

undertone the word "heteronom" has acquired—we shall call "allonom" (p. 115). Well, perhaps heteronom has acquired undertones in German that it is too neonym to have picked up in English.

It does indeed seem to be the case that the author is writing for a climate of intellectual discussion with which we are not very familiar in this country. But if the English reader will only be patient with this foreign climate and indigestible style, he will find Mgr Guardini a most shrewd and reliable guide to Augustine's *Confessions*, and indeed to his mind and character. The following quotation, from the same chapter as the preceding one (p. 131), must suffice to illustrate the substantive merit of this book: 'And He is the God of love. The Augustinian definitions of the God-relationship, of His universal efficacy, of grace and so forth, become intolerable to personal existence the moment they are severed from the decisive truth that God is the essentially Loving One. The importance of this for the whole problem of divine efficacy, of grace and so on, cannot be over-emphasized. Wherever Augustinian doctrine has become fateful for Christian life—I have in mind both the predestination heresies and the personal difficulties experienced by believers naturally prone to melancholy—it has been because in conceptions of God, divine omnipotence or justice dominated. Such conceptions are apt to be based on Augustine, but wrongly so. Augustinian thought can be truly appropriated only on the basis of Augustinian experience and conception of God, in which, mighty as divine power and just holiness are, it is love that predominates and guides'.

EDMUND HILL O.P.

THE CATHOLIC FAMILY HANDBOOK, by George A. Kelly; Robert Hale, 21s.

This is a book which I would describe not so much as a good book, though in some ways it is one, as an indication of a hopeful trend. So often Catholics lag behind the rest of the world in their approach to life—either solving problems in the terms of a hundred years ago, or sighing after a Christian society that has never in fact existed. This book, though it seldom rises above the level of intelligent common sense, is as up-to-date in its approach as Dr Spock, and sees the upbringing of children as it is in the world of today.

In so short a book (only just over 200 pp. including the Appendices), the treatment of any one aspect of the subject must necessarily be brief; its title, *Handbook*, gives a more accurate description than its rather grandiose subtitle—"The complete book of practical guidance and inspiration on every aspect of family life". As a handbook it is useful, but what should be the most useful part of it, the suggestions for further reading, has unfortunately not been adapted for the English edition, and all the books suggested are American, many of them not obtainable here.

Though up-to-date as a whole, some of the more specifically Catholic pass-

ages are sadly reminiscent of an earlier age. I was depressed by the extent to which the priest-author suggests family prayers, family rosary, etc., rather than daily mass (he even proposes that the family should renew their baptismal vows before the family altar on Holy Saturday!), by the emphasis he places on the moral side of religious training (though his chapter on sex-instruction is absolutely excellent) as though dogma is something that belongs to the school doctrine class only, and by his tendency to simplify complex moral problems—it is not true that a Catholic cannot sue for divorce, nor that most people practise birth control because they cannot manage their incomes intelligently. Surprisingly, he seems not to recognize that it is dangerous for parents to ram devotion down their children's throats, nor to be aware that priests and nuns can, by stupidity or unkindness, do more harm than all the secular influences in the world put together.

But it would be ungrateful merely to criticize. For the many Catholics who prefer to read only Catholic books on this sort of subject, this may well be an introduction to some of the best modern theory about the upbringing of children, as well as a help in recognizing the part psychology and common sense play in what were for so long regarded as purely religious and moral spheres.

REGINA O'HEA

WOMAN AND MAN WITH GOD, by Louis Bouyer; translated by A. V. Littledale; Darton, Longman and Todd, 25s.

Père Bouyer's strength lies in his knowledge of the Fathers and his assimilation of their modes of thought. He starts as they started from a mystery revealed by God in the Church and in the scriptures as interpreted by the Church, the mystery in this case of the role of our Lady's womanhood with its complementary aspects of virginity and motherhood, Virgin Mother and Mother of God. But it must be confessed that the three chapters at the beginning in which he sets out the great scriptural themes, through which our Lady's significance in human history and divine meta-history is explicitated, are the least satisfactory in the book. They have a perfunctory air, large blocks of quotation with little commentary, poetry printed as prose, Douai version—at least in this English translation—with little attempt to incorporate more recent scholarship. This is not likely to attract Protestant readers further into the book or to give them confidence in the theology of Mary which it contains. This theology is for the most part excellent. Drawing on the Fathers, both Greek and Latin, St Thomas and to some extent the liturgies, he never loses sight of the fact that the mystery of our Lady is part of the vaster mystery of God's plan to recapitulate all things in his Son through the Spirit. Her womanhood throws light on the relationship in the Church's teaching between marriage and virginity and their different excellences, a relationship most Catholics find difficult to explain to a post-Freudian world; her grace, seen in the light of divine providence and predestin-