning just described to "real assent," that type of understanding which consists of immediate, intelligent, and personal experience of concrete things. This latter Mr. Guzie quite properly designates as the primary analogate or point of focus for any form of learning.

After giving elaborate praise to *The Analogy of Learning*, it isn't easy to turn to criticisms of the book. But some are necessary. Two have to do with the philosophical aspects (well over half) of the book. First, the exposition in Chapter One of the differences between philosophical and scientific-experimental methods in psychology is suspect to the school of Thomists to which this reviewer adheres. Experimental findings of modern psychology should be integrated into the one science of psychology. The *de facto* existence of different methods should not be uncritically accepted as the ideal. Second, the section in Chapter Four entitled "The Psychological Status of Judgment," while it is admirable in many respects in the point it is making, would seem definitely to be open to many of the same

criticisms leveled against Frederick D. Wilhelmsen's *Man's Knowledge of Reality*, cited approvingly in one of the key footnotes to the section. (Cf. the strongly critical review of *Man's Knowledge of Reality* in *The Thomist*, Vol. XXI, Oct. 1958, pp. 542-53; esp. pp. 549-51).

The third, and final, criticism is in terms of what might have been. Immediately practical principles were not Mr. Guzie's intention, but it is at once obvious that either Mr. Guzie or someone else should put the main argument of this book into a form that will have an immediate effect on teachers in the practical order. As it stands *The Analogy of Learning* gives so much emphasis to theoretical philosophizing that it seems geared rather to the level of the professional philosopher than to the teacher or even the educational theorist who is not also a professional philosopher.

Though these are relatively important considerations, they are not intended to change substantially the judgment that *The Analogy of Learning* is in most particulars a book deserving of superlatives in its praise. It is, to repeat, soundly Thomistic in its main argument, and the argument is stated clearly and forcefully. These considerations alone would be enough to recommend the work highly.

R.M.D.

The Neurosis in the Light of Rational Psychology. By A. A. A. Terruwe, M.D. Translated from the Dutch by Conrad W. Baars, M.D. Edited by Jordan Aumann, O.P. New York, P. J. Kenedy & Sons, 1960. pp. xxii, 200.

Psychiatry, like the rest of modern science, has two great needs: the first is for a common vocabulary to permit a dialogue among scientists; the second is for satisfying and sound explanations for the abundant results of experiment and research. Dr. Terruwe's book shows the way to fill these needs in applying the general and proper principles of Aristotelian-Thomistic psychology in psychiatry, the doctor's field of study.

The common vocabulary is that of the perennial philosophy of the West: intellect and will; sense faculties and their objects; matter and form; agent and goals. Thus without creating a new jargon to explain the situations of clinical psychiatry Dr. Terruwe has prepared the way for intelligent discussion in this return to the language and concepts which served the greatest minds of the Greco-Roman culture.

A more important return in the book is to the psychological foundations of the science and art of medicine—a return to the rational psychology of man as explained by St. Thomas. Dr. Terruwe was led to this return

after several years of clinical practice during which time she found Freudian explanations inadequate. An article explaining repression by Thomistic principles led Dr. Terruwe to this study of neurosis under the light of the same principles.

The author begins as few writers in this field do by explaining the normal man from a psychological perspective. The normal man is a composite of many different appetites and faculties. He has sense powers both external and internal, and he has an immaterial power to know universal truth. He has appetites for sense pleasures, and he has an appetite for universal good. Dr. Terruwe explains the roles of the two sense appetites in man. The first, the concupiscible, desires the concrete good which is delightful for it and has an aversion for evil things which sadden it. The other, called by Dr. Terruwe the "utility" appetite, although of a higher order than the first is designed to aid the first in attaining its wants and in avoiding saddening objects.

Over and above these two sense appetites, concerned with the concrete object and having a somatic integral element, is the appetite of the intellect, the will—an immaterial power. In a normal man the intellect maintains control over the sense life guiding the will to choose and to cause the other appetites to choose what is rational and thus human.

Dr. Terruwe sees the repressions basic to neurosis as arising from the conflicts in man between these various appetites. Using the traditional division of the sense emotions into six in the concupiscible and five in the utility appetite, the doctor analyzes the clinical patterns of neurotic behavior and offers explanations based upon the conflict of emotions which hinder the neurotic from placing truly rational actions.

This book is a step forward in recognizing the paramount role of the emotions in the disturbed neurotic. The tradition of the schools has always recognized that the intellect in fallen man does not have absolute dominion over the emotions. Moreover, the emotions so effect man that he will decide according to the emotion dominant in his system. The basis of the book seems sound.

H.H.

Readings in Church History. (Volume I) Edited by Colman J. Barry, O.S.B. Westminster, Md., The Newman Press, 1960. pp. xx, 633. \$2.95 (in paper), \$7.50 (in cloth).

This first volume of Father Barry's work presents documents from the time of Pentecost until the Protestant Revolt. The selections are certainly

very interesting, and will do much toward bringing a textbook to life; many of these writings have played a decisive role in shaping the European Christian mind. The editor has tried to give representative sources in every epoch for all the varied aspects of Catholic life—spiritual, apostolic, political, etc. Naturally, there are some documents left out, which individual readers might want to see included; but in a work of such scope, selectivity was a necessity. On the whole, the editor has succeeded in choosing appropriate readings. This source book will prove useful and informative for all students who are seriously interested in the history of the Church, or in medieval history in general. This volume is a needed reference book for every public or institutional library. H.G.

Nuclear Policy for War and Peace by Thomas E. Murray. World Publishing Co. 241 pp.

This book will give the layman a comprehensive view of the stormy history of the Atomic Energy Commission from 1950 to 1957. The author who was sometimes known as the "Conscience of the Commission," stresses throughout the book and with some heat, that the U.S. policy to build a bigger atomic mousetrap is largely the result of an immoral extension of the obliteration bombing of World War II. He frankly states the American public fails to have the faintest notion of the true meaning of limited weapons warfare. With present stockpiles of bombs in this country and Russia there is power equivalent to 20 tons of TNT for every person on the globe. Never before has the world faced the demand for a sane military policy. Murray repeatedly fought for investigation of limited atomic weapons but met with only partial success.

To make the moral implications of atomic policy more urgent, the author points to the public's appalling unawareness of the difference between a nuclear bomb and a thermonuclear bomb. Only a very small percentage realize that a hydrogen bomb, (thermonuclear) is in a 1000 to 1 ratio with the Nagasaki type (nuclear). The thermonuclear bomb is a wholly different weapon. To bring home the difference, at least to world leaders, Murray wanted a test firing open to them. He was voted down by the other members of the Commission who wished to maintain secrecy.

Another serious difficulty is America's complete reversal of its stand on banning tests. Prior to 1957, the U.S. had maintained the right to conduct tests on its own initiative. World opinion, after the H-bomb was triggered, and largely with the aid of Communist propaganda, opposed

our continued testing. We then placed a one year moratorium on all tests, nuclear and thermonuclear and went off to Geneva to face the Russians. They said, "What good is a moratorium for one year? We want to abolish tests for ever."

Shamed into the voluntary stoppage of tests, the U.S., much to Murray's consternation, has slipped into a position that is just as irrational as the unlimited warfare rule. We are now at the mercy of the enemy who undoubtedly is conducting tests. Our naivete will put us behind the Russians. The only solution in the author's eyes is a U.S. proposal, implemented by international treaty, banning all underwater and atmospheric tests.

The author's tone in the early part of the book is a little high strung and at times he is repetitious, but he is a man with a mission. An overall lucid summary, sprinkled with many observations on justice between nations, this book deserves your consideration. E.C.

The Knighthood of Truth. By Raymond L. Bruckberger, O.P. Translated from the French by Raymond T. Murphy, O.P. and Celestine Walsh, O.P. Dubuque, The Priory Press, 1960. pp. 67. 75¢ (in paper).

Knighthood of Truth is a reprint of what may well become a Dominican classic. It is brief, well-written and instructive. Since its first publication in 1952, Fr. Bruckberger has become widely known in American literary circles. His recent book: "Image of America" was featured in the "New York Times" Book Review Section. His Dominican Brethren, however, will remain grateful to him for a permanent contribution to Dominican literature. The Knighthood of Truth contains brief sketches of the lives of Sts. Dominic, Thomas Aquinas and Catherine of Siena; but it is not so much a biography as a penetrating analysis of their character and mission. What is the "Dominican Knighthood?" In the final section, the author gives an informative explanation of what seems to have been Dominic's original idea, i.e. to make his religious family a Knighthood, taking its essential character and spiritual overtones from the traditions and laws of knighthood.

Excellent reading for all Dominicans! The attractive new cover will enhance its value for vocation use. A.B.

Your Vocation from God. By Edmund Bidwill, O.P., Damian Fandal, O.P., Francis Kelly, O.P., and Gilbert Roxburgh, O.P. Dubuque, Priory Press, 1960. 643 pp. \$4.00.

Your Vocation from God is the first volume of the *Challenge of Christ*

series of Christian doctrine textbooks for high school students. The challenge of Christ is to know him, to know what he expects of us, as Catholics, and then to meet this challenge in our daily living. In this volume, for *freshmen*, the existence and nature of God is treated; volume two, for *sophomores*, speaks of morality and how to judge our actions; volume three, for *juniors*, discusses the life of Christ as an example for us to follow; volume four, for *seniors*, explains how these Christian principles effect our social living, and therefore it treats of vocation, religious and married.

A noticeable advantage of this religion series is the inclusion of many chapters of Sacred Scripture. Not only does provide the student with the rare—perhaps his first—opportunity to read the Word of God, but it is also most important for the theological questions discussed, since theology is a reasonable explanation of what is contained in the Bible and tradition. In this particular volume the first twelve chapters of *Acts* are included as an historical proof of the foundation of the Church. Moreover, after an introductory chapter on the nature of the Bible, the major chapters of the *Pentateuch* are given showing the action and plan of God through the ages.

Another added feature are the chapters on the liturgy which conclude each unit in the books (six units per book). In this way the student sees that the truths he is learning actually pertain to the living of his religion.

Aware that the student must be properly disposed if he is to benefit from this valuable study of God, the first sixty pages are devoted to orientating the youth, fresh from the carefree days of grammar school, to the ways of higher learning.

A brief preface explaining the nature and purpose of the series and of each volume in particular would be greatly appreciated.

The great length of the book and the technical matters treated may become burdensome to both teacher and student, but if they constantly bear in mind that such profound truths are not grasped overnight, and that patience and prayer are needed, the challenge of Christ will be met. Certainly this religion series aptly places the challenge of Christ. It is for the student to take it up.

R.McA.

What Is an Ecumenical Council? By Thoralf T. Thielen. Newman Press. 185 pp. \$2.95.

One of the most eagerly anticipated events of our times is the forthcoming ecumenical council of the Catholic Church. People of all nations, creeds and backgrounds have expressed keen interest and curiosity about

the council; and there is much speculation about what will take place at it. Yet most Christians of our day know very little about an ecumenical council, its procedures and historical development. Monsignor Thielen's book provides a clear background upon which to project a sound understanding of a twentieth-century ecumenical council of the Catholic Church. What is it? Who are the members? Who presides? What is its authority? How many others have there been? What is this one trying to do? These and many other pertinent questions are answered in a popular, non-technical style by Monsignor Thielen in eighteen concise and enlightening chapters. The bibliography offers a wealth of material to readers who desire a more penetrating study.

As Monsignor Thielen observes in his foreword, today's Christian wants to know—has to know—many things, yet his twenty-four hour day is no longer than that of his great-grandfather. Therefore, he wants to get to the heart of a matter quickly. *What is an Ecumenical Council?* is a basic guide book which offers precise information about the most important event in the life of the Catholic Church in our century. A timely book for those who wish to be well-informed about a timely subject. R.D.M.

New Testament Reading Guide. Liturgical Press, Collegeville, Minnesota. 1960. 30¢. \$4.20 a set.

The march of the pamphlets continues. The Paulist Press put its series into print first but the Liturgical Press may have had the idea first (two years ago). The latter does not at this writing have all its numbers ready for the press (the pamphlets on Philipians, Colossians, Ephesians, and Philemon and on Apocalypse were not sent with the review set). Comparisons are odious, it is said, but they are so much fun. This series is more conveniently sized, cheaper and, craftwise, better done. The Paulists pamphlets, on the other hand, are broader in scope (the whole Bible) and designed for a larger, less patient audience. Both series are written by United States biblical all-stars; one author has two (Carroll Stuhlmueller on Leviticus and Luke) and others probably will have an entry in both series.

These pamphlets have the Liturgical Press trademark—colorfully attractive covers (not the "way out" style), clear printing, etc. Fourteen pamphlets in all cover the entire New Testament. The authors introduce each book, each collection, and one author, the New Testament in general; at the end of the series the reader is well introduced. The Confraternity text covers the upper one-third of each page and the practically verse by verse

commentary covers the lower two-thirds of the page. The latter supply a tremendous amount of information in the order of fact and opinion. Opinions naturally clash at times but this is no drawback. The whole tone of the pamphlets is strongly erudite, however, and perhaps more appealing to the most educated rather than to very many others. The handy pocket size makes for easier carrying and for the more frequent possibility of reading.

The last word: *Reader's Digest* beware!

L.J.B.

The Monks of Qumran. By Edmund F. Sutcliffe, S.J. Westminster, Maryland. Newman, 1960. v-xvi, 272 pp. \$5.50.

A better title for this book might be "The Handy Qumraner"—"Qumraner" being a new word and meaning everything you want to know about Qumran. The book gives us translations of original texts with short introductions, chronology, bibliography, notes, special indices besides an ordinary one, illustrations and diagrams. This is all in addition to the text itself plus appendix which bears some witness also against the present title and the stated aim of the author, to treat "of the men of Qumran as a religious community." Chapters on the discovery of the scrolls, its monastery buildings, its economic life, its pertinent dates seem more or less far out from the main consideration. Where the author treats his point, however, he does a fine job. The great uncertainty still surrounding just about all Qumran conclusions precludes any feeling of great satisfaction with any knowledge acquired concerning the Dead Sea cliff dwellers. Tomorrow the reader may be ignorant again. One thing is of certainty—scholars are becoming more and more conservative on the relation of the scrolls to Christianity and the New Testament. The most they admit now is a common literary background, the Old Testament. The necessity of listing opinions, arguing for his own and so on gives Father Sutcliffe's effort a technical tone bound to generate boredom in not a few. The translations make comfortable reading and are restricted to the most important texts. Pertinent sections from Pliny, Josephus and Philo are a most helpful inclusion.

Summing up: for the time being this is a good book.

L.J.B.

Guide to the Bible. An Introduction to the Study of Sacred Scripture.

Edited by A. Robert and A. Tricot. Second Edition, revised and enlarged. Volume I. Translated from the recast and enlarged Third French Edition by Edward P. Arbez, S.S. and Martin R. P. McGuire. New York, Desclee Company, 1960. pp. xxvi—812. \$8.00.

Arbez and McGuire have again offered to the English-speaking world a

very useful aid for the study of the Bible. Through their accurate, yet very readable translation such completely new chapters of the Third French Edition as: P. Benoit's much discussed and admired chapter on Inspiration, A. Gelin's Prophetic Books, A. Robert's Sapiential Books, are now available to non-French-translating seminary and college students whose numbers, unfortunately, are legion. Recast and enlarged sections on Languages and Systems of Writing, on the Historical Books of the Old Testament, on Literary Genres are also presented. In this second English edition, Arbez has made important additions: Inspiration in Protestantism and Islam, helpful analyses of the books of the Pentateuch, an extended treatment of the Dead Sea Scrolls. There is much new bibliography in the footnotes and at the end of chapters, and McGuire has added new indices made necessary because of so much new material.

The many who are now using the first English edition will find it imperative to obtain this new edition, so much more up to date in this rapidly changing field of Scripture Studies. The format is very good and the price is not exorbitant considering the volume's utility. If every student is not urged to obtain his own personal copy, at least a sufficient number of copies should be provided for the reserve shelves of our Catholic libraries.

BOOKS RECEIVED—SPRING, 1961

- From an Ivory Tower.* By Bernard A. Hausmann, S.J. Bruce, 1960. pp. 122. \$3.50.
Treasure in a Field. By Sister Mary Fidelis McManama, S.N.D. Bruce, 1960. pp. 215. \$3.95.
Manual for Retreat Masters. By Fr. William, O.C.D. Bruce, 1960. pp. 94. \$1.50.
Two Hundred Evening Sermon Notes. By Canon F. H. Drinkwater. Thomas More Books Ltd. 1960. pp. 262. 27s.6d.
The Book of Deuteronomy. Parts 1 & 2. By George S. Glanzman, S.J. Paulist Press, 1960. pp. 79 & 96. \$0.75 ea.
The Book of Judges. By Rev. Philip J. King. Paulist Press, 1960. pp. 96. \$0.75.
The Book of Josue. By Joseph J. DeVault, S.J. Paulist Press, 1960. pp. 96. \$0.75.
Hearing Confessions. By Dom Desmond Schlegel. Newman, 1960. pp. 32. \$0.75.
How to Give a Retreat. By I. Iparraguirre, S.J. Newman, 1959. pp. 188. \$1.75.
One Church, One Christ. By Francis J. Ripley. Newman, 1960. pp. 112. \$0.90.
A Great and Humble Soul. By Henry Perroy, S.J. Newman, 1960. pp. 216. \$1.75.
Father Mateo Speaks to Priests on Priestly Perfection. By Mateo Crawley-Boevey, SS.CC. Newman, 1960. pp. 258. \$3.75.
Christian Beginnings. By Jacques Zeiller. Hawthorne, 1960. pp. 184. \$2.95.
The New Testament Apocrypha. By Jacques Hervieux. Hawthorne, 1960. pp. 188. \$2.95.
Medicine and Morals. By Dr. John Marshall. Hawthorne, 1960. pp. 140. \$2.95.
The Prophets. By Joseph Dheilly. Hawthorne, 1960. pp. 155. \$3.50.
Biblical Archeology. By M. Du Buit, O.P. Hawthorne, 1960. pp. 108. \$3.50.
St. Paul of the Cross. By Charles Almeras. Hanover, 1960. pp. 286. \$3.95.