

simply because he points out those elements in St Thomas which must give the 'essentialists' perpetual nightmares.

D.N.

CONDITIONS OF FREEDOM. By John Macmurray. (Faber; 6s.)

These three lectures, delivered in America, describe man's nature, his predicament, in general, and his predicament in particular as it is today. It is a beautifully argued work, moving steadily and logically, with never a sentence too many or an irrelevant idea, from the meta-physical basis of man's essentially free nature, requiring the material co-operation and the spiritual fellowship of other men, through to the immediate demands which are made on mankind by the world today. In the early part of the book Professor Macmurray emphasises the fact that man today has lost, to a great degree, the ability he once had to make himself free by curtailing his own desires ('it has now gone out of fashion') and that conversely he has made himself more servile by modern technology which has served to increase these desires numerically. Politically and economically, the freedom of primitive societies has gone, and is increasingly going, and in its place is as yet little but incipiently world-wide tyrannies—and this is inevitable because 'a system of independent sovereign States in a world which is economically one society *cannot* achieve justice and must destroy freedom' (p. 42). The limited freedoms of our traditional communities will continue to dwindle unless we can universalise them; and yet the most likely form for a world state to take is a totalitarian one. 'A communist unification of the world is therefore a real possibility. A third world war, in my opinion, whatever its outcome would make it a certainty' (p. 68). The struggle for freedom would then have to start again; 'within the world-empire, we [Christians] should find ourselves in the same position as the Jews [he seems to mean Christian Jews] within the Roman Empire in the time of Christ; facing the same problems of transforming a world co-operation into a world fellowship' (p. 103). Only the Christian Church could do that, in his final paragraphs he says, and this is its mission. But here, to be truthful, the thesis collapses; an idea of historical destiny is postulated, which is not valid without an incarnation and a Church. Professor Macmurray's definitions of religion do not, however, mention God, 'to maintain and increase human fellowship is the function of religion' (p. 97); and he makes it quite clear that he does not understand the real sacramental basis of the Church: 'In the activities of a great church, for example, the communion of its members can only be *symbolised* in its service and rituals. It can be *realised* only in the direct fellowship of the persons who constitute its membership.' The book gives the complete picture as seen by the natural intelligence, plus an intuition, from history, that

Christianity alone is able to cope with the situation. The gulf yawns between understanding and faith.

JOHN M. TODD.

JEANNE JUGAN. By Mgr Francis Trochu. Translated by Hugh Montgomery. (Burns Oates; 15s.)

The Little Sisters of the Poor is among the best-known of the women's congregations in the Church, and a full-length biography of its foundress is welcome; the more so that for so long it was forgotten that she *was* the foundress. Jeanne Jugan takes a place with St Alphonsus Liguori, St Joan Antide Thouret and Bd Mary Teresa de Soubiran in being 'unseated' in the congregation she had brought into being.

It is a remarkable story. Jeanne Jugan, daughter of a Breton sailor, was already forty-seven when in 1839 she first took an invalid old woman into her home on the second floor of No. 2, rue du Centre, Saint-Servan, where she lived with a friend, Françoise Aubert. There was still only one house and four sisters when, four years later, Jeanne was deposed from her position of superioress by their spiritual director, who was later to appear as 'the founder'. Thenceforward till within a few years of her death in 1879 Jeanne was simply *la quêteuse*, who begged from door to door and from town to town on behalf of her sisters' work, which she lived to see grow beyond the bounds of imagination. For this task she had a genius, spiritual no less than temperamental: Jeanne Jugan with her umbrella and basket were famous throughout northern France; and Charles Dickens wrote great tributes to her and her sisters in *Household Words* and elsewhere.

Mgr Trochu's biography of the Curé d'Ars is a standard work; his lived of Bd Peter Julian Eymard, Bd Théophile Vénard and others are equally good, but not so well-known in England. In Jeanne Jugan he has a subject right to his hand, and he deals with it with his usual thoroughness, frankness and piety. But it is a pity that the translation is not better done. No doubt it is very accurate, but the reader can never forget he is reading a work originally written in French. '... Monsieur le Curé admitted to the feast which is not of this world the simple child in whom was hidden such depth of soul': this is characteristic—but it is hardly English.

D.A.