

man, we had in Him both Debtor and Creditor, for man owed the debt and God communicated to him the power to discharge it. Thus in the same nature that had committed sin was found its remedy and medicine, while man was exalted, since though he who sinned was man, He too who redeemed him was Man.

(*To be continued*).

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### REVIEWS

THE HEART OF MAN. By Gerald Vann, O.P. (Centenary Press: 6s.).

The present reviewer confesses to having a rooted distrust of all books in which a pet formula is rigorously applied, to life in all its manifestations, and made to explain its mysteries, its raptures and its pains. Such books cramp and confine rather than explain and enlarge. They impose a drab uniformity where nature has provided a riotous variety, and make mathematically correct and precise what is essentially wayward and untidy. Life cannot be measured in feet and inches. It cannot be analysed into chemical components. Yet there are fundamental laws governing man's life which must be observed if its development is not to be arrested: and these have to be applied with as much rigour as a mathematical formula to a scientific problem. Very rarely does one discover a book which lays down these laws without at the same time restricting and numbing the activities of life. Yet the latest book of Fr. Gerald Vann succeeds in doing it, and succeeds admirably. He has found a formula that fits physical life and spiritual life, family life and economic life, artistic life and political life, and that enlarges them all by merging them into the whole life of man. For what he wishes to build up is not a series of compartments, all segregated from each other and all independent in existence, but a whole life, a whole man, a whole family, a whole state, and a whole Church. It is this preoccupation with wholeness which makes *The Heart of Man* so much different and so much more valuable and practical than many other writings which are confessedly composed for the spiritual as contrasted with the normal needs of the ordinary individual. Fr. Vann does not believe that man can be divided up into separate parts: either a man is whole or he is hardly a man at all. And the tension which is set up by the usual consideration of man as belonging to different spheres and employing in them different faculties of his mind and body must be resolved before this wholeness can be fully restored, otherwise the personality is dislocated.

What makes wholeness possible is love and reverence: not love and reverence for any one thing in particular, but for everything: for the ugly as well as for the beautiful, for the dull and repulsive

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