

contributes four columns on *Abelard*, and Fr Sillem eight on *Anselm*. *St Albert* gets four columns (Fr Callus), *St Bonaventure* five (Fr Killian), and *St Bernard* eight (Fr Scott-James). Among later writers we find *Banez*, *Bellarmino*, *Berulle* and *Billot*, and of course *St Alphonsus*. All these deserve their places; but we may have qualms about the five columns devoted to *Boscovich* and the four given to *Orestes Brownson*.

*Baius* is the first modern heretic to appear; but there are eight columns on *Calvinism* by Fr Quinn. The late Mgr Humphrey Johnson contributed an interesting study of *Anglicanism* in 18 columns which is informative on almost every aspect of the Church of England except its theologians. There are six anonymous columns on *Buddhism*.

Moral theology is barely mentioned. The only entries concerned with it appear to be those on *Abortion*, *Apostasy*, and *Casuistry*. Nothing is said about virtues or vices, and you will look in vain for *accidie*, *anger*, *avarice* or *bloody-mindedness*. Perhaps the whole of morals will appear in the next volume under *Commandments, Ten* (see *Decalogue*).

Ascetical theology, on the other hand, is represented by articles on *Abandonment*, *Abstinence*, *Affective Prayer*, *Asceticism* and *Altruism*.

Commendably few of the articles concern matters of canon law and ecclesiastical machinery. *Beatification*, *Canonization*, *Cardinals*, *Canons* and *Acts of the Holy See* take up between them less than fifteen columns.

Besides the articles mentioned there are many others which it is difficult to sort into any bag however mixed. One of the strangest is an essay entitled *Biology: Impact on Theology*. This discusses such topics as whether our Lord resembled *St Joseph*, whether the Blessed will be sexed after the Resurrection, and what cytology has to teach about the *Mystical Body*.

Throughout, the theology of the volume is at its best when positive and at its weakest when speculative. In this it is an accurate reflection of the state of theological studies in our time. The essays which concern those areas of theology which border most closely on philosophy are particularly disappointing. The average reader will be justly mystified by much that he is here told concerning *Accidents*, the *Analogy of Being*, and the *Attributes of God*.

But even the least successful article of this dictionary is full of interest and information. The layout and headlines catch the eye and tempt the fancy. Many a reader will look up *Alcuin* and learn willy-nilly of the *Alogi* and the *Albigenses*, or forget his quest for *Baius* as he browses through the *Azymes*.

ANTHONY KENNY

LOVE AND CONTROL, by Cardinal Suenens, Burns and Oates Universe Book, 4s.

While it is still fashionable in some quarters to criticize the Church's attitude to sexual matters, this can no longer be easily justified if one takes note of the recent rapid developments both in thought and action. Cardinal Suenens's book,

which has the expressed approval of the Holy Father, indicates some of these. The measure of this change is here to be seen in the author's proposals which include (given certain safeguards) the use of the infertile period from the very beginning of marriage, the hope that Catholic universities will promote courses and research in sexology, and the sincere wish for an exchange between priests and doctors, starting at the seminary and carried on at all levels of their mutual work.

The theme of the book is the control of sexuality in the service of love. This, the author stresses, legitimately encompasses genital activity but needs to transcend it and to include the exchange between souls and minds as well. He examines the prevailing notions of love in society and their corrosive impact on Christian practice. He finds the need for a restatement of the meaning of love in Christian terms with obsolete habits and attitudes pruned and a full account taken of modern psychological and biological research.

There is much to be grateful for in this bold and refreshing book but one must be weary of certain tendencies in works of this kind. There is usually an excessive zeal to prove some particular point and this is done without adequate evidence. Thus on page 16 the statement is made that the instability of family life and the disturbing increase of divorces can, of course, be traced back to the corrosive and shattering effect of contraception. Anyone actively engaged in marital reconciliation learns rapidly that distorted sexual relations are but one symptom of a wider constellation of psychological difficulties. An overemphasis (entirely unsupported by critical evidence) on birth control as a cause of divorce tends to remove attention from and delay research in the much wider field of psychological difficulties. An incomplete grasp of psychological facts leads to the statement on page 45 that normally sexual desire does not begin to bloom in a girl until marriage. This may be true for some girls but is far from universal and may produce unnecessary anxiety and moral difficulties in some readers who may consider their feelings in some way perverse. The subject of masturbation receives the only really unsatisfactory treatment in the whole book.

To some, the views expressed in this book will appear too advanced. I think they do no more than come to grips in a realistic manner with long-standing problems in this field. There is now an urgent need for these views to percolate to the very heart of each parish and there provide some of the answers to the frequent agonising conflicts of conscience.

J. DOMINIAN

PREPARING FOR MARRIAGE, by John Marshall; Darton, Longman and Todd, 5s.

This excellent book sets out to provide for people about to be married a synthesis of the various aspects of necessary knowledge in brief and simple form, with emphasis on the positive ideal rather than the possible pitfalls and failures. Preparation for marriage is today more than ever necessary because marriage is