

## REVIEWS

noble unconstructive Protestantism, Ezechiel to a noble constructive Catholicism, Deutero-Isaiah to the doctrine of explicit monotheism. It has the sadness of a Requiem on the God who was the God of Abraham, Isaac and Jacob, the God of the outstretched arm. A Patripassian prelude to the New Testament, it amounts to.

RICHARD KE OE, O.P.

**THE STRANGER.** A Study in Social Relationships. By M. M. Wood. (New York: Columbia Press. London: P. S. King and Son, Ltd.; \$4.50.)

This book—thesis for the degree of Doctor of Philosophy at Columbia University—treats from an ethnological and sociological point of view the problem of 'The Stranger.' The authoress, having widely travelled, adds to the dry, scientific treatment of the subject, the charm and warmth of personal experiences, and thus has produced a volume which escapes the pedantry so frequent in modern American scientific literature.

Miss Wood defines the stranger as one who has come into face-to-face contact with the group for the first time. But since the status of stranger can endure (another expression of hers), 'strangers are in the group, but not of it' seems to me happier. Anvhow, the question is, what relationships are established between group and stranger—relationships which vary from outright killing to complete incorporation into the group. Hence the principles of Group-Formation itself have to be studied: and Miss Wood penetratingly shows that they are of two kinds: organic or contractual, authoritarian or fraternal,<sup>1</sup> constituting either a Community or an Association. The Community is based on birth, and is therefore inescapable; the Association on personal choice. A Community is a sentiment-relationship, an Association an interest-relationship: the basic *sentiment* seems to me (Miss Wood does not enter into this) to be reverence, which may turn into fear or love, or both; the basic *interest* that of fairness all round, which, however, easily degenerates into cupidity, if it is not sublimated into generosity and loyalty.

I am sorry, though, and somewhat surprised, that these two principles of group-formation have not been historically referred to the pastoral type of nomadic, and the agricultural type of sedentary civilizations. The former, implying loyalty to a tribal chief (who soon became a brigand chief), made incorporation of a stranger easy; the latter, sprung from obedience to mother-

---

<sup>1</sup> The authoress uses the expressions 'patriarchal' 'fratriarchal,' which seem to me frankly absurd. Genetically, the authoritarian group is matriarchal; and the essence of the fraternal association is the absence of ἀρχή.

## BLACKFRIARS

earth, could only effect it by a permanent juxtaposition of native group and stranger group, which would eventually lead to a symbiosis of two *castes*. Yet the problem of caste is not so much as alluded to in the volume under review!

The authoress is not at her best in the ethnological section: her enumeration of Andaman, Australian and Melanesian data seems to me far too restricted; the ranking of the Bantus as 'primitive' betrays a woful lack of ethnological perspective. For her, 'alien communities' are those known to her as an American at home, *i.e.*, 'Immigrant Communities; or abroad, *i.e.*, 'Foreign Colonies.' With these she opens the second half of her book, which is excellent and treats successively of the stranger in the open country, the small town, and the big city. Thus she makes a useful contribution to the sociological structure of the United States: but I fear the fundamental problem of the Stranger in the history of mankind has escaped her.

For this can only be elucidated by an analysis of the proto-historic clash between the patriarchal, warlike, nomads of the steppes, and the archaic civilization of the pacific peasants along the big river-systems of tropical and sub-tropical Asia: the combination of these two elements in a symbiosis of caste, or their fusion in a far from homogeneous mixture, has ushered in the world as we know it in history; and the age-long struggle between the two basic cultures—nomadic and agricultural, dynamic and static, founded on loyalty to a personal chief or on obedience to a cosmic law respectively—endures still to-day, since these two component parts of our own and all the highest orders of human civilization have not yet been completely harmonized.

H. C. J. ZACHARIAS.

## MEDIAEVAL STUDIES

Most of St. Thomas's surviving autographs are in the Vatican Library. MS. Vat. Lat. 9850 contains almost a third of the autograph of the *Summa Contra Gentiles* (so scholarly edited by the Leonine Commission), the Commentaries on Isaiah and on the *De Trinitate* of Boethius. MS. Vat. Lat. 9851 contains the Saint's Commentary on the *Third Book of Sentences* of Peter Lombard.

Dr. J. F. Rossi, C.M., has written a remarkable study of this MS.<sup>1</sup> He first gives an account of the history of the codex. It is known that Reginald of Piperno, the faithful disciple of Aquinas, inherited all his master's MSS. This one came into the hands of Charles II of Naples, who erected a Dominican

---

<sup>1</sup> G. F. Rossi, C.M.: *L'Autografo di San Tommaso del Commento al III Libro delle Sentenze* (Monografie del Collegio Alberoni, XII; Collegio Alberoni, Piacenza, pp. 64. I. 7).