

# BOOK REVIEWS



CHRIST & THE MODERN CONSCIENCE. By Jacques Leclercq, New York, Sheed & Ward, 1962. pp. 289. \$5.00.

Morality is a fact. It is a social fact co-extensive with community living. The fact is that men consider that they should act in accord with established patterns, seeking certain things and avoiding others.

Jacques Leclercq's book is concerned with the consequence of this fact. He makes his intention very clear. He is interested in the moral reflection which is subsequent to this fact of morality. His attention is turned to the psychological aspect of morality. He wants to determine why this fact is a fact; what is it in man that makes this so, and how does man react to this fact.

The moralist is the man who reflects on the patterns of behavior which most other men accept passively. In this he differs from the majority of men who live by instinct tempered by social custom. A non-conformist who calls into question the accepted modes of action, he refuses to comply simply because this particular way is the accepted way of doing things. He is the kind of man whom Holden Caulfield would not consider 'phoney.'

The motivations of the moralist are rooted deeply in his personal convictions. He has come to realize that a man is responsible for his actions. Thus he must act with care, for he alone is answerable for what he does. Further, he knows that life has a meaning. Man's job is to discover that meaning and to regulate his life in accordance with it. This meaning of life is the focal point of his considerations, for it will determine his life. This meaning of life becomes the norm of judgment, the plan of organization.

In our present day the moral scene presents a confusing array of systems to the man who is attempting to discover the meaning of life. So many systems have been proposed that a man needs help in determining the value of any one and in determining the most reasonable one. Thus the author states the purpose of his book: "Since the teaching of moral philosophy has evolved as it has, we are involved today in a jungle where

it is extremely difficult to find our way. The aim of this book is to try and map one out."

When he refers to the "teaching of moral philosophy" he touches a point which is his concern in the first part of the book. The methods of teaching morality have undergone an evolution. The approach of the classroom professor is not the approach of the ancient wise man. The ethics professor treats morality as an object of knowledge; he is concerned with the truth of principles which should guide actions. His approach is, as a result, primarily speculative.

The wise men of the past did not proceed in this way. For them morality was their life's concern, the only really important concern. A wise man knows the answers intuitively. He is not out to prove them or discourse about them. He wants to live by them. It is not so much a problem of knowing as doing.

All this compounds the problem of the man who is interested in finding a path for himself. He can perceive that for a balanced morality he must somehow combine theory and practice. As the author puts it; "A morality without principles is like a body without a skeleton; a morality without life is like a skeleton without flesh."

Having set up the moral problem, the author goes on to investigate how men have attempted to solve it. The approach to the moral phenomenon is not specifically a Christian one. The author insists that if the moral problem is to be seen clearly in its pure state it must be viewed as it is come upon in the world outside Christianity. Only in this way can we determine what is the Christian contribution to morality.

Men of history, the men who have been recognized by all ages as wise men, were essentially non-conformists, reactionaries. They were men who began with a conception of life. Surrounding themselves with followers, they taught them this conception. Such men, and their school of wisdom, were found in Roman, Greek, Chinese, Indian and Jewish communities. Their contemporaries looked up to these men and respected what they said, even if they did not follow their teaching. Their names were Socrates, Confucius, Buddha, Christ and Epictetus. Every great civilization had its schools of wisdom. All of these men reacted against the established code of morality. They lived, thought and taught on a higher level. Because of this disregard for exterior ritual some of them were regarded as perverse and dangerous to the general welfare. Thus Christ, for sedition and blasphemy, and Socrates, for perversion of youth, were killed by outraged authorities.

Each of these men had risen above the appearance of things. And the feature which distinguished them from other men was their penetration of the absolute. They did not have equal grasps of it, the clarity of the perception differed, but the root was the same. This was the meaning life—to reach out for, to lose oneself in this absolute. They called this object by different names: The Absolute, The One, Tao, Pure Act, Brahma, Being. They all proposed different ways of getting there; but all agreed in their concern to somehow return to this One.

To illustrate the extent to which the non-Christian wise men succeeded in penetrating the Absolute, we quote a text which formed a part of Hindu teaching a thousand years before Christ;

He who gives life and gives strength, whose Shadow is immortality, whose shadow is death, who is this god that we may offer him our sacrifices?

He through whom the snow-covered mountains exist, and the sea with the distant river, he whose arms are the spheres of heaven, who is this god that we may offer him our sacrifices?

He who, through his might, cast his eyes even over the top-most waters, who gives power and generates the sacrificial fire, he who alone is god above all the gods, who is this god that we offer him our sacrifices?

As can readily be seen, men reached very far by their natural powers, but there is one point where they all fall short. None of them identified this Absolute, this One, with the *one* which the metaphysicians speak of. (St. Augustine, after listing the truths which man can attain by natural reason, says that they know not to what end they should be referred.) Thus outside Christianity all attempts at reduction to the One are actually attempts to achieve states of rapture or ecstasy. The attempt is to get out of self and master self, but the motives differ vastly.

Before explaining this last point, we wish to call attention to a technique which the author employs throughout the book. He often takes one idea and then states the Christian thought and the parallel non-Christian thought on this same topic. A fine example of this occurs in the treatment of reduction to the One as come upon in the teaching of various wise men. This section also illustrates the diversity of intention mentioned in the preceding paragraph.

The problem of reduction to the One is considered from the view of the removal of obstacles. Before man can achieve complete submission to

the One he must remove from himself all that will be an obstacle to this fusion.

For the Hindu this means total renunciation of self. Nirvana is the climax of this renunciation, but nirvana is not clearly defined. In fact we do not even know whether it is anything. Methods are sought, therefore, which will be conducive to complete disintegration of self. Yoga doctrine, which has recently become the subject of articles and even books, employs physical technique to attain such a state. It uses physical immobility attained through muscular control and rhythmic breathing, to induce a state of unconsciousness. The aim is destruction of personality and identification with universal being.

Buddhism seeks to achieve nirvana through complete indifference. Nothing is good but the desire for nirvana. The accent is on what can be, not what is. Thus the Buddhist assumes a compassionate and merciful appearance because of this perfect indifference. It is more the result of not willing, however, than willing.

In China we encounter something similar in the philosophy of Lao-tse. The absorbing concern for Lao-tse is reabsorption with Tao. His means of emptying self are similar to those already explained. The ideal is a man devoid of all emotion, intention, or plan. This Taoist philosophy does not remain on the merely speculative level. Some cite it as the explanation of the attitude of Chinese officials who seem to work on the premise 'there is nothing that cannot be settled by the practice of not acting.'

These systems are all anti-social, for they have no concern whatever for neighbor, yet these systems are still prevalent among the wise men of these sects. What is more interesting is that the people continue to look upon these men with respect and admiration.

In contrast to all these systems is the Christian theory. Incidentally another Chinese wise man, Confucius, came much closer to this idea than did Lao-tse. For the Christian, nature is good. His reduction to the One consists in utilizing all his natural powers in the service of his God. Although he realizes that this can not be accomplished without discipline, his aim is to train himself, not wreck himself. He strives to master his passions, not murder them.

Of course this is not the only difference between Christian and non-Christian thinking on morality, but it is an indication of the procedure the author has adopted. Another indication of this mode of contrast can be found in the consideration of the morality of the 'good man.'

In any society the members look with respect upon a man who keeps



the law, is faithful to his word, does not lie, helps the unfortunate, shows kindness to all, leads an orderly life, observes the rules of good breeding, and displays few passions. This sounds like Newman's definition of a gentleman as one who does not inflict harm upon others. Despite the superficial appearances, however, this is not the Christian idea of a good man.

The author describes such a man as an adherent or observer of code morality, an ethics inspired by social considerations. This ethics consists in a set of rules whose observation or violation causes a man to be praised or blamed by his neighbors and by society. In practice, man has become the object of religion.

This ethics is far removed from the ethics of the wise man. It is not concerned with a reduction to the One, but rather with an attempt to balance the One with the multiple. The 'good man' would consider the wise man as going too far, as being a man who is slightly unbalanced. His attitude toward the true Christian is the same. One must be willing to compromise on everything. He scorns the Christian for not compromising on principles, while he himself will not compromise on the principle of compromise.

In the final analysis the characteristic which divides the Christian from the non-Christian is motive. This motive is based on the life to come, not the life that is. Because the Christian knows better what life is ordered to, he can direct himself more accurately. Thus the ultimate meaning of life is derived from the end of life. Death makes man conscious of his limitations of his creatureliness, of his subordination. If nothing follows death, then man does not have to answer for his actions. If death is the final reality, the end of existence, then life is not to be taken seriously. If there is nothing beyond death, we are not responsible to any one for our actions, we do not have to make an account.

For our author, death and its consequences give meaning to life. Since the Christian has a better notion of what follows death, he has a better notion of what road will lead him there.

The book makes interesting reading because of the procedure the author uses. His contrasting of the various systems of morality reveals his familiarity with the subject. He has not only written many books which are concerned with morality, but he is presently professor of moral and social philosophy at Louvain.

Some of his statements cannot, however, be passed over in silence.

It should be pointed out that St. Thomas' position is sometimes presented in a cursory manner. Here is an example:

Thus St. Thomas' veneration for Plato and Aristotle limited his ambition to that of continuing their tradition of thought, and prevented him from being fully conscious of what he had modified in it.

The objection can readily be placed that St. Thomas' ambition was by no means limited to continuing the tradition of Aristotle or Plato. Furthermore to say that St. Thomas was not fully aware of what he had modified is to overlook the historical circumstances in which St. Thomas lived.

St. Thomas was not interested in any philosophical tradition, as such. He was interested in truth. Indeed his genius was in taking truth from all sources.

There is no intention of diminishing the stature of Plato or Aristotle. If a list of the greatest thinkers of all time were to be drawn up, their names would certainly appear among the top five. Both Plato and Aristotle, however, were philosophers. To say that anyone continued their tradition means their philosophical tradition. When it is said that St. Thomas limited himself to continuing their tradition it can only mean their philosophical tradition. Yet St. Thomas has been declared a Doctor of the Church. His ambition was not therefore limited to philosophy. St. Thomas's wisdom is the "glory of the Catholic Faith," as Pope Leo XIII said.

The ambition of St. Thomas was to know truth. In Plato and Aristotle he saw truth. He saw that these men had penetrated the truth in the world around them, in the natural world. He saw further that this truth was complementary to supernatural truth, and not in opposition to it, as many of his contemporaries were contending. This brings us to the second point.

The intellectual scene at the time of St. Thomas was involved in the problem of what to do with Aristotle. Church authorities were so convinced that Aristotle and his philosophy were pagan and opposed to Catholic doctrine, that they banned Aristotle from the universities. St. Thomas took a position which was seemingly a contradiction. He accepted wholeheartedly both the Catholic principles and the Aristotelian principles. He was certainly aware of the unfavorable position of Aristotle in the eyes of the Church, for he was a student when the ban was executed. In the field of morality Aristotle had made the natural virtuous life the goal of man. The norm, rule and guide of this virtuous life was human reason. Human

reason, then, was the last court of appeal. Not so for St. Thomas. He says that man must live in accord with the dictates of reason, but that is not the supreme court. It too is subject to a higher authority, for reason must be conformed to the eternal law. Can one seriously say that St. Thomas was not fully conscious of the modification he had made?

Another instance of this cursory presentation is the following:

When Plato or Aristotle or St. Thomas in the Middle ages considered human problems and social organization, they never anticipated that the conditions of man's life might change.

This is an oversimplification of the case. It is true that these thinkers did not envision the degree of technological advance which society was to make. Yet their systems did not rule out the possibility of these advances. What they proposed is readily adaptable to such advances. In the field of morality, for instance, St. Thomas firmly insists that circumstances must be taken into account when we are attempting to determine the morality of a given act. This is a built-in accommodation which cannot be outmoded by progress.

—Jude Powers, O.P.

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TO KNOW CHRIST JESUS. By Frank Sheed. New York, Sheed & Ward, 1962. pp. 368. \$5.00.

How well do we know Christ Jesus? This is the perplexing question that Frank Sheed asks each of his readers in his foreward. And the question should be of vital concern to everyone who calls himself Christian. For how can one love the God-man if he doesn't know Him? How can one make a sincere commitment to Christ if there is no personal acquaintance with Him?

Frank Sheed has made a very successful attempt to answer this question by presenting a masterly exposition of the Gospel narrative. His chief concern in writing this book is "to see the Face which through all the centuries has looked out from them upon men. The object is not to prove something but to meet Someone—that we should know Christ Jesus, know him as one person may know another."

With a skill born of love and long familiarity, Mr. Sheed has vividly portrayed and explained the principal events in the life of Our Lord in one comprehensive and easy-flowing narrative. He divides his work into three main parts. The first relates to the general events that took place from Christ's Incarnation to the time of His public ministry. The second section

treats of the three years of His public life, beginning with Our Lord's emergence from the desert and extending up to the Last Supper. The final section is concerned with His Passion, Death and Resurrection.

The author's comments are filled with profound insights that result from inter-relating one event with another. The things Our Lord said and did are studied to find out what they tell us about Himself as our Redeemer and Exemplar. The personality of the Master emerges in all its warmth, tenderness, love and simplicity. And the persons surrounding Christ are depicted as the living, breathing, imperfect human beings that they really were. The scenes in Our Lord's life come alive, and the prevailing spirit of the times is re-created. With intelligent interest and devotion, the Gospel narrative of those "thrice ten sinless years beneath the Syrian blue" enfolds itself before us. We witness the compassion Jesus had on the shepherdless multitude, the tears He shed over Jerusalem, the anger He displayed before the money changers in His Father's house. We marvel at the perfect obedience Our Savior manifested during those last agonizing days and the heroic patience and silence with which He endured His Passion and Death.

We walk with Jesus, then, through the Gospel narrative, and try to get to know Him as He lived among us. For if we do not picture Him in this Palestinian setting, we run the risk of not knowing Him at all. And then we would end by constructing our own image of the Savior, or else we would have no Christ "but a shadow and a name. Either way the light he might shed is not shed for us—light upon himself, light upon God."

So we turn to the Gospels and learn what the Holy Spirit has willed us to know about Jesus. There we study His actions and reactions, His thoughts and words. By way of illustration, let us consider Christ's unique manner of teaching.

It is always intriguing to attempt to fathom why Our Lord preached in the manner He did, why He instructed His hearers by using parables, why He one day burst into this new form of story-telling. We are told by Matthew and Mark that on one particular day Jesus told the story of a farmer who went out to plant seed in his field. On subsequent days, He went on to tell a half dozen other stories, "which must have sounded to his more learned hearers like a lot of agricultural small talk, with a fisherman's net and a pearl thrown in."

The introduction of parables in Christ's preaching begins a new stage in His teaching on the Kingdom of God. These happenings of ordinary life were used to illustrate spiritual truths about His Kingdom. In the Sermon on the Mount, Jesus talked of the change of heart required in those

who would enter the Kingdom. And in the parables He taught some of the inner principles of the Kingdom itself. But why stories? Because the Jews were not prepared to accept what God had willed for them. They had their hearts set on a temporal, worldly kingdom such as they observed in the countries surrounding them. "Men's expectations were too far from the reality; he must reshape their minds, not by violently imposing a new shape but by bringing to life the deepest elements in themselves." So Jesus wisely spoke in parables having different levels of meaning: one plainly seen by everyone, the other hidden below the surface having a high spiritual value.

From these stories we see Christ gradually revealing what His Kingdom really was to be. It was something spiritual as well as very personal. Its establishment would not mean an elevation of all the Chosen People, but of each individual according to his response to the truth revealed to him. His kingdom was not to come suddenly, but was to grow slowly, gradually, beginning as small as a mustard seed. It was to come quietly, secretly, attracting little attention. It was to contain both good and evil men until that final day when every man would receive the fruits of his labor. Finally Christ showed the worth of his Kingdom, the priceless, pearl-like treasure that would be at stake. And here Frank Sheed reminds us that "the Kingdom of God is wherever God is King, wherever his law is obeyed—in the soul of each believer."

This book does not pretend to be a substitute for reading the New Testament. Indeed there can be no substitute. Rather it is the author's wish that the reader will go on and read the Gospels themselves and derive from them a rich and rewarding experience, as countless generations of Christians have in the past. While we will find many passages difficult to understand, we should not get discouraged and neglect reading the Scriptures. For the evangelists did not write the Gospels in vain nor did the Holy Spirit idly inspire them. We should then acquire the daily habit of reading, concentrating and meditating upon these sacred writings so as to bring ourselves closer to Christ, ever mindful of St. John's words, "This is eternal life; that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17:3).

The life of Christ, then, is of vital significance to every human being. There is none other comparable to it. His preaching contains the supreme treasury of wisdom and His life is the perfect example of the sublime doctrine He taught. Jesus is the living commentary on the love of God, Who "so loved the world as to give His only-begotten Son; that whosoever be-

lieves in Him may not perish, but may have life everlasting" (John 3:15).

Frank Sheed has made a noble and valuable contribution to the growing field of popular exegesis. He has given us a book that will make an indelible impression on our minds. Everything about it is commendable: the topic itself, the seriousness of its doctrinal content, the clearness of exposition and the lucidity of its style. It cannot help but bring us closer to Christ Jesus.

—Timothy Myers, O.P.

THE KEY CONCEPTS OF ST. PAUL. By Francois Amiot. Translated by John Dingle. New York, Herder and Herder, 1962. pp. 293. \$4.95.

*The Key Concepts of St. Paul* is an analysis and, at the same time, a synthesis of Pauline theology. The author has resolved the complex and profound ideas of the Epistles in order to disclose a unity of theme to which the various elements contribute. This predominant theme, according to Fr. Amiot, is *salvation*. Such concepts as justification, the gratuity of the supernatural, grace, the Church as the body of Christ, etc., are all seen as "derivatives" of the one unifying reality: salvation.

In part one, the author analyzes St. Paul's thought concerning the nature of this unique reality. Parts two and three consider his reflections on our participation in salvation, first as individuals and, secondly, as members of Christ's Mystical Body. The final part correlates the Apostle's teaching on the attainment of this gift, first in hope, then ultimately at the second coming of Christ. Fr. Amiot bases his conclusions almost entirely on the internal evidence of the epistles themselves. His exegesis is also indebted to modern authors, especially Durrwell and Cerfaux.

The principal merit of this work, and its main concern, it would seem, is as a synthesis, relating the ideas of St. Paul to a single theme. To a great extent, they are mutually dependent. The author does not lose sight of their intimate connection. For example, he affirms that grace is equivalent in many respects to justification, redemption and sanctification. "The redemption is grace par excellence. . . ." The word grace is suited to convey the complete gratuity of redemption. At the same time, however, he considers grace as a consequence of redemption, and redemption itself as an element in the wider and more comprehensive plan of salvation which God wills for all men. Salvation is completed at the return of Christ or the "parousia," an important theme of First Thessalonians.

Fr. Amiot admirably brings out the reference of all the key ideas in the epistles to his theme; some less clearly than others, as in chapter twelve

on the "Body of Christ." The book is indexed, but the lack of an adequate bibliography is a notable deficiency. As an introduction to the study of St. Paul, this work is of great value. The comment of Mother Kathryn Sullivan, R.S.C.J. in the foreword is well taken: "He [Fr. Amiot] knows St. Paul well. Earlier books on the Apostle to the Gentiles, commentaries on the Pauline epistles, and years of lectures enable him to speak with authority." —A.B.

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IT IS HIS OWN BLOOD. By Vincent P. McCorry, S.J. Milwaukee, Bruce, 1962. pp. 157. \$3.75.

The main intent of this book is to explain the greatest mystery of our religion—the sacrifice of the Mass. Before beginning his commentary on the Mass, Fr. McCorry gives us six chapters of background. The first two chapters deal with the fact of man's dependence upon his Creator and the deeply rooted desire to offer Him sacrifice. The following chapter concerns itself with the kinds of sacrifice, the manner in which man has offered them, and their significance in the worship of God.

The fourth and fifth chapters supply the reader with immediate background for the sacrificial aspect of the Mass. The fourth treats of the actual immolation of the Son of God on Calvary; the fifth of the re-enactment of this sacrifice in the Mass. Finally, in the sixth chapter we are urged to have a greater awareness of and participation in this holy mystery.

These chapters give information on what a sacrifice is and how the notion of sacrifice is more than adequately fulfilled in the immolation of the Son of God. Thus the reader is rendered all the more eager and disposed to read of the re-enactment of this sacrifice in the Mass.

The larger section of the book is a commentary on the ordinary of the Mass and is divided into the following four sections: the Foremass, the Offertory, the Canon, and the Communion. These various parts, in turn, are broken down into their main sections, such as the prayers at the foot of the altar, the Gloria, Gospel, Credo, Consecration. A short section of the Mass is then given with a commentary following it.

The commentary contains many good ideas on the true significance of the main parts of the Mass. The first six chapters are closely united with this commentary by the repetition of the sacrificial aspect of the Mass.

The author has a straightforward style that makes the book an easy one to read. It will prove to be a great help to anyone who desires a ready knowledge of the Mass, its spirituality, and its significance in the drama of salvation. —T.A.

HUMAN LIVING IN CHRIST. By Francis F. Bakewell, S.J. Milwaukee, Bruce, 1962. pp. 156. \$2.75.

In his Brief *Pastoralis officii cura*, Pope Paul III exhorts all the faithful to make use of the *Spiritual Exercises* of St. Ignatius Loyola as an aid to the attainment of salvation. *Human Living in Christ*, by Francis F. Bakewell, a son of St. Ignatius well schooled in the *Spiritual Exercises*, presents applications of this work geared to the needs of the modern Christian. Fr. Bakewell's aim is to help his readers make a retreat. If it be a formal retreat under Jesuit direction, then this volume will serve as a supplement to the conferences. If it be a private retreat, this text can be used in conjunction with the *Spiritual Exercises*. Finally, this book is a handy source for those seeking good subject matter for meditation.

Fr. Bakewell presents his material in twenty-two chapters with short summaries of each chapter at the end of the book. A logical sequence is preserved throughout, this being intrinsic to the Ignatian retreat. He begins with certain preliminary notions, namely, the purpose and atmosphere for a retreat.

Prerequisites finished, Fr. Bakewell states and explains St. Ignatius' First Principle and Foundation, that "Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul. The other things on the face of the earth are created for man to help him in attaining the end for which he is created." A misuse of created things may bring about sin, and sin leads to hell. From a treatment of punishment and God's justice he turns to a consideration of His forgiveness and mercy.

The challenge is ours. How far are we willing to go? Are we really choosing God's will? Father offers tests of our generosity and sincerity, for our resolve is the culminating act of these exercises.

To reach God we must serve Him, to serve Him we must love Him, to love Him we must identify ourselves with Him in His hidden and public life, His passion and resurrection. Father mentions that St. Thomas has said: "Nothing so leads us to the love of some being as the experience of the love of that being for us." But God loves us, as evidenced by all creation, His gifts to us. It remains for us, living by reason and with love, to joyously make good use of His gifts.

Throughout this work Fr. Bakewell makes excellent use of Scripture, suggesting many references for meditation. He quotes St. Thomas, St. Augustine, Cardinal Newman, and draws very heavily from the *Spiritual Exercises*.



While treatment of the matters presented is generally good, and in many instances truly inspiring, there are some unfavorable features of this book. There are three subjects, admittedly deep, which Father treats in a manner seemingly inadequate for the average retreatant. They are: God as our ultimate end, person and natures in Christ, and how God is present in created things. In some instances language is not well chosen. There is some technical usage, e.g., transcendent subsistent being. Strong language and name calling is also to be found. This may prove repugnant and offensive to some readers, especially the lukewarm, who feeling it directed at themselves may close their minds to what Father is saying. It is regrettable that Father Bakewell, while he treats God's forgiveness and mercy, ignores grace. He does not show how God will help us to come to Him. He leaves the reader feeling very much alone with a big task ahead of him, relying on himself to will the right end and means.

Making a Jesuit retreat? Bring a copy of *Human Living in Christ* with you; it will be a welcome companion.  
—K.F.

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CHRISTIAN PRAYER. By Franz M. Moschner. Translated by Elizabeth Plettenberg. St. Louis, B. Herder, 1962. pp. 297. \$4.95.

As the title indicates there is to be found in this book a complete treatise on prayer. The author examines the nature, necessity, and the different grades of prayer. Detailed methods of prayer—step by step approaches to God—are avoided. The reason for this is, as Fr. Moschner shows, that prayer is the language of one's love for God. This demands great liberty for the soul under divine inspiration. Although the use of a detailed method in prayer is helpful to many people, the error is sometimes made of continuance in the method even when the Holy Spirit desires that it be set aside.

Father's description of the life of prayer is greatly illuminated by the use of helpful analogies. St. Theresa of Avila, St. John of the Cross, and St. Ignatius Loyola are the fonts from which the dogmatic foundations spring.

However it must not be thought that the book is concerned only with the theory of prayer. Throughout its course many practical applications are made. It is for the reader, the devoted Christian, to put them into practice that the final objective of the book might be achieved—a growth in love of God and an ever deepening realization of His love for us.

The erroneous notion that the life of prayer is always a bed of roses, or should be one, is quickly dispelled. Prayer, like the Christian life in its totality, means carrying our cross as Christ did. This fact is shown to be true in the lower grades of prayer and can be seen more evidently in the higher stages. In all the crosses of life the virtue of hope gives succour to the soul and enables it to continue on its journey.

A meditative reading and a careful practice of the contents of this book should bring abundant fruit to the sincere Christian. —P.B.

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THE ART OF BEING HUMAN. By William McNamara, O.C.D. Milwaukee, Bruce, 1962. pp. 164. \$3.50.

Human wholeness is holiness. To be holy in today's world requires human art and divine grace. *The Art of Being Human* intends to teach us how to accomplish the human feat of living fully, richly, and divinely. It deals with the few basic things man needs for his wholeness—holiness.

The book has an air of freshness. For those lost in petty foibles and failings, it is a refresher course on the art of being human. It urges man to find in the integral acceptance of Christianity the highest accomplishment of his humanity. Man cannot become perfectly human until he becomes partly divine. The humanizing process is from beginning to end a divinizing process—a suffering of divine things, a transformation into Christ, a life dominated by the indwelling spirit. *The Art of Being Human* should receive applause.

Fr. McNamara, emphasizes the purpose of life and the meaning of a full-life. He makes Christ the central figure, pointing out, "Once you get to know Christ, you cannot be cured of him." Faith, hope, love, religion, mental prayer constitute the whole man in logical sequence. He concludes with a chapter on leadership—a call to all to be magnanimous.

The book's message is universal and has universal appeal. The retreat-master's style is scintillating, concrete, dynamic; personal to shape your thinking and accurate to influence your behavior. He has the gift of writing with a mastery of words which is pleasing to the mind and the heart. The visions and ideals of old men become actualized in Christ; the dreams of boys become real.

*The Art of Being Human* teaches, pleases, and moves. It teaches in its doctrine; it pleases in its style; and it moves in its message.

—W.D.C.

THE TWO COMMANDMENTS OF CHRIST. By Francis J. McGarrigle, S.J. Milwaukee, Bruce, 1962. pp. 198. \$3.75.

Teaching someone to love is not so much a matter of instruction as persuasion. And while particular modes of persuasion are not master keys to every heart, Fr. McGarrigle has provided one key which will open many locked hearts to the joy of love.

In smooth, spreading waves love surges through history. Today we are riding the crest of a tremendous wave which has not yet broken. *The Two Commandments of Christ* comes at a time when men are again receptive to the preaching of love.

As we learn to know the Unseen through the seen, so we learn to love the Unseen through the seen. Father McGarrigle discusses first the ones we see around us, our neighbors and our love for them. He carefully probes the meaning of fraternal charity, notes some of its characteristics and illustrates its practice.

Then, in the second part of the book, he leads us to a knowledge of what it means to love God by comparing human and divine love, gives reasons why we should love God, and finally quietly lays before us the last effect, the total commitment of love likening to love.

The entire book is subdivided into bite-size chapters of two to five pages, which lend themselves as well to snatched-reading as to meditation texts. Yet it may be this fragmenting which accounts for a rather uneven development.

Some particular considerations are evidently the fruit of Fr. McGarrigle's own meditation and experience. "All Law Is Love" is especially interesting. However, these are outnumbered by the chapters which are more compilations than compositions.

The footnotes give testimony to Father's wide background of reading. Quotes are taken from sources as divergent as *Vogue* and the writings of the desert fathers. Admittedly the multitude of quotations are aptly, even powerfully used; however, it seems that a host of authorities is not the best way to persuade someone that something has a personal value for him. A story told with a thousand champions is told from a victor's point of view; but most men are not champions at anything, least of all at love. Love is man's purpose, not always his possession.

Some unhappy phrasing and incomplete development make several of Fr. McGarrigle's points uncomfortable. His chapter entitled "No Man Is Wholly for the Common Good" is particularly an inadequate treatment.

The judgment that Aristotle's concept of the supremacy of the common good is unjust is itself most unjust; Aristotle was not a Catholic theologian.

*The Two Commandments of Christ* does present a practical and rather thorough exposition of the prime principles of moral life: love of self, neighbor and God. The wealth of quotes and the index make it a handy reference book. It had best be read thoughtfully, with careful consideration.

—B.C.

YOUR HOUR. By Reverend M. Raymond, O.C.S.O. Milwaukee, Bruce, 1962. pp. 204. \$4.50.

If an enumeration were made of those most concerned with the worth of the individual in these times of mass conventionalization and classification, that enumeration would be inadequate without inclusion of Fr. Raymond. He has chosen to be the expositor of individual dignity and import in his work, *You*, and in this his latest achievement, *Your Hour*. As he states, "God has decreed that you were to have a specific experience that was to mean much to Him—and everything to you; an experience which, following the plan drawn up for His Christ, can very legitimately be called "your hour."

Fr. Raymond exemplifies his thesis with eight accounts of those in all walks of life who had accepted their hour and from it derived great spiritual growth. The moral is that in your hour you ought to do as they have done.

—J.H.

THE MEANING OF PRAYER. By Louis Colin, C.S.S.R. Translated by Francis X. Moan, S.J. Westminster, Newman, 1962. pp. 303. \$4.25.

Prayer is the shortest distance between two points: heaven and earth. It is a straight line between divinity and humanity, between God and us. *The Meaning of Prayer* intends to give expression to this most sublime, most powerful, and yet most commonplace reality.

Today mankind no longer lifts its eyes above the material. Mankind no longer prays. Faith is waning and virtue is exposed to every kind of danger, paganism, materialism and atheism. From the Redemptorist theologian comes the remedy for this half-heartedness and a reiteration of the Master's instruction, "You must pray always."

The book is a doctrinal and practical treatment of prayer. Without overlooking praise and thanksgiving, the major portion of the work is

devoted to the prayer of petition: its nature, efficacy, qualities, degrees, and role. Fr. Colin dedicates the final chapters to prayer and Christian life, the prayer of religious, the priest—a man of prayer, and finally liturgical prayer: the Mass and Divine Office.

Even though this work was written especially for priests and religious, it should not be overlooked by any Catholic. It is universal in its scope and in its application. For a Christian, to act is to pray. Catholicism is one large school of prayer. It is the utilization of the moral and spiritual forces obtained by and in prayer.

Fr. Colin's proficiency as a spiritual director, theologian, and scholar has enabled him to integrate the doctrine of the teaching Church, the Fathers, and the theologians with living examples from the life of our Lord and from the lives of the saints and mystics. The result is succinct thought in a terse and masterful style.

*The Meaning of Prayer* like prayer itself is "power supreme." It is a work that does not belong on your bookshelf but in your everyday life.

—W.D.C.

A THOMAS MERTON READER. Edited by Thomas P. McDonnell. New York, Harcourt, Brace and World, 1962. pp. 553. \$2.75.

"In the hope that we may all meet in the One Light," Thomas Merton concluded the eight-line dedication of this anthology of his works. In that short sentence is contained the whole *raison d'être* of his writing.

Now Thomas McDonnell has brought us the best that Fr. Louis has to offer. In this *Reader* are selections from his autobiographical writings, his poetry, his diaries, even from some hitherto unpublished manuscripts. But above all in value are the all too short samplings from his "meditative spiritual books." It is precisely this—the bringing of waters of contemplation and spirituality to the thirsting laymen—that has given Merton his fame.

This *Reader* opens with Merton's birth, the first chapter of *Seven Storey Mountain*. Gradually the boy grows into manhood, becoming a student, a convert, a college professor, a Trappist monk. We see and share his progress in the spiritual life.

There are seven sections of the book, each with its chapters or excerpts, prose and poetry developing the theme. There is "The Monastery," "Mentors and Doctrines," "Love," to mention three. All lead to "The Sacred Ground" which concludes with the closing portion of *Seven Storey Moun-*

tain, "The Meditation of the Poor Man in Solitude." In all, a concise book—a small spring which becomes the headwaters of Merton's theology, spirituality and philosophy—a mighty river, the river of God's Love.

Those who have drawn their peace and inspiration from Thomas Merton's work, who have been drawn by them into closer union with God, owe Mr. McDonnell a debt of gratitude. It is a book to be read over and over.

—C.H.

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THE SEAT OF WISDOM. By Louis Bouyer. Translated by A. V. Little-dale. New York, Pantheon Books, 1962. pp. 212. \$4.50.

This work is a penetrating study in mariology. Through a study of our Lady the author hopes to discover, as every study of Mary should, how God raised mankind up to Himself by stooping to her. This discovery is quite fruitful because by coming to know our Lady we begin to grasp the tremendous effect grace can exercise on a human creature. Thus, "our Lady shows forth what is *par excellence* the Gospel teaching, namely, how our human nature is raised up by grace in a degree corresponding to the closeness of the bond that unites us to Christ."

Where is one to find passages in Sacred Scripture upon which to base a marian theology? The New Testament contains relatively few passages about our Lady. However, Father Bouyer shows that there are three mariological themes running through a great part of the Old Testament. These are: Eve and Adam, the people of God—or city of God—as spouse of the Lord, and divine Wisdom as a mysterious female personality associated with the work of the Creator. The author then explains how the New Testament itself brings out the first two themes in relation to Mary, while the subject of Wisdom was clearly related to Mary by the traditional teaching of the Church.

After showing the relation of these themes of the Old Testament to our Lady in the New, Father Bouyer spends the remainder of his book elucidating several important conclusions which follow from these themes. Hence he considers Mary as the Virgin Mother, marriage and virginity in the light of the Virgin Motherhood, the Immaculate Conception, Mary as co-Redeemer, the Assumption and many other conclusions.

Since a study of Mary shows in a most excellent way how mankind is elevated by grace, this book is proposed by the author as a study in supernatural anthropology. It is only the first of three works he intends to write on the theology of creation and economy of grace. A second will

be on the Church and the people of God, that is, a supernatural sociology. The third will be a supernatural cosmology, an essay on the world, both physical and spiritual.

On the basis of the excellence of this first of the trilogy, we can expect that the ensuing works will be a rewarding enrichment of the theology of the plan and economy of salvation.

—J.R.

JOSEPH: THE MAN CLOSEST TO JESUS. By Francis L. Filas, S.J. Boston, Daughters of St. Paul, 1962. pp. 678. \$6.50 cloth; \$5.50 paper.

The Second Vatican Council has St. Joseph for its patron. One of the first bits of news from the Council was that the name of St. Joseph was to be inserted into the Canon of the Mass. The present study, recent enough to have recorded that insertion, is a timely survey of the life, theology and devotional history of St. Joseph.

Fr. Filas, head of the department of theology at Loyola University in Chicago, is the author of four previous books on St. Joseph. Much of the matter in this book is contained in various forms in the others. Every important facet of St. Joseph's life is touched upon: the Gospel narrative itself, the nature of St. Joseph's marriage with the Blessed Mother, the type of fatherhood which he had in relation to Jesus, and other questions, such as his dignity, holiness, privileges, and the matter of his patronage.

There is given an exhaustive study of the history of the devotion to the saint. The teaching of the Fathers on St. Joseph is outlined in masterful fashion. Commentaries on various papal documents are meaningfully made. In this area of positive theology, especially, it seems that very little else remains to be said.

The book is one which will be readily understood by the interested student, and one which will provide the more advanced scholar with valuable information and insights. Individual studies on particular aspects of the study of St. Joseph may delve more deeply into the various problems involved, but most of them, of course, don't begin to offer this wide-range view of the topic.

—J.P.

PASTORAL LITURGY. By J. A. Jungmann, S.J. New York, Herder and Herder, 1962. pp. 430.

"From a theoretician . . . all that can be expected is a picture of aims,

a pointer to the possibilities presented by the liturgical life of the Church." Although this statement occurs in the context of only one of the several essays of this volume ("The Liturgy, a School of Faith"), it may be considered as a general apology for the contents to be found therein. It is a modest apology, at that, coming from the pen of this distinguished liturgiologist, who most recently, as one of the *periti* of the present Vatican Council, delivered several reports to various conferences of bishops—the pastors of the Church—on the meaning of the liturgical movement and its implementation through the *schema* which had been proposed for their consideration and which finally received their overwhelming approval.

In this collection the aims of the liturgical movement and the possibilities of liturgical life are presented under three separate categories: (1) a general historical conspectus of the development of the liturgy; (2) some specific historical problems, the solutions of which are supposed to indicate the direction the current reformation of liturgical life ought to take; (3) a section entitled, *Liturgy and Kerygma*, in which the preoccupation is with making liturgical worship a richer and more effective principle of formation for the Christian people.

The topical range of these essays does not permit a detailed consideration of the many theses advanced and points made. The following, however, will be of particular interest. First, in the opening section of the book, Fr. Jungmann develops at great length the thesis that "the contrast between the religious culture of the rising Middle Ages and that of the Patristic age is to be found to some extent in the handing down and spread of forms of devotion which were created in theatres of anti-Arian warfare." Supposing this thesis to be substantiated, it would seem to be an excellent example of a more general phenomenon in the history of the Church; for here is a reaction to heresy, the results of which are not altogether healthy, but which is imbedded in absolute fidelity to the apostolic tradition. In the second section some of the essays are designed more for specialists; but the general reading public will be interested in Fr. Jungmann's remarks about the balance to be achieved in our viewing the Mass as both a sacrifice and a meal—a sacrificial meal (see especially "Accipit panem" and "The Basic Shape of the Mass.") Still, the most provocative of pages are those in which the author discusses what he deems to be the key to the history of the liturgy. In designating this key as the "care of the hierarchy for the Church as the community of the faithful," he seems to be saying that the vigor of the liturgical life of the Church is in direct proportion to the intimacy of the relation between the "hierarchical" men



of the Church and her "lay" men. This is a theme which deserves much thought!

If a second edition of these essays were to be brought out, there ought to be a careful re-reading of both the text and notes for mistakes in spelling and related defects. They are abundant; yet they do not lessen substantially the impact of this scholarly and relevant work.

—M.B.S.

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REQUIEM FOR A PARISH. By John Foster. Westminster, Newman, 1962. pp. 155. \$3.00.

Titles can be misleading. This is not a book of funeral ceremonies for the use of parish priests. Nor is it one suggesting that the parish is dead, that it no longer has a place in the structure of the Church. It does suggest, however, that while the parish should be lauded for its past efforts, thus receiving a reward for a job well done, the traditional "requiem," still it must look ahead to the future with a spirit of renewed vigor and with a searching hope for a more effective ministry.

Fr. Foster, apparently writing from England, is concerned about the "too superficial" formation our Catholics are receiving. He claims that the faithful are failing to grow to full Christian maturity, and cites the basic cause for this: there has been too much emphasis on the organizational life of the parish, and too little on its organic life or inner development. He means that while there is in most parishes, plenty of activity on the social and devotional levels, the parish often fails to develop in its members an appreciation of the real depth of the Christian life.

The author calls for a better recognition of the creative possibilities for today's parish, claiming that our parishes for the most part answer only the needs of a 19th-century community. Our people must be given a true vision of why they are vital to the life of the Church. They must become aware of the missionary character of the whole Church. Only to the extent that this takes place will the Church be able to revitalize human social life.

The above general themes are woven throughout the text. Clergy and laity alike will profit by considering the author's treatment of them. Their own experience will probably contradict some of the author's observations. But his book certainly provides some fresh, controversial points for consideration regarding the parish-laity relation in the modern world.

—J.P.

THE HOLY SEE AT WORK. How the Catholic Church Is Governed. By Peter Canisius Van Lierde. Translated by Msgr. James Tucek. New York, Hawthorn, 1962. pp. 254. \$5.00.

Bishop Van Lierde is the Papal Sacristan, "a high prelate, Prefect of the Apostolic Sacristy." Since the demands of his office keep him in constant attendance on the Holy Father and in contact with the various congregations and offices of the Curia, he comes well prepared to speak authoritatively on their origin, history and function.

*The Holy See at Work* is, as one would expect from such a capable author, a well written account of the inner workings of the Vatican's nerve center, the Curia. But first, his Excellency gives a pre-note, a word about the mystery of Christ and the mission of the Church. A mention too is made of her hierarchical establishment. Then, discussion is in order about the Church's central government; about the Pope and his primacy, about the cardinals and their relation to the Pope; finally, about the Roman Curia and its relation to the Church of Christ.

Every possible facet of Christian life comes under the competence of the authority of the Curia. The Holy Office is the jealous guardian of the treasury of faith entrusted to the Church by her Divine Spouse. There is the Congregation of the Oriental Church which takes to itself all dealings with the Catholics of the oriental rites. The Congregations of Religious, of Rites, of Universities and Seminaries, of Ceremonies—all these, in their daily routine constantly affect the lives of so many.

Besides the Congregations, there are the other parts of the Curia, little known and less publicized, but none the less important. They are the Ministries (the Tribunals and Offices of the Holy See), the Apostolic Chancery, Roman Rota, Apostolic Penitentiary and the most famous, the Secretariate of State. There are also the various permanent Commissions for Biblical Studies and for the Interpretation of the Code, to mention but two. Each receives a competent treatment in this book.

In his conclusion, the author gives a summary of the reciprocity between the local governments (Diocesan Curias) and the Church's Central Administration. The bibliography—all foreign titles except one—is negligible, but the glossary itself is a treasury of pertinent information.

With the Council so recently convened, when so many of the Curia's departments will be frequently in the public view, *The Holy See at Work* is not only an able guide but the only up-to-date book of its kind, complete and concise, available to the American public. Indeed, we owe Msgr. James

Tucek, head of the N.C.W.C. News Service in Rome, a debt of gratitude for translating this informative work.

—C.H.

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IN THE EYES OF OTHERS. Edited by Robert W. Gleason, S.J. New York, Macmillan, 1962. pp. 168. \$3.95.

This book is a collection of essays on some common misconceptions about Catholicism. Thus it contains chapters about the Church's stand on birth control and on censorship, about Catholics and politics, about Catholics and crime statistics, and such topics. To compose a book about such things is quite an ambitious project, for the topics treated touch on most of the shady areas in the American image of the Catholic Church. To compile this work, eight Jesuit Fathers, some of them well known to the American public, collaborated under the general editorship of Fr. Gleason.

It is always difficult for a reviewer to judge a collection of separate essays. For in any collection, some contributions are rather good, others not so good. And this present work is no exception. The first article outlines the historical origins of American non-Catholic suspicion and mistrust of the Church. It is pretty much a straight recital of names and movements, simple and factual. The second essay considers the relation of the Church and politics. The treatment was somewhat disappointing and not complete enough. The third chapter deals with the record for crime and corruption that Catholics have in this country. This chapter is very good, both clear and enlightening. The fourth article raises the question of authority and private judgment in the Church. It is well written, though on a rather high philosophical level. The fifth chapter adequately considers the study of Sacred Scripture in the Catholic Church. The sixth essay tackles the problem of the Church and birth control. It is a good, straightforward presentation of the Catholic principles involved. The seventh chapter discusses the question of censorship in the Church. It is sufficient, but rather complicated—due to the complexity of the problem itself. And the last article discusses the place of women in the Catholic Church. This was a bit disappointing, and it was not too clear just what was the personal opinion of the author nor what was the view of the Church.

This book seems to have been written both for the Catholic and the non-Catholic reader. The approach to the various problems was the "common-sense" approach—an honest, frank, thoughtful consideration of the difficulties. However, most of the questions treated are in themselves quite

complicated, and so to condense the discussion into a short article (about twenty pages) created real difficulties. Nevertheless, most of the essays treated their subject fairly well, granted these limitations. The degree of success varies from article to article. A reader looking for a short, pointed discussion of any of these eight topics may find what he is looking for in this book.

—H.G.

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PROGRESS AND PERSPECTIVES. The Catholic Quest for Christian Unity. By Gregory Baum, O.S.A. New York, Sheed & Ward, 1962. pp. 245. \$3.95.

For anyone who has been unable to keep abreast of the ever increasing literature on the ecumenical movement, *Progress and Perspectives* will serve as a rewarding "refresher course." It's thorough; it's wide in scope. It analyzes the problems involved in the current movement toward unity from both the Catholic and Protestant sides of the fence in a sound, theological way.

Of particular interest is the author's sympathetic understanding of the non-Catholic viewpoint. Himself a convert to the faith, Fr. Baum writes with the familiarity of one who has shared a past experience. His chapter on "The Face of Protestantism" is especially enlightening.

In nine chapters, Fr. Baum covers a wide range of subject matter. There are historical sections (chapter 2, "The Evolution of Ecumenism in Papal Pronouncements"); some are theological in nature (chapter 5, "Apologetics and Ecumenism Compared"). Other chapters combine the two (chapter 6, "Present Achievements of Ecumenism"). Throughout the entire work, these subjects are treated in a precise scholarly way.

In the opening chapter on unity, Fr. Baum establishes the theme of his book: the universality of salvation. Christ came to save all men. The disunion which currently afflicts Christendom is the wound in our midst which He will heal. The author points out how the Protestant body has, more and more, been moving from an emphasis on a "personalized" form of religion to the idea of a "community of salvation." He goes on to show that this is in complete accord with the Catholic ideal and indicates how union might be realized through this very "vital" movement we are experiencing in our time.

Appended are two pertinent pastoral letters: one from Emile Cardinal Leger; another from Achille Cardinal Lienart, Bishop of Lille. A bibliography of thirty books on ecumenism completes the work

—J.M.

THE KINGDOM OF GOD. Edited by Louis J. Putz, C.S.C. Notre Dame, Fides, 1962. pp. 383. \$4.95.

*The Kingdom of God* is an abridged text of both Old and New Testaments (Douay & Confraternity). It was originally published in 1960 for use in German schools. The English edition contains, in addition to the text, a chronological table of the plan of salvation, short lexicon, an index, and maps.

As an introduction to Bible history, this "Short Bible" will be an invaluable aid to young students. The omission of genealogies and repetitions allows for a continuous sequence of biblical events, if only a partial view of salvation history. This perhaps is inevitable in a work of this nature, but all the main themes are present. The advantages gained in love and interest for the Word of God, which it should inspire, will more than compensate for any initial deficiencies with regard to details.

The more important and better known psalms are placed at appropriate intervals in the narrative; selections from the prophets are likewise inserted in their historical context, thus providing a fuller understanding of the spirit and times than do the individual books taken separately. But nowhere is the principle of selectivity better employed than in the gospels. Instead of four accounts, the editors have woven all the distinctive elements of each into one harmonious narrative.

The woodcuts of Walter Habdank, which appear at scattered intervals, convey the significance of an event, e.g., the raising of Lazarus.

All things considered, *The Kingdom of God* has many advantages and these are worth looking into.

—A.B.

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BE NOT AFRAID: A DENUNCIATION OF DESPAIR. Emmanuel Mounier. Translated by Cynthia Rowland. New York, Sheed & Ward, 1962. pp. 203. \$4.00.

The two short works of Mounier together with the foreword by Leslie Paul gathered in this volume constitute a better introduction to the mind of Mounier than to the movement he fathered. The mind of the man was obviously realistic, acute and penetrating, and above all honest. His philosophical position, personalism, comes through less clearly. This was perhaps deliberate, for he insists that personalism must severely resist system, must offer rather "perspective, method, exigency," in approaching the critical problems of contemporary man. Taking its basic affirmations from

outside itself, it thus has no content it can call its own apart from particular applications in concrete circumstances.

Among personalism's affirmations: the body-spirit nature of man, his eternal destiny, his twofold approach to the world as both maker and contemplator, God's sanctification and control of human history. Personalism embraces industrialism, the collectivist movement, scientific and technical growth and seeks to preserve and develop values it affirms within the context of these modern trends, maintaining that they are good in themselves but can be perverted by man's misuse of them.

The faults of Mounier's thoughts are only exaggerations of truths: a practical pelagianism, an excessive confidence in the inevitable triumph of human powers and values. His prose is powerful. He can impale a canard on a rapier phrase, and with delicate irony he can nudge the pedestal out from under an idol of the market place. *Be Not Afraid* is a stimulating antidote to despairing and apocalyptic views of the modern world.

—R.S.

PRIMER ON INTERRACIAL JUSTICE. By Robert Senser. Baltimore, Helicon, 1962. pp. 120. \$2.95.

Robert Senser's *Primer on Interracial Justice* is well titled. There are **two fairly well accepted meanings** of the word *primer*, although the pronunciations of the two vary. A primer (prim'er) is an elementary textbook; a primer (pri'mer) is something which makes ready or prepares for an action.

This book on interracial justice is elementary both for people who might be of an interracially unjust state of mind (and hence could make good use of some pointed and directed words on the subject) and for people who, although they are just men, might be unaware of all the implications involved in such a virtuous position.

The book also prepares its readers for action, for it contains the moral exhortations of bishops, the grand example of courageous pioneers, and the practical experience of the author.

*Primer on Interracial Justice* is set in two sections. The first, "Principles and Pronouncements," quotes bishops and educators in their proclamations and comments on segregation based on race. Especially moving is a statement of Archbishop Ireland in 1891:

I would break down all barriers. Let the Negro be our equal before

the law. . . . Let the Negro be our equal in the enjoyment of all political rights of the citizen. . . . Social equality is a matter of taste; the granting of it largely depends on our elevation above the prejudice, and the identification of minds and hearts with the precepts and the counsels of the Gospel.

The second, "Policies and People," reviews many examples of the progress of justice over the prejudice of injustice. The questions of schooling, housing, and marriage are reviewed on the basis of experience. The last chapter provides an answer to the question, "What can I do?"

—J.A.D.

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LATIN AMERICA, THE ELEVENTH HOUR. By Gary MacEoin. New York, Kenedy, 1962. pp. 224. \$4.50.

The problems and needs of Latin America are a matter of common knowledge. Their analysis and explanation is something else again. This is, nevertheless, what Gary MacEoin has succeeded in giving us.

He emphasizes the fact that time is running out on both Latin America and the United States; what has to be done must be done quickly. Gary MacEoin's understanding and objective statements are based on sound statistics and his personal experience. In the course of the book he attempts to dispel some erroneous common notions about who is to be blamed—Latin America or Spain. He also considers the touchy population problem. Population growth is much faster than economic development. This problem is compounded by the fact that power and wealth are locked in the hands of the few.

Separate chapters are devoted to three separate countries: Mexico, Bolivia and Cuba, and their particular brands of social revolution. They are examples of what is possible in any other Latin American nation.

The attitudes and commitments of the United States to Latin America are discussed and possible improvements are offered. The author favors a 'people to people' progress, which has already been shown to be most effective in aid distribution.

The highly publicized "Protestant persecution" in Latin America is briefly explained. And finally the author makes some revealing comments about the Church's past, present and future role in Latin America as well as her weaknesses and strength.

Those sincerely interested in doing something for our neighbors south

of the border should begin by getting to know them. This book offers an excellent opportunity.

—R.R.

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PSYCHIATRY AND THE CHRISTIAN. The Twentieth Century Encyclopedia of Catholicism IX 93. By J. Dominian. New York, Hawthorn, 1962. pp. 138. \$3.50.

Doctor Jacob Dominian, chairman of the London Circle of the Newman Association, medical advisor to the Catholic Marriage Advisory Council, and qualified psychiatrist, offers this volume particularly to pastoral clergy who must advise and guide those in need of help.

Quickly passing through the history of psychological medicine and of some of its practitioners preceding the last century, he next offers in a few paragraphs the essential points and underlying suppositions of the leading present day theories. The barest elements of Freudian psychoanalytic theory are outlined, and then a briefer sketch of the contributions by Jung, Adler and Pavlov is given. The next six chapters (the major part of the book) concisely present the most commonly used concepts of psychiatric investigation. Separate chapters are given to the psychoses, neuroses, sexual problems, alcoholism, and the principal therapeutic methods. The principal merit of these chapters is the thumbnail description of the symptoms (and to the extent that they are known, the causes) of these psychic afflictions, and of the remedies used today. The chapter on child psychiatry is slightly more detailed and gives a more comprehensive presentation of the work and problems faced by this newcomer to psychiatric medicine.

The two chapters on responsibility and the role of the priest then apply the earlier chapters to the area of morals. Dr. Dominian calls for study by the moralists and the recognition that many of those whose conduct is censured are not totally responsible individuals since they have defective bodily elements or excessively warped mental equipment.

If priests know enough about the symptoms of psychic illness, they will be able to refer psychic cases to a competent psychiatrist for treatment. They will not needlessly, or even injuriously, try to correct natural psychic defects with strictly supernatural means any more than they would natural skeletal defects.

This book provides an introduction, but not much more, to the working knowledge required by the active pastoral priest.

—A.F.



PROBLEMS OF AUTHORITY. Edited by John M. Todd. Baltimore, Helicon, 1962. pp. 260. \$5.95.

In its final decrees the Second Vatican Council in one way or another will have touched upon the problem of authority. Of such fundamental importance to modern thinking and action is this issue—whether it be in education, morals, family life, government, or church—that the "council of renewal" can hardly overlook it. Hence, the contributors to this Anglo-French symposium, *Problems of Authority*, have done a great service to the Church in giving an apt expression of the thought of the faithful regarding authority.

The list of contributors is impressive and notable, including four bishops, seven priests, and five laymen. Naturally, the emphasis has been placed upon authority in a theological and ecclesial context. However, some papers of a philosophical nature are included. The papers (and a report of the discussion which followed each) are grouped under four headings—Theology, European Historical Background, Moral and Political Authority, and Exercise of Christian Authority Today. A few sample titles and authors indicate the scope and excellence of the work: "The Authority of Scripture and Tradition," by Georges Tavard, A.A.; "The Authority of the Indwelling Word," by Dom Paul Grammont, O.S.B.; "An Orthodox Point of View," by Elie Méliá, priest of the Orthodox Church; "Historical Development of Authority in the Church," by Yves Congar, O.P.; "Authority in Morals," by Elizabeth Anscombe; "The Authority of the Layman," by John M. Todd.

While the problems are knotty, each of the discussions presented is within the intellectual grasp of the average reader. The reader's effort will not be in comprehending what has been written, but rather in thinking through toward a final resolution the problems of authority and the solutions indicated by the writers. This volume was not meant to be a definitive treatment, settling the classical difficulties of authority and its use. It is surely an excellent "work in progress" toward that goal. —M.B.

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ROOTED IN HOPE: The Story of the Dominican Sisters of Racine, Wisconsin. By Sister Mary Hortense Kohler, O.P. Milwaukee, Bruce, 1962. pp. 328. \$5.00.

This book recounts the story of the Dominican Sisters whose mother-house in America has been at Racine, Wisconsin from its foundation in

1862 until 1962. It was written in conjunction with the centennial celebration.

The history of religious congregations can be exciting reading, for it is the story of a struggle for religious purposes by determined people willing to give their all that their religious family might live and flourish, regardless of obstacles. As such it is a success story and makes for interesting reading.

For members of the Congregation itself, however, it must be especially valuable. For it tells the story of others working for the same cause, sisters in the same family working for the same ends; telling of steps forward being taken by predecessors and inspiring the young to do likewise. If the story is well written—in which the misfortunes and perhaps even the mistakes of the past are not glossed over but put in true perspective, in short, that as far as possible the truth is told—then others can individually and personally appreciate, as well as take great consolation in the positive accomplishments of the members of the institute and be inspired to go and do in like manner, realizing that while we are all human, we are all called to do great things.

Such a work is *Rooted in Hope* by Sister Mary Hortense Kohler, O.P., who did not faint when called upon to write the story of her community while many of those to be written about were and are still living. Calmly and almost dispassionately Sister has put things in order. Amidst many details an organized work stands out. Taking the terms of office of the various mothers general as the guide-lines of the work, Sister has made each come alive as a particular individual. She has managed to put practically everything that happened to the community in the one hundred years into the work, every foundation that was made, plus many vignettes and anecdotes of various personalities. One has the feeling that nothing is left out and yet he is not overwhelmed with detail.

Of the many fine things in this book, this reviewer was impressed by the following: a passage from a work by a sister in the community naming the qualities of an ideal teacher in which she says, among other things, that the ideal teacher will be satisfied with nothing short of excellence in the pupil and it is her job to inspire her pupils with this love of excellence; the strong love of the Dominican life and the desire to live it to its fulness; the credit given to and the love for their good chaplains and others who have helped them in their educational work; their high spirit and determination to do even greater things in the future; and finally, that one outstanding woman, Mother M. Benedicta Bauer, O.P., of Ratisbon, Germany, who

was responsible directly and indirectly for the existence of twelve congregations of Dominican Sisters in the United States, namely: Brooklyn, N.Y.; Newburgh, N.Y.; Mission San Jose, California; Great Bend, Kansas; Caldwell, N.J.; Blauvelt, N.Y.; Grand Rapids, Michigan; Adrian, Michigan; Edmonds, Washington; Tacoma, Washington; Akron, Ohio and Racine, Wisconsin.

This community of Racine, Wisconsin, now over seven hundred members and over fifty houses, can well be proud of the good accomplished in so short a time as a century. We can only wish more and greater success in the future for the salvation of souls and, through the members, the greater honor of God.

—N.B.

HEROD THE GREAT. By William J. Gross, Baltimore, Helicon, 1962. pp. 370. \$5.95.

Herod the Great has come to be known as one of the most infamous kings in all of history. The brief gospel narration given by St. Matthew tells us of his cunningness with the Magi and his merciless order to have the Innocents slaughtered in the attempt to kill the infant Christ. Further, we know from other historical sources that he ordered the murder of one of his wives, three of his sons and the death of some three thousand Jews. Finally, we learn of his own violent and providential end when he contracts an unknown disease characterized by insanity and an insatiable hunger; all of which leaves no sympathy for this violent tetrarch, whether one be a Jew or Christian.

While the author of this book does not attempt to justify or lessen the malice of Herod's actions, he does turn a somewhat sympathetic attitude toward him in bringing to the reader's attention the circumstances and causes underlying some of his deeds. He also establishes the good side of Herod's character.

The source of materials used by Mr. Gross in this work is varied and extensive, incorporating both early and modern historians. He draws heavily from the Jewish historian Josephus in the latter's *Antiquities* and *Wars of the Jews*. The Apocrypha, specifically the *Gospel of the Infancy* and the *Protoevangel of St. James* and the *Talmud* are also searched. Even Suetonius, Cicero, Starbo and Virgil find their way into the author's work. Finally, he incorporates the information given by the modern researchers such as Mommsen, Minkin and Perowne.

Mr. Gross begins his work with a graphic account of the political and

religious conditions before Herod's reign. He goes on to describe the jealousies and intrigue which existed in his own family; his difficulties in living with the various corrupt factions that surrounded him; and also the influence the stormy careers of Julius Caesar, Anthony, Cleopatra, Cassius, Hillel, Agrippa and Caesar Augustus had upon his political ambitions. In his reign as tetrarch of Judea, Herod is described as an ingenious builder, an eloquent orator, a superb diplomat and an able general. But despite these desirable qualities, his Jewish subjects and Roman masters have nothing but contempt for him.

With all these factors and many more, the reader will come to a better understanding of the real Herod. Mr. Gross readily admits the difficulty of giving a completely adequate picture of this ruler's highly complex personality; however, such an engrossing study will enable the reader to reach a more penetrating insight and evaluation of a man not well known to many.

The reader will find the author's expression concise and clear as well as descriptive. Hence, for those who find biographical sketches factually cold and interminable, this book will be a pleasant relief, if not a thoroughly enjoyable experience.

—A.N.

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## BRIEF NOTICES

Mystery is the delight and the treasure of childhood. It is only the infinite cynicism of adult life which brings a man to tear the veils of mystery from love and life and God. A child is spontaneously sensitive to mystery. *The Frere Jacques Missal*, (Springfield, Templegate, 1962. \$2.95) with its richly detailed illustrations by Leopold Marboeuf and simple, large print text capitalizes on this sensitivity. It would be most difficult to find any Missal more suitable for children from five to eight.

*The Saint Christopher Missal* (New York, Herder and Herder, 1962. \$2.95) was prepared for children by the editors of *Jubilee*. Illustrated by Emil Antonucci with stark, angular figures, the text of the Proper and Common is simplified or paraphrased to suit children of about nine years. These Missals provide excellent and prudent means to assist children in their religious development.

The "Quaestiones Disputatae" Series of Herder and Herder now has a sixth and seventh volume. The sixth is *The Layman in the Church*, edited by James O'Gara. It is a vigorous, clear and eloquent expression of the rights, role and needs of the twentieth century layman. *Dialogue for Re-*

*union: The Catholic Premises*, edited by Leonard Swidler, is the seventh volume. Bishop Wright and Fathers Reinhold and Tavad present significant essays in contribution to an authentic ecumenical dialogue.

*The Creation* by Trophime (number 19) and *The Enigma of the Stigmata* by Rene Biot (number 57) are the latest publications of the Twentieth Century Encyclopedia of Catholicism published by Hawthorn Books, New York.

Hawthorn Books Inc. have also published, fittingly enough on their tenth anniversary, *The Flowering Hawthorn* (New York, Hawthorn, 1962. \$3.50). It may well be a perfect gift book. It is the story of the coming of Christianity to the English speaking world. Hugh Ross Williamson relates the charming legend of the flowering hawthorn at Glastonbury, England and the spread of the gospel of Christ. Clare Leighton has produced some striking woodcuts to illustrate the text.

Mère Marie of the Ursulines was an amazing woman with a gift of insight. *The Spiritual Teaching of Mary of the Incarnation* by Fernand Jette (New York, Sheed & Ward, 1962. \$3.50) presents the teaching of Mère Marie as a guide for the modern Christian who must encounter problems and difficulties that require wise and delicate handling.

*Jesus, Yesterday and Today and Forever* by Aloysius Ambruzzi (Westminster, Newman, 1962. \$7.50) is a devout life of Christ, simply and inspiringly told.

Peter F. Anson presents an unusual book: *Christ and the Sailor* (Fresno, Academy, 1962. \$1.75, paperback). The maritime author tells of the Apostolate of the Sea and seamen. It calls attention to the predilection Christ showed for those of the sea, Peter, Paul, James, John and Andrew. A thread of Christ's life not often spoken of is drawn out and woven into a net of interest.

*Church and State in American Law* by John J. McGrath (Milwaukee, Bruce, 1962. \$7.00) will be of interest to those interested in a legal study of court decisions involving church-state separation. For those familiar with the case technique this will be valuable because cases and relevant statutes as well as historical provisions of the colonies, states and Federal documents are conveniently gathered together.

Those interested in a general and practical outline dealing with the common problems of engagement and marriage arising from the differences between masculine and feminine psychology will find *Building a Happy Marriage* by Pierre Dufoyer (New York, Kenedy, 1962. \$3.95) a helpful book.

Robert W. Gleason, S.J. has edited 'a theological and psychological inquiry' entitled *Problems and Progress* (Westminster, Newman, 1962. \$3.00). It is a treatment of such topics as evolution, mental health, married love. The over all effect is a general statement of major developments in diverse fields as referred to a Catholic approach to an appraisal of the latest findings.

*The Christian and the Law* (Notre Dame, Fides, 1962. \$2.95) by the erudite Bishop of Pittsburgh is a collection of nine Red Mass sermons delivered over the last twelve years. In these sermons Bishop Wright comments on the law of western society as well as the ethical foundations and implications of this law. The book is timely, concise and of value to all interested in our legal heritage.

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### BOOKS RECEIVED

- The Priest's Way to God.* By Father Eugene Boylan, O.C.S.O. Newman, 1962. pp. 226. \$3.95.
- The Interior Life.* By Louis Colin, C.S.S.R. Translated by Sister Maria Constance. Newman, 1962. pp. 305. \$4.95.
- To God Alone the Glory.* By Sister Mary Bernetta Quinn, O.S.F. Newman, 1962. pp. 281. \$4.50.
- Introduction to the Devout Life.* New Golden Edition. By St. Francis de Sales. Newman, 1963. pp. 2664. \$2.75.
- Spiritual and Pastoral Conferences to Priests.* By Rev. Francis J. Connell, C.S.S.R. Newman, 1962. pp. 349. \$4.95.
- The Praise of Glory.* By Sister Elizabeth of the Trinity. Newman, 1962. pp. 303. \$3.75.
- The Breviary Through the Centuries.* By Pierre Salmon, O.S.B. The Liturgical Press, 1962. pp. 163. \$2.50.
- The Book of the Apocalypse.* New Testament Reading Guide. By William G. Heidt, O.S.B. The Liturgical Press, 1962. pp. 128. \$3.00.
- My Nameday. Come for Dessert.* By Helen McLoughlin. The Liturgical Press, 1963. pp. 320. \$2.75.
- Rum, Rome and Rebellion.* By Adalbert Seipolt. Sheed & Ward, 1963. pp. 160. \$3.50.
- Meditations on the Psalms.* By Bernard Mischke, O.S.C. Sheed & Ward, 1963. pp. 298. \$4.95.
- Vigil in the Sun.* By Marina De Berg. Doubleday, 1962. pp. 138. \$3.50.

*1962-1963 Official Guide to Catholic Universities and Colleges.* Doubleday, 1962. pp. 476. \$1.35.

*The Fountain of Life.* By Solomon Ibn Gavirol (Avicebron). Philosophical Library, 1962. pp. 133. \$4.75.

*Pictorial History of Catholicism.* By Marian McKenna. Philosophical Library, 1962. pp. 318. \$13.00.

*St. John Baptist De La Salle.* By Mabel Farnum. Alba House, 1962. pp. 154. \$2.50.

*A Light to the Gentiles.* By Adrian L. Van Kaam, C.S.Sp. Bruce, 1959. pp. 311. \$5.25.

*St. Ignatius Loyola.* By Francis Thompson. Burns and Oates, 1962. pp. 191. \$1.25.

*These are the Sacraments.* By Sheen and Karsh. Hawthorn, 1962. pp. 159. \$4.95.

*Clement of Alexandria.* An Essay and Translation by Thomas Merton. New Directions, 1963. pp. 27. \$1.50.

*1963 National Catholic Almanac.* Edited by Rev. Felician A. Foy, O.F.M. St. Anthony's Guild, 1963. pp. 696. \$2.95.

*Proceedings of the Society of Catholic College Teachers of Sacred Doctrine.* Regis College, 1962. pp. 209.

*Two Centuries of Ecumenism.* The Search for Unity. By George Tavard. The New American Library, 1962. pp. 192. \$.75.

*The Master Calls.* A Handbook of Morals for the Layman. By Fritz Tillmann. Translated by Gregory Roettger, O.S.B. Helicon, 1961. pp. 355. \$5.00.

*Inside Out.* By Sister Ann Edward, O.P. Academy Library Guild, 1962. pp. 170. \$4.00.

The following books, received from Doubleday, are now available Image Books (paperbacks):

*Transformation in Christ.* By Dietrich von Hildebrand. pp. 394. \$1.35.

*Secrets of the Saints.* By Henri Gheon. pp. 395. \$1.25.

*A History of Philosophy.* By Frederick Copleston, S.J. Vol. 3. (2 Parts:) Part 1, pp. 239 and Part 2, pp. 320. 95¢ each.

*Mary in Our Life.* By William G. Most. pp. 358. 95¢.

*A Doctor at Calvary.* By Pierre Barbet, M.D. pp. 213. 85¢.

*Cathedral and Crusade.* By Henri Daniel-Rops. (2 volumes:) Volume 1, pp. 381 and Volume 2, pp. 431. \$1.35 each.

*Searching the Scriptures.* By John J. Dougherty. pp. 159. 75¢.

*Miracle at Carville.* By Betty Martin. pp. 238. 85¢.