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religious values socially approved and institutionalized in the long tradition. Belief that the social structure itself could need major revisions in its basic political, economic, religious or class systems he rejects as contrary to nature.

The historical and functional sociologist will find in this carefully ordered collection of excerpts data for continuing their development of a more complete theory of social change. Here also is clear evidence of why Burke is the ideal of the modern conservative.

Emmanuel College

SISTER MARIE AUGUSTA NEAL, S.N.D.

The Foundation of Jacques Maritain's Political Philosophy. By Hwa Yol Jung. University of Florida Monographs, Social Sciences, No. 7, Summer 1960. Pp. I+66. \$2.00.

Maritain's political philosophy is given in this short monograph "an exposition and a summary appraisal rather than a full critique" (p. 5). Can political science and sociology stand apart from political and moral philosophy? Can democracy flourish apart from Christianity? Is ethics or philosophic morality separated from theology sufficiently strong to regulate human conduct? These are some of the questions of interest to the social scientist raised in these pages. Maritain's answer is no on all counts, but his defense of these positions as presented here will probably not be convincing to those who do not already accept them.

In part there is a semantic difficulty for Maritain gives such concepts as community, society, person, and individual meanings unfamiliar to the social scientist. For example, a "community is more a work of nature and more nearly related to the biological; a society is more a work of reason, and more nearly related to the intellectual and spiritual properties of man" (pp. 40-41).

In part it is the dilemma of bridging the gap between social philosophy and social action. The author of this monograph states this problem as follows: "Maritain, like other philosophic system builders, becomes excessively abstruse in his conceptualization and in his attempt to systematize into an integrated hierarchy all forms of human knowledge. His dialectic, his didacticism in definitions, his distinctions, contradistinctions, and above all his system of subalternation have become so conceptualized that they hardly sustain a concrete meaning for application to earthly situations" (p. 53).

Chestnut Hill College

WALTER F. ZENNER

International Bibliography of Social and Cultural Anthropology. Volume III, UNESCO, Belgium, 1959. P. 410. \$7.00. (U.S. Distributor: Columbia University Press).

International Bibliography of Social and Cultural Anthropology. Volume IV, UNESCO, France, 1960. Pp. 341. \$7.00. (U.S. Distributor: Columbia University Press).

Anthropologists and Sociologists should welcome these extensive bibli-

ographies not only for the general coverage of both books and articles which they offer, but also for the plan of presentation and the organization of the materials. The classification scheme includes nine topics under which all the bibliographic items are included. This presentation is then followed by an author's index, a subject index in English and one in French, and a list of periodicals consulted.

The international coverage is impressive. In many instances when a book is listed, one or two citations of critical reviews are also listed.

University of Notre Dame

JULIAN SAMORA

Women in Wonderland. By Dorothy Dohen. New York: Sheed and Ward, 1960. Pp. 264. \$4.50.

Woman and her nature have been the subject of a number of books, the majority of which have had men as authors. Here is an exception, and this exception of a woman author of a book on the feminine nature and personality, problems and opportunities, status and role, results in a scholarly work of insight and understanding. Using both theological and sociological concepts, Dorothy Dohen analyzes the unique position of woman in American culture, with special emphasis upon that of the Catholic woman. To this complex problem she brings her experience as social worker, governess, salesgirl, secretary, lecturer and editor.

Miss Dohen begins with a review of the theology of woman, which she admits has never been fully developed, and which tends to reflect the social thought of particular periods since "theologians, even Doctors of the Church, belong to their own times," and "with all their rationality they never manage fully to transcend their own cultural prejudices—" (p. 13). The author surveys what Sacred Scripture, Church Fathers, Church Doctors and theologians have expressed regarding women. Chapters on the roles of wife, mother, widow, divorcee and the single woman in American society follow, with emphasis upon the problems facing the woman in each role and the means available for solution. Especially noteworthy, and covering an area often neglected today, are the chapters concerned with the single woman. In American society, the single woman is in an ambivalent position, a position generally not understood, either by society or by the single woman herself. Miss Dohen shows a sympathetic and penetrating insight into the implications of this situation, and offers sound practical solutions on both the individual and social levels without resorting to pious platitudes or outworn clichés.

Differences between the sexes are treated from biological, psychological and cultural points of view; but is there an even more fundamental difference than this? Apparently the author does not think so. In speaking of Chesterton:

Woman, he is quoted as saying, is a universalist; man is a specialist. Probably this was all very well and true at the time Chesterton wrote it (about 1910) but one doubts that it was true for the ages before him or is true at the present time (p. 7).