

religions which have entered into the texture of our earthly celebrations of the mystery of the incarnate God.

FERGUS KERR, O.P.

THE CATHOLIC DIMENSION IN HIGHER EDUCATION. By Justus George Lawler. (Newman Press, Maryland; \$3.95.)

Self-examination is a salutary exercise, for institutions as well as individuals; but American education sometimes seems to suffer from scrupulosity. Not the Catholic colleges, though, according to Professor Lawler. Confident in their theological orthodoxy and their intellectual inheritance, they have until recently been more in danger of complacency. ('We give thee thanks, O Lord, that we are not as these others—materialists, pragmatists, instrumentalists, as that John Dewey there; we read our catechism twice a week. . . .') But in fact the academic standards of the Catholic colleges are comparatively low, as objective outside assessments have recently shown. This book seeks to diagnose the underlying causes.

Mr Lawler has five substantial criticisms to make. First, Catholic colleges too often idealize the one historical period (the middle ages) and the one philosophical synthesis (scholasticism) which are thought of as uniquely Christian, and—what is worse—depreciate others. (This attitude is neatly summed up as 'metaphysical ultramontanist'.) Secondly, some religious congregations, even among those working in higher education, have an anti-intellectual tendency: their constitutions often describe education as a 'secondary end', and the French tradition of spirituality, with its 'other-worldly' emphasis (and perhaps also the condemnation of 'Americanism'), has led to a mistrust of the humanities and of the intellectual virtues. Thirdly, graduate education, especially that of future university teachers (lay or religious), should be undertaken at the best place, whether or not it is under Catholic auspices. And laymen should have a responsible role in teaching, so that may bear witness both to what they believe and to the intellectual context in which they believe it. ('. . . a school which restricts or cramps the layman's role in its own life will inevitably fail in forming Christians competent to engage in any meaningful dialogue with authority; and this failure will be as detrimental to legitimate authority, which may find its decrees contemned and scorned as unrealistic, as to the body of the laity. . . .') Fourthly, the influence of 'a rationalist and crypto-Cartesian scholasticism' has exalted strict discursive reasoning at the expense of imaginative vision, not least in religious education. Too often, 'the faithful seeking the bread of doctrine are handed the stone of apologetics, and no matter how valuable this latter may be in assaulting the strongholds of heresy, it is not very nourishing to a hungry soul.'

Finally, the role of Catholic colleges is not just to safeguard the religious formation of the students, but to be an instrument for the deeper understanding and transmission of truth. Catholic education means the teaching of all aspects of knowledge in the light of faith—not just more catechism and less humanism.

This is constructive criticism of the best and most fundamental kind. Mr Lawler deals with the situation in America, but in terms of universal principles. We in Britain may sometimes feel a certain relief that we are not saddled with these problems—though some of Lawler's criticisms would perhaps apply, *mutatis mutandis*, to our schools and training colleges. But we might well feel a certain envy too, for a Catholic university has potentialities which cannot be realized elsewhere. American Catholics already have an immense achievement to their credit in setting up a complete system of higher education, and the full fruits are just beginning to appear—an educational tradition is not to be built up in one or two generations. This book, with its criticisms of immaturity, is itself a sign of maturation.

AUSTIN GASKELL, O.P.

LE PÈRE MAITRE DES NOVICES ET DES FRÈRES ETUDIANTS DANS L'ORDRE DES FRÈRES PRÊCHEURS. By P. Emile-Alphonse Langlais, O.P. (S. Sabina and Desclée de Brouwer, Bruges; 30 N.F., 300 B.F.)

THE CARDINAL-PROTECTOR OF THE DOMINICAN ORDER. By Fr Stephen Forte, O.P. (Dissertationes Historicae, Fasc. XV; S. Sabina, Historical Institute.)

These are two books from the Dominican headquarters at S. Sabina in Rome. The first is an exposition of the office and function of the Novice Master in the Dominican Order. Pere Langlais is a Canadian and wrote most of this book in 1954, at the age of eighty-two and Director of the Institute at S. Sabina for the training of Novice Masters, and the book bears a letter of recommendation by the then Master General, Fr Suárez, which is followed by a similar letter by his successor, Fr Browne, and a formal recommendation by the General Chapter of the Order at Calaruega in 1958, when the book was ready for the press.

The book opens with an outline of the nature and purpose of the Order, the ideals of which it is the function of the Novice Master to impart to the novices. The rest of the book is concerned with the duties of the Novice Master, based upon current legislation in Canon Law and the Dominican Constitutions, the latter in their present form being almost entirely based upon the Code of Canon Law. Considerable attention is paid to the pronouncements of Pius XII on religious