

the Thirteenth Century much light has been thrown on the thought and practice of the early Church and there has been so much reassessment of the authenticity and authority of many previously unquestioned documents that St Thomas's discussion of these two sacraments, for all its range and penetration, is in many respects outdated, though there is still a great deal that we can learn from it. Fr Cunningham has in fact performed his task very skilfully, and his notes, while interpreting and locating in their context points

in the *Summa* that modern readers may find obscure, contain frequent references both to recent historical and theological research and to the recent reform of the initiatory rites in the Latin Church. In six appendices Fr Cunningham and Fr Gerard Austin deal with some of these matters at greater length.

Both these volumes contain the usual glossaries and indices. The standard of production remains as high as ever, and the price-rise shows commendable restraint.

E. L. MASCALL

THE ALCOHOLIC, by B. McGuinness. *Catholic Truth Society*, London, 1974. 20 pp. 8p.

The subtitle of this pamphlet, *A Christian Approach*, is well justified. The author gives an enlightened account of alcoholism and the alcoholic, with admirable comment on the programme of Alcoholics Anonymous in relation to the Catholic tradition. Whether a besetting sin or not, alcoholism has world-wide acceptance as a disease for which there is no known cure, although it is effectively arrested a day at a time by no further intake of alcohol. Rather unfortunately, while rightly stating that there is no known cure (p. 9), here and there Fr McGuinness does use the term 'recover' or 'recovered' (e.g., pp. 10, 14). I am recovering, not recovered, spiritually awakened rather than converted.

The disease has been variously defined, but to reduce the stigma attached to it needs enough knowledge and education to make recognition possible. Skid-Row drinkers account for about 5 per cent of all alcoholics. The rest are sprinkled through all sectors of society—and help is more accessible for some sectors than for others. Skid-

Row is rock-bottom for some, but it is well to remember that for many rock-bottom is the point from which ascent starts, whether high or low in terms of deterioration.

I, myself, find the fellowship of A.A. provides the help where I could not help myself alone, and what doctors, psychiatrists and priests could offer separately is combined in the A.A. programme. Even so, although the programme does include spiritual approaches, it is not itself a substitute for Christianity. What Fr McGuinness has written here should help to inspire 'a healthy climate of opinion', through making people more aware that being a Catholic is no barrier to A.A. membership. Neither, though, is absence of any religious belief a barrier. The only requirement for membership is a desire to stop drinking. Being a Catholic may not direct me towards A.A. On the other hand, I believe thoroughly following A.A.'s programme must inevitably make me a better Catholic than I am.

AN ALCOHOLIC ANONYMOUS

prophet and founder of an African Independent Church in Kenya, the dwellings of the saints in paradise were buildings of several stories, shining like the sun . . . identical, in other words, with the European dwellings of Nairobi. The socio-economic gap between African and European housing meant the latter symbolised the 'never-never land', the heavenly Jerusalem. So 'every time that missionaries use material means which are unavailable to the average member of the local population to demonstrate their vision, they are putting off the time when this vision can become part of the people's life'. This is one of the scores of telling points that make Marie-France Perrin Jassy's pastoral paper *Leadership* (Gaba Publications, POB 4165, Kampala, Uganda, 75p; US\$2) worthwhile reading for anybody interested in the future of the Church in the Third World.

In *Southern Africa and the Christian Conscience* (Catholic Institute for International Relations, London, 20p) Adrian Hastings reminds Christians that South Africa's 'detente' is 'until now a sham, for export only'—as the destruction of the seminary at Alice corroborates. Now in Penguin, C. R. Hensman's *Rich Against Poor* (90p) demonstrates that the Third World would be better off without much that has passed for 'aid', and that 'the density of the whole earth is involved in the abolition of anti-development'. Penguin also have published the Stockholm International Peace Research Institute's important report *The Arms Trade with the Third World* (£1), a collection of essays edited by Robin Blackburn and entitled *Explosion in a Subcontinent* (95p), which examines the economic and class structures in India, Pakistan, Bangladesh and Ceylon and the chances of armed proletarian revolution there, and *Blood in my Eye* (50p), the last book by George Jackson, the passionate advocate of militant Black Power, finished only a week before his violent death in an American jail in 1971.

Now, books on two very different minorities. T. R. Fehrenbach's major survey, *Comanches* (George Allen & Unwin, £5.25), traces the history of this most powerful Amerindian tribe, which successively balked Spanish, French and English imperial ambitions and was

Rangers. Edited by Victor Bewley, *Travelling People* (Veritas Press, Dublin, 95p) is on the itineraries of Ireland and plans for their settlement.

Our Future Inheritance: Choice or Chance?, a study by a British Association Working Party written up by Alun Jones and Walter F. Bodmer (O.U.P., £4; £1.25 paper), ably informs the layman of recent advances in genetics and discusses briefly some of the ethical problems raised. In *The Optimal Personality* (Routledge, £4.75) Richard W. Coan reports his attempt to analyse the domain of the personality variables which are represented by concepts of the 'optimal' or 'ideal' personality used by psychologists, and summarises his very interesting findings. For example, it would seem that the different characteristics viewed by psychologists as traits of the ideal person 'do not constitute a unitary pattern' and some are inversely related to each other. This is especially true if we give any value to creativity, self-awareness or romantic love.

Robin Barrow's *Moral Philosophy for Education* (George Allen & Unwin, £4.95; £2.50 paper), written primarily for students at colleges of education, argues for a 'modified utilitarianism' (against, for example, Alasdair MacIntyre, who—like surely many readers of *New Blackfriars*—is opposed to a utilitarian approach to education). This influences his discussion of the grading of educational activities and the 'free school'. He has written a lucid chapter on educational distribution, but his treatment of Kant is unsatisfactory because Kant's ethical philosophy cannot be considered apart from the rest of his work. *The Bounds of Sense*, P. F. Strawson's study of Kant's Critique of Pure Reason, reviewed by John Hick in *New Blackfriars* on its appearance in 1966, is now in paperback (Methuen, £1.90).

Towards the Future (Collins, £2.75), the 11th volume of Teilhard de Chardin's collected works, contains his controversial essay 'The Evolution of Chastity'. From Teilhard to poetry . . . *Mobiles* (St Andrew's College, Laurinburg, N. Carolina, U.S.A.: n.p.) is 'a collection of powerfully realistic poems by Thomas Heffernan with some lucid descriptive passages, skilfully varied in form', Terry Eagleton says.

JOHN ORME MILLS OP