

BOOK REVIEWS

Catholic Action and the Laity. By Arthur Alonso, O.P., J.C.D. Translated from the Spanish by Cornelius J. Crowley. St. Louis, B. Herder, 1961. pp. 320, \$4.50.

Catholic Action, that new organ of the Mystical Body, is a most recent manifestation of the perennial spirit in the Church which we call "the lay apostolate." Since the dawn of Christianity, lay men and women have been in the vanguard of Christ's army in the battle to spread His love and defend His truth. Their right and duty to participate in that battle springs from their rebirth in Christ, from their Baptismal character. Leo XIII said, "Christians are born to the fight."

In answer to the organization of her modern enemies, the Church called out an organization of her own to convert her persecutors and extend the boundaries of Christ's kingdom on earth. That organization, that army of the lay faithful, is Catholic Action. But with the same breath that issued the call to the Church's soldiers, the modern Popes imposed upon the Church's scholars the investigation and formulation of the true doctrinal and canonical basis for their new organization.

Fr. Alonso has turned his more than adequate intellectual gifts as a theologian and canonist to determining, perhaps definitively, that doctrinal and canonical basis. He has undertaken in one volume to correct faulty opinions concerning Catholic Action, to determine its true doctrinal nature, and to localize its status in Canon Law—a formidable task. And he has succeeded—always firmly basing his conclusions on traditional theological principles, papal pronouncements, and canonical legislation.

Catholic Action loosely taken means the widespread movement among lay Christians which has again been aroused in the Church and concretized in numerous modern apostolic groups (e.g., the Legion of Mary and the Confraternity of Christian Doctrine). But, more properly, that term designates the apostolic association whose very name is Catholic Action. It is with this organization that Fr. Alonso is primarily concerned.

His conclusions concerning the doctrinal foundations for it may be briefly summarized as follows: Since the members of Catholic Action are

and remain laymen, the nature and powers of their organization is limited by the nature and powers proper to the laity. The Church was instituted by Christ as an hierarchical society, that is, as one made up of members distinguished by certain powers. The Mystical Body was divinely constituted of some members (the clergy) who would lead, and of some (the laity) who would be led to eternal life. Now, the power of leading is of two kinds, 1) of orders, which pertains to the sanctification of others through worship and the sacraments, and 2) of jurisdiction, which is the divinely given right and authoritative office of teaching and governing the faithful. The proper recipients of these powers of leading are the clergy. Hence, the powers of orders and of jurisdiction cannot devolve ordinarily upon a layman. It follows then that membership in Catholic Action neither supposes nor confers those powers.

Consequently, the definition of Pius IX that Catholic Action is "the participation or collaboration of the laity in the hierarchical apostolate of the Church" cannot be understood to mean that Catholic Action, a society of laymen, arrogates to itself the powers divinely granted to the clerical hierarchy. For, just as the layman's participation in the priesthood does not mean that all the faithful possess the priest's power over the sacramental body of Christ, neither does participation in the hierarchical apostolate mean that laymen acquire the special power and right over the mystical body of Christ called jurisdiction. For that power is granted only to the Bishops and it is apportioned by the Church to the lower clergy, who are disposed to receive it by Orders.

What then is the true nature of Catholic Action: what does "participation or collaboration in the hierarchical apostolate" truly mean? From the primitive days of the Church until today laymen have been giving the fruits of the Redemption to others through the corporal and spiritual works of mercy or simply by good example. For that work, broadly termed the "Apostolate," they are fitted and obligated by their native talents, by supernatural grace, and by the spiritual powers (characters) given them in Baptism and Confirmation. But, strictly speaking, the divinely commissioned apostolate—"going, therefore, teach ye all nations"—was addressed to the Apostles and to the Bishops who would come after them. Both the authority to execute and the actual execution of the official apostolate of the Church belong to the hierarchy alone.

The authority, or the *ex officio* faculty, to carry out the divine commission cannot be shared in by the laity, since it presupposes membership in the hierarchy. But a share in the execution, in the ministry, of the apostolate

late can be theirs, as the history of the Church proves so well. The laity can help to carry out the apostolic mission. In the words of Leo XIII, "they cannot arrogate to themselves the mission of the doctors (apostles) whenever the need arises, but they can communicate to others what they themselves have received and be, so to speak, the echo of the teaching of the master (the bishop)." And Pius XI: "Catholic Action is definitely the apostolate of the faithful, under the guidance of the bishops. They put themselves at the service of the Church and aid her to carry out her pastoral ministry fully."

Catholic Action as a specific organization, therefore, is not distinguished from all other lay apostolic organizations by reason of its participation in the apostolate; for all lay groups which seek the sanctification of others have that in common. The unique element is its own special internal organization, which distinguishes the method of its collaboration in the apostolate from the methods exercised by institutions like it. In the concrete, the broad lines of organization are these: there are four typical organizations of men, women, and the youth of both sexes; and each of these groups is formed at the national, diocesan, and parochial levels. All officials at every level are laymen. But the whole organization and each of its parts are directly and immediately subordinated to and coordinated with the secular clergy, from whom they receive their institution and the directives for the fulfillment of their apostolic purpose.

In terms of the Canon Law, Catholic Action is an *ecclesiastical association*, i.e., one which is established by ecclesiastical authority and is completely dependent upon the hierarchy. Generically, it falls within the juridical category of a *pious union*, i.e., one established to practice any pious or charitable work. Specifically, it is classified as that type of pious union called a *sodality*, i.e., a pious union which is constituted as an organic body. According to that statute, then, its rights and privileges, as a legal entity within the Church, are determined.

Although Fr. Alonso's immediate purpose has been to set forth the theological and canonical foundations for Catholic Action properly so-called, he has at once touched profoundly upon the doctrinal bases of all the lay apostolate groups in the Church. Having treated such problems as the relation of the laity to the hierarchy, the laity in regard to the governing and teaching powers of the Church, the history of the lay apostolate, the obligations of fostering and partaking in Catholic Action, and the legal position of Catholic Action—he has laid open desperately needed solutions to problems common to all lay organizations.

Catholic Action and the Laity will be of special interest to all lay apostles as well as to their clerical directors. For, in recognizing the lay apostolate to be just that—a layman's apostolate—he has approached the problems with his eyes fixed primarily on the laity's role in the Church's mission to all men.

Fr. Alonso's style is simple and his insights clear, even in the most complex areas of Ecclesiology and Canon Law. Yet, he has not compromised scholarship for readability (as a comprehensive section of source and explanatory notes testifies). And his years of study as a legalist and scientific theologian are manifested in the logical progression of his arguments, which makes for easy-to-follow reading.

Catholic Action and the Laity may well be recommended as a source for scholars and as a reference for clerical directors. But its greatest value is to the lay members of the modern apostolate, especially to those who are in or are being drawn by the Holy Spirit to positions of authority in it. For upon their true doctrinal knowledge of the movement, no less than upon their zeal, the final victory of the Church in these times depends.

Mannes Beissel, O.P.

Movies, Morals and Art, by Frank Getlein and Harold C. Gardiner, S.J. Sheed and Ward, New York, 1961, pp. 179. \$3.50.

The year 1961 marks the silver anniversary of the first papal document concerned with motion pictures. Entitled *Vigilanti Cura* (June 29, 1936) from its initial Latin phrase it was written to the American hierarchy by Pope Pius XI partly in praise of the newly formed Legion of Decency in this country and partly as an official plea for like film censorship in other countries of the world.

Pope Pius XII continued the endeavors of his predecessor for wholesome films and presented the Catholic position on the film art in two exceptionally clear and precise addresses to members of the motion picture industry (June and October 1955). These talks stress the human and rational and therefore moral image of man as the object of all artistic imitation and give as the end of the "ideal film" not only its useful recreative value but also its very great cultural and spiritual influence in the formation of the citizen and the Christian. It is in these two addresses too that we learn of the late Holy Father's intense desire that the movies become an object of serious study not only among the "officials" in Catholic circles but by the laity themselves. *Movies, Morals and Art* is a response to this papal request,

since it attempts to aid the average Catholic college student in forming a sound artistic judgment of motion pictures.

The book is divided into two sections. The first part is devoted to a discussion of the art of the movie by Mr. Frank Getlein, an art critic for the *New Republic*. Here Mr. Getlein treats of the notion of art "in general and in particular," sketches the rise and gradual perfection of the movie art and ends with a few of the prominent pitfalls of the motion picture industry, the star system, sex, and religion. This entire treatment of the aesthetic aspect of the film is interesting and often stimulating, as, for example, the consideration of the popular song as an art form. There are, however, several rather general statements that need clarification. His statement on page 19 that "the midtwentieth-century student cannot expect to find in Aristotle anything like final answers even to the nature of dramatic literature" is unfortunately phrased. Certainly the Philosopher's concept of human action and emotion as the imitable object of art as well as his notion of the purifying and ennobling effect of the tragic catharsis are valid principles today in determining the very artistic nature of contemporary drama and motion pictures. But these are minor flaws in a very attractive and sound presentation of the artistic element in the movies.

The second and final section is entitled "The Moral Evaluation of the Films." Written by Fr. Harold C. Gardiner, S.J., it presents a very clear picture of the precise relationship between art and morality in general with special emphasis given to the moral aspect of the motion picture. Particularly noteworthy is Fr. Gardiner's insistence throughout on the integral appeal of art. He writes on page 108, "The whole man must be appealed to in art, for although art cannot be a complete therapeutic of body and soul, it always is, and must by its very nature be, a tonic to the human soul. That I believe, is what Aristotle meant when he spoke of the cathartic value of tragedy. I must feel more human after having seen a *Lear* or a *Macbeth*, not in the sense that I have sloughed off the weakness of humanity, but in the sense that I have seen what human nature can be—although in the particular circumstances it did not quite measure up to the challenge set before it."

Following closely the Aristotelian and papal teaching on art and morality, Fr. Gardiner carefully distinguishes the subject-matter of motion pictures from the manner of presentation, frequently illustrating his point with examples from contemporary and early films. The problems of sin, materialism, and what the author calls "moral indifferentism" are treated with a freshness and clarity of vision that make this part of the book alone a must for priests, teachers, and parents, and anyone else interested in

improving his own appreciation for the better motion pictures.

The aim of *Movies, Morals and Art* is to "develop among Catholics a mature audience for the film arts. Such an audience would recognize that the full artistic judgment of any work of art necessarily includes the moral dimension, but does not confuse morality with prudery nor realism with the risqué." This is the goal of a timely and worthwhile book; and when you read it, you will agree that it has achieved its purpose.

William D. Folsey, O.P.

Christ and Us. By Jean Danielou. Trans. by Walter Roberts. Sheed and Ward, 1961. pp. 236. \$3.95

The title of this excellent book is misleading. A literal translation of the French title, (*Approches du Christ*), or some equivalent designation, would have conveyed the theme better. Father Danielou has studied Christ here under many aspects: the Christ of history, the mystery of the Incarnation, Christ in prophecy and type, Christ and philosophy, Christ and His mysteries, Christ and the Church, Christ as known inwardly by the soul. Although this work is not for the average Catholic reader, it is recommended for all who have a scholarly and critical interest in studies of Christ in relation to our thought and times.

The author does not hold myth to be as important as Father Gerald Vann does. But he does define terms and clarify points. For example: "The real difference between myth and mystery is that the former expressed a projection of the permanent needs of the human soul, whilst the latter is a fact, concrete and absolutely unique." (p. 68.) Whether or not you hold Fr. Vann's point of view, you are thankful for such frank statements of principle, and you are able to follow the author's reasoning to expressed and implied conclusions with clarity and ease.

To show that this work is not for the average Catholic reader, one sentence will suffice. On page 125, in the chapter entitled "Philosophy and Christology," the author states: "In reality the problem that arises here is the equivalent on the gnoseological level of that which the hypostatic union presents on the ontological level." Such a level of scholarship demands a reader-audience trained to a degree not usually encountered.

Father Danielou forcibly answers many modern critics of Christ. His book investigates patiently and with precision some of the problems raised by Simone Weil, Duméry, Barth and others well known on the contemporary scene. Any serious student of Christology can find in this volume insights

and solutions which are helpful and penetrating. The treatment of any particular aspect of Christ is not exhaustive yet complete enough to be integral and conclusive.

Each chapter of the book ends with a short bibliography of pertinent works. In a study of this kind, one looks for an index. The lack of one in this book seems inexcusable. Its effectiveness as a reference work is greatly reduced.

This profound and clear study is recommended for those interested in relating Christ and our times. Jean Danielou has produced an excellent book, a real contribution to the understanding of approaches to Christ.

P.A.B.

Mariology. Vol. III. Edited by Juniper B. Carol, O.F.M. Milwaukee, Bruce, 1961. pp. 439. \$9.50.

The purpose of the present work, the last of a three volume work, *Mariology*, is to place before us in an orderly form the origin and development of the varied forms of Marian devotion. This devotion has gushed forth as "the natural outcome of adoration of her Son." Since Mary is the Mother of God, it is most proper that her children acknowledge her as exceedingly superior to any other creature.

This work has been the product of the combined effort of many outstanding men. Since most of the articles contained are dealt with in a scholarly manner, in many cases the matter is of such a nature as to make their reading somewhat monotonous and tiresome. Some of the authors enter into a detailed historical exposition of some particular point which perhaps could only be of interest to an historian, theologian or some other particular researcher. Therefore this volume does not concern itself with any doctrinal development as such, but rather with the presentation of an historical survey of the forms of Marian devotion.

Mariology has its value as a work of reference, probably the best in English. For here in one single volume are contained such Marian subjects as sodalities, congresses, libraries, shrines, etc., which otherwise would have to be looked for in individual books and pamphlets. And in this sense the work is comprehensive.

As in most works, here too, some articles deserve more attention than others, notably, "The Dominican Rosary" and "Our Lady and the Protestants." The former because it is her most cherished prayer; the latter because many of our separated brethren, ignorant of the place Mary has in the

Church, accuse Catholics of "mariolatry," for they can conceive of no mediator between God and man but Christ, and therefore for them, Mary has no role. We say that Christ's mediation does not exclude that of Mary. Fortunately the number of these opponents seems to be diminishing. An awakening is taking place among certain Protestant circles which could lead to a possible introduction of Mary in their liturgy, if we may so call it. In this regard one of them has rightly stated: "One does not have Jesus Christ without Mary."

In summary, Fr. Carol has performed a valuable service in editing an admirable collection of Mariology essays. His work places a wealth of information at easy access. R.R.

The Mystery of God's Love. By Dom Georges Lefebvre, O.S.B. Translated by Geoffrey Chapman. New York, Sheed and Ward, 1961. pp. 146. \$3.00.

In this one small volume Father Lefebvre weaves a coherent pattern of enlightening and moving thoughts on the spiritual life. He enlightens the reader by emphasizing an oft-forgotten principle of the Christian's journey toward his eternal goal: God first loved us before we were capable of loving Him in return. That He first united Himself to us in love is most manifest in the mission of His Son, who came to live with us in the flesh. With the realization that God loves us and desires only good for our souls, our response to that love will never grow weary despite all hardships that we encounter.

Father Lefebvre presents in orderly sequence how, first, God loves us, then how we must clear away all obstacles to that love especially by renunciation of the world's attractions and by humility and trust. This makes room for loving union with God through prayer. Finally, the love of God for us creates the demand that we love our neighbor as the completion of His love. Love of neighbor means sacrifice, humiliations, patience; in a word, the Cross.

The soundness of Father Lefebvre's thoughts are confirmed by ample quotations from renowned spiritual writers, especially St. Teresa of Avila and St. John of the Cross. His thoughts indicate much reflection and the personal experience of living the life of the spirit to the full. Despite the tendency of his phrasing to become occasionally involved and complex, the content is rich for reflection and highly motivating for the Christian intent on advancing in the spiritual life. R.J.R.

Seeking the Kingdom. A Guide to Christian Living. Edited by Reginald Masterson, O.P. St. Louis, Herder, 1961. 306 pp. \$5.25.

Our bookstores are overstocked with books on the spiritual life. Let's face it, the variety of authors, the differences in approach; now analysis, then synthesis; here overstatement, there understatement; added nuances, re-hashes—all tend to get jumbled in our minds. They make us reach out, but grasp little, and we settle back confused about the spiritual life. It is like studying a globe of the world, if you twist it too often or too fast you'll see nothing but a ball spinning crazily before your eyes. Pamela Carswell, who wrote *Offbeat Spirituality*, has noted the problem accurately: "The reading of too many systematized treatises on the spiritual life can easily lead to a narrow, self-regarding and mechanical view of the soul's progressive union with God which is a travesty—comical if it weren't so deadly in its effects—of the truth." We earnestly submit that *Seeking the Kingdom* will be a tremendous help in solving this problem.

If, in spiritual writings, there are many streams to explore, there should also be a permanent river we are accustomed to, where we can return whenever we are tired or confused. *Seeking the Kingdom*, because it is a complete theological survey of the spiritual life written by competent theologians, is such a permanent river. This is a book for all Christians, and it is one of the few solid guides that has appeared in modern print. It can be used either in classrooms and study clubs, or in the quiet of your own home or convent.

Seeking the Kingdom is compiled from a series of articles which appeared in "Cross and Crown," a Thomistic quarterly of spiritual theology edited by the Dominican Fathers. Though written by various authors, the articles are arranged to make the volume complete from a doctrinal viewpoint. The articles begin with the goal of man: the life of the Blessed Trinity. Then, God's part in helping man onward to his glorious fate: the darkness of faith, the imperfection of hope, the strong demands of fervent love all cry out to the Spirit of Truth and Love to guide us by His gifts. Man's own part is set forth in discussions of mortification, self-knowledge, humility, and mental prayer. Finally, the pledge of success, Christ's victory on the cross and the transmission of this victory to us through the sacraments. Each of these articles is by a theologian expert in his subject.

Certainly a work of this quality ought to receive wide acclaim and the personal support of many who are seeking Christian perfection. Nor should the fact that this is a book of theology make it seem beyond the

reach of the ordinary Christian, for the writing is very clear.

One final note is on the literary unity of this book. Perhaps it would have been better for the sake of a smooth and steady style if this volume came from one man's pen. However, in this day of specialization it would be hard for one man to produce a work of such an expanse. Then too, the reader will not be critical of differences from chapter to chapter, since he will not skim through pages like one reads a novel, but he will study and meditate on each chapter by itself. D.H.

Go In Peace. By Charles Hugo Doyle. New York, Hanover House, 1961. pp. 141. \$2.95.

Of all the Sacraments of the Church, the one which is most misunderstood by non-Catholics and many Catholics is without doubt the Sacrament of Penance. "Many outside the Catholic Church maintain that it is presumptuous for a priest to say, 'I absolve thee;'" while many within the fold of the Church are often unaware of the essential elements which constitute a valid confession.

Charles Hugo Doyle is not a newcomer in the area of Catholic literature; he has written the best-selling *Cana Is Forever* as well as many other outstanding books which vary in subject matter from biographies of Pope Pius XII to spirituality. In his latest work, *Go in Peace*, Msgr. Doyle's clear, concise and simple style is again used to great advantage with the result that we have an excellent guide to confession and the Sacrament of Penance.

Msgr. Doyle begins by discussing the historical background of confession, showing that confession of sins was practiced even in the Old Testament as a positive precept from God to His people. Thus, when Christ began His public ministry, He found confession of sins already established. Abundant quotes are taken from Scripture to show that our Lord was ever ready to forgive those who were sorry for their sins and that He Himself instituted the Sacrament of Penance.

In chapter two, the author treats of Penance in relation to the other Sacraments. At this point he offers a definition of Penance and explains it thoroughly. Chapters three, four and five are the most important chapters in the book, dealing with the three essential parts of the Sacrament of Penance, namely, contrition, confession and satisfaction. Here we have an excellent example of the author's lucid writing style. For a proper understanding of these three elements, many distinctions must necessarily be made. Msgr. Doyle's treatment of them is at once complete and concise.

The remaining chapters deal with particular difficulties relative to confession, God's mercy, and the examination of conscience. In the three appendices, the author gives the testimony of the Fathers of the Church and early councils regarding the confession of sins as well as the Protestant viewpoint regarding private auricular confession.

Dominicana welcomes this latest work by Msgr. Doyle and highly recommends it to anyone desiring a thorough, easy-to-understand treatment of the Sacrament of Penance. Priests working with converts will find *Go in Peace* particularly helpful. C.L.

Offbeat Spirituality. By Pamela Carswell, with a Foreword by F. J. Sheed. Sheed and Ward, New York, 1960. pp. 241. \$3.95.

Why aren't bad Catholics good, good Catholics better, and the better ones holy? This query is age old: St. Paul moans that that which he would do, he does not; and Dante passed out at the sight of souls in hell. Pamela Carswell taps the findings of modern psychology in an effort to reach a solution. The result is *Offbeat Spirituality*, which offers no panaceas. It does, however, dissipate the dark mood of much of post-reformation spirituality, which crowded devotion inside man, making it private, self conscious, analytic. Mrs. Carswell describes the plight of some of this "Catholic Spirituality."

We have been taught to see the "spiritual life"—our phrase for loving and being loved by God—as a technique, an incredibly complicated affair full of pitfalls and wrong turnings, shadowed by the insidious danger of self-deception, a labyrinth where one must watch each step and where one can never afford to relax, to be one's natural and every-day self.

Mrs. Carswell devotes an entire chapter to the importance of holiness. She asserts, in line with Catholic Tradition, that every man has the capacity to unite his will to that of God. Holiness is man's destiny. To miss it, therefore, is downright pitiful. A great talent drowned in alcohol is a minor mishap compared to this. A human life bereft of holiness is as the rose bereft of its bloom, despite the rays of the sun, the life-giving rain, and the rich earth.

Yet it appears that many do resist grace and fall short of holiness. Mrs. Carswell guides us through the gallery of the offbeat: the Oblivious Catholic, the Blind Spot Catholic, the Perfectionist. She believes that psychological

problems do affect man's acceptance of grace. Tangled emotions do thwart growth in holiness, and confuse even the elect.

The way to holiness is through abandonment which entails a total surrender of the will to God. Many fall short of this, not through lack of knowledge, but through fear of taking such a step. Although a person may be convinced of the value of losing one's life in order to find it, yet anxiety often paralyzes his will. It is not a question here of knowing what should be done, but of mastering the anxiety in order to do it. Mrs. Carswell asserts that the role anxiety plays in the psychology of total abandonment is considerable, and should be better understood.

J.O.W.

Living The Lord's Prayer. By Dom Eugene Vandeur, OS.B. Translated by M. Angeline Bouchard. St. Louis, Herder, 1961. pp. 192. \$3.75.

When the Apostles asked Our Lord to teach them to pray, Christ taught them the "Our Father." In so doing, Christ was also teaching them how to abandon themselves totally to the Father. This is the theme of Dom Vandeur's book: how to live the Lord's Prayer and thus to give oneself totally to the Divine Will. The author does this in a unique way—within the framework of the Mass—not as it follows in its proper place after the Consecration, but rather as it is seen through the entire Sacrifice.

This is the perfection of the Christian life, total abandonment to the will of God as found in the doctrine of the Mass and the Lord's Prayer. This reviewer feels that the author fails by over-simplifying this theme. The doctrine of abandonment is one of degrees, corresponding to the three degrees of the interior or spiritual life. But nowhere does the author make mention of this. Care must be taken not to give the idea that one reaches the heights of spirituality in one bold leap. Practical experience shows that this is not the ordinary way.

Dom Vandeur makes abundant use of Sacred Scripture, but does not indicate his reliance on the accepted writers of the spiritual life: St. John of the Cross and St. Teresa of Avila.

There are so few books dealing with the Lord's Prayer taken in the context of the Mass, we had hoped that *Living The Lord's Prayer* would bridge the gap. However it falls short in many ways. Nevertheless, Dom Vandeur does give a worthwhile foundation for further study in this subject.

M.H.

Catholic Theology in Dialogue. By Gustav Weigel, S.J. New York. Harper and Brothers, 1961, pp. 126. \$2.75.

The Word, Church, and Sacraments in Protestantism and Catholicism. By Louis Bouyer, Oraf. New York, Desclee Company, 1961, pp. 80. \$2.00.

Are theology and dialogue compatible? This is the question suggested by the title of Father Weigel's little group of essays, which is a collection of "lectures given to non-Catholic audiences on theological themes of interest to those in search of Christian unity" (p. 7). A disciple of St. Thomas, however, ought not to be bothered by the mere juxtaposition of terms which link "sacred science" with a method whose object is the "probable;" for he is quite aware that the doubt is the starting point of a search for understanding.

As a matter of fact, this is the point which the author has most at heart. Dialogue is a tool essential to the theologian because knowledge of God is analogical. Understanding of the divine mysteries demands an effort to translate the symbolic language in which God's revelation is communicated into terms whose content is more immediately intelligible (cf. *Summa*, I, 1, 9). In order to make this translation, however, there is required the *calling into question* of the meaning of the terms. This *is* dialogue.

Father Weigel's preoccupation with analogy is especially acute in the chapters which deal with "The Scriptures and Theology" (see pp. 42 ff.), "Catholic Ecclesiology in Our Time" (see pp. 20 ff.), and "Sacrament and Symbol" (see p. 56). This is altogether just, because what is in question is, respectively, the Word, the custodian of the Word, and the complement of the Word. One cannot help but wish, however, that there had been room in this little volume for more than a mere suggestion of the problems involved. This would have precluded such broad statements as: ". . . all language concerning God must be symbolic language. The medieval theologians called it description by ontological analogy" (p. 56; italics added).

It is precisely this triple emphasis that shows the significance of Father Bouyer's title. The author's purpose is to expose from within, as it were, the Protestant doctrine concerning the Scriptures, the authority of the Church, and the Church's sacramental worship (a task for which he is eminently qualified), and then, irenically and *dialectically*, to offer Catholic criticism.

Those who know Father Bouyer's *Spirit and Forms of Protestantism* will recognize the use of the distinction between the "basic intuitions" of

the Reformers, legitimate if strong expressions of Catholic truths, and their ossification in biblicism, or, worse, their dilution in the solvents of eighteenth century rationalism and nineteenth century liberalism. His appreciation of protestant piety is a possession that he generously shares in these pages; and Catholics can profit especially from what he has to say about the use of God's word in public worship as well as in the nourishing of the interior life. Not everyone, however, and in particular not those who share Father Weigel's heed for analogy will be dazzled by the author's apparently unreserved enthusiasm for Karl Barth's development of the theology of the Word.

Since dialogue must be carried on both within the faith and with those whose doubts about the Catholic faith are more than methodological, these two books can be suggested as good reading for the informed Catholic. We should hope, moreover, that our separated brothers who are engaged in the search for unity have an opportunity to see their contents and to reflect upon them.

B.M.S.

Teaching All Nations: A Symposium on Modern Catechetics. Edited by Johannes Hofinger, S.J. Translated by Clifford Howell, S.J. New York, Herder and Herder, 1961. pp. xvi, 421. \$6.95.

A few weeks ago at the "Children's Mass" in a nearby parish, the pastor gave his sermon from the center aisle of the Church. He held in his hand a bottle of wine and some small loaves of home-baked bread. These props dramatized the story he told of the manner of collecting the parishioners' offertory gifts in the ancient Church, the symbolism of gifts of money now customarily made, and the interior spirit of offering which must accompany this ritual. And one can rightly expect that few of the children listening to this sermon will soon forget its message.

This episode is just one concrete example, close to home, of a renewal in recent years in the work of catechetical instruction. With the publication of *Teaching All Nations*, Herder and Herder offers to American Catholics a more panoramic view of developments within this vital field of Christian catechesis (a phrase, by the way, which refers not merely to the training of children, but to the activity of imparting knowledge and love of the faith to any group of persons by any and all who teach religion in some capacity). The chapters of this volume contain papers read at the International Study Week on Missionary Catechetics at Eichstatt in the summer of 1960. It includes the work of bishops, missionary priests and Sisters, theologians—

all of them convinced that a more interesting, vital, personal presentation of the Gospel message is necessary to the work of Christian renewal both in the mission lands and in the rest of the Church.

Much of the book concerns itself with the discussion of pedagogical method and the psychological response which can be evoked in both catechumens and faithful with the application of ingenuity and sound training. It is difficult to summarize briefly a book of 421 pages. But if one theme is to be culled from the work of so many and varied authors, it would seem to be the principle summarized on p. 399: "Catechesis adapts itself to the life and thought of peoples, shows due appreciation of their laudable views and customs and integrates them harmoniously into a Christian way of life." Such a conclusion presupposes the whole fabric of support which comes from the liturgy, the Bible, from systematic teaching, and from personal and intimate engagement in the problems and needs of the catechized. The object of the movement and of study groups such as the Eichstatt conference is to direct the missionary effort of the Church to forming the individual Christian, whether neophyte or born Catholic, in an organic, full-minded life which draws energy and spirit not from mere precepts and prohibitions, but more from a freedom which opens into the knowledge and love of God in His relation to man as Creator, Father, and Lord of the historical, holy story of salvation.

In the practical order of things, this book should provide valuable material, especially in the history of the catechetical movement with its techniques and accomplishments, to teaching priests, Brothers and Sisters. Perhaps liturgical-minded laymen will feel at home as well in these pages which expose a movement which coincides both in spirit and motivation with the biblical-liturgical renaissance of this century.

P.P.

Catholic Viewpoint on Overpopulation. By Anthony Zimmerman, S.V.D.
New York, Hanover House, 1961. pp. 214. \$3.50.

Father Zimmerman sees population changes as more than a simple function of economic events, for he proceeds beyond the customary economic framework of discussion to the moral and political dimensions of the overpopulation problem. Ruling out the very hypothetical problem of absolute overpopulation, the book is principally concerned with showing that the problem of relative overpopulation can be solved without birth-prevention programs.

According to the author's theory, the current highnote of population

growth is caused by "temporary demographic boosters." He predicts that two factors may eliminate eighty per cent of the present population growth. First, the trend to live in industrialized city societies will eventually lower the birth rate because urban families have fewer children than rural families. Second, better health of infants and adults will eventually reach a saturation point and although less people will die during the current and succeeding generation, they will die some day.

Assessing the central problem as underproduction of economic goods rather than overpopulation, he proposes a positive solution made possible by the giant strides in agriculture, nutritional science, industrial technology and international cooperation. The fullest exploitation of techniques coupled with international cooperation will allow very high densities to live at high standards of living.

Whether on similar reasoning or not, demographer Zimmerman is supported by his fellows. "Certainly the world's population is increasing at what many regard as an alarming rate. But to the population experts the term 'explosion' is emotional and unscientific and does not fit well the facts. . . . Population growth is actually very slow compared to growth in other fields" (*New York Times*, Sept. 17, 1961. Page 86).

Some questions arise from the author's extrapolations from the figures of population growth and decline in Western industrialized nations and his emphasis on Belgium and Austria. Are the statistics typical since the great wars and depressions devastated entire societies? To what extent is the use of contraceptives, sterilizations and abortion reflected in the growth rate? These are not criticisms, but thoughts flowing naturally from this interesting book.

The author of this book has already proved himself more than once in different professional articles and books as a writer with a concise style and a clear apprehension of the varied aspects of the question. In this book he successfully combines his broad resources in demography and theology with a competent interpretation of papal pronouncements to present a three dimensional analysis of the overpopulation problem. J.R.C.

Love and Control. The Contemporary Problem. By Leon-Joseph Suenens. Translated by George J. Robinson. Westminster, Newman. 1961 pp. 200. \$3.25.

As the author remarks in his preface, this book is primarily intended for those who are at all involved in sex education. This included parents, teachers, priests, doctors, scientists and leaders of Catholic organizations.

But it is also addressed to all "Christians of good will who are trying loyally to create a harmonious fusion of love and self-control in their married life, and who wish to make love in the state of grace, paying attention, at one and the same time to the demands of their hearts and the duties imposed upon them by their baptism."

The contemporary problem which the author treats is the increasing freedom from control in sexual matters in the modern world; the sexual emancipation opposing the traditional teaching of the Church that man must be taught control over his sexual instinct. But before anything can be done about this problem, the principles involved must be known, so the first part of the book is doctrinal: What are we to think about sexual control? The second part follows: What is to be done?

After outlining the breakdown in sexual morality throughout the world, Bishop Suenens discusses in detail the absolute need for sexual control; before marriage, after marriage and in the single state. The chapters that deal with control in marriage are especially helpful, and many misconceptions about what is permitted to spouses are clarified, in the light of a realistic attitude toward the primary and secondary ends of marriage.

The second part of the book can be considered as an appeal to priests, doctors, educators and leaders of Catholic organizations, to help Catholics put these principles into action in their lives. There is too much ignorance about these matters of such vital import; too many are drifting from the Church because of misunderstanding her attitude in sexual matters. It is imperative that the true teaching of the Church be handed on to the people. Only the concerted and co-ordinated activity of all those concerned with educating the faithful in the truths of the faith can answer the urgency of this vital problem.

J.D.C.

Modesty, Purity and Marriage. By Joseph Buckley, S.M. Notre Dame, Fides, 1961, pp. 120. 95¢.

Because of the sad facts of life, doubts arise in the minds of men about the permanency of marriage, about the nature and significance of the marital act. Because of the sadder facts of life, those who have the duty to instruct young couples about the nature and meaning of marriage oftentimes bypass the positive theology of marriage and sex for a negative, utilitarian approach which thus opens the door for such doubts when pressure is brought to bear on the fundamentals of their belief. At a time when marriage is being attacked from all quarters, the need for such positive instruction is imperative. *Modesty, Purity and Marriage* meets this need.

Fr. Buckley has heeded the voice of the Church to accent the positive side of marriage and sex. He has succeeded admirably in expressing the fundamental dynamic truths which underlie and vivify marriage and the marital act. Although each chapter in his book has merit, the chapter on the pattern of marriage is especially recommended. It is here that Fr. Buckley delves into the nature of marriage and its relationship to sexual intercourse. Marriage is seen as a total self-surrender which is embodied and symbolized in the marital act.

The simple, candid, positive approach of *Modesty, Purity and Marriage* makes the book a pleasure to read, and a pleasure to recommend. C.McC.

Love and Grace in Marriage. By Rev. H. Caffarel. Notre Dame, Fides 1960. pp. 178. \$3.25.

Love and Grace in Marriage has a definite place in the abundant literature of love and marriage. It is the product of Fr. Caffarel's twenty-five years of dealing with married couples, and bears the wisdom of this experience. It is definitely not an abstract, theoretical consideration of the problems facing married couples in their search for conjugal and family spirituality, but a sound, practical and profound voyage into the vocation of love, the difficulties in the home, the unfaithful spouse, to mention but a few realistic topics.

All who are interested in the dynamics of conjugal spirituality will find a constructive presentation of the fundamental truths which should govern man's search for happiness and holiness in marriage. The relation between the human and divine in marriage, between the natural institution and sacrament of marriage are at the heart of conjugal spirituality; and Fr. Caffarel has, at times, given a penetrating insight into their meaning and significance in the conjugal love of husband and wife. C.McC.

Pauline Mysticism: Christ in the Mystical Teaching of St. Paul. By Alfred Wikenhauser. Translated from the German by Joseph Cunningham. Herder of New York, 1960. pp. 252.

Biblical theology is fast dominating the scriptural field. Although it is ill-defined at the present time, this does not prevent scholars from exploring the field and applying what principles they have. Some authors take a theme, others a word and follow its development and meaning through all or part of the Bible. Dr. Wikenhauser investigates mysticism and specifically Pauline mysticism or the union of Christ with the Christian

in St. Paul. He initiates his investigation with Paul's terms, "In Christ," "Of Christ," "Christ in us" and quite precisely determines their meaning. The author next considers the nature and meaning of the Christian's union with Christ and finally closes with a clear delineation of Christian Mysticism in St. Paul as distinct from Hellenistic Mysticism.

Dr. Wikenhauser defines mysticism as "that form of spirituality which strives after an immediate contact of the soul with God." Paul's mystical doctrine is essentially concerned with the union of Christ and the Christian. It is a union of two persons where each fully preserves his personality. The union, however, is not final only provisional. Christians will be "in Christ" only until the Parousia after which they shall be "with Christ." The union on earth is a pledge of future glory. The vision of God comes only after death. Paul's mysticism attaches special importance to ethics and conduct. From a Christian's moral life must derive his immortal life.

Because of the indefiniteness of his science and the difficulty of his concepts Fr. Wikenhauser's book is hard reading. With a little effort, however, a reader may reap a great reward. J.V.B.

Spirituality of the Old Testament. Vol. I By Paul-Marie of the Cross, O.C.D. Translated by Elizabeth McCabe. St. Louis, Herder, 1961. pp. 247. \$4.25.

With the great task of promoting true learning and solid piety, Fr. Paul-Marie of the Cross has linked into a chain of meditations the words of God to His people. The exploration plan of Scripture is along the medieval mode of a *summa*, in that the work is mapped out in the familiar form of: 1) God the Beginning, 2) God the End, and 3) the Path to God.

The principle of the first volume is the revelation of God, first to Adam and then to fallen man; the revelation is considered not only in the words of God, but also in the works and wonders of God witnessing to His words.

Next, the author ponders the nature of God, prompted by Moses' question, "If they should say to me: What is His name? what shall I say to them?" and David's wonder, "Is it credible then that God should dwell with men on the earth?"

Fr. Paul-Marie then reflects on four attributes of God: spirituality, majesty, omnipotence, and holiness.

After presenting the reality of God as matter for the mind, Father Paul-Marie discusses the interior aspirations of man: the yearning for truth

and justice, and the thirst for living water. The groundwork for the consideration of the union of man and God is set down here in the chapter on charity.

The consideration of the commandment of love for God and neighbor leads to the expression of Emmanuel (God with us). And here either the author or the translator becomes so enthusiastic about God as "God of Israel" that there is no hesitation to swing a hyperbolic curve like, "God entered into its (Israel's) sins as well as its contrition" (p. 220). The phrase hangs there without explanation.

The similarity of the book to a scholastic *summa* is in the book's outline and plan; the style is devised for easy reading and good meditation.

J.A.D.

Spirituality of the New Testament. By W. K. Grossouw. Translated by Martin W. Schoenberg, O.S.C. St. Louis, Herder, 1961. pp. 293. \$3.95.

Convinced of man's hunger for the word of God, W. K. Grossouw has written an interesting book on the pulsating ideas of the New Testament as the existential values of Christians.

The work is divided into three sections: 1) the Gospels of Matthew, Mark and Luke, 2) the Letters of Paul, and 3) the Gospel of John.

The consideration of the Synoptic Gospels covers the Lord's Prayer, the Sermon on the Mount, the life of self-denial and serenity.

Father Grossouw makes vivid the idea of God's exaltedness in contrast to that of His nearness—the Father of infinite majesty. He reflects and expounds on the much-used phrase, "Kingdom of God." He draws out as much as he can the implications in the words of the Sermon and of the parables of love and forgiveness.

Father Grossouw tackles in St. Paul the notions of law and grace, flesh and spirit, and of the mystery of the Church—all to provide Christians with weapons in the struggle against sin.

And in the third section, he ponders well the Christ-centeredness necessary for man's spirituality. The thoughts of St. John's unique Gospel round off the survey of the New Testament as an ethic of life in its fulness.

J.A.D.

Images and Symbols—Studies in Religious Symbolism. By Mircea Eliade.
Translated by Philip Mairet. New York, Sheed and Ward, 1961.
pp. 178. \$3.58

Today we are beginning to understand that symbols and images respond to a need and have a function: that of disclosing, bringing to light and making accessible the hidden modalities of being. Symbolic thinking, in the words of the author, "is not the exclusive privilege of the child, of the poet, or of the unbalanced mind—it is consubstantial with human existence."

The book is divided into five chapters, each of which presents a symbol or a family of symbols, all intended principally to answer one problem: "the structure of religious symbolism." The first chapter, "The Symbolism of the Center,"—the author elucidates the importance of this symbol for archaic thought, and briefly points out the relations between psychology and the history of religions. The second chapter, "Time and Eternity," deals principally with ancient India. We find beautifully expressed in spatial symbols the longing of the Hindu to grasp the time reality. Buddha, himself temporal, but liberated from the fluidity and momentariness of the sensible world, manages to abolish the irreversibility of time and finally to conquer triumphantly the non-durational eternal present—the immobile. Chapter three, "God who binds and the symbolism of the Knots," shows the advantages of historical investigation and morphological analysis. The fourth, "Symbolism of the Shell," studies a group of associated symbols—Moon, Water, Fecundity, the Myth of the Pearl, etc. In the fifth chapter, the author sums up "the findings of these inquiries" with a view to a systematic integration of religious symbolism.

Mircea Eliade's new book, far from being simple pedantry as the contents shows, is of great importance to anyone interested in the History of Religions. It has something to say to all searching for the profound meaning of the human condition in any and every existential situation of man in the Cosmos.

It is unnecessary to say that all the images, symbols, rites, etc., do not belong to the Catholic Church. Most of them are pagan, some are common property of mankind. It is good for us to keep in mind that the noble, and beautiful things of the world come from God, and that they ought to return to God. The Church is the means of union between the world and God. The Church, therefore, which is "catholic," not narrow minded, but "universalist," must assimilate all that is good, noble, and

beautiful in the world and return it pure and clean to our Creator. So we must not reject these images and symbols which are being rediscovered, as something strange to our Faith. Rather we must add new value and meaning to them, "christianize" them to explain more deeply the mysteries of our Faith.

M.B.

Canon Law for Religious Women. By Louis G. Fanfani, O.P. and Kevin D. O'Rourke, O.P. Dubuque, Priory Press, 1961. pp. 393 with index. \$495.

It is axiomatic in any consideration of the religious life that Religious Superiors are guardians of the law. To them and their subjects the Law for Religious as found in the Code of Canon Law stands as a superior, because in this law is expressed the mind and the will of the Supreme Legislator who is the Supreme Religious Superior (Can. 499 1). Any work, therefore, that presents a clear, concise and accurate exposition of the Law for Religious is a permanent and valuable contribution to the life of the Church. Such is the work under review.

Canon Law for Religious Women is a revision, prepared particularly for the United States of America, of *Il Diritto delle Religiose* of the late Louis G. Fanfani, O.P., J.C.D., S.T.M. The revisor, Kevin D. O'Rourke, O.P., J.C.D., S.T.Lr., has faithfully reproduced the thought of Father Fanfani, retaining the latter's keen but humane appreciation of the law, while amending the text to include recent additions and modifications in the legislation and to give more ample explanation of those areas of greater applicability to the problems peculiar to this country.

The commentary follows the general order of the Code and gives to each canon a clear, non-technical explanation. In matters that are disputed, the authors adopt the more secure and prudent opinion, a position that usually enjoys the support of current curial practice. Of special merit are those sections that go beyond the strict limits of the Law for Religious, such as the treatment of the following topics: "Assessment for Diocesan Needs," "Indulgences," "Missions," etc. In a final section of the book the non-Religious States of Perfection are considered briefly.

In the interest of accuracy, we point out the following statement that could easily generate some misunderstanding. On p. 135 it is stated: "It is not alienation, but rather an act of ordinary administration, to sell shares or bonds in order to purchase other things. Hence such transactions should be regulated by the laws for the administration of property . . ." With

regard to alienation, canonists more commonly invoke a distinction between *fixed* and *free* capital. The former constitutes, in part at least, the stable endowment of the institute, province or house; while the latter comprises those temporalities not so stabilized. If the selling of shares or bonds involves a transfer from fixed to free capital, the formalities for alienation must be observed.

It is not fair, of course, to criticize an author for what he did not do. However, it is respectfully suggested that in a future edition it might be of value to include some of the matter contained in the Address of the Most Reverend Secretary of the Sacred Congregation of Religious given in September 1952, particularly with reference to the stages of formation, election and re-election.

The clarity and practicality of this book makes it the most commendable of the works currently available in the English language on the Law for Religious. It should prove of inestimable value not only for Superiors of religious women but also for those who are charged with the formation of aspirants and young religious. B.R.

Wahrheitskunder. Die Dominikaner in Geschichte und Gegenwart. By Angelus Walz, O.P. Essen, Ludgerus-Verlag, 1960. pp. 188, n.p.

I Comeniciani al concilio di Trento. By Angelus Walz, O.P. Rome, Casa Editrice Herder, 1961. pp. XVI, 440. 2 illustrations. 3,500 lire.

Father Angelus Walz, professor of Ecclesiastical History at the Pontifical University of the Angelicum, Rome, has again placed us in his debt with these two volumes. He was well prepared to write both works, owing to his lifetime work as a historian of the Dominican Order and his services, at an earlier period of his career, as general archivist of the Order. In 1930 he published his scholarly *Compendium Historiae Ordinis Praedicatorum* (2nd edition, 1948). This was an excellent preparation for writing the first work we review. During the last two decades Fr. Walz has devoted himself to a study of the Dominican contribution to the Council of Trent, publishing a number of studies dealing with various aspects of this question. During that period he also directed many doctoral dissertations that treated the same subject. The second volume we review is the fruit of this preliminary study.

The first volume: *Heralds of Truth. The Dominicans in History and at the Present Time*, is a brief, lucid, yet scholarly history of the Dominican Order from its foundation to the present day. Its three parts (in twelve

chapters) correspond to the chief periods of the Order's history: a) the medieval period to 1508; b) the modern scene from the rise of Protestantism to 1800; c) the contemporary period from the Napoleonic age to 1960. In these pages the great personalities and moving events that pepper the history of the "Heralds of Truth" march before our eyes. Fr. Walz shows us the Dominicans in their campaigns against the errors of Albigensianism, in their battle for truth during the time of the Protestant Revolt and Counter-reformation, makes us acquainted with the immortal works of the Order's philosophers and theologians, describes for us the unselfish labors of her missionaries and the heroism of her saintly children and martyrs. Throughout the volume the reader is able to see the forces that made the Order great. He learns her contribution to the Church, to culture, and to the social and religious life of Western Civilization. Understandably, within the compass of so brief a work, the author can trace only the leading threads in the Order's history, follow the main lines of her development, and speak of outstanding friars. The volume is accompanied by a brief bibliography, a list of masters general, a list of saints and blessed, and statistics for the Dominican provinces in 1960.

The second work will appeal to a more restricted audience, to the serious reader and the scholar. It is particularly timely in view of the approaching Second Council of the Vatican and the fourth centenary of the Council of Trent, 1963. The Dominican Order participated in the synodal labors of the Council of Trent through its theologians and bishops. Father Walz divides his work into seven chapters. Chapter the first deals with Dominican conciliar activity that preceded the opening of the Council; the second chapter takes up the immediate preliminaries to the Council (including a treatment of the Dominican priory of San Lorenzo at Trent); Chapter III discusses the first conciliar period; Chapter IV the Bolognese phase; Chapters V-VI review respectively the second and third conciliar periods. The seventh chapter discusses Dominican activities that complemented the work of the Council: helping to prepare the Index of Forbidden Books, the Catechism, the Breviary, and the Missal; serving as papal legates; adopting the decrees and incorporating them, when pertinent, into the Constitutions. The great contribution of Pope St. Pius V in implementing the decrees of the Council is well portrayed. A final section of the last chapter gives a lengthy sketch of Dominican cooperation with the First Vatican Council. Throughout these chapters Fr. Walz presents his material within the framework of the conciliar discussions and debates. Under each heading he introduces Dominican theologians and bishops who participated

in the meetings and indicates their activities and opinions. Cardinal Cajetan is preeminent among pretridentine Dominicans who influenced the Council; Pope Pius V among the posttridentine figures who ensured that the Council's work would bear fruit. Fr. Walz bases his study on primary documents and literary sources of the conciliar period and on modern studies of the Council and its work. An ample bibliography precedes the text of the volume. A list of Dominicans who attended the Council and an extensive index of names bring the work to a close. W.A.H.

John Chrysostom and His Time. Volume II: Constantinople. By Chrysostomus Baur, O.S.B. Translated from the German by Sr. M. Gonzaga, R.S.M. Westminster, Md., The Newman Press, 1961. pp. vi, 488. \$6.75.

This volume completes Dom Baur's very erudite life of St. John Chrysostom. It shows the same thorough, precise attention as the first volume in giving a complete, readable résumé of all we know about the great Doctor of the Church who is its subject.

This present volume begins with John's nomination to the see of Constantinople. Then it relates his work and reforms in that capital, the insidious plots of his enemies to remove him, his first banishment and speedy return; then the second banishment, exile, and death of the holy Archbishop. Finally the author adds a few chapters about the later reinstatement of the saint's good name, and his reputation through succeeding centuries.

This work is thorough and complete. The author is not only familiar with Chrysostom himself, but also knows well the late fourth century in the East. Thus St. John is presented in the historical surroundings in which he lived, and against which he had to struggle. However, the picture of the times strikes one as being a bit bookish.

The book is intentionally very scholarly; the author has made use of an enormous amount of source material, both documents and also other studies of the saint and his times. Thus Dom Baur brings up and tries to resolve problems of chronology in John's life, and other such points. Excellent notes follow each chapter, referring the reader to sources or to further details. The general bibliography adds even more to the already extensive one given in the first volume. Thus this is meant to be the definitive biography of John Chrysostom, at least on the level of the layman. The second edition, from which this translation was made, has already

been out for a number of years, and is the recognized standard life of Chrysostom. The translation reads well for the most part; however, the matter itself occasionally makes rough going.

Perhaps due to the accent on scholarship, the work somewhat fails to fulfill the role of hagiography. In this present volume, until the time of the second banishment, it is hard for the reader to understand the mind of St. John himself; for most of the book is given over to describing the course of external actions. We miss an inner view of John's heart, his love of God and souls, his triumph in divine grace. Thus much of the book does not make for inspirational reading, although some of the later chapters, about his life in exile, are worthy of hagiography.

Yet as a whole, the work seems to be predominantly one of critical biography. And in this field, it is excellent. H.G.

Strangers in the House. By Andrew M. Greeley. New York, Sheed and Ward, 1961. pp. 179.

Youth is more lonely than parents and teachers know. Youth goes out to the world around him and seems to get further away from it. Between his soul and the world there seems to be a wall. The child has vanished. Youth becomes a *Stranger in the House*.

The author who gave us *The Church & The Suburbs*, now turns his talent to the half-adult, the teen-ager who lives in that period midway between spring and summer. Fr. Greeley finds the teen-years "alone, belonging—where?—Unattached as tumbleweed."

Not content just to publish all the so-called "well known facts about teen-agers," Fr. Greeley gives us some of the basic causes of the perennial enigma. No ready-made, pat, or infallible solutions are offered, but he gives the reader a clear and accurate picture. Their religious, social, intellectual, and family problems are analyzed in the rich background of his practical experience.

It is a book with a message. A message for the youth leader, the teacher, the parent, the priest—for all who are trying to mold our adults of tomorrow. All must learn that youth have a certain dignity that is to be respected; a competence that is to be appreciated; a freedom that is to be practiced at times. As what happens to the tree and the blossoms during March determines the fruit; so the experiences of teen-agers help mold their maturity.

This Age of Apathy, is it complex? Yes; but is the book pessimistic?

No. Realistically, it sheds hope on the problem. The author is convinced that just as there can be found saints in the adult world of modern suburbia, so also are there potential saints in the ranks of the teenagers of the twentieth century.

It is our responsibility to make sure that youth is not wasted by youth, that dreams are based on visions, and that security is based on love. If this is realized by the reader, by the adult society at large, then Fr. Greeley's vision will follow. We will have young men and women who have answered the challenge of these trying times, and who have been molded into mature, responsible and zealous Christian adults. W.D.C.

Teilhard de Chardin. By Olivier Rabut, O.P. New York, Sheed and Ward, 1961. pp. 247. \$3.95.

Any list of the most controversial authors of our day must include Pierre Teilhard de Chardin, the French Jesuit paleontologist. His works have been translated into several languages, and the dust stirred up from the ensuing conflicts has yet to settle. Criticisms have ranged from the most lavish praise to the most severe disapproval. Joining the critics now is Olivier Rabut, a French Dominican priest and former student of the *Ecole Polytechnique* in Paris. Fr. Rabut's avowed intent in this critical study is "not to applaud Teilhard de Chardin's line of reasoning—and still less to find fault with it—but to indicate the chief problems that it raises, and begin, at least, to ponder them." And this he does very well.

He divides his study into three main parts which treat of the cosmology, the philosophy and the theology of Teilhard as these are contained in five of his works: *L'Apparition de l'Homme*, *Le Groupe zoologique humain*, *Le Milieu divin*, *The Phenomenon of Man*, and *Le Vision du passé*. In general, each section comprises a precis of Teilhard's writings, and an evaluation of them according to both their logical and ontological validity. His interpretation of the doctrine is, however, very benign in a number of places, and one is reminded of St. Thomas' bending over backwards to save the truth of the whole Aristotelian system during the intellectual storms of the thirteenth century. Fr. Rabut is willing to give as much quarter as possible to the theories proposed; then he points out how much of it has strict "scientific" (whether paleontological, biological, etc.) foundation, and how much of it still remains to be proved. In several instances, he offers insights of his own which add to or correct those of Teilhard.

The presentation of Teilhard offered in this work presupposes a knowledge of the works themselves. Thus, one who is seeking an introduction to de Chardin should not seek it in this scholarly criticism; on the other hand, one who has sufficient acquaintance with the theories of evolution and their terminology will find here a good, solid and intelligible criticism of evolution as envisioned by Teilhard.

By way of summary, the author says: "But what Teilhard has left undone, others may finish for him. It is quite likely that nothing but team work, combining at least a true scientist, a true philosopher and a true theologian—will be able to throw sufficient light on the difficult questions which Teilhard attacked with such almost artless confidence." By the synthesis and criticism offered in this serious study, Fr. Rabut has certainly made a positive contribution toward the investigation of the problems presented to us for solution by the intuitive mind of Pierre Teilhard de Chardin. A.F.

BOOKS RECEIVED

Teaching the Sacraments: Penance, Eucharist, Confirmation. By Josef Goldbrunner. Herder & Herder, 1961. pp. 140. \$1.75.

A Catholic Catechism No. 1. Herder & Herder. 50¢ ea.

The Good News of the Kingdom.

We Are Children of God.

Our Life with the Church.

A Catholic Catechism No. 2. Herder & Herder, 1961. 75¢ ea.

Of God and Our Redemption.

Of the Church and The Sacraments.

Of Life in Accordance with God's Commandments.

Saint Paul. By Leon Poirier. Herder, 1961. pp. 213. \$3.95.

The Search for St. Therese. By Peter-Thomas Rohrbach, O.C.D. Hanover House. 1961. pp. 237. \$3.95.

Bodies and Souls. Edited by Dan Herr and Joel Wells. Crime Club, 1961. pp. 261. \$3.95.

From Limbo to Heaven. By Vincent Wilkins, S.J. Sheed and Ward, 1961. pp. 145. \$3.00.

The Layman and His Conscience. By Ronald Knox. Sheed and Ward, 1961. pp. 218. \$3.50.

The Novelist and the Passion Story. By F. W. Dillistone. Sheed and Ward, 1961. pp. 128. \$3.00.

The Deed of God. By John W. Lynch. Sheed & Ward, 1961. pp. 125. \$2.95.

The Sacraments. By Cecily Hastings. Sheed and Ward, 1961. pp. 217. \$3.50.

The Power of Prayer. By Richard Graf. C.S.Sp. Newman, 1961. pp. 139. \$2.95.

- The Blessed Trinity and the Sacraments.* By Taymans d'Eyepernon, S.J. Newman, 1961. pp. 150. \$3.50.
- Memoirs of Pius XII.* By Domenico Cardinal Tardini. Newman, 1961. pp. 175. \$2.75.
- Kingdom Come.* By Ernest Simmons. Newman, 1961. pp. 197. \$1.95.
- Robert Bellarmine.* By James Broderick, S.J. Newman, 1961. pp. 437. \$5.75.
- Seeds of the Kingdom.* By Almire Pichon, S.J. Newman, 1961. pp. 271. \$3.95.
- The Mystery of God's Grace.* By J.-H. Nicholas. Newman, 1961. pp. 102. \$1.25.
- The Rosary for Boys and Girls.* By P. J. Gearon, O.Carm. Carmelite Third Order Press, 1961. pp. 201. \$2.00.
- Active Life and Contemplative Life.* By Sr. Mary Elizabeth Mason, O.S.B. Marquette University Press, 1961. plp. 137. \$2.50.
- Spiritual Maxims.* By John Nicholas Grou, S.J. Templegate, 1961. pp. 299. \$3.00.
- Notes on Some Ceremonies of the Roman Rite.* By Msgr. J. Lane. Newman, 1961. pp. 164. \$3.50.
- Manual for Forty Hours.* By Walter J. Schmitz. Catholic University of America Press, 1960. pp. 47. \$.60.
- Necessite et Contingence chez Saint Thomas d'Aquin et chez Ses Predecessuers.* By Guy Jalbert, O.M.I. Editions de l'Univerite d'Ottawa, 1961. pp. 256. \$6.50.
- The Cross as Symbol and Ornament.* By Johannes Troyer. Westminster Press, 1961. pp. 126. \$4.50.
- Monsieur Vincent.* By Henri Daniel-Rops. Hawthorn, 1961. pp. 141. \$3.95.
- This is the Rosary.* By Francis Beauchesne Thornton. Hawthorn, 1961. pp. 190. \$4.95.
- The Twentieth Century Encyclopedia of Catholicism.* Hawthorn, 1961.
- Nuclear Physics in Peace and War.* By Peter E. Hodges. Vol. 128. pp. 153. \$3.50.
- Missions in the World Today.* By Rene-P. Millot. Vol. 100. pp. 139. \$3.50.
- Spiritual Writers of the Middle Ages.* By Gerard Sitwell, O.S.B. Vol. 40. pp. 144. \$3.50.