

excellent work: but it is possible that some readers may be left with a feeling of dissatisfaction. 'Chesterton, Dawson, de Reynold, Maritain, Mounier, historiens, publicistes et penseurs catholiques jouent un rôle que, de leur temps, les pères de l'Église n'ont pas dédaigné d'assumer.' Yes; but what about the 'ordinary' laity?—all those of us who are simply Catholic Christians, whose circumstances in life allow no time, even had we the inclination, for what is called 'the apostolate'; people to whom the question whether Catholic Action is 'participation' or 'collaboration' means nothing whatever. Are we in danger of creating a sort of informal *tertium quid* between clergy and laity? Is it true that we as a whole ('Le chrétien d'aujourd'hui,' says M. Philips, without qualification) unhesitatingly prefer Biblical sobriety to 'expansions sentimentales', appreciate the Good Friday *improperia*, emphasize simplicity and the sense of community in our religion? Is it wise to talk about 'lay spirituality', even if, for purposes of systematization, it may be convenient? Is it possible that the whole matter is being approached too much in terms of 'clergy' and 'laity', when the point is that we are all equally 'the faithful'? (That, surely, is where Archbishop Roberts comes in.)

The things queried do not necessarily represent M. Philips's views; they are simply some of the questions suggested by this thought-provoking book. As its writer says, 'there are many questions that need a more careful formulation before we can hope to find satisfactory speculative answers'. Meanwhile, there are some matters of practice that could be attended to without waiting for those speculative answers.

DONALD ATTWATER

THE WARRIOR SAINT. By R. V. C. Bodley. (Robert Hale; 15s.)

In the course of a varied life Mr Bodley has been a soldier, in the diplomatic service, and a nomad sheep-farmer in North Africa, of which last experience his *Wind in the Sahara* was a fruit: these three things naturally conspired to draw his sympathetic attention to Charles de Foucauld, though not sharing the soldier-hermit's ecclesiastical allegiance. The biography Mr Bodley has written is a simple straightforward narrative, not overburdened with detail, fresh and sensitive in approach, and free from the besetting sins of hagiography. In particular he sees and treats Foucauld's life as a whole, not overwriting the contrast between his regenerate and unregenerate days; he emphasizes that the murder of Foucauld 'was not provoked by his mission as a Christian priest'; and he protests against the disregard of the hermit's clear directions about his place of burial.

The eremitical life that Foucauld led in his later years has been to not a few people the way to the heights of holiness: what is not so

clear is the relation to that life of Foucauld's secular activities on behalf of his country's interests in North Africa. Mr Bodley has not solved that problem. And many readers will at once question his intimations here and there (notably on pages 160-161) that the White Fathers believed that 'the glory of God and the glory of France were synonymous'. When Cardinal Lavignerie clothed his missionaries in the *gandura* and *burnus*, it was not to facilitate the work of intelligence officers. . . . The book's title has a misleading flavour of 'sensation'; and at least a footnote should have been given to the subsequent development of the Little Brothers of Jesus.

DONALD ATTWATER

AN ANALYSIS OF THE KINSEY REPORTS ON SEXUAL BEHAVIOUR IN THE HUMAN MALE AND FEMALE. Edited by Donald Porter Geddes. (Frederick Muller; 10s. 6d.)

The seventeen contributors to this symposium—psychiatrists, sociologists, an economist, a theologian, an anthropologist, a *materfamilias*, a college president—are by no means unanimous, yet there is a large measure of agreement on the most important aspects of the matter in hand. There are three possible lines of approach. One concerns the accuracy of the Reports' facts and the validity of the method employed; a second deals with the way in which the facts were publicized; the third is concerned with the assumptions underlying the Reports, the conclusions reached, the advice implicitly given.

In this volume there is some criticism under the first heading, but on the whole the judgment is favourable. On the second point opinions range from the extraordinary naïveté of the writer on Sade (incidentally it is not true that Sade's *120 Jours* has never been translated into English) who holds that 'quite obviously Dr Kinsey will corrupt no one, for he is only uncovering what has always existed in all of us', to the more judicious view that a public which 'has been trained to accept heedlessly "what science says"' may very easily be led astray by a Report which, far from being merely an accumulation of objective data, 'makes very positive statements on highly debatable matters' and 'editorializes very freely', and to the factual statement by a college president that many young people now feel they are not 'normal' if they cannot keep up to 'Kinsey standards' of sexual prowess for people of their age-group.

But it is of course on the third count that the gravest criticisms of the Reports bear, and here the psychiatrists, for instance, are in agreement with the devastating essay by Dr Niebuhr. Dr Kinsey's approach to human behaviour is purely atomistic; he takes sex out of its vital context; he falls a prey to the 'fallacy of quantified biology' (that