

## Book Notes

Luckily ecclesiastical censors do not always have the last word. When F. Copleston SJ published *Friedrich Nietzsche: Philosopher of Culture* in 1942 he had to include some unambiguous condemnations. The original text has now been reprinted with additions to tell us what Copleston really thinks (Search Press, £4.50). It is worth knowing.

In *Bluebeard's Casile*, the 1971 lectures in honour of T. S. Eliot, is in paperback (Faber, 70p). George Steiner's analysis of recent Western culture is unlikely to be as influential as Eliot's and the stylistic brilliance can mar the clarity of the argument but it does not stifle the seriousness, the agony even, of his reflections. No wonder, then, that he locates a certain view of the relations between time and individual death as central to a true culture. *On Dying Well* is the lucid and compassionate Anglican contribution to the debate on voluntary euthanasia and it does not favour changes in the law (Church Information Office, 85p). And while on matters Anglican, E. C. Whitaker looks back in *Martin Bucer and the Book of Common Prayer* (Mayhen-McCrimmon, £4.50) and provides a new text and translation of Bucer's *Censura*, while R. C. D. Jaspers (ed.) looks backwards and forwards at the rite of Series 3 in *The Eucharist Today* (SPCK, £3.95; £1.95 paper).

*The Humane Imperative* (Yale University Press, £3) by T. M. Hesburgh is a stirring and pompous call for human betterment and world citizenship. *Agrarian Reform and Agrarian Reformism* (Faber, £6.50; £1.80 paper), edited by D. Lehmann, has a very different tone and sees land reform as the product of specific political and social forces rather than a policy for any government. R. E. Walters explains in *The Nuclear Trap* (Penguin, 60p) how strategy has been altered by the nuclear-powered submarine and concludes with another new world outlook. But talk of ideals sounds even more hollow when we consider the British involvement that has helped to oppress so many; for one facet see *Rhodesia: White Racism and Imperial Response* by M. Loney in Penguin (70p). Recent developments in the Portuguese territories cannot be repeated easily elsewhere in Southern Africa. As with all liberation, the given realities of each situation have to be coped with. Those readers on the radical Left or Right

who are trying to cope are unlikely to rely much on J. S. Mill's essay *On Liberty* but its influence extended far beyond the Victorians, and it is now in Penguin (50p). G. Himmelfarb has written a stimulating introduction.

As they say, liberation needs commitment. R. G. Walton's *Women in Social Work* (Routledge & Kegan Paul, £6.95) is packed with analysed information on the period 1860-1971. Could one ask if social work is a moral force superseding that of religion, and how the ordained ministry might be changed by female participation? In *Mutual Understanding* (Church Information Office, £1.25) D. Howell-Thomas looks around for whatever realisations of reality and community there are and while aware of weaknesses, including the 'work ethic', she describes and underlines the achievements of our social services. For the believer whose faith is in the resurrected humanity of Christ, a service of communal giving and receiving will not seem a distraction, and it will mean transforming structures as well as individuals. Alas, John Bligh's *The Sign of the Cross* (St Paul Publications, £1.25), a commentary on St John's narrative of the passion and resurrection, is over-didactic; John Marsh's Penguin commentary or Giles Hibbert's in Sheed and Ward paperback are preferable. Other noteworthy books in paperback include J. Austin Baker's *The Foolishness of God* (Collins Fontana, £1.50), John V. Taylor's *The Go-Between God* (SCM, £1.50) reviewed in *New Blackfriars*, July 1973, and Simon Tugwell's *Did You Receive the Spirit?* (Darton, Longman & Todd, £1).

Many of these books have tackled large themes, as did A. N. Whitehead's very important Lowell lectures *Science and the Modern World*, again in print, in Fontana (£1.50), and does Aelred Graham's *Contemplative Christianity* (Mowbrays, £2.75) which is a restatement of the 'philosophia perennis' elements in Christian spirituality, partly in the light of Hindu and Buddhist tradition. But now for a contrast. The second edition of Hans Swarzenski's splendid *Monuments of Romanesque Art* (Faber, £5.25) has reappeared in paperback, and although it is basically a juxtaposition of photographs it makes demands far beyond those of 'coffee-table books'. It is a rehabilitation of 'minor arts', arts dignified and monumental even on a small scale.

ROBERT OMBRES OP