

as well as for the bright and attractive. Love and reverence are as necessary for the industrialist and the politician as they are for the lover and the artist, and without them it is as impossible to treat with men as it is impossible to treat with God. Vision and power, communion and independence, these and many other contrary aspects of man's life are fused by the observance of these two fundamental virtues. The development of these ideas takes up the first part of the *Heart of Man* and it is most fascinating and instructive to watch Fr. Vann bring into their ambit so many diverse and seemingly contradictory activities. Chapter three is particularly beautiful and one cannot hope to find a more poetical and yet more practical approach to the question of the human love-relationship. It is replete with noble and inspiring thoughts expressed with a sustained and moving eloquence. Taken in conjunction with chapter six on *The Making of the Family* it forms a perfect primer for those who are thinking of marriage: and it is a pity that this portion of the book could not be printed as a pamphlet and given wider publicity, for it is the ideal approach to a delicate but fundamental topic.

The second part of the book is concerned with man as maker. As God expressed His love by the creation of the world and all its beauties, so man grows increasingly like God, whose image he is, according to the extent of his creative activity. Man must be a maker besides being a lover. And as the primary form of making is the making of love, so the creation of a family and a home is the primary creation demanded of the whole man. But this love is not confined to the narrow limits of the family: it spreads in ever widening ripples to the margin of the world. Man does not love in isolation: neither does he make in isolation: and so the creativeness of his love embraces even the restoration of the whole human family.

It is beyond the power of the present reviewer to describe in a brief paragraph how Fr. Vann applies his ideas to Theology and sociology, to prayer and politics, to family life and education, to the Church and to the State. On a canvas as broad as the whole of human life and with a brush as large as his sympathy and erudition, he flings down his ideas with astonishing prodigality, so that it is practically impossible to convey the richness, the detail, the sweep and the vigour of the completed picture. He leaves out nothing that is essential to the life of man, and still he manages to mould everything together, from wholeness through homeliness to holiness. Certain portions of the book remind one of Chesterton: but the main impression is of Plato—depth of thought, beauty of expression and serenity of atmosphere. Certainly a book for every man. HUGH TALBOT, O. Cist.

MY FATHER'S WILL. By Francis J. Garrigue, S.J. (Bruce; \$2.75).

The author gives sound ascetical teaching on the necessity of

conforming to the will of God in all things, in order to achieve true holiness. His spirited attacks on present-day materialism and success worship are surely applicable not only to American conditions. Though we cannot agree that contemplation is only one means among others equally efficacious to bring our wills into union with the will of God, his insistence on the Christ-like life and his numerous quotations from the mystics show that his thought is nourished on the authentic doctrine of the saints. The book is obviously meant to be a help to beginners in the spiritual life, whom it will assist to come to a true assessment of values in an overwhelmingly materialistic world. H.C.G.

THE CONFESSIONS OF ST. AUGUSTINE. Translated by F. J. Sheed. (Sheed & Ward; 10s. 6d.).

The best that can be said of this translation is that it may in a manner introduce the *Confessions* to a new public, which presumably is a good thing. Mr. Sheed makes no pretence to scholarship, and has not profited by the recent improvements in the text of the original. "The present translation has no claim save that it tries to be in the English people speak now, just as St. Augustine wrote in the Latin people spoke then." Alas; things are not as simple as that. The Latin of the *Confessions* resembles that which people spoke then about as much and as little as the English of *Religio Medici* and *Urn Burial* resembles that which people spoke then. A technician who could re-write Sir Thomas Browne in modern English without making his homeliness trivial or his sublimity high-falutin' would be decently equipped to attempt the *Confessions*. Mr. Sheed is no such technician. W.S.

PALINODS. Poèmes à la Vierge. Par Gustave Lamarche. (Editions du Levrier, Montreal; n.p.).

With great charm and simplicity, Père Lamarche has presented an endearing picture of our Lady, made the more pleasing by the ease with which he fits the Mother of God into the immediate present. Among the common and well-tried sentiments, there are flashes of a bolder spirit and some powerful words of deep thought. These little "Refrains," always fresh and naive, become almost whimsical in their friendly respect of dignified personages and in their homely treatment of holy subjects, as in the delightful "Ode à l'Archange Gabriel." But the poet is adaptable and can express the harder realities in vigorous lines of great musical value. His novel verse forms add to the variety and make these poems worthy of attention. The whole edition is made more attractive still by the really charming little woodcuts by Maximilien Boucher, which provide a graceful introduction to a collection of simple but heartfelt appeals to prayer. A.R.

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