

and the Black Liberation Army who were given long-term prison sentences for their involvement in a 1981 bank robbery in which several people were killed. Boudin had left Chesa, then one year old, with a babysitter while she took part in the robbery, allegedly to fund revolutionary activities, and was in prison for the entirety of Chesa's childhood, being paroled only in 2003. Chesa was raised by Bernardine Dohrn and Bill Ayers, now academics but then also active in the Weather Underground—and perhaps there are distant echoes of Bernardine Dohrn in Carey's depiction of Anna Xenos.

And yet Che and Anna are not stand-ins for particular failed revolutionaries of the period. Carey uses these events as backdrop, I think, because they permit him some interesting effects. Most striking among them is that Che sees that his mother and father's illegal revolutionary activities as no more strange than most adult doings. Carey's readers, by contrast, are likely to see them as strange indeed: Not many of us have mothers who abandon us for their revolutionary work and are then dis-

membered in an accidental explosion while manufacturing bombs. But for Che, this is just one oddity among many, and in so depicting it Carey destabilizes our (ordinary, adult) judgments of what's normal and what's not.

This is not to say that *His Illegal Self* serves as an apology for the Symbionese Liberation Army or the Weather Underground by assimilating them to the everyday. Carey is a novelist, after all, not a moral philosopher, and what he does here is what good novelists are supposed to do—depict a world, not teach a moral lesson. The world of this novel is one in which there is great beauty, great pain, and, above all, great puzzlement; it is a world not easily comprehensible to the inquiring eye and one in which human beings mostly don't know what they're doing, why they're doing it, or how what they do will affect other human beings.

It is, in short, the world after the Fall, the one in which things are not as they should be but in which there is still the deep and beautiful trace of the divine gift to which we naturally respond. I doubt that Carey thinks in

these terms. But the world so construed is the world he depicts; and his capacity to depict it in prose of considerable beauty, and thus to deepen our response to it, is itself evidence of the world's true nature.

BRIEFLY NOTED

**VIRTUOUS LEADERSHIP:
AN AGENDA FOR PERSONAL
EXCELLENCE**
by Alexandre Havard
Scepter, 172 pages, \$16.95

Augustine called it *libido domnandi*—the lust to control and dominate. For many, fulfilling this desire is what leadership is all about: fame, fortune, and power; being recognized, respected, even feared. Alexandre Havard says instead that authentic success isn't about positional status or the esteem of others. It's about the excellence intrinsic to an activity and, ultimately, to living a human life well.

For Havard, "leadership is character." The director of the European Center for Leadership Development, Havard has turned the course he delivers throughout Europe into a little book of profound wisdom.

While some claim that leadership is limited to the few, Havard argues that everyone is called to, and in fact does, exercise some form of leadership every day. And while some view leadership as a matter of temperament, Havard argues that "leaders are not born, they are trained." *Virtuous Leadership* is, in its way, a training manual for the virtues needed to lead authentically. Drawing from both Athens and Jerusalem, Havard gives readers an introduction to virtue theory and the four cardinal virtues—prudence, courage, self-control, and justice—as applicable to leadership. Since genuine leadership isn't about self-aggrandizement but

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service to others, Havard argues that magnanimity and humility also play a role. Along the way, he explains how virtues are acquired and lost, how they stand or fall together, and how they lead to fulfillment. He closes with the theological virtues, arguing that the best leaders also practice faith, hope, and love.

The book is peppered with examples from everyday life—even though Plato, Aristotle, and Thomas Aquinas figure in his presentation of the classical virtues. While the book is intended to reach a secular audience, many of the examples are drawn from Christian sources, and the argument itself is thoroughly Christian—of an *Opus Dei* variety.

Havard does a good job of keeping the book broadly accessible. The major downside of the work is that Havard does little, beyond providing illustrative examples, to specify how one would determine what virtue demands in a given situation. For that, one will need to act on Havard's closing recommendations to begin a plan of life marked by examination of conscience and spiritual direction. One need not lust for power forever.

—Ryan T. Anderson

WHAT'S SO GREAT ABOUT CHRISTIANITY

by Dinesh D'Souza
Regnery, 348 pages, \$27.95

D'Souza, the author of *Illiberal Education* and *The End of Racism*, among other provocative books, here takes on the recent spate of books promoting atheism and assaulting Christianity in particular. While his latest offering has an undeniably polemical edge, it provides generally thoughtful and well-informed answers to conventional charges against Christianity and ends on an invitational note to join in the high adventure of discipleship. This is a spirited entry in the continuing revival of Christian apologetics.

THE SUICIDE OF REASON: RADICAL ISLAM'S THREAT TO THE WEST

by Lee Harris
Basic, 290 pages, \$26

The culture of reason is a unique and fragile achievement of the West. The title and subtitle tell the rest of the argument, which is well made, despite the author's old-fashioned history of how the Protestant Reformation freed the West from a Catholic Church that stifled reason. Thomas Aquinas, among many others, does not make an appearance.

LATE HAVE I LOVED THEE: SELECTED WRITINGS OF SAINT AUGUSTINE ON LOVE

edited by John F. Thornton
Vintage, 464 pages, \$14.95

The series known as *Vintage Spiritual Classics*, now including almost thirty handsome paperback volumes, is a great gift. For the present book the editors have exercised their customary good judgment in selecting from the many writings of the bishop of Hippo the most incisive and moving reflections on the ways of loving

and being loved. A book to keep by your reading chair and go back to again and again.

FAITH IN THE HALLS OF POWER

by D. Michael Lindsay
Oxford Univ. Press, 331 pages, \$24.95

A useful survey of evangelical successes in penetrating the echelons of politics, business, the academy, and other "halls of power" by a sociologist at Rice University. The claim that they have "joined the American elite" suggests that they are more securely ensconced than is likely the case, but it is obvious they are not the outsiders they once were.

CHANCE OR PURPOSE?

by Christoph Cardinal Schönborn
Ignatius, 200 pages, \$19.95

Cardinal Schönborn of Vienna, one of the most influential voices in the Catholic Church, develops arguments that he has advanced in these pages. This will be welcomed by those devoted to faithful reason and a reasonable faith, which, Schönborn contends, should be inseparable.

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