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Review for Religious

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JULY 1969
VOLUME 28
NUMBER 4

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until it was set aside unresolved in the fourteenth century. A second on demythologizing the "separated soul" surveys a
chief specific of the problem. Finally, Piet Schoonenberg treats
many important points in his incisive article on the existence
and nature of eternal life. Its readability is a welcome relief
from the general style of the book.—John H. Zupez, S.J.;
Rockhurst High School; 9301 State Line Road, Kansas City,
Missouri 64114.

CONTROVERSY IN THE TWENTIES: FUNDAMENTALISM, MODERNISM, AND EVOLUTION. Edited by

After the Civil War there slowly began to grow up in
United States Protestantism the movement that is now called
Fundamentalism. By the beginning of the twentieth century,
it was a vigorous force ready to combat any trend in American
thinking that seemed to contradict what the Fundamentalists
considered to be essential to Christianity. Modernist Protes-
tantism was seen as such a trend, and the Fundamentalists
were not slow to combat it. The battle reached its climax in
the 1920's with the struggle over evolution, of which the single
most impressive event was the Scopes trial. This decade of
Fundamentalist-Modernist clash is encapsulated in this an-
thology of writings of the period. After a useful introduction to
the general nature and history of Fundamentalism (Modernism
is somewhat scanted), the first section of the collection gives
representative statements of Fundamentalist and Modernist
positions (with one secular and humanist manifesto thrown in for
good measure). Following sections of the anthology provide
Fundamentalist-Modernist outlooks on evolution, on science
in general, on the teaching of evolution in the schools, on an-
evolution legislation, and on the Scopes case. A further section
sets forth a choice of contemporary fiction and verse that
mirrored the Fundamentalist-Modernist controversy, while the
concluding part of the collection devotes itself to contemporary
interpretation of the meaning of the Fundamentalist-Modernist
interface. The volume concludes with a valuable bibliogra-
phical essay on secondary works dealing with the Fundamentalist-
Modernist crisis and related topics. This is a notable collection
of primary materials and contributes greatly to an understand-

ing of the history of religion in the twenties. One regret can
be voiced about the volume: it would make interesting reading
to have had included Catholic reaction to the Fundamentalist-
Modernist controversy in general and to the Scopes case in
particular.—R. F. Smith, S.J.; School of Divinity of St. Louis
University; 220 North Spring Avenue; St. Louis, Missouri
63108.

AN ESSAY ON LIBERATION. By Herbert Marcuse. Boston:

The author offers us in this short book a clear presentation
of his well-known views on a new world order. He first argues
man's potential and then calls for a corresponding "biological"
revolution, that is, a new environment in which men would
be freed from the tyranny of competitive performance and no
longer tolerant of the ugliness, aggressiveness, and brutality of
contemporary "corporate capitalism." After affirming his belief
in the possibility of such a restructuring of men, the author
compare this creation of a wholly new sensibility to that of
the artist. In Chapter III, the author confronts the obstacles
to his utopian blueprint and especially the relative content-
ment of most Americans with "corporate capitalism." To man
the revolutionary barricades, he turns to student and black
activists, and he prescribes a corresponding politics: demon-
stration, confrontation, rebellion. In the last chapter, he pro-
poses a coalition of revolutionaries in our First World with
those of the Third. Marcuse is at his best in attacking the
crass materialism of contemporary culture and at his weakest
in supposing that a classless society is even possible. This re-
viewer sympathizes with the author's criticisms of present-day
American society but cannot accept his utopian—and Dra-
conian—prescriptions. Recommended to students of contempo-
rary politics interested in philosophical perspectives.—Richard
J. Regan, S.J.; Fordham University; Bronx, New York 10458.

THE BREAKING OF BREAD. Edited by Pierre Benoit, O.P.,
Roland E. Murphy, O. Carm., and Bastiaan van Iersel,
Pp. 181.

Human hunger for God expressed in ancient man's cultic
rites surges with dynamic thrust through centuries of longing
to a crest in The Breaking of Bread. Evolution of this desire
for communion is shared with man by his God, in varied fore-
shadowing types as desert manna, the covenant meal on Sinai,
the Passover rite, and Christ's parables, until man's awareness
of God deepens and clarifies. At length, the Eucharist fulfills
all types, being the reality of God imparted concretely at the
Last Supper in Christ's Body and Blood. Brought thus far by
the introductory essays of P. Grelot and T. Barrosse, further
explicitation of this sacred meal is traced in a review of early
Christian Eucharistic celebrations by E. Kilmartin, in pertinent
accounts of St. Paul (1 Cor 11) by L. Dequeker and W. Zuidema
and in St. John (Jn 6) by J. Giblet, in the Eucharistic rite as
formed in the fourth and fifth centuries by A. Penna, with
recent insight into the Eucharist as symbol and reality by V.
Warnach and as the point of unity for Church and cosmos by
J. Ernst. To supplement these essays, H. Schurmann examines
how Jesus' words are to be interpreted in the light of his ac-
tions at the Last Supper, while cultural influences in the West
in transformation of the Roman Eucharistic rite are given by
H. Schmidt. Concilium's General Secretariat compiled from
the reports of E. Ehrlich and M. Tanenbaum a study of the
vital, living reality of Jewish worship as it is today, as a step
in better understanding of Christian worship. A preface by the
general editors sets the stage for this scriptural, scholarly ap-
proach to the Eucharistic mystery. Brief biographical notes on
the authors and a subject index to "Concilium," volumes 31–
40, conclude the book. Extensive footnote references to work
in this field and fine precision recommend this book to experts.
Its concise, lucid exposition gives worth for busy Christians
with time for only the best reading. Revelation of the meaning
and reality of the breaking of bread extends hope to those beset
with confusion and disbelief. Father Ernst is not credited with
his essay in the table of contents. Obviously a phrase is omitted
on page 41. Otherwise Volume 40 is a welcome timely addition
to "Concilium's" endeavor to present relevant theology in an
age of renewal.—Sister Mary Dominic, O.P.; Dominican Monas-
tery of the Perpetual Rosary; 1310 West Church Street; Elmira,
New York 14905.