"an induced reversion to the prereflective totalitarianism of organically transmitted instinct." The behaviorists, Levy seems to say, are more clear-sighted than the Marxists.

Human beings, he observes, actually seem to be in the process of deliberately surrendering their humanity. He calls attention to the seemingly indefinite expansion of childhood in Western culture, as well as the increasingly childish demands of those who are physiologically adults. The movement of welfare-state politics is toward a simple formula: "The child demands, the institution supplies." One problem is that without some maturity, or moderation of desire and acceptance of responsibility, the institution cannot, in the long run, supply. The only effective solution, as Tocqueville predicted, may be to induce people to surrender what remains of their humanity so as to secure their contentment.

Doubtlessly the danger of the new politics does not disappear with the recent collapse of socialist ideology. The Greens, whom Levy mentions briefly near the end of his book, seem to me more dangerous than the Reds, more likely to triumph in the long run. Their anti-political fantasies are no less misanthropic than those of the socialists. Their movement, of course, is not truly ecological in Levy's eyes, for it does not aim at the conservation of humanity. But there is no use denying that the disappearance of humanity, or the excesses caused by the human perception of contingency, would be good for nature.

Levy concludes with the thought that the sober analysis of the social scientist is insufficient to revitalize human life and political order. The extreme responses to existential dissatisfaction liberated by the perception of the death of God can only be moderated by a return of political order's dependence on a response to transcendent experience. The social scientist cannot supply what is beyond his competence and what he appears not even to have.

The Church: Crisis and Promise

John-Peter Pham

The Church: Pilgrim of Centuries, by Thomas Molnar, *Grand Rapids, Mich.: Eerdmans, 1990. x + 182 pp. $15.95.*

Among his many articles and books, two of Professor Thomas Molnar's works in political philosophy stand out as succinct introductions to his thought. His *Politics and the State* (1980) outlined the three "respectable" frameworks in American political thought—the *Federalist Papers*, Leo Strauss, and Eric Voegelin—as well as a fourth, marginal framework—Marxism. After detailing how these theoretical modes all somehow fail to include some of the essential ingredients of both Western experience and theory, Molnar presented a fifth theory which contained all the ingredients of theory and practice, the Catholic conception of politics which repudiates both the extreme individualism of liberalism and the collectivism which is its *reductio ad absurdum*. Molnar advocated a *via media* based on Church and state as symbiotic framework for civil society:

> Church and state need each other, for the good life of the individual and society that both supply by means of integrity and progress.
>
> The Church leans in the direction of the individual person, with his unique and uniquely valuable soul; the state leans in the direction of the community as guarantor of the public good . . . . Neither neglects the aspect which is second on its agenda: the Church is corporation, and the state upholds the citizen's rights

through its laws.

This preestablished harmony of state and Church is the foundation for what we call Christian order and civilization.

In *Twin Powers: Politics and the Sacred* (1988), Molnar examined the institution of the state more closely and concluded that throughout history all political regimes have shared one feature in common, the sacral nature of power and its holders. The *tranquillitas ordinis* of the community depended upon the belief that the community had a sacred foundation and was a part of a transcendent order. Looking, then, at the contemporary landscape, Molnar concluded that the rise of modernism and secularization had led to a process of desacralization of state and society, which is at the root of today's anarchy and disorder. This process is best characterized by the mutation whereby civil society, which was formerly the "non-political area of transactions between citizens," was transformed from its role as subject of the Church-state framework into the dominant force in polity.

Molnar's newest book is a continuation of the themes of these earlier works, except that this time the subject of his examination is the Church. The basic argument of *The Church: Pilgrim of Centuries* is that the separation of Church and state envisioned earlier in the century by John Courtney Murray, S.J., and others—and realized to a large extent by the Catholic Church (which is the primary focus of Molnar's book, although what he says can apply with near-equal validity to other communions) in the wake of the Second Vatican Council—turned out, in reality, to be no liberation for the Church at all. Rather than freeing the Church from secular entanglements to devote herself entirely to her salvific mission of guiding souls, the separation has aggravated the entanglements, and now they are under the aegis of civil society. Forestalling critics that one would anticipate for making such a diagnosis, Molnar notes that:

> Those who say that liberal civil society is essentially pluralistic and therefore a guarantor of an institutional and confessional freedom to the church, refuse to grasp the nature of the mechanism through which a "soft ideology" like liberalism penetrates minds and attitudes.

For Molnar, this "soft ideology" is identified with liberalism, which with its extreme individualism makes every man a sovereign severed from the natural ties of community. Its extreme emphasis on self and on the individual's rights (never his obligations) has gradually relativized what were once considered the permanent things of existence—the truth, the good, and the *bonum commune*. The result is "a social and ideological free-for-all and hedonism."

Consequently, liberalism is not satisfied to reduce the role of the Church to that of yet another pressure group in society, but it must counter whatever freedom it begrudgingly cedes her with even greater grants to her implacable foes, nihilism, hedonism, and other ideologies. However, since all pressure groups are supposedly equal in liberal society, the Church is denied the freedom to raise her voice in protest. On those rare occasions when she does—as when prelates such as Cardinal John O'Connor and Bishops Leo Maher and John Myers speak out against abortion—she is immediately accused of attacking the one sacred principle of liberalism, the separation of religious and moral absolutes from politics.

All the ailments of the Church as she approaches the end of the twentieth century, and which Molnar documents extensively—the post-Conciliar bout of false ecumenism retreats from any assertion of truth and the authority which derives from it; the absurd behavior of "progres-

sive" theologians who demand everything from the absurd (the ordination of women) to the blasphemous (the questioning of the identity of Christ); the liturgical autodemolition, and all the rest of the stations of the Church's contemporary *via dolorosa*—can be traced back to the conversion of some sectors of the Church to the cult of liberalism. This cult, to use Eric Voegelin's phrase, "immanentizes the eschaton." That is, in theory, it holds forth that man has reached a new maturity wherein he is ready to be free of the "chains" of absolute and binding truth and can sacralize himself—the ultimate "man as the measure of all things." In practice this conversion results in the dissidents taking

> . . . shelter among the newly powerful: the media, the mega-universities, and ideological pressure groups. Their objective is to dismantle the church. Thus civil society does not directly interfere with the affairs of the church; it entrusts this task to its secularist pressure groups.

For contemporary Catholics caught between the allurements of the modern world and the demands of uncompromising orthodoxy, there is the temptation to believe that the Church has lost the battle with modernity and to accept the liberal world and its terms. Molnar, however, avoids this pitfall of defeatism. Rather, he finds solace—and also hope for the Church's future—in the Third World, where away from the rampant materialism and secularism of the West, "millions rest their worries, their tortured souls, their wounded lives, and their hopes" in the hands of the Divine and in the Church which on earth is His herald.

While at times depressing with its excellent documentation of the foibles of certain pastors and theologians within the Church following Vatican II, Molnar's book offers a prescient analysis of the crisis in Christianity as the Church continues along her pilgrim's path into the third millennium. More importantly, this learned philippic against modernism reminds us all that the Church is neither a political pressure group, nor a competing social ideology, nor a global organization for the promotion of harmony or material progress, although these are in and of themselves worthwhile endeavors. Throughout the centuries the Church has had but one mission: to lead mankind to its eternal destiny in Christ, the Way, the Truth, and the Life. And if along the way through history she stumbles hither and yonder, it is well to recall the words of St. Augustine:

> As long as the wheat groans among the straw, as long as the spikes of wheat sigh among the cockle, as long as the vessels of mercy lament among those of ire, as long as the lily sobs among the thorns, there will always be enemies who say: when will she die and her name perish? They think: there will come a time in which the Church will disappear and there will be no more Christians . . . . But, when they say this, they of necessity die. And the Church remains.

Ingrained Heterophobia

DON KLEINE

Katherine Mansfield and the Origins of Modernist Fiction, by Sydney Janet Kaplan, *Ithaca, N.Y.: Cornell University Press, 1991. 233 pp. (paper $12.95).*

KATHERINE MANSFIELD, long acknowledged a master of the modern English short story, wrote against the clock in her final years (she died of tuberculosis in 1923 at the age of thirty-four) to fashion a body of work which has lasted: her New Zealand stories "Prelude" and "At the Bay," "The Garden Party" and "Her First Ball," "The