

this account of their meetings and correspondence (including some hitherto unpublished documents) down to the break after the publication of *La Misère de la Philosophie*. After 1848 there was silence: not surprisingly, thinks the author, since Proudhon could hardly be expected to draw attention to his younger opponent in a country where the latter was still hardly known and where there were more immediately formidable adversaries. We may be grateful also for the reminder: 'Ne confondons pas les siècles. . . . En 1848 les perspectives du socialisme étaient *entièrement différentes* de celles du 20e siècle'.
E. Q.

O TERRE ENFIN LIBRE! By H.-C. Desroches. (Economie et Humanisme, Paris, n.p.)

These meditations are not only expressive of the many aspects of the fact of the divine-human relation; they suggest its very rhythm. The essential goodness of creation, the excellence of the Creator, the mysterious tendencies of nature and their crowning by grace, are presented dynamically in their concrete evidences and illuminated by the testimony of the Scriptures, the thoughts of saints and sages, and the flashes of insight of the author himself. Devout, enthusiastic in the presence of the signs of God's love, he is eager to share his appreciation and joy in these things; but always his thought is disciplined and his expression finished. A good example of his approach is the chapter on the priesthood: beginning with a mutual act of self-giving, it is perfected by union with Christ in the distribution of his body to the faithful and continued in all the works of the priesthood, which are so many acts of self-giving in the giving of God; the priesthood is 'l'intimité du Christ dans l'Aventure du Peuple de Dieu'. But the whole book is an appeal to rediscover in God the grandeur, not of this calling alone, but of all our callings.
E. Q.

HUMAN NATURE: The Marxian View. By Vernon Venable. (Dennis Dobson; 10s. 6d.)

Professor Venable's book is a serious contribution to contemporary social thought, and is worth careful study. It is true that no exposition of the doctrines of Karl Marx can replace the importance of reading Marx for yourself. But it is also true that we needed a comprehensive analysis of the Marxian view of human nature in relation to historical process and existing social conditions. This Professor Venable has given us in a work of two hundred-odd pages remarkable for their scope and lucidity. Marx released the 19th century from the domination of the classical political economy. He also upset much of the *media axiomata* of the established 'natural law' school, and was in consequence considerably more than a mere economist. Marx taught that humankind 'consciously or unconsciously derives its moral ideas in the last resort from the practical

relations on which class position is based—from the economic relations in which it carries on production and exchange'. The rights of man, and indeed the whole moral order cannot, according to Marx and Engels, be exalted to a higher plane than the economic structure of society. It is precisely because of that canon that Marx is not to be regarded as primarily an economist. For his influence is derived from a philosophy fathoms deeper than the bones of political economy, and five hundred years older. Nevertheless it would be as dangerous to ignore Marx's weapon as the hand that forged and wielded it. Apart from the assurance that Marxism was all very naughty, there was rarely adequate instruction on the subject in the schools. And a priest was recently hard put to when asked for serious Catholic literature, by a probable convert from Communism. May Mr Dennis Dobson's latest publication on the doctrines of Marx inspire Catholic educationalists, seminary professors and publishers to enquire as to what it's all about and get going in the matter.

J. F. T. PRINCE.

SALARIES AND CONDITIONS OF WORK OF SOCIAL WORKERS: A Report by a Joint Committee of the British Federation of Social Workers and the National Council of Social Service, under the Chairmanship of T. S. Simey, M.A. (The National Council of Social Service, 26 Bedford Square, London, W.C.1; 2s.6d.)

This report draws attention to the present lack of correspondence between the high qualifications demanded of the social worker (who has a considerably larger responsibility than that of giving a helping hand to the misfits) and the very small remuneration for his services. Very full details are given of salaries paid at the present time and suggestions are put forward both for making the training more accessible to promising students and for securing a proper reward for them after qualifying. This is all to the good; for however strong the spirit of vocation is, it does require material conditions for its realisation. Perhaps some of the new secular institutes will make a contribution to these affairs: Catholic organisations do not appear to have made any direct contribution to this report.

E. Q.

THE TRUE LIFE. By Don Luigi Sturzo. (Bles; 15s.)

There is an American research organisation that has so thoroughly pursued its inquiries into the immense variety of social relationships that it has made the ordinary inquirer forget the dreadful overall monotony of life in the U.S.A. and left the sociologist with still larger problems of selection before he can begin to make use of its discoveries. Don Sturzo's research, which has taken him beyond the frontiers of the natural world, will disconcert many a sociologist less by the majestic array of facts than by the appeal to theology at all to furnish material for his science. The Americans and the Italian are, however, absolutely in the right in insisting on the necessity of