Schindler (Professor and Dean at the John Paul II Institute for Studies on Marriage and Family) who draws selectively from the essays, claims that "wealth and poverty must be understood finally in terms of the destiny that defines the nature of man" (347), and that this is the great "fault line" that separates the defenders of the market from its detractors. For Schindler, "man is truly at home insofar as he finds his identity inside the constitutive belonging to others (God, other creatures) summed up in *gift and gratitude*" (357, italics mine). To exchange goods and services strictly with a contract understanding is a form of poverty—out of line with this *gift* understanding and with the nature of man. Schindler's essay would need to say more about an alternative practical economics to make its point. To read the essay is certainly to get the feeling that the present science of economics has been ransacked by theology. Western liberalism in general is heavily criticized. The essay is theologically very interesting and subtle, but gives little practical economic guidance (examples that are used are a mother who makes food with love for a baby and the local bakery lovingly making bread for customers). To my mind, the economy envisioned is not one for sinners but saints. There is little guidance on how to build a nonfeudal world economic system based on these fine theological insights, and there is insufficient appreciation for the real accomplishments of Western liberalism.

In his review of some of the main points of certain essays, editor Bandow (Senior Fellow at the Cato Institute) is more sympathetic to market institutions and practices than is his partner Schindler. Bandow is attentive not only to the practical material advantages of capitalism but to spiritual issues as well. Bandow summarizes: "The twentieth century demonstrates that coercive, collectivist systems undermine [the] pursuit of virtue and the good life much more than do capitalist systems" (328). Bandow and his authors offer us by far superior practical and moral understandings of economic systems as they have actually existed in the world.

—Richard C. Bayer
Five O'Clock Club, New York

Léon Harmel, Entrepreneur as Catholic Social Reformer

Joan L. Coffey

Notre Dame, Indiana: University of Notre Dame Press, 2003 (340 pages)

Léon Harmel (1829–1915) no longer ranks among the best-known French social Catholics. Yet, within the generation spanning the years from 1870 to 1914, his was the most decisive imprint on his time; none, in the following generation, ever failed to refer to his work or ask for his support. The reason is that the *bon père* at Val-des-Bois made a decisive contribution toward bringing the gospel to the world of the factory and, by changing mentalities, toward the transference of charities from the realm of class collaboration to a family spirit.

The Restoration and Second Empire were rendered illustrious by Lacordaire and Montalembert in the chair or the tribune, not to mention Ozanam in the field of charities. The early Third Republic resounded with the speeches of Albert de Mun, both in the Chamber of Deputies and the "Etats généraux de la France chrétienne." The doctrine René de la Tour du Pin developed in *L'Association catholique* gave it some of its bearings. Charities were no longer enough to the generation that had witnessed the Sedan disaster. Defrocked Ernest Renan was alluding to an "intellectual and moral reformation." In the eyes of Catholics, all institutions were to be rebuilt, or restored in Christ, as Pope Saint Pius X was to put it thirty years later—starting with the one, namely the factory, that had never been baptized. It was the offspring of revolutionary individualism (the abolition of the guild system set entrepreneurs free) and the rise of applied crafts. (Who has never heard of the Industrial Revolution?)

It fell to Léon Harmel, heir to an owner of a wool factory, to preach both by example and by pen. This is the list of his achievements by his latest biographer, Joan L. Coffey: "The Christian corporation at Val-des-Bois with its family wage and factory council, the Catholic worker circles (L'Œuvre des Cercles Catholiques d'Ouvriers), the Patrons du Nord for factory employers, the worker pilgrimages to Rome, the Christian democratic congresses, the factory chaplain project (Aumôniers d'Usines) and Social Weeks (les Semaines Sociales) program for young clergy, the fraternal union for workers interested in *Rerum Novarum* (Les Cercles Chrétiens d'Etudes Sociales), the fraternal union for workers in commerce and industry (Union Fraternelle du Commerce et de l'Industrie), and the Christian trade unions are among his most noteworthy achievements" (5). In brief, he took part in all that mattered and sacrificed himself for all that paved the way for the future.

Experiments with Christian factories abounded in France at the time. The shining success of the two Harmels, the father and the son, rests on a commonsense principle: Patronage should make way for association. When the upper classes genuinely and disinterestedly succored their needy neighbors, they improved their lot indeed but brought about no change to the way things stood—namely, the gap between the ruling classes and the rest of society. Léon Harmel's aim, conversely, was to give birth to a family spirit between rich and poor. His leading aim was to promote "the welfare of the worker through the worker and, as far as can be done, with him, never, *a fortiori*, without him." His sole initiative was to entrust the workers with the initiative: "We prefer a less perfect course originating in the workers' leadership over a continued prosperity resulting from the owners' ingenuity."

He immediately clarified his grounds: "In the former case, we do our men some service by compelling them to train themselves in business through experience; in the latter case, we no longer are educators" (57). Elsewhere he added: "Our numerous pieces of advice aim at personal development by promoting dedication and various talents" (275). In a word, he buckled down to the task of education—education through practice—and, on this key issue, his work remains a topical one. It might be tempting to view him as an advocate of social advancement, even democracy, but only against

the very specific background of the "salutary Christian action among the people" formulated by Leo XIII in his encyclical, *Graves de Communi* (1901), in order to nip in the bud all that might run counter to the *Syllabus*.

Léon Harmel had a major impact on his time, and his work has stood the test of time. It is founded on real charity and rests on a true understanding of the spring of human advance. It is to the credit of his biographer that she turns to the best sources so as to give us an exact account of a man of action who engaged in the debates of his time and devoted himself to those undertakings that he knew he could see through.

—Arnaud Pellissier Tanon
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An Unexpected Journey: Reflections on Pastoral Ministry

J. Philip Wogaman

Louisville, Kentucky: Westminster John Knox Press, 2004 (176 pages)

Credo

William Sloane Coffin

Louisville, Kentucky: Westminster John Knox Press, 2004 (173 pages)

These books about the ministry are by accomplished ministers and are instructive to clergy and laypeople alike. They are examples of how theology can be "incarnated" and applied in people's workaday lives.

Reverend J. Philip Wogaman was, for many years, Senior Minister at Foundry United Methodist Church in Washington, D.C. During the 1990s, Wogaman served as the pastor to many prominent souls inside the Beltway, including President Bill Clinton and the First Lady. In this role, he was one of the counselors to the President during the notorious Monica Lewinsky scandal.

Reverend William Sloane Coffin served as Chaplain of Yale University, Senior Minister of the Riverside Church, and is immortalized in a popular comic strip, having unwittingly served as the basis for the Rev. Sloan character in the famous *Doonesbury* comics.

Both of these books are more chronicles of their intellectual lives than autobiographies. This is especially true of Coffin's *Credo*, which is an honest collection of quotations from sermons and unpublished writings. In fact, Coffin's book, actually compiled by editor Stephanie Egnotovich, assumes that the reader is familiar with Coffin's background because only the brief five-page foreword gives the biographical context for the nine chapters of quotations, the titles of which include "Social Justice and Economic Rights," "Nature," and "War and Peace."

Wogaman's *Unexpected Journey* is for this evangelical Christian a surprisingly delightful read. Wogaman is well known as a progressive Methodist minister and a "compassionate liberal." His book confirms what conservative Christians worried