

BOOK REVIEWS

THE THEOLOGY OF CHRISTIAN PERFECTION. By Antonio Royo, O.P., and Jordan Aumann, O.P. Dubuque, Priory Press, 1962. pp. 692. \$10.95.

Are there not enough books on spirituality? If the answer to this question was based purely on numbers, an affirmative response would be inescapable. Fortunately, however, this work is imbued with a touch of the unique. It is a wedding of the wisdom and science of sacred theology to the prudential directives of spiritual guidance.

The joint authors, according to the preface, have translated, adapted, and revised *Teologia de la Perfeccion Cristiana*, written by Fr. Royo. The first edition of this Spanish work, published in Madrid in 1954, was well received. The present tome is intended for an English-reading public and envisions use both as a textbook in seminary theological courses and as a general reference work for those who seek a deeper penetration of the principles underlying ascetical and mystical theology.

To write with one eye upon the reactions of speculative theologians (p. 10, n. 14) and the other upon matters of "interest for the general public" (p. 258) is bound to result in a literary production that treats of broad areas in theology. The very breadth, however, is compromised by the restrictions of a single volume. The authors have spanned the limits of moral theology and included themes of speculative theology and conclusions from practice. Neither extreme of the anticipated reader group, therefore, will be content with the text in its entirety. Masters in theology, on the one hand, will be unrewarded if they peruse the volume for a deep and scholarly documented analysis of the controverted opinions on participation. The informed Catholic, on the other hand, who is lacking the scientific habit of scholastic theology, may have difficulty with such notions as the "formal motive" for a virtue, or the "formal *quo* object." Indeed the notion itself of the intellectual nature of man and the precise meaning of the faculty of the will and that of the intellect, as developed in scholastic philosophy and used ministerially in sacred theology, may well be only

slightly understood by a good number of Catholics, regardless of station and educational background. Such a deficiency on the part of a reader should underscore the need for caution. The relation between the naturally existing soul of man and the soul in sanctifying grace is described by the authors, following great theologians, as that of the natural organism to the supernatural organism (p. 54). So important is this concept to the development of theological thought in the volume that the reader without Thomistic theological training would be wise to seek theological assistance when assaying the peaks of theology expounded herein.

Frs. Royo and Aumann have constructed a rather compendious tome on the principles and nature of Christian perfection. The initial sections of the book teach the doctrinal principles whereby the supernatural organism of man is built up and the Christian enabled to progress towards God under the motion of the Holy Spirit. All of creation has for its purpose the giving of extrinsic glory to God. Man is brought to God in glory by the operation of sanctifying grace and the infused virtues and gifts of the Holy Ghost. In addition to developing the nature of the negative means of growing in perfection in this life, the various active and passive purifications, the text presents the positive means, the sacraments and the infused divine habits. Details of mystical states, particular spiritual practices, and mystical phenomena are analyzed.

The reliance upon the teaching of St. Thomas becomes obvious in the detailed and lengthy presentation of the virtues. The theological and moral infused virtues, together with the corresponding gifts of the Holy Ghost, the beatitudes, the fruits, and the opposed vices parallel the exposition in the *Summa Theologiae*. Historians in theology have recently emphasized the relative minimization of the role of the virtues and gifts in textbooks on moral theology since the sixteenth century. The integrated teaching, therefore, of these matters together with practical directives for progress in the particular virtue or gift would seem to be a helpful contribution of the authors to the field of theological literature in English.

The apical role of the gift of wisdom in the spiritual life is movingly depicted by the authors. By this gift the Christian judges rightly concerning all things according to divine standards under the special movement of the Holy Ghost. Theology deduces conclusions from revealed truths whereas wisdom, the gift, "contemplates the same principles by the illumination of the Holy Spirit and does not properly deduce the theological conclusions, but perceives them by a kind of intuition or by a special supernatural illumination." This quasi-intuition comes from the experience of

the indwelling of the Holy Trinity within the soul. The soul in sanctifying grace participates the Divine Nature. Under the influence of the instinct of the Holy Ghost, the faculties operate in a divine mode, judging correctly of God and all things in relation to Him. "This is like a vision from eternity which embraces all creation in one scrutinizing glance, relating all things to God. Even created things are contemplated by wisdom in a divine manner" (p. 419).

While the authors explicate the doctrine pertinent to the topics at issue, they tell the reader that for a deep study one must go to the particular branch of theology (p. 12). From this observation one should not conclude that only a superficial treatment of theological tracts is given. The reader will garner much more from a careful concentration on a chapter or section in this book than from more popularized works. Other works have an eclectic presentation of several schools of spirituality, for example, Cardinal Lecaro's *Methods in Mental Prayer* and J. Gautier's *Some Schools of Catholic Spirituality*. Frs. Royo and Aumann give a Dominican orientation to their writing. Although there is a fundamental theological insight similar to other Dominicans, nevertheless, the subject matter included and mode of procedure mark the work as their own. In general outline, the development of the details of the supernatural organism agree with that of Fr. Garrigou-Lagrange, O.P., in *The Three Ages of the Interior Life*. The latter, however, continues his treatment under the three stages of beginner, proficient, and perfect. Fr. Garrigou-Lagrange describes at length the characteristics and the particular needs of each in regard to spiritual guidance, whereas Frs. Royo and Aumann proceed more in the professional mode with full exposition of the principles followed by application. The two methods are complementary. Fr. Arintero, O.P., in his *Mystical Evolution*, writes in a more affective style with less scientific arrangement of materials. His is in more of a devotional and motivational vein.

In the presentation of methods of meditation (pp. 516ff.), other schools are presented but not the Dominican. Perhaps the authors feel that the introduction of St. Thomas' comments a few pages later suffices. On the other hand, Cardinal Lecaro (*op. cit.*) says that the Carmelite method continues in the Dominican tradition of Luis of Granada. It is rather noticeable in the work that generally there is no attempt to outline a Dominican position on every issue where the views of other schools are mentioned. It would indeed seem quite adequate to do what the authors have done in giving the teaching of St. Thomas, since the Thomistic homeland is the Dominican Order. At least one instance is recalled where the Thomistic

teaching may possibly be highlighted more by a re-emphasis. This is in the authors' section on obedience. Portions from a letter of St. Ignatius Loyola are set forth. In the light of the Saint's fundamental principle of "indifference" in his *Exercises* (cf. Pinard de la Boullaye, S.J., in Gautier's *Some Schools of Catholic Spirituality*), and the implications of Jesuit theology for the analysis of voluntary acts, some detailed correlation of St. Thomas' insight into the formal concept of the virtue of obedience in terms of the acts of the mind and the relationship of the obedient will to freedom and obligation (*Summa*, II-II, q. 104, a. 1, ad 3) would not perhaps have been amiss. On the other hand, one can see that the authors proceed Thomistically and do not wish to overburden the reader, preferring, as mentioned earlier, that those seeking deeper connections avail themselves of works on the pertinent branch of theology. "In the Dominican Order the intellectual protects the spiritual," quotes Fr. Pie Regamey, O.P. (Gautier, *op. cit.*). The present authors have in effect written their work with this conception as an implied base.

"From all that has been said, one can readily deduce that the mystical experience is the normal end or terminus of the divine indwelling in the souls of the just" (p. 52). The authors, together with other Thomists (some of whom are presented on p. 161), hold that the mystical state is one of the predominance of the activity of the gifts of the Holy Ghost. The ascetical state is characterized by the activity of the infused virtues. In the latter state the Christian operates in a human mode under faith and the other supernatural virtues. In the former he operates in a divine mode in docility to the movement of the Holy Ghost.

Concerning the analysis of the mystical states in relation to the traditional three ways it is interesting to note the opinion of the authors. They briefly sum up other opinions as to when the night of the senses takes place and then give their own:

It seems to us that according to the teachings of St. John of the Cross the night of the senses marks the transit between the purgative way and the illuminative way and that it therefore shares in something of these two states. When the soul enters into the night of the senses, it still belongs to the purgative way and it is still filled with imperfections and defects from which the night of the senses must purify it (p. 338).

The practical consequences of this opinion is sharpened when one considers that it is at the other extreme almost from the opinion of Tanqueray. The

latter author is held in high regard for his work, *The Spiritual Life*, which has been a standard reference work for the teaching of ascetical theology. Tanqueray held that the night of the senses began in the unitive way. Depending on which position a particular spiritual director were schooled in, the judgment regarding the transition from discursive meditation to affective in the light of the operation of the gifts of the Holy Ghost may be radically different. This transition period has been described as being crucial and a difficult challenge to the director. One can see the reason. The opinion of Frs. Royo and Aumann seems indeed in the vein of the Thomistic teaching on the gifts. Although Fr. Garrigou-Lagrange (*op. cit.*, I, pp. 244-45) characterizes the second way or the state of the proficient as that of the passive purification of the senses, he also indicates that a "painful purification" marks the end of the first way.

A word may well be in order concerning the relation to the original Spanish. Since the book is not a translation, simply speaking, its faithfulness to the original is not a point at issue. The original at times can help in giving a clue to a particular passage's sense in context. An example of this arises on page 14, where the following appears: ". . . truths taken *a priori* which do not agree with experience and are not confirmed by facts . . ." It did not seem quite the mind of the authors to use the term "truths" of things that were not true. On checking with the Spanish edition one finds the more exact term *afirmaciones apriorísticas* (p. 42). In the English context this is the sense. Another question that might arise is the reason for placing the chapter on Christ after the exposition of doctrinal principles and Christian Perfection. In the Spanish edition the section on configuration with Christ is placed in the very beginning after the explanation of the end of Christian life. The reason probably lies in the nature of the "English-speaking public" for whom Fr. Aumann in the preface is said to have rearranged the order of parts. It without doubt was considered that many readers would first need a deeper understanding of the nature of the supernatural life in man before receiving a fuller exposition of the principality of Our Lord.

The authors have accomplished their goal in producing a text that is suitable for didactic instruction and devotional inspiration. Although Frs. Royo and Aumann did not intend to do away with the need of other reference works nor with the necessity of a spiritual guide, nevertheless both the teacher of doctrine and the seeker of perfection will find in this tome an invaluable Thomistic resource-work.

—Alfred Camillus Murphy, O.P.

COMPACT STUDIES. Washington, Thomist Press, 1962. 35¢ each.

With the publication of the four titles reviewed below, the Thomist Press initiates a new series in Aristotelian-Thomistic thought. Called *Compact Studies*, the series proposes to treat of topics which are of interest to the college and university student. Each author is a specialist in his particular field. The four studies published so far, although brief, are clear and informative. As a result, the pamphlets are well adapted to meet the needs of the undergraduate.

1. EXISTENTIALISM: KIERKEGAARD, SARTRE, CAMUS. By Vincent Martin, O.P.

Although existentialism is the name given to a particular system of philosophy, it nevertheless is expressed in diverse ways among different authors. In order to avoid confusion, Fr. Martin treats of existentialism as it is found in three of its chief exponents: Kierkegaard, Sartre and Camus.

Soren Kierkegaard, sometimes referred to as the "father of existentialism," was a religious polemicist. He lived in Denmark at a time when the state religion, Christianity, had lost all meaning for most men. It was also a time when the ideas propounded by Hegel were being widely accepted—ideas which placed faith on a plane below philosophy. In answer to both these problems, Kierkegaard offered the notion of subjectivity. By subjectivity a man assimilated Christianity unto himself; he expressed existentially the doctrine of Christ. Subjectivity meant the ethical which could only be achieved by choice, by passion. Ultimately the only choice for man was to be either with God or against Him.

At first glance it would appear that Kierkegaard had complete disdain for speculation, for philosophy and for a theological inquiry into the dogmas of faith. However, such a judgment would be rash. It must be remembered that Kierkegaard was emphasizing only one side of a coin. He did not spurn the other side; he neglected it. His terminology is also an occasion for rash judgment. For example, he speaks of faith as the absurd. What does he mean by the absurd? something against reason or something above reason? There is no doubt that faith for Kierkegaard was not against reason. Nevertheless, it is dangerous to refer to it as absurd. Yet, for the Thomist who is cognizant of these difficulties, Soren Kierkegaard has much to offer.

As a result of his novels, plays and critiques, Jean-Paul Sartre is perhaps the most famous of those espoused to the notion of existentialism.

And it is because of the vast literary output of this man that existentialism has attained the status it enjoys today.

Sartre's first principle is the denial of God. Since there is no God or heavenly Father, there is no cause for the world. The universe just is! There is no reason for its existence. It is, in fact, the absurd. From this arises nausea, a disgust for the lack of meaning in the universe. Sartre admits that man is something distinct. This is because man is free—he makes himself to be what he is. Man makes his own essence. There are then no absolutes. All values take their origin from man—even morality.

For St. Thomas there is an order in this universe. There is a plan governing all things. Absolutes do exist which man does not make, but discovers. Sartre offers a void and, unfortunately, many have accepted it.

Albert Camus is listed among the existentialists although he himself has denied that he is such. Like Sartre, Camus is an atheist. The world, therefore, is inexplicable. All that can be had are partial explanations and descriptions. Yet the mind of man craves universal truth. From the conflict between mind and universe there arises an absurdity. Moreover, everything that man does is overshadowed by death. Death is inevitable. What then can man do in the face of absurdity and death? One possibility is suicide. This, however, is not the answer for Camus. For him the way out lies in rebellion. Rebellion gives life meaning, gives it value. However, due in part to the atrocities he witnessed during the Nazi occupation of France, Camus in his later works recognizes the value in other men.

Existentialism: Kierkegaard, Sartre, Camus is a concise and pointed account of existentialism as we find it today. Fr. Martin has performed well a difficult task. He has given us only essential points. Yet they are not offered as isolated items only, but rather as an ordered whole. Of particular merit for the college student are the Thomistic critiques of each author.

2. THE SCOPE OF THE SUMMA. By M. Dominique Chenu, O.P.

For anyone who studies the *Summa Theologiae* of St. Thomas Aquinas, this study by Fr. Chenu is like a combination to a locked safe. The author, an eminent Dominican theologian who is very much "at home" with the *Summa*, in a little more than forty pages takes us behind the scenes, as it were, to the writing of the *Summa*. His aim is to show the correct method one should adopt in approaching the study of St. Thomas' masterpiece. St. Thomas himself says that his *Summa* was written for the instruction of beginners in theology. Yet, as Fr. Chenu notes, it is not

easily read. "It has technical difficulties over which scholars have cudgelled their brains for centuries. Also, it manifests a power of synthesis so far-reaching and deep that one is fairly bewildered at the range of truths it embraces within its vast organic system."

Fr. Chenu begins his study on *The Scope of the Summa* by discussing briefly the notion of *summa* in general. Along these lines, he shows that a *summa* originally meant a brief, synthetic and well-rounded collection of teachings which presented the main truths of Christian doctrine. However, this notion was gradually broadened and by the time St. Thomas wrote his *Summa*, the word was used to mean a literary work, undertaken with a threefold aim: 1) the exposition of the main doctrines of a given scientific field of knowledge; 2) the organization of subject matter in a precise manner; and 3) the full realization of the goal so that the completed work could be used pedagogically. Thus, in attempting to write a *summa* of theology, St. Thomas necessarily had many rough roads to travel.

The phrase *ordo disciplinae*, which might be rendered in English as "order of learning" or "right order of knowledge," expresses this encyclopedic ideal which is in line with good teaching requirements. Fr. Chenu brings out clearly that the student of St. Thomas must discover the *ordo disciplinae* in the *Summa* if he is to derive from it the benefits intended by the Angelic Doctor. According to Fr. Chenu, St. Thomas was well aware of the need for an *ordo disciplinae*, for it gives the balanced construction that is required by the object of the science. It is the unifying principle of the whole organic structure. "It is this vital or life-giving element that accounts for, first, the scientific reasons governing the whole arrangement; secondly, the intellectual ground of the choices that guided the Angelic Doctor in stressing this or that particular topic and in locating it just where he did." Therefore, only when we completely grasp the pattern of the *ordo disciplinae* used in the *Summa* are we able to understand the spirit that informs its entire body.

In the fourth section, Fr. Chenu shows that the *ordo disciplinae* used by St. Thomas is based on the *exitus* and *reditus* of creatures. He says that "since theology is the science that studies God, everything can be examined in its twofold relation to the supreme principle of its being: in its *going out* [*exitus*] from God as Creator; in its *coming back* [*reditus*] to God as End." This neo-Platonic scheme of *exitus-reditus* used by St. Thomas expresses the universal order in which all created natures are arranged. Through its employment we are led by slow steps to a grasping of the origin of each individual nature. St. Thomas saw this *exitus-reditus*

plan as an order of learning which injects intelligibility into the heart of the contents of revelation.

Finally, in subsequent sections, Fr. Chenu elaborates on the actual construction of the *Summa*, and brings out that it is to this immortal masterpiece that St. Thomas owes his title of Doctor of the Church.

Fr. Chenu certainly clears up in this study many mis-conceptions one might have of St. Thomas' *Summa Theologiae*. Students of Thomism have much to benefit from what this teacher of Thomism has to say.

3. THE BIBLE AND COLLEGE THEOLOGY. By Carroll Stuhlmueller, C.P.

"The juxtaposition of the words *Bible* and *College Theology* might seem to imply a tension between Scripture and theology. The conjunction *and*, however, creates a bond between them, and this latter implication is what is intended here." Fr. Stuhlmueller goes on in his study to say that both scripture and theology are concerned with a better understanding of God's word, using as their guide the magisterium of the Church. The difference between the two results from the aim and methodology of each. The scripture scholar concerns himself with the vital understanding of the word of God. The theologian, on the other hand, studies the totality of sacred doctrine: God and all things as proceeding from God and ordered to God through Christ. He uses the revealed word of God as his primary and unifying principle. Moreover, the theologian, if he is to fully understand the implications of revelation, must use special tools quite different from the scripture scholar. He must concern himself with such things as the pronouncements of the popes and the councils, the writings of the Fathers of the Church, the liturgy, philosophy and the profane sciences. But the important point, as we have noted above, is that scripture plays a primary role in the study of theology.

With this in mind, Fr. Stuhlmueller states that this study is meant for the student who is pursuing a college course in theology. Because of the pre-eminence of scripture in theology, it is important that the student of college theology be able to read and use the Bible intelligently in conjunction with his studies. This study provides the student with some helpful aids. Along these lines, Fr. Stuhlmueller delves into the historical background in order to provide "the proper perspective in which to evaluate the present enthusiastic revival of scripture studies." How these elements touch student attitudes are then discussed. Finally, there is an appendix, which by itself would make the article quite valuable, of suggestions to the

student of sacred doctrine to help him keep up-to-date with scripture scholarship. Also included in the appendix is a rather extensive bibliography.

Perhaps one of the most noteworthy points that Fr. Stuhlmueller makes in this study is that an awareness of the unity of the Bible and the constantly recurring actualization of the Biblical word should become a part of the mental equipment of the student of theology. In order that the student achieve this awareness, he must avoid two errors. In the first place, he must avoid supporting a doctrinal thesis by supplying many scriptural quotations. "The scripture texts are not to be considered isolated, independent sources. Each is a part contributing to the fuller understanding of the total Biblical message. Rather than a useless multiplication of homogeneous texts, they represent a development of doctrine stretching through the Old and extending into the New Testament." The students should trace the living growth of revelation if the scriptural texts are to be seen as coherent and contributing to the unity of the Bible.

The second error to be avoided by the student is reading into the Bible the concepts, definitions, divisions and distinctions which are the result of later theological reflection. By way of example, Fr. Stuhlmueller states that "it would be an error to apply the strict theological definition of the virtue of justice to every use of the word 'justice' or its cognates as they appear in the Bible."

The author discusses many more excellent aids in this study—aids which the student of sacred doctrine will surely want to know. For him, this is required reading.

4. MYTH, SYMBOL, REVELATION. By Gerald Vann, O.P.

The modern Catholic is admittedly negligent when it comes to reading the scriptures. This seems to be true particularly as regards the Old Testament. Why? The modern Catholic, although he does receive the sacraments, has little appreciation for sacramental ritual. Often the ritual is for him merely the esoteric insignia of his Church. Why? The dogmatic propositions of the Creed are things to be memorized and hence a chore. Why? One reason for these conditions could be the lack of appreciation for symbolism, for the image. The place of symbolism in Christianity then is the thesis which Fr. Vann develops in *Myth, Symbol, Revelation*.

When we speak of God, we are speaking of the Omnipotent, the Incomprehensible, the Inexpressable. The language of theology and doctrinal formulae takes us just so far, "but we can sometimes be led further in

another way, the way of nonconceptual awareness or apprehension, the way precisely not of prose but of poetry, the picture-language." The symbol or picture that Fr. Vann speaks of is the universal image. As such it has roots in human nature itself; it communicates a reality for which no words or concepts exist. The universal image appeals to the whole of man's personality, evoking a total response.

These universal images are elements in a "universal story-picture." The story is essentially the same everywhere and at all times. It is the story of a hero who leaves the warmth and security of his home to do battle with an enemy. Although the battle may claim the life of the hero, nevertheless he is willing to forfeit it for the reward—life for others. "Life from death" then is the paradoxical theme found in nature, art, literature, the Bible, the sacramental ritual. It is a prevailing theme of the myth and inasmuch as a myth is the communication of a sacred reality, in this respect it does not differ from the Bible.

We see the universal story-picture, the theme of life from death, in the Old Testament. From chaotic, lifeless, sterile matter, the Breath of the Spirit brings forth life. This is the picture, the image offered by Genesis. If a man appreciates, knows and absorbs this symbolism, the dogmatic statement that God created man and the universe from nothing can no longer remain a mere scholastic proposition. By symbolism it becomes vital and vitally affects the subject.

The New Testament also bears witness to the universal theme. The hero Christ goes out from the peace and security of His home to do battle with the devil. From His tragic and brutal death there is brought forth life for all humanity. Again we find this theme in the ritual of the sacraments. Baptism uses water to signify a lifeless, sterile, chaotic state—the state of death or sin. The Spirit breathes on the waters and there is life. From the waters of Baptism there emerges a new man.

It is most important then that the language of symbolism takes its proper place in the hierarchy of human values. Without it humanity is incomplete, unbalanced. Chesterton implicitly affirms this in one of his writings. He notes that the insane are tremendously logical. They are "rationalists" inasmuch as they have lost the power of the symbol. Image-language must be likewise used and possessed if the Christian is to make Christian truth vibrant. The better we understand the symbol the greater will be our response to the truth they communicate. Our understanding will be enhanced by the Bible and such extra-Biblical texts as the myth. And if myths are properly understood they will aid us in appreciating the

"sense of the solidarity and unity of all mankind in its laborious and often agonized struggle to arrive at that divine and immortal life which it recognizes, whether dimly or clearly, as its ultimate goal.

For the man who sincerely wants to live the Christian life, who desires to "understand," Fr. Vann's *Myth, Symbol, Revelation* will be of immense help. For those more or less indifferent, it may very well stir up that desire.

—Ferrer Quigley, O.P. and Christopher Lozier, O.P.

THE EMERGING LAYMAN. By Donald J. Thorman. Garden City, Doubleday, 1962. pp. 234. \$3.95.

In America, the Church is entering upon what many Catholics call the "age of the layman." This is so because, while the number of Catholics is on the increase, the number of vocations to the priesthood and religious life is not growing accordingly. As a result, now more than ever, the Church needs her layman; and the layman must rise up to the occasion and fulfill his proper role in the Mystical Body of Christ, the Church. This emergence poses a twofold question for the layman: what is his proper function? how should he fulfill it? These questions which the layman asks, give rise to two problems for the clergy. What are the obligations the clergy must place before the layman? How can he help him fulfill them?

The Emerging Layman attempts to answer these problems. It is designed to be of assistance both to the layman and to the clergy. Relying heavily on the encyclicals and addresses of the popes and also on the pronouncements of the American hierarchy, Donald Thorman builds up, step by step, the areas in society where the layman can and must function, and also the means he is to use in his apostolate. This book is of value to the clergy because it helps them to understand more fully the role of the layman and what part the clergy has to play in this apostolate.

The role of the layman is not something entirely new to the Church. For each member of the Church has always had the mission to speak and work for Christ, the obligation to identify himself with Christ in his life and conduct. But it has only been accented in recent times due to the high degree of education now being attained by the layman in our society. No longer is he dependent upon the clergy in all affairs of his life as was the case when the American Church was the Church of the immigrants. Rather, it should be said that the clergy needs his assistance more and more. Such matters as parish finances, legal affairs (aid to education and legislation on

birth control, to cite but a few), teaching, and a host of other areas which are not strictly religious in their nature demand the assistance of the layman. As Archbishop Henry J. O'Brien of Hartford put it, "The Lay apostolate is not one in which the people help the priest do the priest's work. On the contrary, in the real lay apostolate the priest helps the layman do the layman's work." Man is seeking to make his religion more than just a personal thing between him and his God; he is becoming aware that his neighbor also enters into this relationship. In other words, religion is social in its nature; it is something to be shared.

This social aspect of religion and man's role in it has been greatly accentuated by the development of Christian social action from the time of Pope Leo XIII to our present day, reaching its climax in Pope John's *Mater et Magistra*. It was not until Pius XI that Catholic Action was defined as an apostolate in the strict sense. The popes of recent years have constantly stressed that the bishops and priests have their own work to do: to administer the Sacraments, to inspire, form and train the laity, to instruct the laity in the problems of living a Christian life in a pluralistic society and to help them see their responsibility in solving these problems.

The lay apostolate, then, consists in this: that the laymen go out and solve the problems; for if they do not, no one will. The lay apostolate is causing a change in the relationship between the clergy and laity, a change which is just beginning to be felt, but which certainly foreshadows many more changes in the future. This changing relationship is showing up in two areas—one affecting the clergy and the other the laity. The age when everyone said "let Father do it" is passing and the layman is learning to do it himself. This has not been easy, for the middle-aged or older layman has had to adopt a whole new attitude toward his religious responsibilities and the younger have had to learn to be patient.

Pastors, either willingly or through force of circumstances—such as the shortage of religious vocations—are turning more and more to their parishioners for assistance. Further, the layman is being reminded of his duties toward the civic community and his responsibilities to act as a Christian in reaching solutions for problems in integration, housing, labor-management relations, and other community questions. The fact is obvious, then, that in order to be able to meet their responsibilities the layman must know the guiding principles leading to the solutions. This will come about only by serious study of the social teachings of the Church. On the part of the middle-aged this poses a challenge which must be met head on, if they are to be responsible Christians in society.

Many of the younger generation are meeting a different kind of challenge. Due to the mobility in our present-day society many young people are finding it hard to adjust to the opposite extremes they find in parish life. For example, a young person goes away to college, is taught the social doctrine of the Church, becomes active in lay groups, is exposed to lay participation in the Mass, and above all is made aware of his responsibilities as a layman in the world. But upon returning home or settling in another area he finds himself in an "old-fashioned parish." He is let down; at times he may even feel frustrated. Many have said this sort of relationship is leading to anticlericalism in America. It is more realistic to say the laymen are impatient with the priest. In this case the layman must learn to "make haste, slowly."

But all this does not mean that the priest is not right or that he does not have problems in adjusting to this changing relationship. As the younger layman can become impatient with the older priest who does not seem to understand the layman's role, so can the younger priest become discouraged by an apathetic laity. Such an attitude is very difficult to adjust to, or rather, to change.

One of the biggest changes in this evolving relationship is that the priest no longer has a kind of double status such as he held earlier in this century. No longer is he a priest and the only educated man in the parish, thanks largely to the GI Bill. Apart from his theological training, a priest's relationship with laymen is more and more becoming that of equals; and in many areas the layman is superior to the priest. This places the responsibility on the shoulders of the priest to keep up with his times, to be well read in the arts and sciences.

But this picture is not one of complete gloom for the priest and the layman. This responsibility upon both is the greatest hope of a better and more effective working arrangement between priest and layman. The priest needs the layman, and the layman, most assuredly, needs the priest.

Before the layman takes his place in the "City of Man," he has many needs which must be filled. One of the greatest is the need for a solid *lay* spirituality. Often the priest, in giving spiritual direction to the layman, gives him the same direction which the priest received in the seminary. The priest must understand that the layman needs a spirituality proper to his station in life. But this spirituality, the greatest need of the layman, has been slow in coming forth. Here the priest is urgently needed.

Now that we see some of the problems involved in the lay apostolate, we must seek remedies and tools to use in bringing forth fruits befitting

the true followers of Christ. One of the greatest textbooks for lay apostles in their daily living of Christ is the liturgy. Dom Virgil Michel, the American liturgical pioneer, spoke of "the inseparability of the liturgical life and Catholic Action. . . . Catholic Action is but the further development of the liturgical life. . . . Not only are the liturgical life and Catholic Action inseparable, but the two go to the very heart of the Christian dispensation." If men would but understand the true significance of the liturgy, they could not help but be zealous lay apostles.

As Mr. Thorman points out so well:

Neither the liturgical movement nor the lay apostolate will flourish in the United States until they can overcome the basic difficulty which confronts them both. The core of this problem is that for most American Catholics religion is a private, personal affair. For them the Mass is primarily and simply a personal religious experience. Further, they are only following the traditional American code that religion is an individual matter.

But this is not the way it should be and certainly was never intended to be, as is evidenced by the words of Pope Pius XII in his encyclical on the liturgy, *Mediator Dei*: "the most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural spirit."

It is, therefore, precisely because the Mass is a great social act that one should not and cannot allow himself to become a mere spectator, withdrawn from the celebrant, from his fellow members of the congregation, and from his fellow members of the Mystical Body. One must not make the Mass a mockery, and this is what it becomes if one devoutly assists at Mass and goes out into the world and discriminates, violates social justice and charity, fails to work for the christianization of society, or generally neglects the work of the apostolate in his own environment. A good example of this would be a "good" Catholic in the South who discriminates against the Negro. He would be guilty of separating the sacred liturgy from his daily life, thus perverting his vocation as a Christian, as a brother of Christ and His brothers in the Mystical Body.

The Mass, then, is something real and living. It has a basic role to play in politics, interracial justice, the family, and international life. So the lay apostle cannot leave it at the church door; he must carry it with him everywhere. It is the very source of his apostolic life, so he must strive to learn it better and consequently love its message more.

Besides a deeper understanding and love for the Mass and a bringing forth of its message into the world, the success of the lay apostolate in the United States is going to depend on two major factors: spiritual formation of the individual and an effective grasp of the Church's social teachings. It must be borne in mind that "it is not enough for this education that men be taught their social obligations. They must also be given by practical action the methods that will enable them to fulfill their duties" (Pope John XXIII).

With these tools firmly in hand, the layman is ready to take his place in the pluralistic society of America. He is ready to represent the Church, for as Pius XII said, "he is the Church," in a democracy which is just now getting over a fear of the Catholic Church and still needs some reassurance that she will not usurp the country to which we are all devoted.

This social aspect in religion makes the layman aware of his obligations to his non-Catholic neighbor. As the ecumenical movement grows, so must the layman be prepared to take his place in it. He has a definite responsibility in this area. The non-Catholic judges the Catholic Church by the individual Catholics he meets. Insofar as the Catholic layman, or priest for that matter, makes a bad impression, so much the more is he failing to contribute to the unity of Christendom.

The layman must be prepared to speak up for the Church whenever the occasion demands it. Mr. Thorman says, "And this is a most salient point to remember in terms of the lay apostolate and the role of the layman in American society today: So long as the layman does not tend to regard himself as the Church, . . . he will not naturally tend to defend the Church (himself) simply because he will not think of himself as being attacked." Nor on the other hand, must he always walk around with a chip on his shoulder. Controversy has its place; the layman must know when and where.

With a firm grasp of the social teachings of the Church as evidenced in the encyclicals and addresses of the popes, the lay apostle will and must hold his own in such areas as race problems, censorship, birth control, school aid. At the moment, America is seeking the answers to these difficult problems, but often she seeks in the wrong direction. Once again an articulate layman can and must be heard. He must be ready to speak up on Communism, for he knows well where the Church stands in regard to this issue. He must be ready to show society not only how to combat this menacing evil, but he must be prepared also to show how to build a strong, united society.

Thus it is obvious that the layman is a valuable asset to the Church. But this conclusion should not be drawn solely from the fact that there is a shortage of priestly and religious vocations. This would lead us to conclude that the position of the layman in the Church is only temporary. If we accept Pius XII's statement that the layman is the Church, then we must deny the other. Unfortunately not too many laymen wholeheartedly understand the implications of being the Church and are unwilling to act their proper role. This, Mr. Thorman has tried to bring out in his book, *The Emerging Layman*. He has challenged the priest, the religious, the layman to live Christ and to help others to do the same. Are we willing to accept this tremendous responsibility?

—Michael Hagan, O.P.

THE MYSTERY OF THE TEMPLE. By Yves M.-J. Congar, O.P. Westminster, Newman, 1962. pp. 322. \$6.75.

In these days of biblical revival, many worthwhile books have been written introducing laypeople to the holy scriptures. Many too have gone beyond these to treat of special books or themes of the Bible. Fr. Congar here presents a work of lasting value in this latter frame of reference. His topic is the Presence of God in men and their world. Retracing the steps of God and men, he recounts the ever closer approach of God to His people. From the age of the Patriarchs to the eternity of the Heavenly Jerusalem, from Genesis to the Apocalypse, from the times of the chosen nation Israel to the eons of the Church Triumphant—is the history of the Presence of God, the construction of the Temple in which He dwells. This is the epic Fr. Congar relates, drawing facts of revelation from the pages of both testaments and opening up the fulness of their meaning with the skills of patrology, modern exegesis, and theology.

The essential point of God's plan and the place of the faithful in it are formulated, with abundant scriptural evidence, in terms of a temple. The temple is the place where God dwells and receives the worship of filial obedience. This divine truth and the action by which it is accomplished among men were revealed and executed gradually in the ages past, accommodated to the historical development of men. Indeed, this gradual accomplishment is sacred history, each stage of which was at once the fulfillment of a promise and the foreshadowing of a deeper indwelling, a more profound presence, of God. The patriarchs' encounters with God, the Tent of Witness during the Exodus, the Temples at Jerusalem—these were milestones in the purification and perfection of this revelation. These Old

Testament figures gave way in the last times to the ultimate reality of God's communion with humanity in Christ himself, in His Eucharistic Body, in His Mystical Body. Each member of Christ, each Christian, is a Temple of God in and through Jesus who is at once temple, altar, and sacrifice. His Mystical Body, the Church, is the ultimate temple built, not by men's hands, but by the gracious initiative of God. Moreover, the Church and its members are destined for a still more complete and bountiful communion with God, when it has been purged of all human infirmity and finally enters on the Last Day into the Heavenly Jerusalem of the Apocalypse—where God and the Lamb shall be the Temple and God is all in all.

The theme of the Temple, threaded through the whole of revelation, gives this book its basic unity. But its worth and beauty lie, not in merely isolating this theme (a task difficult enough), but more in exposing the inner meaning of this wonderful plan of God. Fr. Congar's manner of presentation makes it an admirably wrought, integral, whole—a book which will surely attract a wide variety of readers. For the serious scripture scholar it provides a careful and thorough exegesis of many enigmatic texts along with a wealth of source notation; for a reader already somewhat familiar with the major themes of the Bible it offers a more penetrating insight into one of them; for the scriptural beginner its not overly academic language makes it quite readable and profoundly inspiring. The Christian reader, who approaches this book seriously, will not only find the keys to a more faithful and intelligent reading of scripture; he will discover his own divine worth as the "dwelling-place of the Holy Spirit," as a "living stone" in the spiritual temple of God.

—M.B.

GRACE. By R. W. Gleason, S.J. New York, Sheed & Ward, 1962. pp. 240. \$3.95.

An author retains the right to write for whatever audience he will and his work is not subject to criticism for failing to realize what it does not attempt. Fr. Robert Gleason, S.J. of Fordham is most explicit in declaring his intent in this latest work of his on grace. He is not writing for professional theologians; neither is this a devotional treatise; but "unabashedly technical" and "quite definitely on the level of the technical and the scholarly" it is "for students of theology, and in particular for the ever growing body of men and women, clerical and lay, who are interested in seeing the

profound and abiding questions of theology handled in a more technical way than that to which they have hitherto been accustomed in lectures, articles, and books." This is surely the largest segment of the American Catholic reading public, and perhaps the most neglected one. Only praise, then, for the author's purpose. It involves, however, self-imposed difficulties in methodology and presentation for any author. The most obvious of these is in presenting the findings of scholarship, many of which are merely tentative and held with varying degrees of certitude and uncertainty, without entering upon the scholarly process within which alone such truths can be properly evaluated. This present work illustrates how major a failure here can be and how it can mar an otherwise admirable and highly useful book.

By way of illustration, Fr. Gleason prefers to emphasize (happily so) the "having" of the Holy Ghost rather than the created quality inhering in the soul where the grace state is concerned (there are three chapters on the Inhabitation and its mode). Obviously a work of this kind precludes any long historical digression on the multiple and quite diverse theories that still present themselves on this theological scene. But the author selects those *opinions* which appeal to him without considering the alternatives, or dismissing them rather casually. The quite respected quasi-experimental knowledge theory of John of St. Thomas, for instance, is given rather cavalier treatment. There is no mention at all of the workings of the gift of wisdom which is crucial to the whole theory. That this experimental knowledge is not at all times actual and conscious is understood and explained by the defenders of the theory, and hardly constitutes grounds for its rejection. Also the composite theory which does emerge in these pages owes no indebtedness to the teaching of St. Thomas on this point.

These somewhat arbitrary positions are also argued for in almost exclusively rhetorical ways. This is surprising when offered in resolution of theological disputes on which there is still sharply divided differences of opinion. It is disquieting when the favored solutions stand in opposition to the more traditional understanding of central truths—truths which, for the most part, are doctrinal and supernatural and thus not so readily alterable as those of a more existential or sociological nature. Originality and contemporariness in conception and language may bring vitality, but the truths which exercise the theologian are ultimately immutable.

Allied with this is a tendency towards imprecision, at times even evasiveness, in philosophical terminology which suggests an impatience with traditional metaphysics. The expression "quasi-form" (crucial to the

entire book) is highly elusive, even granting that we are dealing with a mysterious entity; not less puzzling is the following statement: "as man's created act of existence gives to his essence the power to cause the emanation of an intellect and a will, so God, by His actuation, enables the soul to produce the supernatural facilities, the habits of faith and of Charity" (p. 155)

If these criticisms are procedural, there is one major caution of a doctrinal nature. The concept here presented of Uncreated Grace is one that seems to slight the transcendence of God. Over and above the causing of a created effect in the soul, God communicates Himself to the justified soul, but this can hardly be after the fashion of a form, i.e., in such wise that God is the form of man's creaturely holiness. It is difficult to see how Fr. Gleason here is saying anything else. He expressly denies that the Holy Ghost is not an inherent form (p. 146), but explains this as meaning merely that the Holy Ghost is not an accidental form! It is obvious that he is not speaking of extrinsic formal specification. The prefix "quasi" before the word "form" hardly circumvents the difficulty. The words of the Council of Trent to the effect that created grace is the unique formal cause of man's justification (*Denz.* 799) can hardly be reconciled with a theory making the very substance of God to be the quasi-form of man's holiness—and this in spite of an interpretation placed on these words as formally directed against the "double justification" theory of Seripando.

Apart from these considerations the book does have a rich, broad approach achieved by a succinct consideration of the historical development of grace (e.g., the author points out how graphically the Psalms show forth Israel's deepest yearnings for the redemptive action through saving grace), and by the inclusion of four appendices relating grace respectively to (1) Luther, (2) the Council of Trent, (3) the Oriental Church, and (4) philosophy. This is to say that the book offers much in terms of utility to the instructor in theology. There is cause for misgiving, however, in the case of the uninitiated student of the caliber for whom it was intended.

—W.J.H.

ONLY JESUS. By Luis M. Martínez, D.D. Translated by Sister Mary St. Daniel, B.V.M. Herder of St. Louis, 1962. pp. 282. \$4.75.

To be steeped in Christ, to be so completely taken up with Christ as to eat, sleep and think Christ, to make Christ the reference point of one's

whole life, this would be to live as Archbishop Martínez lived. For only one who has been in love with Jesus for a long time could have written *Only Jesus*.

The Archbishop prepares the reader for his central theme by running his finger along the prerequisites of love, pausing to comment with insight threaded with scarlet strands of the Holy Spirit's Wisdom. Peace, secrecy, pleasure, intimacy, permanence, like so many jewels are lifted, turned so that light will sparkle from their facets and replaced with a knowing grace. Silence becomes a star sapphire, the cross of Christ scintillating in its depths.

Then taking from its place the very core of love—to become the Loved, to be identified with and transformed into Him—he holds it in sunlight and speaks of the flashes of fire that dart from this burning Heart. We must be transformed into Christ, for those whom Christ loves, for the Father and for souls.

This is the theme of the book: that most intense love of Jesus that makes the lover Jesus. It is described in the words of one who writes as one who knows.

Eventually, the Archbishop slides a new tray of precious stones from the vault—the delights, the fruits, the pains of love. These are the sweet and sour of love: purity, opprobrium, newness, suffering.

Finally, the relief of total commitment and its subsequent mutual repose is offered as incentive to strive for great intimacy with Jesus, a persuasive argument in this age.

Only Jesus is written in the unique mode of love by a master of love for those who see the primacy of love in the spiritual life. Those who love take delight in repeating the words of love over and over again, each time with more intensity. One not in love might call this repetition.

This book has been called a masterpiece. Perhaps it is; only time will prove the judgment. It is not a work that can really be exposed; it must be experienced like love itself.

This is the fourth work of the late Primate of Mexico to be translated from Spanish into English and the second to be translated by Sister Mary St. Daniel, B.V.M. Sister's translation has sensitivity and reads smoothly. We hope Sister will continue to bring the works of Archbishop Martínez to the English-reading public. His words are not merely interesting words, they are true expressions of the "unique, ineffable, eternal word of love!"

—B.C.

CHRIST THE LORD. By Gerard S. Sloyan. New York, Herder and Herder, 1962. pp. 238. \$4.50.

Our Lord lived at a time vastly different from our own, and the mentality of the Hebrews is quite foreign to us. Jesus lived nineteen centuries ago, and He was a Jew; yet we are supposed to love Him and imitate Him. Therefore we must know Him. Fr. Sloyan, Chairman of the Department of Religious Education at Catholic University, in this superb new book helps us to know Our Lord.

The author has selected from Christ's life some of the lesser-known events and some of the themes of most regular recurrence. He has brought them alive for us. He has retold the Gospel stories in the modern idiom, and has tried to do for us what we too often fail to do for ourselves, that is, to meditate on the sacred text and to apply its teaching to our own lives.

The book is, in effect, a basic course in the New Testament for the common man. A "course" only in the wide sense, for its language is not that of a text book. It is down-to-earth language with a down-to-earth purpose: that of helping us to let Christ live in our lives.

The book does not aspire to be a substitute for sacred scripture. Indeed, there can be no substitute. The author's hope is that the reader will go on to spend more time, more fruitful time, with the Gospel itself. After you have read this book, you may come to the conclusion that you have never before really appreciated the Gospel.

The style of the text is that of a preacher ever conscious of his listeners, ever intent to make suitable applications of doctrine to their lives. Some readers may find the second person, "you" tone slightly distracting. And a few of the words used, such as "mousy," "guts," personal "pull," may seem just a bit too common to some readers.

But in general, the layman who seeks a work applying the wisdom of biblical scholarship to the New Testament and presenting this to him in gripping fashion, and the preacher who wants some ideas on how to speak *to* the people, will profit greatly by this book. It is a worthwhile contribution to the field of popular exegesis.

—J.P.

RELIGIOUS LIFE IN THE MODERN WORLD. Vol. IV: Prayer and Sacrifice. By Albert E. Bourke, O.C.D., Godfrey Diekmann, O.S.B., Louis Bouyer, and Martin B. Hellriegel. University of Notre Dame Press, 1962. pp. 249. \$1.95 (paperback).

Catholics who are sincere in the practice of their religion and desirous

of improving their knowledge and appreciation of their faith will find this fourth volume of *Religious Life in the Modern World* very useful. Perhaps not every layman could follow many of the recommendations made in the book since it is primarily directed to the Sister superiors and novice mistresses attending the Institutes of Spirituality at Notre Dame University. But if one accepts the fact that the lectures comprising this book had a very special audience, and makes the necessary allowances, there should be no real problem. For since this volume treats of prayer and sacrifice, it pertains in varying degrees to every member of the Church. All must worship God by daily prayer. This book provides an understanding of prayer that is both helpful and interesting. Also, there is a natural impulse in man to acknowledge his God by some form of consecration and sacrifice. How our daily sacrifices, intrinsic to our lives, can be sanctified and thereby become a means of grace instead of just a daily nuisance, is brought out with refreshing clarity.

Two of the authors, Frs. Bourke and Bouyer, devote space to questions and answers. These provide a clearer and more detailed exposition of the material which they treated in the course of the lectures themselves. Fr. Diekmann and Msgr. Hellriegel develop the following points respectively: "Living with the Church in Prayer and Reading," and "The Liturgy and the Religious Life."

Truly, volume IV of this series reaches the high level established by the three previous volumes. It is another welcome addition to the area of sound and solid spirituality.

—L.M.

BEFORE HIS FACE. Vol. II. By Gaston Courtois. New York, Herder and Herder, 1962. pp. 291. \$6.50.

Sanctity is achieved by doing one's best in the particular state and circumstances in which one lives. It consists in doing the everyday tasks in conformity with the mind and spirit of Christ. The priest is no exception to this rule. He must find his sanctity in the fulfillment of his priestly duties some of which tend to be contemplative while others are concerned with the active ministry. It is to this later phase of priestly life that Fr. Courtois has devoted this second volume of *Before His Face*.

Each point is developed to comprise a complete meditation in itself. The matter is composed generally from sacred scripture and the pronouncements of the Church, with added views of prominent ecclesiastics. Having set forth the consideration and its necessity in priestly life, Fr. Courtois

presents a figurative dialogue between Christ and His priest exemplifying how the very point of the meditation was evidenced in Christ's ministry.

To broaden the perspective, further views on the topic have been extracted from the works of other spiritual authors. In order to guarantee the fruitfulness of all the above, an examination of conscience, followed by some purposed resolutions, is added.

Fr. Courtois, an accomplished spiritual director, fully realizes that without God's help we can do nothing, and thus has seen fit to offer a prayer for the fulfillment of the resolutions and attainment of the Christ-like spirit in the activity being discussed. Lest we be overwhelmed by such thoroughness or so engrossed in activity that we forget our meditation, a small thought for the day concludes every meditation.

Some of the topics considered in this volume are, to cite a few: "The Priest and Children," "The Priest and the Old," "Parish Visiting," "Our Responsibilities Towards Women Religious," and "The Priest and Communism."

Certainly this meditation work on the active ministry of priestly life will be of invaluable service to priests whose entire day is taken up with these tasks, the sanctification of which is the very sanctification of their lives.

—J.H.

DICTIONARY OF MORAL THEOLOGY. Compiled under the direction of Francesco Cardinal Roberti. Edited under the direction of Msgr. Pietro Palazzini. Translated by Henry J. Yanone. Westminster, Newman, 1962. pp. 1352. \$25.00.

This reference book is probably as close to being exhaustive as is humanly possible on the quasi-infinite subject of moral actions. Its thousands of articles range from the most general principles to the most particular applications and touch every area of man's endeavour in which obvious or subtle questions of the moral good arise. The authority they enjoy is weighty, for their more than sixty authors are principally members of the Roman Curia or professors of the the Roman Pontifical universities, expert men who are daily concerned with questions referred to them from all over the world. They make full use of the most recent findings and practices from the specialized sciences, e.g., medicine, psychology and psychiatry, sociology, and economics. The preface by Cardinal Roberti outlines the wide scope of the Dictionary, and an introduction by the editor places it within the schema of theology as a whole. At the end of the book

there is a forty page bibliography, mostly of Latin and Italian works, listed under the most important general headings.

Understandably the book is casuistic in tone. The primary intent is to aid in the solution of cases, which is the only area in which such a book can make a genuine contribution. This is a reference book not a text book, therefore, the order is dictated by the alphabet, and the article format allows only the briefest and barest investigation of fundamental notions and principles. The articles on these, then, are the weakest, presenting only the outline of dogma and common teaching. There is no question of trying to convey the science or wisdom of moral theology. That must be looked for elsewhere, in a more organic and integrated work, such as the *Summa*.

With that background, however, the professor or student of moral theology will find it very useful on the level of the particular and singular where the moral act is actually placed, especially where application of principles is obscured by complexities. The layman also who is more interested in an authoritative solution to his particular problem than in principles will find help here. The final assessment of its value, however, can only be made after many years of actual use.

—U.S.

TWELVE VIRTUES OF A GOOD TEACHER. By Brother Luke M. Grande, F.S.C. New York, Sheed & Ward, 1962. pp. 160. \$3.50.

In every century the sons of the wealthy are provided for in the field of education. It is the poor who have no one to care for them. The seventeenth century was an era of social revolution. Its changing conditions brought about great additions to the number of poor children roaming the streets of Europe's big cities. For these little ones, education was a must. The need was present, and God in his goodness always seems to raise up saints to fulfill such needs. On the scene, to alleviate this problem, came John Baptist de La Salle, later canonized a saint, and granted the title, Patron of All Teachers. St. La Salle has much to offer teachers, both by the example of his life and by the instruction he left to his congregation, the Brothers of the Christian Schools. Brother Luke M. Grande, F.S.C., presents, in this volume, a modern interpretation of the counsel St. La Salle offers teachers.

The objective of these pages is to analyze the virtues that should characterize a good Catholic teacher, whether he be religious or lay. Brother Luke, a teacher and son of St. La Salle, seems well qualified to approach such an objective. He is convinced of the truth he is presenting,

and leads the reader to the same conviction. Truly a source of worthwhile knowledge for any reader, this material takes on a special significance for the teacher. To him it is a spring of contemplation and a wealth of practical advice.

Recommended for its meditative considerations, this volume presents the virtues required of a teacher in a practical way, as opposed to a formally philosophical treatment. Although Brother Luke maintains a supernatural current underlying his material, it cannot be considered a work of theology.

The principal authorities used are the writings of St. La Salle, the *Imitation of Christ*, and the sacred scriptures, which are drawn from frequently.

The style of this work can be described as free flowing, comfortable and inspirational. The language is well chosen. There are, but for one or two exceptions, no technical expressions to be found in the text. Occasionally we happen on a delightful turn, a dip in language. In these instances it might be wondered if Brother Luke is momentarily directing himself to the high school student rather than the teacher. Such points in the text do not detract from, but benefit the total effect.

The title of this book is a key to the number of chapters. In each chapter Brother Luke expounds a virtue, all of which, when placed together, render complete the *tout ensemble* of the ideal Christian teacher. We might divide this volume into four sections. The first two chapters, making up the first section, build the foundation and are the source from which the remaining material flows. These chapters pertain to the virtues of wisdom and prudence. The second section bears upon justice toward God. Piety, zeal, and generosity are the topics of the chapters contained in this section. Justice to the student is the concern of the third section. Here Brother Luke treats justice, kindness and firmness. The final section of this volume deals with four virtues looking to the teacher himself. The first two, humility and patience, regard the teacher by reason of his humanity. The last two, namely seriousness and silence, are related to him through a necessity imposed by his function.

Twelve Virtues of a Good Teacher is a "must" for every teacher. Young teachers will find it a source of solid advice. Young and old alike, however, will want to read and reread this book, for herein is contained a font of meditation for those seeking the perfection of their teaching vocation, a mirror in which teachers can view and measure their degree of achievement.

—K.F.

THE ROLE OF DEMONSTRATION IN MORAL THEOLOGY. By William A. Wallace, O.P. Washington, Thomist Press, 1962. pp. 244. \$3.95 (paperback).

Fr. Paul Farrell wrote in his *Portals of Doubt*, "To attempt to force an entrance into the mansions of science and wisdom by using indiscriminately any door at all is to expose oneself to the danger of running into a blank wall or getting lost in a blind passageway" (*The Thomist*, Vol. 8, p. 368).

The Role of Demonstration in Moral Theology by William A. Wallace is a key to those mansions. The proof, of course, is in the opening, especially when almost every writer engages in providing the public with keys. And if Wisdom has built a house "hewn out of seven pillars" (Prov. 9:1), the keys to her threshold must be expertly cast.

It is usual to begin with the more known in proceeding to reach the less known. Fr. Wallace has begun in this way: he reviews what demonstration is before working on what *theological* demonstration is. Paradoxically though, the more and less known are interchanged in this case, (at least as far as beginners in theology are concerned), for theological science has more meaning to them than science does. Yet as a prologue to any specific methodological consideration of theology, Fr. Wallace sets down the fundamentally general consideration first.

The sweeping summary of the *Second Analytics* of Aristotle shows the need for mastery of the correct ways of rational *discursus*. For although "the theologian must be a disciple in the matters of faith," he must be "a master in the matters of human reason" as well. (J. M. Ramirez, O.P., *De Homini Beatitudine*, Vol. 1, p. 76).

Although the coverage of this book is far-reaching, I would single out four salient points which are the greatest contribution of Fr. Wallace to theological methodology.

1. Certitude.

Fr. Wallace takes up the challenge of some theologians, who, not trusting the use made by theology of the physical order, have limited the extent of theological certitude. Proceeding rigorously from the concrete order of problematic points to the abstract consideration of physical demonstration adjoined to the area of the miraculous, he forcefully answers the untrusting theologians with insights into the questions of the place of demonstrative logic and the influx of divine faith. All this is later extended to a consideration of *moral* certitude.

After preliminary work is done on the general nature of moral science along with its proper methodology and of moral certitude as it is realized in the act of practical wisdom, the certitude of moral science itself is then investigated. Fr. Wallace says,

The practical certitude of moral science is not the immediate one of prudence, but rather a mediate one which is one level removed from the practical certitude bearing directly on the singular contingent . . . yet it is not a certitude of something that is *most* universal and commonly known, for in the practical order this is the certitude of synderesis" (p. 136).

2. Resolution to a Theological Middle Term.

The acute problem of finding an adequate middle term that can be viewed under the light of faith and the light of reason provides Fr. Wallace with an opportunity for skill in analyzing the procedure. This leads to a consideration of the types of questions asked in theology. From an examination of the theoretical-souled *De Anima* and of its vibrant transformed counter-part, the *Nicomachean Ethics* to their crowning completion in the Second Part of the *Summa Theologiae*, Fr. Wallace gives many insights in the processes of the practical science in its task of directing the ways of man.

3. The Singular Situation.

Dealing with the dialectic of the position of the casuists and the existential ethicists, Fr. Wallace, in his precise way, not overlooking the "great dignity and individuality of the human soul, which possesses an actuality and perfection not to be found in the generalized concepts used to describe it. . . ." (p. 203), still insists on the right order of things—to avoid "a basic confusion between prudential judgment and a strictly scientific judgment."

4. Applications.

The realization of the practicality of speculative knowledge for the moral theologian in providing direction and counsel for pilgrims in their progress purveys great assistance to the workers in the vineyard: those who are motivated to counsel the faithful and those who are appointed to teach seminarians, so that they have "scientific knowledge adequate to cope with all the conditions in which the human soul can find itself" and that they "can give expert advice to those who seek spiritual health and perfection" (p. 217).

The Role of Demonstration in Moral Theology certainly lacks the warmth of an *Existentialethik* and the affinity of a theology of personal experience; in fact, the book might be called "cold turkey" were it not for the fact that it would be indigestible at a *table d'hôte*. For that matter, this contribution for theological consumption is not to be tasted, hardly to be swallowed, but it is one of the "few to be chewed and digested."

—A.D.

THE HAZARDS OF HOLINESS. By Brother Antoninus. Garden City, Doubleday, 1962. pp. 94. \$2.95.

A few years ago an overwhelmingly profound book of poetry was sired by Brother Antoninus, *The Crooked Lines of God*. Among its laurels was a phrase "utterly unlike anything else being written nowadays." Well it was just that. And what's more, that phrase held a promise for the future.

The Hazards of Holiness is the fulfillment of that promise. It is not a mirror of the earlier volume; it might be an unfolding. Hazardous ventures are found along God's crooked lines.

Brother Antoninus feels obliged to explain the metaphors of his poetry, because he fears he will shock and disturb some with their violence. In the Foreword he attempts to do this by saying his poems are verbal symbols of the spiritual struggles of his soul.

These are antoninian poems. Brother Antoninus has objectified his own subjective experiences in their words and spirit. He is responding to a basic need to see himself that he might know himself.

There are three sections to the book. There are three aspects to the central theme—the struggle. The first reflects the mysterious conflict between seeking and repulsing. The second concentrates on the terror of being lost. The third twists the enigma of love and violence.

Some poems stand alone. Others are preceded by paragraphs of prose recounting dreams and visions.

The style is unique, ruggedly honest and therefore bound to be jarring. The purpose is stated to be self realization through self expression. If that is the case, the judgment of success can only be pronounced by Brother Antoninus himself. Only as objective poetry can his poems be judged by others. And the general opinion is that this is excellent.

—B.C.

THE SPIRIT OF EASTERN ORTHODOXY. The Twentieth Century Encyclopedia of Catholicism XIV 83. By M. J. Le Guillou, O.P. Translated by Donald Attwater. New York, Hawthorn, 1962. pp. 144. \$3.50.

THE CHRISTIAN CHURCHES OF THE EAST. Vol. II: Churches Not In Communion With Rome. By Donald Attwater. Milwaukee, Bruce, 1962. pp. 260. \$7.50.

Within recent months many opinions have been voiced concerning the works of the Second Vatican Council in regard to the possible reunification of the dissident churches of the East. The general consensus seemed to be that there would be no actual reunion resulting from the Council, but rather that a more favorable atmosphere would eventuate, thus establishing a more suitable climate for actual reunification later on. Both of these books are ordered to the establishment of just such a climate. Fr. Le Guillou contributes to this end by aiding Catholics in understanding the spirit of the dissidents, while Mr. Attwater's contribution is twofold. In his own work he presents informative data concerning the dissidents, and he further contributed by translating the former author's work.

Since understanding is impossible without some common point of agreement, Fr. Le Guillou bases his consideration on the Mystery, God's Word, as the Church witnesses, proclaims, glorifies, and lives by it. Upon these four aspects, these responses to revelation, is built the community required for understanding, in that the Catholic Church and the dissidents have had these reactions. In fact, this consideration of response to the Mystery and allied matters, which comprise the first major division of the book as constituting the basis of the dissident religion, are essentially Catholic, and thus, for the most part, are found in the Eastern Catholic Rites. It is not until the second part of the book, beginning with the chapter on the estrangement between East and West, that one deals particularly with the spirit of the dissident churches. This mode of presentation is very profitable since it makes one realize how much there is in common, rather than emphasizing the few points that divide. But a division does exist. It is paradoxical that this division from Rome has proved to be the cause of schism within the dissidents themselves concerning not only doctrine, but life and worship also. What is lacking is a magisterium to curb abuses, to promote reform, and to keep the faithful in the direction of Christian truth.

The future of the dissidents and in particular a revival in the realms

of monasticism, theology, and preaching, which has awakened the missionary and ecumenical consciousness, characteristic of the dissident spirit today, form the consideration of the remainder of the work.

Donald Attwater increases the understanding of the spirit of the dissidents by presenting informative data concerning the development, extent, and characteristics of each dissident Church. The matter is presented as a popular work, a guide to the organization and present states and not primarily a historical or theological exposé. What is of great importance is the fact that English speaking Catholics can now avail themselves of a source of information regarding the dissidents.

This present volume is a revision necessitated by the renewal of consciousness and life of which Fr. Le Guillou speaks. Mr. Attwater treats at length some of these signs of new life, as the new patriarchate of Bulgaria, the latest news on dissidents in China, coupled with a résumé of other modern tendencies.

Both authors express wonderment as to how Christians of East and West, who share the common inheritance of essential Christian reality should have become so disparate as to finally not even understanding each other. They further agree that the point has come when both Catholics and dissidents mutually realize that they are brothers who share a common heritage, and because of it, must extend every effort for reunification.

It is well to remember the words of Fr. Le Guillou: "It is not our business to examine the consciences of our Orthodox brethren; we have to ask ourselves, as Catholics, whether we have been careful enough to respect the Christian reality in them. It is not simply a matter of admiring their determined faithfulness to the Fathers of the Church, who are still like living men to them; we have to inquire of ourselves whether, without at all minimizing the importance of our doctrinal divergences and the canonical significance of our separation, we sufficiently acknowledge and respect Christ's grace at work in them. We acknowledge the continuance of the apostolic succession in Orthodoxy, the authenticity of the priesthood, the validity of the sacraments; are there not important conclusions to be drawn from this?"

—J.H.

COME DOWN, ZACCHAEUS. Adventures in Scripture. By Solange Hertz. Westminster, Newman, 1961. pp. 319. \$4.50.

"Ah, dear reader, why read Hertz when you could read Hilton?" Thus saith Solange on page 13. Reader, beware! Pages before these words

appear you will have acquired such a taste for Hertz, not even an English mystic could woo you away. Do you doubt? Then "take up and read." A few pages will be enough.

The book begins, "In a Worms Eye," (the title of chapter one). Here you are taught the ground rules basic to Bible study, and for imitation you are assigned a worm. "For reading Holy Writ, his is the fundamental disposition required. No one should dare approach the Word of God in any other way" (p. 6).

Other chapter titles include, "God's Laugh," an analysis of holy humor; "The Widow's Might," an exposé of the Book of Judith; and "Carry Nation, Don't You Dare," a kind of *apologia pro vino suo*. This latter ends with a novel plea typical of the entire book: "Be sober, be watchful Carry Amelia Nation. It takes time to develop a head for this sort of thing if you're not used to it, and your adversary the devil goes about like a roaring lion trying his damndest to break up the party." (Seen out of context this sounds flippant if not irreverent; read as chapter ten's conclusion, it is neither.)

No "quickie," this work has been well prepared. Names are dropped (from Bernard to Vawter) and sources tapped with precision. Capable and witty, the author is always casual, never formal, and yet thoroughly organized.

If read-the-Bible people are looking for a catalyst to aid their campaign, in *Come Down, Zacchaeus*, they have it.

—S.P.

THE MONTESSORI METHOD. A Revolution in Education. By E. M. Standing. Fresno, Academy, 1962. pp. 209. \$4.50.

Tucked away in the Epilogue to *The Montessori Method*, there is an evaluation of Montessori's achievement: "Through the work of Montessori there has come into the world the revelation of the true child, the revelation of hitherto unknown and unsuspected capacities in the soul of the child. Her work represents the beginning of a great new social revolution based on the hitherto unknown potentialities of childhood. We are not now thinking of children simply as individuals to be educated, but taken collectively as a creative force to be used for the recreation of civilization—a force which has hitherto never been fully implemented, and when it is, will usher in a new world for a new man." Whether or not this is Mr. Standing's considered evaluation is not clear, but it certainly represents

his attitude toward Montessori's work. Mr. Standing first met Maria Montessori in 1921, and for the next thirty years worked in close collaboration with her until her death. Since then he has worked tirelessly to spread her ideas.

The Montessori Method, his latest book is an attempt to present a systematic account of her principles and practice. The first part of the book considers Montessori's principles, and is by far the most satisfying section. The master principle of the Montessori method—the child is in a state of continuous and intense transformation of both body and mind, whereas the adult has reached the norm of the species—is discussed at some length, and the goal of the education of the child, independence, is clearly indicated. The role of the teacher is analyzed and the function of the controversial Montessori sensitive materials is evaluated. There is also a discussion of liberty as conceived by Montessori and an assessment of the importance of the prepared environment to assure that liberty. Another of Montessori's ideas, the sensitive periods, comes in for some extensive treatment. Most of Montessori's discoveries and principles are thus discussed in the first fifty-five pages, and the aim of all this, of all Montessori's work may well be summed up by saying "that the Montessori method is one of auto-education." This same conclusion seems to be inherent in most of the other principles as well. Speaking of the role of the teacher, since the child must do his own work, and no one can do it for him, since real education is self-education, there follows a principle of such vital importance that it can hardly be over-emphasized: "Every useless aid we give to the child arrests his development." The same aim can be found in the insistence on the prepared environment to help ensure the child's liberty and independence. We shall not enumerate it as found in the other basic principles, but it is there. This I think, is a very real contribution that Montessori has made and one that is borne out by modern psychology and psychiatry; the child simply must become independent from his very earliest years if he is to become mature, become an adult and not remain a child.

The rest of the book is concerned with showing the application of Montessori's principles at various levels and under varying conditions. This section could be of value to teachers and to parents who are curious to know just how these fine-sounding ideas can be put to use. There are ample photographs, although some seem a little outdated, and there is a section of reprints of articles about Montessori in America. There is also an Appendix that lists "The Twelve Points of the Montessori Method"

and one that gives a rather complete bibliography as well as Montessori periodicals, societies, training colleges and films.

—J.D.C.

LEARNING HOW TO LEARN. An American Approach to Montessori.

By Nancy McCormick Rambusch. Baltimore, Helicon, 1962. pp. 180.
\$4.50.

In his foreword to *Learning How to Learn*, Dr. George N. Schuster pretty well sums up what will be found in Mrs. Rambusch's little book. "Perhaps the best thing about Mrs. Rambusch's discussion of the Montessori approach to education is that, for all the profound and exultant faith in that method which it professes, it is solidly aware of much that has been found out and written by others. You can pick this book up almost anywhere and find somebody being quoted who has something useful to say. And what the sum-total of what this is may perhaps be distilled in the judgment that the Montessori world is one in which the teacher acquires new meaning. She does not merely take the place of the parent. Nor does she merely whistle tunes from a rule book. She—and I quote with delight—protects the child's 'right to learn.' That should be the most inalienable of rights."

Mrs. Rambusch, the most evocative of the Montessori enthusiasts and headmistress of the Whitby School, the best-known of the new crop of Montessori-oriented schools in the United States, has written a simple and graphic approach to Montessori in America. She does not adhere rigidly to iron-clad, time-tested formulae worked out in Europe or Asia, but leaves the door open for adaptation to modern America. This is possible because the Montessori system is not so much a system as an approach that starts with certain basic principles and discoveries and then proceeds to apply them to varying concrete situations. The principles do not change, but their application does. This might well be the deciding factor in the current resurgence of interest in Montessori among Americans. For the principles are sound; the discoveries that Montessori made fifty years ago are being verified constantly by child psychologists. If we understand the principles and the psychological bases of learning, we can put them into practice in different situations and in differing cultures.

In the first part of *Learning How to Learn*, Mrs. Rambusch considers "The Child." Here the basic insights of Montessori's genius are considered: "The Child's Rhythm of Life," "The Absorbent Mind" and "Lib-

erty," which depends so much on the child's correct sense of self and his self-mastery. For Montessori (as for child-psychologists and psychiatrists in general), the most important period of life is not the age of university studies, but rather the earliest period—from birth to the age of six. Liberty is the freedom to choose between things that are good, so that the child should never be endangered either by a choice that is detrimental to him or by a choice that he is actually incapable of assessing.

Montessori's notion that the child must gain self-mastery and independence receives rather thorough treatment, for this is probably the most important idea that runs through all of her thought. This means that the child from his earliest years should be given every opportunity to realize his own worth, learning, not to please parents or teachers, but for his own sake, because he wants to learn, because it is pleasing to him and not to others. At the earliest stages this will necessarily involve the pleasure principle, since the child is incapable of any other motivation at this age. Self-realization is the very stuff of emotional independence and autonomy, as well as the necessary prerequisite for learning, joyful learning that is, that will continue throughout the life of the individual. This zest for learning, inculcated during the earliest years, is the foundation for all further achievement that will carry the person through his school and university career. It must be motivated from within; it must be according to the nature of the child. The learning process will be a truncated affair unless the child is really educated, in the true sense of the word "educated"—namely, that what is inherent in the very nature of the child be "drawn out" lovingly and carefully by parents and then by teachers.

"The Montessori approach to motivation is precisely to interest the child first through the attraction to the activity and through the pleasure he derives from it, and from that point on to enlarge the field of motivation to include the objective good of the activity, so that a child would learn to read because it pleased him, and quite soon he would look around to see his father and mother reading and would even see that reading is a good thing. Reading to please the teacher or to be a better reader than someone else or to be a butterfly when his friend was an earthworm, a kind of motivation that is very common, does not have very much to do with the child's relation to learning, because the young child knows all grown-ups read, but he is not too aware that he too, one day, will have to learn to read." This first part of the book is the most important and the most satisfying.

The second part is concerned with "The Environment." It might well be

asked why there should be a prepared environment at all. Actually it flows from the basic Montessori principle that the child must first gain mastery over himself. "The prepared environment is designed to help the child achieve a sense of himself, self-mastery and mastery of his environment. The foundation of development and growth lies in progressive and ever more intimate relations between the individual and his environment: for the development of individuality and what is called the freedom of the child, can be nothing else than his progressive independence of the adult, realized by means of a suitable environment in which he can find the necessary means of evolving his functions. The preparation of environment is part of the science of education, just as the preparation of baby food is part of the science of health."

The third part deals with "The Adult." The role of the teacher, the Montessori directress and the parents is discussed. Montessori's ideas on the role of the teacher in the school may be summed up: "The focus of the school life for the young child is not his relationship to the teacher, but his relationship to himself, to his fellows and to the environment which he is attempting gradually to master. If the teacher in the class is to be to the children, the loving, accepting, uncritical adult which they need in order to realize a sense of autonomy and achievement, then it is extremely important that the teacher be aware of the gratifications that working with children can legitimately afford her. Psychic stability is an indispensable condition for working with the young."

In her discussion of the role of the parent in the education of the young, Mrs. Rambusch offers very little in the way of authoritative information about Montessori's ideas on this vitally important subject. This is unfortunate since much of the criticism of the Montessori system stems from the lack of emphasis on the role of parents in educating their children. There is a brief discussion of the home as a "prepared environment," but for the most part, Mrs. Rambusch seems to limit the role of parents to such things as teaching the child to wash his hands, a process involving seventeen steps, all of which are minutely described by the author. This is just about the only educative process that is discussed in the section devoted to the parent. Pope Pius XI pointed out in his encyclical, *Christian Education of Youth*, that the parent is the principle of generation, of education and discipline, and of everything that bears upon the perfecting of human life. Surely, the role of parents in the Montessori scheme of things deserves more extensive treatment.

The last part of the book is entitled "The Hope," and includes a

section on the education of children after the sixth year. Finally there is a chapter on "The New School," which sums up many of Montessori's insights and ideas. There is one passage that bears quoting and careful reflection. "Montessori realized that the work of the young child was the construction of himself. He needed to be a self before he could be absorbed into a group. He could accept or reject the overtures of others only when he possessed a strong sense of his own identity. Montessori believed in liberty for the child for freedom of action, yet within carefully prescribed limits, which made of all his choices good choices, though real ones. If man is to live as a free man, some awareness of his need for liberty must inform his early education."

It is this tremendously important notion that comes through Mrs. Rambusch's American approach to Montessori, and one is left with the impression that any approach to education that is concerned with this vitally important aspect of the formation of the child, is well worth looking into.

—J.D.C.

THE SPIRITUALITY OF THE TEACHING SISTER. By Edward F. Kenrick. Herder of St. Louis, 1962. pp. 243. \$4.50.

Fr. Kenrick has attempted to lay down a plan for the spiritual life of modern-day teaching sisters. He aims to present the ascetical life in a usable, practical picture, a picture in which is seen the road-map to heaven for sister-educators. For it seems true that the special vocation of teaching does call for the exercise of special virtues; therefore the author wants to consider these special virtues.

In pursuing this plan, Fr. Kenrick discusses many of the means of the spiritual life, and tries to show their application to the special problems of the teaching sister. The first part of the book contains chapters dealing with some of the basic virtues in the ascetical life: humility, patience, obedience, fortitude; then the author adds chapters about spiritual reading and some particular exercises of piety. In the second part of the book, he considers some of the more negative and dark sides of the sister's ascetical life: sorrows and death, temptations and trials, poverty, and prayer for sinners. In the third and final part of his work, Father talks of some of the more positive and lightsome aspects of the spiritual life: revelation and faith, the indwelling of the Holy Spirit, the example given by our Blessed Mother, and lastly, charity.

A book such as this is hard to evaluate. Its contents are more or less

like retreat conferences, except more direct and more detailed. And, though one might not like the style of a retreat preacher, one would still have to admit the truth and applicability of the doctrine the preacher presents. So also of this book—one cannot quarrel with its contents. Fr. Kenrick gives good, sound, fundamental Catholic doctrine. The virtues and practices suggested are truly necessary. Many practical subjects are discussed; in particular, we would recommend the chapter on spiritual reading. There are several honest and candid considerations of spiritual problems peculiar to teachers. By presenting all this information, the author is trying to help teaching sisters to lead a truly supernatural life.

Nonetheless, it seems necessary to point out that this book does not contain a complete spirituality for teaching sisters. The book does not at all cover even the essential elements of the spiritual life. For instance, there is no consideration given to the sacraments. Again, no distinctions are made about degrees in the perfect practicing of the virtues; to the effect, e.g., that the fortitude of a sister in the unitive way would act in a different manner from the fortitude of one in the purgative way. Taking these and other things into consideration, it is clear that Fr. Kenrick has not set down a complete treatise on spirituality for sister-teachers. We would have wished the title of the book, or the preface, to have warned the reader about this limited scope of the book. The book is more like a series of retreat conferences than like a complete work on spirituality.

Considering the book in itself, we think its chief weakness is a certain lack of unity. The author covers many subjects, but in a rather eclectic fashion. There is no clear, over-all unity. Each virtue or practice is considered more or less in itself, apart from others, and each act of a given virtue apart from related acts. The whole would have been notably clearer, if, at the beginning of the book, the author had enunciated the basic principle or principles of spirituality, and had then followed these through and shown how they apply to each aspect of the teaching sister's life. Then the reader could see the whole picture, and understand each virtue and its acts in the setting of the totality of the spiritual life.

Further, we had hoped to see treated in this book even more aspects of the religious educational life—aspects which Fr. Kenrick has not discussed. One subject of immediate interest to the sister-teacher is the spiritual role of study. We know there must be some relation between study and spirituality; the sister-teacher is not divided—sister part of the time, and teacher part of the time. The function of study relative to the spiritual life is a very important matter to the teaching sister, and needs to be considered in

a book like this. Again, a chapter on chastity would have been welcome. Certainly the active apostolate of teaching calls for particular care of this virtue. Thus we would have wanted a talk about it. Further, there is the question of scholarly competence. Surely virtue is concerned with the acquisition of, and the use of learning. Such questions as these would have been most fitting for consideration in this book, yet we looked in vain for them.

Thus one should not look upon this book as a complete work on the spirituality of teaching sisters. It omits too many basic factors in the spiritual life of such educators. But the book does consider some of the virtues and ascetical practices pertinent to such a life, and quite candidly discusses some of these.

H.G.

FRUITFUL ACTIVITY. By Abbe Gaston Courtois. Translated by Sister Helen Madeleine, S.N.D. Westminster, Newman, 1962. pp. 140. \$3.00.

This brief work by Abbe Courtois is a series of spiritual conferences written especially for sisters engaged in teaching. Its general purpose is to show how the spiritual life of a religious can be integrated with her teaching profession, so as to produce the most fruitful effects of her high vocation in life. It does this by stating in concrete terms the manner in which each sister can spiritualize her educational activity.

Abbe Courtois clearly explains how activity can become continual contemplation. It is through a growing union with Christ in love. It is only then that "one sees the work, one sees the Workman, and one sees herself between the two, happy in the good which both do—happy, above all, to feel herself in the hands of Him who alone is good, and who makes us share in His all-powerful goodness."

The good we do in life is only in proportion to the good that God works in us. He effects good through us only to the extent that we are united to Him; and we are united to God in proportion to our desire to be united to Him. To have a lasting and efficacious influence on our daily life, this fundamental disposition of desiring union with God must be safeguarded against the assaults of pride and self-love and be constantly nourished, due to the law of deterioration of energy, which is found in the moral as well as physical order. This explains the necessity for spiritual exercises, ejaculatory prayers, acts of virtue, and some moments of silence and recollection.

This book is strongly recommended to every teaching sister. Since it deals with the two essential elements of her life, it cannot help but produce in her what its title indicates: *Fruitful Activity*. —T.M.

PAUL TILlich AND THE CHRISTIAN MESSAGE. By George H. Tavad. New York, Scribners, 1962. pp. 176. \$3.95.

In this brief book Fr. Tavad presents a valuable analysis of the Christological teaching of Paul Tillich with as much clarity as that difficult task permits. He prefaces the study by a short useful history of the development of Tillich's thought, and then considers in order the fundamental conceptions of the Protestant theologian. The last chapter offers criticisms of Tillich by other contemporary Protestants, and concludes with Fr. Tavad's sketch of a new or renewed Christology making use of Tillich's valid intuitions.

Fr. Tavad's procedure is satisfyingly systematic. He begins by exposing Tillich's understanding of fundamental theological notions, such as salvation, faith and Christ, and develops upon them a unified and orderly picture of his whole Christology. His approach is sympathetic and not polemical; he makes every effort to understand Tillich's own thought and to make it clear in more traditional terms for those not deeply acquainted with Tillich's works. At the same time it is honestly and forthrightly critical. He measures Tillich against Catholic dogma and theology and points out his heterodox interpretations of faith, of Christ, and even of the Trinity.

However, if we are to make a criticism of Fr. Tavad's book, it must be this, that he is not critical enough. In his judgment, Tillich's Trinitarian theology is modalistic (i.e., it regards the three divine "Persons" as no more than diverse manifestations or aspects of a divine being in itself absolutely one in every respect) and his Christology is Nestorian (i.e., maintaining a real personal distinction between the man Jesus and the divine Christ). But from Fr. Tavad's own presentation of Tillich's teaching, it is clear that the Protestant thinker is not a theologian at all but a philosopher of the tradition of Hegel who uses Christian terminology in rationalistic meanings, for he strenuously rejects the objective reality of revelation and the supernatural. Nor is he Christian in any real sense of the word, for he sees no more in Jesus Christ than the Buddhist and Confucist do in their spiritual leaders. Finally there is serious doubt whether he is even theistic, for he consistently speaks of God in a way that can only be interpreted as a form of Feuerbachian atheism.

That said, it remains to add that the book is an important and useful aid for understanding an important and influential thinker.

—U.S.

KARL BARTH. By Jerome Hamer, O.P. Translated by Dominic M. Maruca, S.J. Westminster, Newman, 1962. pp. 300. \$4.95.

When, in 1949, Fr. Hamer first published this work, his dissertation for the doctorate in theology at the University of Fribourg, the subtitle he appended was as follows: *L'Occasionalisme théologique de K. Barth; Étude sur sa méthode dogmatique*. The question that arises, therefore, is whether or not, during the thirteen years which have intervened, a period in which the Protestant theologian of Basel has continued to work on his *Church Dogmatics*, has the perspective changed to such a degree that barthian theology and "theological occasionalism" have ceased to be correlative terms? The fact that the English edition of Fr. Hamer's critique bears no such subtitle would seem to make the question a legitimate one.

The rather lengthy introduction, written especially for this edition, is itself an answer. In these pages the author reviews several serious Catholic works on Barth which have been published since he himself attempted this synthetic critique. The conclusions which he draws in this essay, which stands by itself as a penetrating analysis of what is fundamental to the thought of Barth, is that the Protestant theologian has been consistent, and that, therefore, it is still possible to speak fairly of a barthian occasionalism. The reason given is that Barth "never . . . analyzes humanity as such. Never does he consider in themselves these realities of terrestrial human existence which Christ assumed in the measure in which they concurred with His plan of mercy, the salvation of humanity" (p. xxx).

In the rather tremendous library of Catholic commentary on barthian thought, Fr. Hamer's work still stands as a sound and basic critique.

—M.B.S.

THE INTEGRATING MIND. By William F. Lynch, S.J. New York, Sheed & Ward, 1962. pp. 181. \$3.95.

The Integrating Mind applies metaphysics to modern issues. The issues spring from our national culture. The metaphysics stems from that larger culture called the Christian West. In particular, Fr. Lynch draws his metaphysical principles from the *Parmenides* of Plato.

In the first section of the book, Fr. Lynch sets forth and explains the

metaphysical principle which he asserts is the key to the understanding of these modern issues. Fr. Lynch proceeds to the innermost structure of reality to define this ultimate basis of his argument. The principle is that of the interpenetrating relationship of contraries. Contraries are mutually creative of one another.

What Fr. Lynch seems to be saying is this: reality must measure our thinking. And reality is made up of finite and diverse existents: in man there is good and evil, in the air there is cold and heat, in the atmosphere there is light and darkness. As it is with physical realities, so it is with the issues which divide Americans. The advocates of freedom pit themselves against the spokesmen of authority. In the existential order, freedom cannot exist apart from authority. But the minds of men can conceive of authority and freedom as mutually excluding one another. One whose mind is fixed on the pure idea of freedom seeks to reject all authority. It is just such univocal thinking that Fr. Lynch exposes. He inveighs against that product of the univocal intelligence called the pure and absolute idea, that blocks out and excludes all other ideas. Such ideas result in "either-or" thinking. This thought process considers freedom as absolutely inimical to authority. It is either freedom or authority. The one must annihilate the other.

In pointing out the fallacy of the univocal idea, Fr. Lynch insists that our thinking must truly reflect existent reality. And in reality, freedom does co-exist with authority, both in the society of the family and the state. It is only within the atmosphere of authority that freedom thrives. And once freedom is abolished, true authority ceases to be.

In the second section of the book, Fr. Lynch applies the metaphysical principle of the interpenetration of contraries to seven concrete issues vexing our national culture. He devotes a chapter to politics and the polarization of the far right and the far left. Another chapter discusses the thorny problem of freedom and authority. In succeeding chapters, Fr. Lynch carries his metaphysical principle into the field of culture and belief, the artist versus popular taste, and the frequent misconception of art and theology as transcendental versus human experience and reality. Fr. Lynch concludes with a supplement from his own philosophical analysis of the problem of contrariety in Plato's *Parmenides*.

The Integrating Mind stands as a judicious application of metaphysics to modern issues. While all may not agree with what Fr. Lynch proposes, he has none the less done a service for the advocates of realism in thought and action. For those with philosophical backgrounds, this is fine fare.

—V.W.

THE METHODS AND EXPERIENCE OF PSYCHOANALYSIS. By Albert Görres. Sheed & Ward, 1962. pp. 300. \$4.50.

"There is no doubt that psychoanalysis in its original Freudian form has several serious weaknesses. . . . But it would be absurd, obviously, to dismiss psychoanalysis on account of these weaknesses as a matter of anti-quarian interest . . . and not just absurd, but also rather barbarous." Beginning on a somewhat polemical note, Doctor Albert Görres offers us a survey of the findings and practice of Freudian psychoanalysis. He begins his study by discussing the nature of psychoanalysis and some of the very fundamental problems connected with it, such as the distinction of observed phenomena from their theoretical interpretation. He makes a point to stress principally the discoveries of psychoanalysis rather than psychoanalytic theory. Yet he is careful not to exclude theoretical hypotheses completely, since an authentic knowledge requires both experience and theory. In addition, he is careful to separate Freud's philosophical pre-suppositions which can be shown to be arbitrary or false, and this, in itself, is a laudable contribution to understanding psychoanalysis.

Dr. Görres' professional qualifications stand him in a singular position. He is at present professor of clinical psychology and psychoanalysis at the University of Mainz, where he is chairman of the department, and he is also consultant to the German Bishops' Committee on matters of psychology and psychoanalysis.

The dimensions of analysis are discussed by considering the phenomena of experience and behavior which the psychoanalyst approaches by establishing both the psychic context of behavior and the course of development of the experience. Next, he examines psychic structures, or the general determinants of psychic phenomena, including the person who is the subject of such phenomena, and then the genetic and biographical development of psychic life, the approach most favored by Freud.

Psychic health and sickness are compared, and this raises one of the problems of psychological investigation, namely, the definition of normal and abnormal. In general, the neurotic individual is one who "does not experience things as they are." When the author specifically discusses neurosis, however, he restricts his definition or notion of neurotic to one with "inherited psychic malformations which, even given favourable circumstances, would have prohibited healthy development." Some appreciation of how complex the neurotic personality is can be had from the comparison of mental health and sickness, and from the rather lengthy dis-

cussion of the disordered personality. One of the drawbacks of this section, however, is the pre-supposition that the reader is quite familiar with the terminology of psychoanalysis. Perhaps the inclusion of a few definitions, or a more explicit statement of some definitions implicitly contained, would have contributed even more to this enlightening section. Some of the areas included in this section are latent perversion, neurotic complexes, mechanisms of defence and inhibition, repression, sublimation and regression.

Transference, the patient's transferring past experiences or memories onto the person of the analyst, and counter-transference, the analyst's subjectively disposed reactions to the statements of the analysand are also discussed interestingly. The resistance which a normal person feels to exposing his intimate life to another, as well as neurotic resistance to analysis are taken up next.

Finally, there are a few remarks about the analysis of dreams, and about the formation and development of the personality in the light of psychoanalysis, particularly as this growth can be influenced by childhood experience. The final few pages of the book promise another work on the effects of analysis. A good bibliography and index complete the work.

Dr. Görres is to be sincerely commended for offering his candid views on the value of psychoanalysis. His appreciation of weak points in several key areas prevents his falsely attributing to psychoanalysis strength which it still seeks. In addition, his care to separate the role of analyst and confessor, his insistence on the need of an alert conscience in both analyst and analysand, and his cautions against self-deception combine to make this book a very handy manual for those who deal with people professionally, and who are desirous of keeping abreast with the latest developments in the fast moving field of behavioral studies.

—A.F.

BREAKTHROUGH TO PEACE. New York, New Directions, 1962. pp. 253. \$1.95 (paperback).

Breakthrough to Peace is a collection of twelve essays discussing the particular phases of the global and personal problems created with the advent of nuclear power. The threat of war has been with man from his earliest history. As he moved from cave to hut to tenement to split-level, and as society evolved from family group to tribe to kingdom to nation, the mechanics of war advanced with him. Today man seems to have reached the zenith in his programs of death and destruction, for nuclear weapons have

given him the power of a quasi-god. Mankind now has the power to destroy itself.

Can modern society refrain from using it? Perhaps this is the most poignant question of these essays. The authors give the facts concerning a nuclear war. By showing its utter futility, by describing the extent of human carnage and material devastation they seek to give reasons why this power must be resisted. Man cannot unlearn what he knows. He cannot forget how to make H-bombs, but he must stop making them. If modern civilization is going to survive its only hope is to abolish war. This is the message of *Breakthrough to Peace*.

These essays are provocative because they challenge the traditional values of our generation. They are idealistic only if one does not appreciate the import of the problem the modern world faces. A unique crisis, nuclear extermination, has arisen during the last fifteen years to plague mankind with added fears and anxiety. These essays are products of the times. They are sober accounts of the chances of world survival in an age of nuclear breakthrough and moral breakdown.

Written by noted historians, editors, scientists, psychiatrists, theologians and sociologist, including Thomas Merton, Erick Fromm and Gordon Zahn, they do not pretend to solve the world situation, but they do give an approach to a solution that demands consideration.

Breakthrough to Peace is an impassioned plea for peace to which all people and nations must lend their ears and their voices, if an "unparalleled catastrophe" in the annals of world history is to be averted.

—M.M.

MARYKNOLL SISTERS. A Pictoral History. By Sister Mary Francis Louise, New York, E. P. Dutton, 1962. pp. 184. \$4.95.

This is a history written as it has been lived—dynamically. When this Congregation was formally affiliated with the Dominican Order on July 2, 1920, it was dubbed "St. Dominic's crown" by the Master General because it fulfilled an ardent wish of the Saint—to have a branch of his religious family entirely dedicated to the foreign missions. Since their founding, these Maryknoll Dominicans have done their work so well that they have acquired an international reputation for excellence. The *Maryknoll Sisters* has the Maryknoll stamp of excellence upon it.

The text, by Sister Mary Francis Louise, scans the story of Maryknoll

from its founding, through its missions, to present-day eminent examples of the Maryknoll-Dominican ideal.

Part I, "New Joy," tells of a young Catholic girl, Mary Josephine Rogers, who was asked to tea by Protestant Miss Hanscomb of Smith College, who thought it would be nice if she (Miss Rogers) would start a little group for the Catholic students of Smith. She did. By 1920, thirty-nine women were ready to begin their novitiate under her leadership as Mother Mary Joseph.

Part II, "God Gave Increase," deals with the sisters' activities in the Orient. China and Japan were at war by 1937. Incidents of violence and destruction began to be of every day's experience.

"War and Recovery," the third section, depicts the sisters' heroic efforts in the face of threat and persecution. War personally reached them on December 8, 1941. Forced out of the Orient, the sisters were sent to Latin America, only to return at the end of the war to recover their missions. They returned to all but Manchuria which had been seized by the Communists who declared war on Japan just seven days before the Armistice.

Finally "Good Measure, Pressed Down," covering the years 1950 to 1962, reviews the mission accomplishments all over the world. Then a series of quick sketches of individual sisters are included. They illustrate the Maryknoll sisters who follow the advice of Mother Mary Joseph: "Each one of us in her own work, with her own particular attractiveness . . . must cultivate her natural gifts on a spiritual plane." The book ends with several pages concerning the ideals, formation and development of a Maryknoll sister.

Well chosen for dramatic intensity coupled with human interest, most of the pictures are also glimpses of one of Maryknoll's most delightful traits, "the saving grace of a sense of humor."

It is an inspiring book in the same way the sight of a group of happy people is inspiring.

The many anecdotes involving the sisters and their work are reported in succinct paragraphs, pointed up with human interest. The style encourages spot reading. It is the kind of book that can be picked up and paged through or read at random many times over. A story of courage and dynamic interest in the apostolate of the missions, it represents the efforts of one of the most extraordinary groups in the Church, the Maryknoll Dominicans.

—B.C.

AUGUSTINE THE BISHOP. By F. van der Meer. Translated by Brian Battershaw and G. R. Lamb. New York, Sheed & Ward, 1961. pp. 679. \$17.50.

This is a very fine book about St. Augustine precisely as pastor of his flock. The author presents the daily life of Augustine in great detail. In clear, striking episodes, we come to know Augustine as his people knew him—as a bishop. Fr. van der Meer, who is an archeologist, draws upon the archeological findings of Roman Africa to give true coloring to his descriptions. Further, since he has made a painstaking study of the writings of Augustine himself and of literature about Augustine, his book can accurately present the life-setting of that great saint. It is most pleasant to meet Augustine in his own surroundings, to observe him at work among his own people, in his own age.

This book does not describe all aspects of Augustine's work. As a matter of fact, only four particular areas of the saint's life are treated. In the first part of the book, Fr. van der Meer shows us the character of the town of Hippo and the ordinary pastoral problems of Christian Africa. We come to know the countryside and its people. We meet the pagans, the heretics, the Catholics, and see how Augustine treats all of these. It is a learned, apostolic, devoted bishop who lives in these pages.

In the second part of the book, the author describes St. Augustine's liturgical practices. First comes the Augustinian thought about Christian liturgy, then the bishop's actual practices. Included are two beautiful chapters, one about the ceremonies of entrance into the Church for an adult convert, another about the Mass and sermon on a typical Sunday morning in Hippo.

Then in the third part of the work, the author considers the preaching of St. Augustine. He explains the saint's concept of preaching and the form his sermons took in practice. There are also examples of instructions given to neophytes in the faith.

In the fourth part of the book, Fr. van der Meer tells about the popular piety of Augustine's day—about the cult of martyrs, about feasts for the dead, and lastly, about belief in miracles as well as problems the saint had with all of these. At the end of the book there is a fine epilogue about the significance of St. Augustine for our own times.

These four areas of Augustine's pastoral work are wonderfully described. The author skillfully weaves into his text quotations from Augustine which illustrate the subject being discussed. Thus the reader always

sees the saint's own approach to the problem. Individual examples and instances bring the discussion down to actual cases. Throughout, Fr. van der Meer's work is scholarly and uses all present-day means of research. The book contains copious notes, good indices, a map of Roman Africa, and many illustrations. However, one must keep in mind that this is not a complete portrait of St. Augustine. This book discusses only the pastoral life of the saint. Nothing is said here about his early life, nor is there any consideration of his theological genius, nor of the content of his voluminous writings. This is a specialized book, only covering, but well covering, the four subject areas mentioned.

In discussing St. Augustine, the author necessarily passes many judgments on the saint and his works. This reviewer agrees almost universally with the opinions expressed by Fr. van der Meer. The author honestly admits Augustine was in the wrong in particular instances; the writer's judgments are candid and forthright. Yet I think he exaggerates Augustine's importance in two particulars: namely, Augustine's originality in the movement of monasticism, and the saint's originality in the method of preaching.

Some of the chapters are quite long. The frequent use of excerpts from Augustine himself tends to make for a very expanded treatment of topics. Some individual sentences are also long and involved. But the work is quite readable, and the translation good. The reader must simply prepare himself for a thorough, scholarly book. Unfortunately for most readers, the book is very expensive; even considering all the fine features of this edition, the price seems unreasonably high.

There are, of course, already many books in English about St. Augustine. Parts of the matter covered by Fr. van der Meer are also treated in some of these other books. But there is no other book where such a detailed consideration of these four topics can be found. Thus all subsequent writers working on Augustine under any of these four aspects will have to make use of this present work. Also, persons concerned with the history of the liturgy should not pass up the chapters in the second part of the book; and the discussion of Augustine's method of preaching, in the third part of the book, will be of interest to many.

—H.G.

LEO XIII. By Katherine Burton. New York, David McKay, 1962. pp. 213. \$3.95.

This latest biography of Leo XIII is a simple yet appealing study of a great pope who has truly been called "one of the makers of history." Leo

XIII, for the most part, is here presented as the great scholar, the fine diplomat, which indeed he was. But the noteworthy feature of Katherine Burton's biography is that it brings out with striking clarity some of those things that made Leo XIII great and which, from the very beginning of his life, pointed to his future achievements: his ambitions as a student and a priest, his ideas, opposed by those who feared his liberal bent, his sorrow at the sight of the working classes being treated like machines, his joy in having to suffer his enemies for the Bride of Christ, and, finally, his intolerance of those who feared progress in the Church.

Leo was always firm. He was a lover of speculative truth, being at the same time a very practical man. He was courageous and daring, yet prudent. He brought great prestige to the papacy by defending the rights of the Church and the oppressed. And one of his numerous encyclicals, *Rerum Novarum*, on the conditions of the working classes, has been recorded in history as one of the greatest encyclicals of the Church. Mrs. Burton brings out all these facets of Leo XIII's life, without becoming immersed in details. Yet, in order that his greatness stand out all the more, the author does touch upon the historical conditions of Leo's time. We see how he was remarkably able to keep himself free from entanglement with a hostile government without compromising the Church's rights. When, in 1883, he opened the Vatican Library, to the conservatives who opposed his action for fear of the enemies of the Church, he said, "There are people who would keep Peter's betrayal out of the Gospels. One need never fear the truth."

We could only hope that this present work be followed by others of equal insight giving full recognition to Leo's great contribution to the Church and to humanity.

—R.R.

CARYLL HOUSELANDER. *That Divine Eccentric*. By Maisie Ward. Sheed & Ward, New York, 1962. pp. 329. \$4.95.

Much has been made of the odd title of this book; that is, the use of the word "eccentric." Webster gives as the first definition of eccentric: "a circle not having the same center as another contained in some measure within it." So, our eccentric must be one who is somehow off-center. In choosing this title, Maisie Ward must be poking fun at the rest of us, for Caryll Houselander was certainly one who was squarely on-center. It's the rest of us who might deserve the label of eccentric. Caryll Houselander was Christ-centered and her struggle to attain that goal is sharply outlined in this biography written by a close friend.

It is a story peculiarly attractive to those who live in and are aware of the repressive strains and anxieties of modern life. Caryll Houselander's life, as well as her writings, speak words of comfort to the many who have developed stunted and incomplete personalities. Caryll herself experienced grave psychological problems early in her life; at times she underwent strong temptations to despair caused by an overpowering realization of past sin. This knowledge of her insufficiency as a human being became her daily cross.

Later, her life only underlined one of her discoveries. It exemplified her own words: "The key to human nature is Christ. He is the pattern in which man was originally made, and by becoming one with him, man can be restored to that pattern and become whole." And again, "the great repression of our age is the repression of Christ in man."

This fine book by Maisie Ward shows us how gradually Caryll Houselander during her difficult life became constantly and acutely aware that not only was Christ centered in her, but in every human she encountered. This supernatural discovery enabled her to fulfill her human nature through love—love for Christ in others. It was this love she gave to the disturbed who sought her help. Her life was a lesson in the healing power of Christian love. It has been well recounted in this book. B.N.

IRISH DIARY. By Robert Edward Brennan, O.P. Westminster, Newman, 1962. pp. 134. \$2.75.

The isle of saints and scholars has just yielded many of its folklorish treasures to the outside world through this moving presentation of Fr. Brennan. Basing his observations and reports on more than fifteen visits to the Emerald Isle, Fr. Brennan has recorded many of the ancient tales which are still handed on from memory to the new generation.

The book is actually a re-editing of many of the letters written while the author stayed in Ireland, and this accounts for the intimacy and informality which exude from every page and incident. While skipping from accounts of the "wee people" to the giants of Ireland's history, Fr. Brennan interpolates vivid accounts of nature's gifts to Ireland. Descriptions of the seasonal changes provide him with a convenient, if artificial, division for the vignettes he presents. This device divides the book into twelve sections for the twelve months of the year, while each month includes generous samplings of lore and history. With the Irish twinkle of the eye shining

through every word, his perceptive observations bring the reader into the close contact and familiarity of Vinegar Hill, Knockmealdown, and a number of other villages and spots.

If you have been wondering what makes your Irish neighbor tick, or you just want to relax with a little bedtime reading, *Irish Diary* is meant for you.

—A.F.

BOOKS RECEIVED

Blithe Spirits. An Anthology of Catholic Humor. Edited by Dan Herr and Joel Wells. Doubleday, 1962. pp. 220. \$3.95.

St. Augustine. By Jacques Chabannes. Doubleday, 1962. pp. 239. \$3.95.

My Life with Christ. By Anthony J. Paone, S.J. Doubleday, 1962. pp. 310. \$4.50.

The following books, received from Doubleday, are now available in Image paperbacks:

The Church in the Dark Ages. By Henri Daniel-Rops. Vol. I (pp. 431) and Vol. II (pp. 437). \$1.35 each.

A History of Philosophy. By Frederick Copleston, S.J. Vol. II: Mediaeval Philosophy. Part I: Augustine to Bonaventure (pp. 346). Part II: Albert the Great to Duns Scotus (pp. 352). \$1.25 each.

The Waters of Siloe. By Thomas Merton. pp. 399. \$1.25.

This Is the Holy Land. A Pilgrimage in Words and Pictures. Conducted by Fulton J. Sheen. Photographed by Yousuf Karsh. Described by H. V. Morton. pp. 160. 95¢.

The Glorious Folly. By Louis de Wohl. pp. 358. 95¢.

Mary Mother of Faith. By Josef Weiger. pp. 267. 85¢.

Catholic Viewpoint on Education. By Neil G. McCluskey, S.J. pp. 189. 75¢.

Enjoying the New Testament. By Margaret T. Monro. pp. 197. 75¢.

We Work While the Light Lasts. By Dom Hubert Van Zeller. pp. 160. 75¢.

The Catholic Bookman's Guide. A Critical Evaluation of Catholic Literature. Edited by Sister M. Regis, I.H.M. Hawthorn, 1962. pp. 638. \$12.95.

The Twentieth Century Encyclopedia of Catholicism. Hawthorn, 1962. \$3.50.

- The Sources for the Life of Christ.* By François Amiot, P.S.S., Amédée Brunot, S.C.J., Jean Daniélou, S.J. and Henri Daniel-Rops. pp. 128.
- What Is a Bishop?* By Joseph Urtasun. pp. 108.
- Greek and Roman Religion.* By Alain Hus. pp. 155.
- What Is the Gospel?* By Jean-Marie Paupert. pp. 150.
- The Liturgical Books.* By Lancelot C. Sheppard. pp. 112.
- The Priest and Vocations.* Vol. 11 of Religious Life Series. Translated by Ronald Halstead. Newman, 1962. pp. 181. \$4.75.
- The Life of St. Teresa of Avila.* Newman, 1962. pp. 432. \$4.50.
- Just Off the Aisle.* The Ramblings of a Catholic Critic. By Richard A. Du-prey. Newman, 1962. pp. 209. \$3.95.
- The Roman Martyrology.* Edited by Canon J. B. O'Connell. Newman, 1962. pp. 412. \$7.95.
- The Vatican Council 1869-1870.* By Dom Cuthbert Butler. Newman, 1962. pp. 510. \$5.95 (cloth), \$1.95 (paper).
- Newman at St. Mary's.* Edited by Lawrence F. Barmann, S.J. Newman, 1962. pp. 211. \$4.50.
- Callista.* A Sketch of the Third Century. By Cardinal Newman. Newman, 1962. pp. 211. 95¢ (paperback).
- Fabiola.* The Church of the Catacombs. By Nicholas Wiseman. Newman, 1962. pp. 304. \$1.50 (paperback).
- Nuclear Weapons.* By G. E. M. Anscombe, R. A. Markus, P. T. Geach, Roger Smith and Walter Stein. Sheed & Ward, 1961. pp. 151. \$3.50.
- Catholics in England 1559-1829.* A Social History. By M. D. R. Leys. Sheed & Ward, 1962. pp. 220. \$4.00.
- Children and Their Religion.* By Eve Lewis. Sheed & Ward, 1962. pp. 316. \$4.50.
- Ways of Thinking about God.* Thomas Aquinas and the Modern Mind. By Edward Sillem. Sheed & Ward, 1962. pp. 190. \$3.75.
- Vatican Impressions.* Edited by Francis Sweeney, S.J. Sheed & Ward, 1962. pp. 266. \$5.95.
- Chats with Our Lady for Boys and Girls.* By Rev. Patrick J. Gearon, O. Carm., D.D., B. A. Carmelite Third Order Press, 1962. pp. 147. \$2.00.
- Chats with Our Lady for Children.* By Rev. Patrick J. Gearon, O. Carm., D.D., B.A. Carmelite Third Order Press, 1962. pp. 49. 50¢ (paperback).
- St. Anne for Children.* By Rev. Patrick J. Gearon, O. Carm., D.D., B.A. Carmelite Third Order Press, 1962. pp. 71. 75¢ (paperback).

- The Little Office of the Immaculate Conception with Explanation.* By Rev. Patrick J. Gearon, O. Carm., D.D., B.A. Carmelite Third Order Press, 1962. pp. 89. 60¢ (paperback).
- Trends and Counter-Trends among American Catholics.* By Rev. William L. Doty. Herder of St. Louis, 1962. pp. 247. \$4.75.
- Adsum. A Bishop Speaks to His Priests.* By Most Rev. Johannes Pohl-schneider. Herder of St. Louis, 1962. pp. 172. \$3.25.
- The Unity of Faith.* By Brother Robert Wood, S.M. Herder of St. Louis, 1962. pp. 124. \$2.75.
- Quaestiones Disputatae.* Herder and Herder, 1962. Vol. IV: *The Episcopate and the Primacy.* By Karl Rahner and Joseph Ratzinger. pp. 134. \$2.25 (paperback). Vol. V: *Looking toward the Council.*
- An Inquiry among Christians.* Edited by Joseph E. Cunneen. pp. 154. \$1.95 (paperback).
- Aristotle Dictionary.* Edited by Thomas P. Kiernan. Philosophical Library, 1962. pp. 524. \$7.50.
- Logic and Existence.* By Martin Foss. Philosophical Library, 1962. pp. 240. \$4.75.
- Symbolism and the Christian Imagination.* By Herbert Musurillo, S.J. Helicon, 1962. pp. 186. \$4.95.
- Divine Grace and Man.* By Peter Fransen, S.J. Desclee, 1962. pp. 117. \$2.25.
- Sin.* By Marc Oraison, Henri Niel, S.J., François Coudreau, P.S.S., J. De Baciocchi, S.M., and Gustav Siewerth. Macmillan, 1962. pp. 177. \$4.50.
- Scholars and Mystics.* By Sister Mary Jeremy, O.P. Henry Regnery, 1962. pp. 213. \$4.50.
- Francis. A Biography of the Saint of Assisi.* By Michael de la Bedoyere. Harper & Row, 1962. pp. 288. \$6.00.
- Aristotle: On Interpretation.* Commentary by St. Thomas and Cajetan. Translated by Jean T. Oesterle. Marquette University Press, 1962. pp. 271. \$6.50 (paperback).
- The Mystery of the Trinity.* By Aloysius Janssens. Academy Library Guild, 1962. pp. 168. \$1.95 (paperback).
- An Introduction to the Cistercian De Anima.* By G. Webb. Aquin Press (London), 1962. pp. 28 (paperback).
- The Concept of Aesthetics.* By D. J. B. Hawkins, D.D., Ph.D. Aquin Press (London), 1962. pp. 14 (paperback).
- The following books, received from Paulist Press, are now available in

Deus Books (paperbacks) :

The Advent of Salvation. By Jean Danielou. pp. 192. 95¢.

Meditations for Everyman. By Joseph McSorley. pp. 207. 95¢.

The Meaning of Grace. By Charles Journet. pp. 158. 95¢.

Doctrinal Pamphlet Series. Paulist Press, 1962. 15¢ each.

Christian Marriage. By J. Richard Quinn. pp. 31.

Confirmation: Gift of the Spirit. By Mother Marian Bohen, O.S.U.
pp. 32.

Death for a Christian. By Stanley B. Marrow, S.J. pp. 24.

Extreme Unction. By Joseph E. Krause. pp. 23.

Life in Christ. By Barnabas Mary Ahern, C.P. pp. 24.

Morality and the Love of God. By Charles E. Curran. pp. 23.

Prayer. By James C. Turro. pp. 24.

The Church in the New Testament. By Thomas L. Sheridan, S.J.
pp. 32.

The History of Salvation. By Leonard Johnston. pp. 30.

The Hope of Israel. By Frederick L. Moriarty, S.J. pp. 31.

What Is Faith? By Joseph Cahill, S.J. pp. 32.

What Is God Like? By J. Edgar Bruns. pp. 24.

What Is the Liturgy? By Joseph V. Gallagher, C.S.P. pp. 24.