

necessary limitations imposed on her by the length of her book the treatment of individual writers is almost always exceedingly brief and leaves much to be added by the reader. She has however, a gift for condensation and is never, I believe, guilty of an unjust statement. Her

vignette of Hopkins on page 90 is masterly. This is a book which will repay reading. I only hope that Miss Jennings will in several future books pursue some of the hares she has raised in this

Gerard Meath, O.P.

IN THE SERVICE OF THE LORD: the autobiography of Bishop Otto Dibelius. Translated by Mary Ilford. *Faber and Faber, 36s.*

It will no doubt always remain a debatable point whether autobiographies should be written at all. On the one hand, such writing will inevitably involve the danger of undue concern with oneself and one's own achievements (or failures), considered to be of interest and possible benefit to the public at large. On the other hand, God does use human agents in the carrying out of his plans and the example of quite a few of the saints shows that autobiography can be written to the greater honour and glory of God and for the benefit of others. But perhaps the most reasonable point of view on this matter will be that the personal story of someone who has been at the heart of greater interior or historical events can satisfy our innate desire to have a 'peep behind the scenes' and in certain cases even to derive inspiration from it.

The autobiography of Otto Dibelius, Bishop of the Evangelical Church in Germany for Berlin and Brandenburg, is a well-written, easily readable and excellently translated book. It is not the account of a systematic theologian or spiritual writer, but first and foremost of a faithful pastor of souls and of a believer who has suffered in the

courageous defence of his faith. The earlier chapters of the book in particular reveal a personality of great simplicity, integrity and sound common sense, while the later chapters provide some interesting insights into the struggles of a spiritual leader and of the Protestant churches in Germany under the National Socialist and Communist régimes. Within this particular framework – and as Superintendent-General, bishop, chairman of the Council of the Evangelical Church in Germany and one of the presidents of the World Council of Churches from 1954 to 1961 – Bishop Dibelius has been very much at the hub of affairs and in personal contact with many of the leading churchmen of his day. These facts alone give his story more than usual interest. As he himself states rather modestly in the Foreword: '... some might find it useful to learn how a man in a position of responsibility within the church conceived of his office in times of appalling upheaval, and tried to carry it out. . . . What I have tried to describe is not a life but a ministry.'

Karl-H. Kruger

OUT OF THIS WORLD by Monica Lawlor. *Sheed and Ward, 15s.*

This is a pioneering book. The Newman Demographic Survey first showed us how the techniques of the social sciences can be used to help the Church in this country take stock and know herself. This book attempts to do something more delicate and more profound: to find out,

carefully and systematically, how Catholics really think and feel about the practice of the faith, using the tools given us by experimental psychology.

Four studies are reported here. The first tested the hypothesis that certain personality types

predominate among Catholics, using Maslow's S-I and SP inventories. The second study used the Allport-Vernon-Lindzey value scale to find out what sort of values (theoretical, economic, aesthetic, social, political, religious) matter most to Catholics. The last two studies used well-tried techniques of investigation, but with subject-matter specially devised for the present purpose. The idea of what people mean by 'a good Christian' was studied by presenting 72 carefully prepared descriptions of actions or attitudes, and asking the subjects to rate them as more or less characteristic of a good Christian, first by a forced-choice technique, then by an ordinary five-point rating scale. Finally a series of projection tests was used to discover the attitudes of children towards the Mass and their taking part in it.

Dr Lawlor's conclusions cannot be summarized here. They should be read in the context of the book itself, to appreciate how they were derived

and the weight to be given to each. These studies will be criticized, particularly for the sampling. But the important thing is that this book will form a point of departure for further studies. Dr Lawlor and her team deserve congratulations on their work, and on publishing so promptly. This is not just a piece of academic research, nor a preliminary to social engineering. As Dr Lawlor says in her final paragraph, her close analysis of the test results does not imply a scrutiny that is unkind or disparaging. We are all in this together, as members of the Church. We are all concerned (or should be) for the good of our neighbour and for the upbringing of our children, at home, at school, in the parish. We need studies of this kind to show the effects of that upbringing, not just in terms of examination results or material success, but of personality structure, individual values and emotionally-toned attitudes. This book makes a brave start.

Austin Gaskell, O.P.

THE POSITION OF WOMEN IN PRIMITIVE SOCIETIES, and Other Essays in Social Anthropology by E. E. Evans-Pritchard. *Faber and Faber, 35s.*

The second essay in this book is the one from which its title is taken. Otherwise it contains a general study on social anthropology, and a number of studies of particular elements of culture in central to east Africa, political organization, marriage, cannibalism, collective expressions of obscenity, names, ghost murders, etc. These are depth studies of one element in the culture of single peoples, without any attempt at wide comparison.

As such the book represents what might be called 'situation' anthropology, wider in outlook than pure functionalism, for the author is aware of the need of historical background to explain the state in which a culture pattern is found. Yet reading it, and with a particular joy in the inimitable way Professor Evans-Pritchard burrows into his matter and sums up his conclusions about the meaning of acts in their total context, one is left with a question, a vision of incomplete waves of thought.

This occurs particularly in connection with the first study, originally a Hobhouse Memorial Trust lecture on the comparative method in anthropology, on some of whose chief exponents the author is severe. I read it shortly after an immersion in Teilhard de Chardin, and thought of the waves in anthropology: evolutionism, the historical comparative method, functionalism and now this reserved humanism which is detached from the idea of a 'natural history' of man, from the geological to the theological level, which Teilhard sought. 'Would it be too temerarious to ask ourselves if we should not question the basic assumption which has so long been taken for granted, that there are sociological laws of the kind sought (i.e. as in general science, *supra*); whether social facts, besides being remarkably complex, are not so totally different from those studied in inorganic and organic sciences that neither the comparative method nor any other is likely to lead to the formulation of