

H
fills a need. It is convenient to have these numerous, widely scattered documents brought within the compass of one volume. An immense amount of planning and work have gone into the production of this book. The scholarship of the authors and their familiarity with the extensive literature is evident throughout the 600 pages; and their fairness is conspicuous. In short, they have given us a book most useful to teachers and students of ecclesiastical history. For these reasons we look forward to the appearance of Volume II, which they promise us shortly, to cover the years from 1820 to the middle of the twentieth century.

CHARLES H. METZGER

West Baden College

We Hold These Truths; Catholic Reflections on the American Proposition.

By John Courtney Murray, S.J. (New York: Sheed & Ward, 1960.
Pp. xiv, 336. \$5.00.)

With a Catholic in the White House, a new age begins, a great new chapter in an American pluralistic tradition. Though what a pluralistic society must become is no easy matter to decide, surely it will be "Catholic-leavened." In such a time Catholic claims under distributive justice must be more forcefully stated than they have been since the beginning of the North American colonial era. In a quiet, almost reticent sort of way, Father Murray has written what may well be regarded as a manifesto of the new time of distributive justice, a justice that may have to be asserted even in a not-too-distant future against anti-clerical Catholic magistrates. I would like to have the knowledge that all of our policy-makers have read this book and pondered its metaphysical and prudential wisdom.

At his best the Catholic thinks by distinctions and classifications in dealing with perduring issues. From its Latin sources the Catholic mind has learned to reject the view that all problems disappear under the force of civilized dialogue. So Father Murray thinks of, classifies, and analyzes the issues of American pluralism. Over-all, he has presented a system of policy for the freedom of the Church, for this is the great claim it has made since the earliest times. He stated the postulates of distributive justice for Catholic education. He is a brilliant interpreter of the Catholic commitment to freedom of the individual under proper public law. However, he is most hesitant and indecisive in discussing the kind of economic system that Catholic social theory supports. "In sheer point of fact," says the author, "the Church in America has accepted this thing which is the American economy. . . . Catholic education . . . would be impossible apart from the American economy" (p. 180). Still, it is not clear that Father Murray is happy about his implicit defense of American capitalism.

To this reviewer, the most significant contribution is Father Murray's analysis of modern political thought. Every student of intellectual history should read his criticism of John Locke on the "law of nature" and the counter statement of the kind of society which Catholic "natural law" theory eternally hopes will be achieved. Nor will this reviewer be quite so simple-minded as he has sometimes been on the question of the application of moral principle in international relations and in the arenas of domestic politics. Every student of political theory should read Chapters 12 and 13. One should not forget his powerful attack on nominalist thinking (p. 309), nor the devastating criticism of the secular intellectual as the prophet of the "new rationalism" (pp. 322 ff.).

More and more, as I have read Father Murray through the years of his maturity, I am driven to the conclusion that he will stand as one of the most creative of the Christian intellectuals of our time.

FRANCIS G. WILSON

University of Illinois

The Jesuit Missions of St. Mary's County, Maryland. By Edwin Warfield Beitzell. (Washington: 930 H Street, N.W. 1960. Pp. 320. \$7.50.)

This book deals with local history, the kind of history most learned periodicals do not review, perhaps with good reason; but if ever an exception should be made, this is the book. Much has been written in general about Maryland and its pioneer experiment with toleration; much has been written in general about the Catholic Church in Maryland, its cradle in the English new world. Now Mr. Beitzell fills a gap with an almost year-by-year account of the religious development of Maryland's oldest county. From 1634 to the present this development has been the work of the Jesuits. This book combines the enthusiasm and zeal of one who knows his land, people, and Church with painstaking research and scholarly presentation.

It is stated that Mr. Beitzell spent over a decade gathering material for this work, poring over every sort of evidence available anywhere but particularly in St. Mary's County. This one can well believe. Besides references to the general histories of the state and of the Jesuits, the author has used the *Archives of Maryland* (most extensively), the United States Census reports, the Calvert Papers, the *Woodstock Letters*, *Niles Weekly Register*, the *Daily National Intelligence*, the *St. Mary's Beacon*; countless letters, diaries, account books; baptismal, marriage, and death records; plantation and slave data; deeds and wills. As can be judged this book draws not on memory but on primary, contemporary sources. There is an