

that the soul of the Mystical Body is sanctifying grace. However, he does qualify this by insisting that his preference "does not imply a denial that the Holy Spirit is the soul of the Church." Other statements must also be clarified in the light of the encyclical, such as: "The mystical body represents the assemblage of those who live or ought to live in Christ," and especially: "'mystical body' connotes the entire multitude of those who live the life of Christ . . . whereas the word 'church' represents the society of the baptized faithful as organized under their lawful pastors."

The Theology of the Mystical Body must be reckoned among the half dozen or so most important works of our century. Some are already speaking of its noble author as the "Doctor of the Mystical Body" (with all due reverence for the living magisterium of the Church, of course). One is, certainly, far the wiser and the more inspired in a truly and deeply Catholic sense for having read this masterpiece of theological wisdom. The citations of points of divergence or puzzlement throughout this review is not at all meant to detract from our wholehearted approval and admiration of the Belgian Jesuit's splendid work. Father Cyril Vollert, a veteran translator of outstanding theological treatises as well as an eminent contemporary writer in his own right, has again given evidence of his mastery of a laborious and, in a large measure, unrewarding art. J.P.R.

The Philosophy of Communism. By Giorgio LaPira and others. New York, Fordham University Press—Declan X. McMullen Co.,—1951. pp. xi, 308. \$5.00.

This book is a symposium, comprising twenty-three papers read at a series of meetings held by the Pontifical Academy of St. Thomas in Rome. The authors are well-qualified experts, each distinguished by noteworthy contributions in his special field. Thus the first article is by Signore Giorgio LaPira, the present mayor of the city of Florence, an outstanding leader in Italian Catholic Action. Other contributors include Fathers Charles Boyer, S.J., Gustav Gundlach, S.J., Gustav Wetter, S.J., Cornelio Fabro, C.P.S., Igino Giordani, Gabriele Roschini, O.S.M., and the Dominicans, Garrigou-Lagrange, Eugenio Toccafondi, and Felix Morlion. The mere citation of names as justly renowned as these is sufficient indication of the book's high excellence.

The subject under discussion is Marxist ideology, its fundamental principles and its logical consequences. The accent is on clear exposition and profound analysis, rather than demagogic denunciation

and self-righteous disdain. The all-embracing commitments of Communism are studied in their universal sweep: theology, morals, sociology, politics and law, economics, spiritual values, and practical repercussions. The passion and prejudice, rhetoric and vilification characteristic of so many of our senatorial and congressional "Red-baiters" is refreshingly absent. It is overwhelmingly evident that Communism is, first and foremost, a theological problem: the seeds of communistic aggression lie buried in a completely defined *Weltanschauung* from which it derives its evil vitality and relentless direction. There is no doubt that, were Communism to present itself to the people, particularly to Christian people, solely under the guise of "theory," far from attracting, it would repel the masses. There is something unmistakably repellent about the Communist "theory." Hence "the particular care with which, up to the present time, Communist leaders in the West have hidden from Christian peoples the theoretical aspects of their Marxist credo" (Paper No. 8, *The Best Argument Against Communism*, p. 112).

Three of these fine papers have been contributed by Dominicans. In *The Subordination of the State to the Perfection of Man According to St. Thomas Aquinas* Father Garrigou-Lagrange traces the torturous descent of extreme individualism from Kant to its violent demise under the reactionary attack of Hegel-Marx-Engels. The solution of the problem is then presented philosophically and theologically by a thorough examination of the dignity of the individual man and the nature of the temporal common good. Perhaps present-day Thomists will not all recognize in Garrigou's argument the total authentic Thomistic position, but this divergence "within the family" should not distract or confuse the average reader. In a particularly lucid paper entitled *Spiritual Values and the Economic Factor* Father Toccafondi outlines the pitfalls in philosophical concepts of the social question, defines the meaning of factor and values, considers the history of the use of the alleged dialectical factor, and concludes with an unqualified reaffirmation of the primacy of spiritual over economic values. Father Morlion gives us an unusually enlightening glimpse of *The Psychological Complex of Communism*. These Communists, we must never forget, are fellow-human beings, men like ourselves. Hence the validity and utility of approaching Communism by observation of the complex of ideas, laden with emotions, which move the masses to action and which constitute the *social* and *political* phenomenon of Communism. By a skillful manipulation of observation, judgment and analysis, and coördination into a central theme, the author has made an admirable effort towards reintroducing, by way

of social realism, the social conclusions of the perennial philosophy which alone can effectively replace the myths of collectivist Utopians.

Beyond any doubt, the very real and menacing presence of Communism in Italy has stimulated and, we might say, inspired these writers to an extraordinarily comprehensive, accurate, and telling study of the theory and practice of this ideology abroad today in living men and nations. Every crack and strain in the fantastic Communist superstructure has been exposed and shattered. This book richly deserves wide-spread attention; it is unsurpassed in its field. We must also congratulate the translator(s) whose name does not appear in the present volume, but who has done a magnificent job. J.P.R.

A History of The United States of America. By Aaron I. Abell, Bernard J. Fleming, A. Paul Levack, Thomas T. McAvoy, C.S.C., and Lawrence J. Mannion. New York, Fordham University Press. 1951. pp. 652. \$7.50.

If, prior to publication, there existed any doubt as to the validity of the publishers' claims regarding the monumental character of this work, a mere cursory examination of the finished product should suffice to dispel it. This handsome volume, the result of a half decade of expert labor by five outstanding Catholic historians, is the ideal answer to a need long felt in Catholic historical circles, for a one volume *Catholic* history of our nation, based on sound scholarship. Too often the average Catholic student of American history at high school or even college level must rely on sources, which, though sound in themselves, treat their subject on merely political, economic and cultural planes, giving little or no attention to the religious and moral factors involved in the country's formation. The remedy for this situation is a text such as this. Not that it is a religious history of America—the actual treatment of ecclesiastical affairs occupies a very small percentage of the text. On the contrary, its factual presentation of the story of our nation is much the same as that of other volumes. Its points of departure from non-Catholic works are: 1) its evaluation of the many aspects of our history in the light of Catholic principles, and 2) its inclusion of a detailed treatment of religious personages, events and trends, both Catholic and non-Catholic, together with an estimate of their influence on contemporary and subsequent history.

The work itself is divided into six parts, beginning with the colonial background and continuing the story of America down to the MacArthur controversy. To attempt an evaluation of each section

would be superfluous; a glance at the list of authors is an assurance in itself of an accurate and readable text.

However, if one or two particular observations be made, it might be said that the treatment of the Revolution is excellent. A very objective account, while not detracting in the least from the idealism of our Founding Fathers, includes also a delineation of the very practical economic, political and even radical elements which influenced them in their decision to break with Britain. On the contrary, the account of the post-World War II years leaves much to be desired. Too little is said of the basic issues which have caused the rift between the West and Russia. Too much is passed over regarding the tragic comedy of bungling and betrayals at Yalta, Potsdam and in the China issue. The statement: "In refusing actively to intervene against the advancing Communists, the United States was prompted mainly by her ancient policy of respect for the independence and territorial integrity of the Chinese people" (p. 627, col. 1) strikes this reviewer as being incredibly naive. However, perhaps the authors are trying to be as objective as possible — an ideal very difficult of attainment when dealing with current history.

As for the book itself, it is a large, oversize volume. The pages are arranged in double columns for easy reading and reference, with more than 100 illustrations and maps as an aid to an understanding of the text.

This is a volume to be profitably used by every Catholic. In the home, school and parish library it will be an ideal reference work. The teacher will find it extremely helpful in enabling him to present a Catholic view of our history and show the influence of our Faith on the development of America.

K.C.

Essay on Human Love. By Jean Guitton. New York, Philosophical Library, 1951. pp. xi, 243. \$4.50.

This is not a book which one may merely read; one must study it. One must wrestle with the thought of the author, not in the sense that it is vague or obscure, but that it is so profound. This book bears a message vital to modern society. It deals with a crucial problem: the relation of human love to human life, seeking to sound the relation between love and sex, and to align both with the purposes of life. Marked by a deep reverence for his subject and a fine sense of expression, the author never descends to the spectacular, nor attempts to exploit the realistic aspects of his subject.