

## BLACKFRIARS

property was not a fit solution to secure social peace. The problem arises anew. . . ." It finds in this book a balanced and careful statement. The history of the concept "proletariat" is traced through the phases of its development from Saint-Simon and Sismondi to Lorenz von Stein and Karl Marx. The author's experience of proletarian problems is coloured by social developments in Germany since the years before the War and balanced by an amazingly wide reading. The demagogy and catastrophic generalizations of the Communist Manifesto are met by a criticism calm, sane and disintegrating, but I know of no communist who would concede that these criticisms really meet the communist argument. However, it was not in the scope of the present book to carry a philosophic war against dialectic materialism, rather to attempt an exposition of the nature, origin and development of that numberless class of the propertyless whose function in a society dominated by individualism and commercialism has been to produce an unfailing source of cheap labour-power without hope of any share in its direction or of more than a minimum share in its fruit.

In discussing the directions taken by the proletarian movement heavy stress is laid on deep differentiations of interest and temperament within the proletariat itself. "Il y a sans doute de solides attaches entre la conscience prolétarienne et la conscience socialiste, mais seulement à la condition que certains pré-supposés particuliers soient réalisés. . . . La multiplicité des idées philosophico-sociales et des mouvements qui se sont manifestés dans le prolétariat prouve que la conscience prolétarienne comporte une potentialité ouverte à de multiples déterminations. Il y a un courant . . . qui se dirige vers le libéralisme et le syndicalisme pur, un autre . . . dans la voie de traditionalisme, un autre dans celle du marxisme, un autre dans celle de l'action violente. Chacun de ces courants réalise la synthèse de données qui sont universellement prolétariennes et de conceptions patri-culières à tel ou tel groupe prolétarien."

In short the proletarian problem in one of its most important aspects is the familiar one of the dough and the leaven.

BERNARD KELLY.

## BIOGRAPHY

BUTLER'S LIVES OF THE SAINTS. Vol. X. (October.) Edited by Herbert Thurston of the Society of Jesus and Donald Attwater. (Burns Oates; 7/6.)

The volume under review differs much from the original *October* owing to the increase in the Church's Calendar and the necessity of curtailing many of Butler's notices in order to keep within the bounds of one volume. In all there are one hundred and ninety-four notices, an advance of seventy-eight on the original work,

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and of these many are of more than ordinary interest. The first in rank amongst the new feasts is the Motherhood of Our Lady to be observed on October 11, in accordance with the Decree of Pope Pius XI issued on Christmas Day, 1931. Of the new saints St. Teresa of the Infant Jesus probably takes first place in interest and her short biography here given is beautifully done, as also are those of St. Margaret Mary and St. Gerard Majella. In an appendix is an account of Blessed Anthony Mary Claret (beatified in 1934), founder of the Congregation of "The Missionary Sons of the Immaculate Heart of Mary," more commonly known as the "Claretians." He was appointed Archbishop of Santiago in Cuba after he had already founded his Congregation in Barcelona. In 1856 he resigned his diocese and returned to his work in Catalonia. Banished from his native land in one of the many Spanish persecutions of the nineteenth century, he died in exile near Narbonne in 1870, on October 24th. His religious have succeeded to a full measure of their holy founder's zeal, and have been foremost amongst those slain in hatred of the Faith during these last weeks.

In a footnote to the life of St. Louis Bertrand (why not use the old English word Lewis as do Butler and Wilberforce?) some censure is cast on this great missionary. "The wholesale baptisms of natives who could not possibly have an adequate idea of the Faith and its obligations are tributes to the apostolic zeal rather than the prudence of such great saints as St. Louis Bertrand and St. Francis of Solano. They were often a source of embarrassment to their successors. When Father de Victoria, O.P., took over the vast diocese of Tucuman in 1581 he found there five secular priests and a few regulars, *not one of whom could speak any of the local languages.*" Why St. Francis of Solano is here mentioned is not clear, seeing that Bishop Victoria had already held his see for eight years when the saintly Franciscan missionary reached the New World. We would certainly agree that a priest accepting converts inadequately instructed was acting imprudently and, we would add, even sinfully. It would be an action that the Promotor Fidei (more commonly called the Advocatus Diaboli) would be certain to seize upon during the process of canonization. Now in the Bull of Clement X raising St. Lewis to the Altars of the Church it is expressly stated that he was endowed with the gift of tongues by which, like St. Peter at Pentecost, his hearers understood although he spoke his own language. Could not the saint's words have wrought the same conversion in the hearts of his listeners as did those of the Apostle? "They therefore that received his words, were baptized; and there were added in that day about three thousand souls" (Acts ii, 41). Moreover it seems certain that St. Lewis took care in instructing his neophytes. Father Wilberforce says: "Nor must it be sup-

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posed that these immense numbers imply that the natives, excited by his vehement preaching, were baptized without instruction, and therefore without understanding the real nature of their act. It was, on the contrary, remarked by all who came across the converts of St. Lewis that they were thoroughly instructed in the Christian truths, and that they persevered with constancy in the true Faith" (*Life of St. Lewis Bertrand*, p. 169; Burns & Oates, 1882). Moreover, if exception be taken to the many baptisms of St. Lewis, what must be said of the far greater number administered by St. Vincent Ferrer, and the two glorious Jesuit missionaries St. Francis Xavier and St. Peter Claver? Of the latter it is related that during the long course of his missionary labours he baptized no less than three hundred thousand negroes. There is no need to dwell on the "wholesale baptisms" of the Irish by St. Patrick, of the Franks by St. Remigius, and of the English by SS. Augustine and Paulinus.

WALTER GUMBLEY, O.P.

WRESTLERS WITH CHRIST. By Karl Pflieger. (Sheed & Ward; 7/6.)

It is sometimes said that Communism is directed against pseudo-Christianity rather than against Christ and authentic Christianity. Whether this estimate of Marxism be accepted with or without qualification is not here under discussion, but it must occur again and again to the reader of the English translation of Pflieger's *Geister die um Christus ringen*, the German version of which was reviewed in BLACKFRIARS in May, 1935.

As Catholics or as Orthodox six of the seven characters represented in its pages have this at least in common, that in no wise are they unvital, in no wise pseudo-Christian. Even to the seventh, André Gide, is the epithet inapplicable. He fought, he was given the victory—in his *Si le Grain ne Meurt*—and in the lull that follows battle, lost the Faith under the influence of the upraised Hammer and Sickle. Yet he, no more than Judas, is the type of the pseudo-Christian. Despair and hate are vices too capital for the shallows of the spiritual bourgeois. "But because you are neither hot nor cold I will spew thee out of my mouth." So from these seven essays we are reminded of that fundamental truth that the measure of the height, the depth, and the breadth of our spiritual life is relative to our realization of Christ, our awareness of Him, and the angle of our Godwardness. Wrestle with Him, follow Him, flee Him, even deny Him, and yet in all these is He the object of our lives. Only when He is ignored or, worse, when His Name is prostituted by the world, do we see the apparel of the pseudo-Christian. These men, one and all, were aware of the long pursuit of the soul by God, and it is in this fact that the value of the book lies.