

civil dynamics that continue to produce uneasiness between Catholic liberals and conservatives and to cause strains in Church-State relations.

McGreevey is most insightful in his presentation of the philosophical and theological beliefs of certain priests, bishops, and lay theologians who have driven Catholic opinion and behavior. Two Jesuits in particular represent the contending schools of separatism and inculturation that, to this day, incite debate in Catholic circles. Fr. Bernadine Wiget greatly feared the Protestantizing effects the public schools in Boston might have on newly arrived Catholic immigrants, and his crusade for Catholic schools had a ghettoizing effect on Catholic life that gradually encompassed cradle-to-grave care designed to produce group cohesiveness and solidarity that would ensure strong loyalty to Rome. A second, more liberal, school working to promote a more mainstreamed Catholicism was advanced in the mid-20th-century writings of Fr. John Courtney Murray. His work on Church-State relations and religious freedom more or less paved the way for Catholics to participate in American social structures and political processes, for the advancement of the common good.

McGreevey's discussion of various Catholic leaders' positions on slavery during the Civil War era, the Church's intrusion into the arena of social justice, and the loud voice it has raised on behalf of sexual morality and the sanctity of life demonstrate the Catholic Church's role as a dynamic cultural force perennially to be reckoned with in America. The contributions of such Catholic activists and intellectual giants as Orestes Brownson; Archbishop John Hughes; Fr. John A. Ryan; John C. Ford, S.J.; and Gerald Kelley, S.J.; as well as the effects of the neo-Thomist school of Nouvelle Théologie in America (which included Jacques Maritain; Henri de Lubac, S.J.; Yves Congar, O.P.; Karl Rahner, S.J.; Bernard Lonergan, S.J.; and, of course, Murray himself), provide the ideological framework that shaped the battles both within and against the American Catholic Church.

Rome's uneasiness with American liberty, according to McGreevey, stems from the Vatican's experience with European liberalism, which, for centuries, denigrated the Church's authority and Her claims to absolute truth. The merest hint of such an attitude in the United States often entailed the appointment of heavy-handed, Rome-oriented (ultramontane)

bishops, along with the call for a return to Thomistic philosophy and theology in the interest of bolstering the traditional Catholic worldview. The Vatican's justifiable concerns—which stem both from America's hostile pragmatism toward, and incompatibility with, Catholicism and from theological historicism's emphasis on individual conscience as promoted by the Nouvelle Théologie—are nevertheless given short shrift by McGreevey. Certainly, the abandonment by many Catholics of Church teaching on life issues should have engendered some analysis of, and sympathy for, Roman vigilance. While the last chapter of the book attempts to discuss certain contemporary problems in the American Catholic Church, such as the refusal of many Catholic politicians to legislate in accord with Church teaching in moral matters and the clerical sex-abuse scandal, McGreevey falls short of offering any insight into them. Perhaps we do not yet stand at a great enough distance from these phenomena to study their causes or to determine their effects on Catholics in America. However, McGreevey fails to draw the connection between these problems and the regnant license that has gained hegemony in America and, in some cases, the Church. Despite this lack, his book is a superb study of American Catholicism. It will be a tremendous resource for the thoughtful reader.

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That Old Fox

by Jeremy Lott

**Freedom and Its Betrayal:
Six Enemies of Human Liberty**

by Isaiah Berlin
Princeton: Princeton University Press;
182 pp., \$35.00



Give Isaiah Berlin this much: He had the good sense to choose Henry Hardy as an editor and literary trustee. Since Berlin's death in 1997, Hardy has moved at a reasonable pace in releasing Berlin's unpublished papers, but he has taken great care to do it right.

A case in point is last year's *Freedom and Its Betrayal: Six Enemies of Human Liberty*, a collection of six off-the-cuff 1952 BBC broadcasts on famous (or infamous) antiliberal thinkers from Helvétius to Maistre. Reconstructed from the broadcasts and Berlin's own meager notes, Hardy has made the crooked path of his late friend's idiosyncratic rapid-fire delivery (Berlin was known to pronounce *epistemological* as one syllable) into this straight Sunday stroll of a book. Widely available for the first time, the addresses can now be studied and savored.

Really, "savored" is not too strong a word. Non-book-reviewers, like non-political-science-students, may not realize what a relief it is to crack a book by *any* political philosopher (or "historian of ideas," as Berlin preferred) only to learn that he could write in English. The language is vivid—direct, playful, learned; the presentation, ordered and concise. We may owe the limited length of the radio broadcasts for the last blessing.

Measured in terms of depth, the essays in *Freedom and Its Betrayal* are not on the level of some of Berlin's other work, such as "The Hedgehog and the Fox" or "Two Concepts of Liberty" (or "The Originality of Machiavelli," in my view the best thing ever written on the author of *The Prince*). Faulting them for this, however, would be a bit like judging a priest's homily to be wanting because it fails to measure up to the Sermon on the Mount.

In fact, a homily might be a good comparison. In these six lectures, Berlin sets out to inform, entertain, and defend the Anglo-Saxon concepts of liberty and pluralism against all comers. In the Preface, he explains that the question he posed in respect to each of his subjects was, "Why should you obey anybody else?" Although all, save one,

claimed they were in favour of [human liberty]—indeed some of them passionately pleaded for it and regarded themselves as the truest champions of what they called true liberty, as opposed to various specious or imperfect brands of it—yet it is a peculiar fact that in the end, their doctrines are inimical to what is normally meant, at any rate, by individual liberty, or political liberty. . . . [N]amely, the right freely to shape one's life as one wishes, the production of circumstances in which men can develop their natures as variously and

richly, and, if need be, as eccentrically, as possible.

Throughout, Berlin crosses pens with his declared foes and with perennial hobgoblins (e.g., Kant, Marx). In the first chapter, he skewers Helvétius for advocating a utilitarianism so rigid that it becomes a tyranny—"a system of sticks and carrots for the human donkey." Since rights and traditions can become a barrier to the achievement of maximum pleasure, Helvétius proposed to do away with both inconveniences in favor of a system of laws and progressive education that would *force* men to enjoy themselves.

This tendency to take an ostensibly good thing and elevate it to the One Great Organizing Principle of Society—and, therefore, the One Great Vice—is a common fault that the foxy Berlin finds in most of his hedgehogish opponents. The chapter on Rousseau begins with a quote from Dostoyevsky's *The Devils*: "Starting from unlimited freedom, I arrive at unlimited despotism." Berlin damns Hegel for imagining History as an all-powerful metaphysical force and, after affectionately referring to Saint-Simon as an "inspired lunatic," upbraids the latter for ignoring human liberty in its true sense in his quest to reorder society along more "scientific" lines.

Freedom and Its Betrayal closes with a chapter on Maistre, who admired the Jacobins because "At least they killed somebody." A furious and effective critic of all forms of enlightenment, Maistre maintained that any regime founded on its

LIBERAL ARTS

SADDAMA BIN LADEN

"A third of the American public believes U.S. forces found weapons of mass destruction in Iraq, according to a recent poll. And 22 percent said Iraq actually used chemical or biological weapons against coalition forces. Before the war, half of those polled in a survey said Iraqi's were among the 19 hijackers on September 11.

"(Source: Steve Kull, director of the Program on International Policy Attitudes at the University of Maryland, who asked the weapons questions during a May 14-18 poll of 1,256 respondents.)"

—from Amitai Etzioni's website, www.amitai-notes.com (June 24)

subjects' ability to reason would falter. The only permanent thing, argued Maistre, is blind obedience to an authority, secular or religious. Though Berlin disagrees sharply with this enemy of progress, he also evinces a certain amount of sympathy for him (reasoning, probably, that Maistre's is a tyranny that does not try to justify itself).

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If It Ain't Broke . . .

by Thomas Fleming

An Introduction to Greek

by John Nevin Schaeffer
and Henry Lamar Crosby

Wauconda, Illinois: Bolchazy-Carducci
Publishers, Inc.; 440 pp., \$23.00



Greek teachers are frequently asked which text they recommend for introductory Greek. Although many new textbooks have come along since 1928, when *An Introduction to Greek* by Henry Crosby and John Schaeffer was first published, none has rivaled, much less surpassed, this old warhorse. It is not that the rivals are without merit. James Allen's *First Year of Greek* offers the most systematic presentation of grammar; Chase and Phillips is an attractive book whose quotations from Plato inspire philosophy students, while more recent texts such as *Athenaze* are designed with today's students in mind. Some more recent texts emphasize biblical Greek at the expense of Attic, while others ignore biblical *Koine* altogether. Still others share the fate of all projects designed by committee, though the text produced by the J.A.C.T. is more ungainly and less serviceable than any camel.

Crosby and Schaeffer, by contrast, is a meat-and-potatoes introduction that sticks with single-minded doggedness to the main goal: to teach the student enough Attic Greek to be able to tackle Xenophon's *Anabasis* in his second year. This book, while teaching students Greek grammar, also introduces them to the Greeks' achievement in the visual arts (with over 120 photographs included) and to their traditional "gnomic" wisdom (close to 100

aphorisms included). While relegating many finer points of grammar to the Appendices, C&S takes the student by the hand and leads him step by step from the simple fundamentals of the alphabet and declensions all the way to the complexities of conditional sentences.

"The rules for the most part," as the authors point out, "are phrased in the order in which the phenomena meet the eye of the reader of Greek and not as instructions for one translating from English into Greek." This is an important point, since all too many modern texts are either too fuzzy on prescriptive rules or else, in the case of many introductions to *Koine*, teach him only how to translate with a dictionary. The student who masters C&S will have begun to learn how to think aloud in Greek.

Some sacrifices have had to be made for the sake of clarity. For example, the fine points of Greek pronunciation have been glossed over, and the authors make the astonishing claim that accents "do not affect the pronunciation." These makeshifts, however, are necessary if the student is to get over the unfamiliarity of the alphabet and the alien quality of Greek phonology. The point, after all, is not to give the student a proficiency of Greek that will require at least five (more likely ten) years of serious study but to set him on the right path.

The choice of Xenophon is not uncontroversial. Many Greek teachers prefer to move on to Plato or the New Testament or even to Homer, because they underestimate the brilliance of Xenophon's tale of adventure that Edward Gibbon thought one of the best historical narratives ever written. There is no quick shortcut to learning Greek, and, even for students whose main purpose is to read the New Testament, C&S is equally valuable, since the usual preparation to read John's Gospel is not at all adequate for reading Luke (to say nothing of many early Church Fathers). I say this from an experience of teaching Greek to college students, students preparing for seminary, adult learners, and several of my own children. After trying many textbooks, new and old, *Koine* and Attic, I settled on C&S as the best of a basically good lot.

Experienced teachers of Greek and Latin should not need the authors' admonition to lay great emphasis on the exercises in Greek composition, but it is too easily forgotten that ancient languages, to be learned well, must be learned actively,