

REVIEWS

are responsible—personally responsible—for all that goes on.

The *Rerum Novarum* says, quoting Holy Writ: "It is better that two should be together than one; for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up." And further: "A brother that is helped by his brother is like a strong city." Yes, let the workers and shareholders own together, but the shareholders must do a share of the work so that, "the notion of *person* is included in any complete theory of property": so that the shareholders as owners, and not as money lenders, are personally responsible for the work.

Again, I have been informed that if Mr. Gill's idea was put into being, the men would be owners of—presuming they are factory hands—machinery, sub-human machinery. But Mr. Gill was not writing about machinery being sub-human or not, and he was not discussing whether the G.W.R. should be abolished or not, nor whether it is a sub-human organization; he was merely talking about "collective ownership"—the workers' right to workers' ownership: ". . . the question is: Who shall own it? . . ."

Yours, etc.,

GERARD R. B. SHELDON.

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THEOLOGY AND RELIGION

THE PEOPLE OF GOD. By Dom Anscar Vonier, O.S.B. (Burns, Oates; 5s.)

This book is not a treatise *De Ecclesia*, nor even one on the *Mirabilis Vita*—its scope is not apologetic. But it treats of the Church under the appellation of "The People of God," a notion which helps us to form a more complete conception of the nature of the assembly of Christ's faithful (p ix), and helps Christians to realize that they are God's People, that all that was said to Israel: "I will take you to myself for my people. I will be your God" (Ex. vi, 7) is now more true and more completely true of the body of Christians in the Church (p. 23). The notion of "Church" is completed with the idea of "People" (p. 115). We are enabled also through the notion of a "people" to see in a more satisfying proportion the succession of prosperity and failure in the assembly of those who are God's own (p. 18), and better to appreciate their dependence on God. The idea of a people extends the activities and influence of the Church, with all the conception of a "divine nationhood," and that sense of spiritual sovereignty which seems to have as a first and immediate result what we might truly call the right political apprecia-

tion—the Christian's double allegiance (p. 57). This idea of spiritual sovereignty is first traced through the Old Testament theocracy, and examined together with the idea of membership of the People of God by incorporation into Israel. The transference of the title to Christianity—promised by the angel to Zachary as a "perfect people" (Luke i 17)—is carefully studied, especially from the fine passages in Romans (the further references on p. 24 are of course to chapter xi, not ix), where also it is promised that Israel will ultimately return. But now, according to Osee, "I will call that which was not not my people, my people; and her that was not beloved, beloved . . ." And it is the very first quality of the People of God to know this their status, to recognise their privilege (p. 54). *Non fecit taliter omni nationi*. Further, the People of God will be a nation of fervent patriots (p. 32)—the marvellous phenomenon which we call the heart of the People of God (p. 39)—for it is quite certain that wherever Catholic Faith dwells, there is in man a loyalty to God, an acceptance of the rights of God, a dread of the righteous judgments of God, which have all the character of profoundest sincerity. Then we have as our King Him who announced Himself first as a Shepherd and whose vigilance is the providence of God. He has solicitude for all the various occupations of His People, for the ordering of the life of His Nation (Ecclesiasticus is quoted: "Their prayer shall be in the work of their craft . . ."), and has care of all things, down to "God's love for the least fragment of created reality" (a lovely phrase, p. 109). The *Pater Noster* is the prayer of this People—it is the prayer of a people for every moment and for every need, it turns into a prayer the very economic problem: "Give us this day . . ." (p. 132). Finally all the threads of the idea of the People's life and loyalty are gathered up to the Altar. A people has an "altarmentality" (p. 159), and the Mass is the rallying of the People of God, a divine act, a proclamation of God's sovereignty, to which the multitudes of the faithful are expected to shout their approval (p. 165). It is a protest of the People's loyalty: *Unde et memores, Domine, nos servi tui, sed et plebs tua sancta*: "Wherefore O Lord, we do not forget, we Thy slaves, we Thy holy People."

SEBASTIAN BULLOUGH, O.P.

MORALE ET CORPS MYSTIQUE. By Emile Mersch, S.J.
(Desclée de Brouwer; 25 frs.)

The reader may experience a momentary disappointment on the discovery that the promise of such a title and author is realized only in a volume of collected essays. But the disappointment will soon vanish on perusal of the work which manages