

yet here and there, in ways it would be hard to convey by short quotations, the attitudes of the new convention are imperceptibly established. One may well wonder if the attempt to be quite so 'matey' with twelfth-century society does not in the end succeed only in being patronising. Beyond dispute more accurately documented than any of its equivalents twenty years ago—the only anachronism we notice was the surprising suggestion that Benediction was the normal evening service of the period—it may be that Mr Duggan has been a little too careful to preserve that new kind of remoteness which our latter-day taste prefers, the remoteness of a universal and well-informed impartiality. Yet when all this has been admitted on the one hand, who would not, on the other, envy the boy who could open this book and find, instead of illustrations of rush-strewn floors and bishops in tea-cosies, the magnificent mosaic of St Thomas from Monreale? There if ever is a portrait that presents a challenge to a teacher of real genius.

ÆLRED SQUIRE, O.P.

ONE SKY TO SHARE: The French and American Journals of R. L. Bruckberger. (P. J. Kenedy and Sons, New York; \$3.)

Fr Bruckberger is a French Dominican who has presented in these selections from his Journals thoughts prompted by his wartime service (first as a fighting Commando, then as Chaplain General to the Resistance) and by his stay in the U.S.A. The literary form of this book, while making it very readable, may conceal from the prospective purchaser the fact that its contents are sufficiently important to deserve a more pretentious presentation; for Fr Bruckberger has made a penetrating analysis of the significance of the U.S.A., a country for which he has an undisguised though not uncritical admiration. What gives unity to the two Journals is his passionate devotion (very like that of Bernanos) to ideals of pre-Revolution France which he sees inherited by the U.S.A.

This is not a book of war memoirs; indeed the author's factual reticence is such that some of the essential events have to be supplied in the translator's notes. He is concerned with ideas and ideals, and it is these, incarnated in action, which are reported. Typical, and most moving, is his appearance for the defence at Darnand's trial because he saw the defendant as a man of honour, however misguided his loyalties.

It is hoped that the cost of this book will not prevent sterling-area readers from profiting from its many profound observations, theological, aesthetic and political.

S.P.

ESSAYS ON THE SOCIOLOGY OF KNOWLEDGE. By Karl Mannheim. (Routledge and Kegan Paul; 25s.)

This is a valuable addition to the International Library of Sociology and Social Reconstruction founded by the late Dr Mannheim, author of

the essays under review. Readers of the thesis *Ideology and Utopia* will recall its influence and readily admit the necessity of an enlightened social consciousness if civilisation is to survive. The present work incorporates Dr Mannheim's earlier enquiry into the social dimensions of human thought and knowledge and takes the reader through an examination of the concept of *Welianshauing*. (Is the Entity designated by the latter given to us at all, and if so, how?)

Here a good use could have been made of the epistemology of the Schools and a methodological examination of historicism. Those who find the discussion of Competition as a cultural phenomenon a trifle banal may underline the reminder that Hegel discovered in dialectics the law that governed his own thought-structure simultaneously with the structural law of his time. And there is urgency today in Dr Mannheim's warning that mind and thought are more than the expression and reflex of various locations in the social fabric or that there exist more than mere qualitatively determinable functional correlations (with no possible freedom inherent in mind)—but that nevertheless it were an ill-placed 'mysticism' that would shroud realities in a romantic twilight where the light of rational cognition may penetrate.

With some reservations the late Professor Mannheim did adequate, and indeed admirable, work in the field of what his publishers call 'human thought in its relations with all the social forces impinging on the thinker'; but one questions the usefulness of attempting to embrace in forty pages the whole problem of the nature of economic ambition and its significance for the social education of humankind; and the chapter on the problem of generations is scarcely as useful as the two pages of bibliography appended to it. It remains only to regret Dr Mannheim's incomplete understanding of St Thomas's 'pre-existent *Ordo*' and of the Catholic bearing upon a 'time-less' philosophy.

J. F. T. PRINCE

THE GOVERNMENT OF THE CATHOLIC CHURCH. By E. M. Lynskey.
(Kenedy and Sons, New York; \$2.)

This can be read with sustained interest and much profit by all. It is provided with an introduction by Professor Meng and a foreword by Professor Shuster, both, as is the authoress, of Hunter College. 'Their sole desire is to make available in handy format a brief, readable description of a complex institution that is loved by many, distrusted by others and fully understood by too few.' There are also many useful factual details and statistics. There is a good chapter on the foreign missions and their government. Perhaps some mention might have been made of the interesting development in the recent setting up of the hierarchy in South and West Africa, on the model of India and China. The average Catholic view of the Church is usually very limited and parochial. It is in fact a universal