

REVIEWS

CAUSALITY AND IMPLICATION. By D. J. B. Hawkins. (Sheed & Ward, 5s.)

It is a little difficult to see why this book has attracted so much notice in the Catholic papers. As an introduction to the problem of causality it could well be useful, and it outlines the position which Fr. Hawkins is presumably ready to defend; it can hardly be said even to outline the plan of his defence. It is neither original enough nor profound enough to be an important contribution to the philosophical literature on causality; indeed, Fr. Hawkins only claims to be re-stating an old position and explicitly disclaims having said the last word.

I do not want to be unhandsome, only it is a little disappointing to read the book after having read the reviews of it. So much of it is only exposition of philosophical commonplaces, and surely the account of the various kinds of implication is commonplace to those who have studied even the elements of logistics. Fr. Hawkins never makes it clear why an analysis of causality, or of our spontaneous conviction in its favour, must necessarily be in terms of implication in order to answer Hume's regularity analysis. And that seems to be a fundamental question.

In points of detail the treatment seems to become very thin just where one could have hoped for solidity; I would instance the section where it is argued that implication is a relation between *facts*, not merely propositions. The plain man's convictions have been upset, as the author meant them to be, but perhaps only a very plain man could be satisfied with the attempt to set them up again. To upset a man's convictions is perhaps the only introduction to philosophy, but it fails in this purpose if he is at once satisfied with plain reasons; and is there any other motive for upsetting him?

QUENTIN JOHNSTON, O.P.

CHRISTIAN SOCIOLOGY

THE CHURCH AND THE WORLD. By C. E. Hudson and M. B. Reckitt. (Allen & Unwin; 7s. 6d.)

Two distinguished Anglicans who have already given proof of their profound interest in the social life of our century and their grasp of specifically social problems, here attempt to help students to a similar understanding through a historical study of Christian Sociology. Their method is pedagogic and scholars are warned that they must not look for much first hand material. By linking with a guiding commentary extracts from a wide range of contemporary writers, the authors succeed admirably in conveying a sense of social issues. This is perhaps the end which the authors

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kept chiefly in mind in their arduous and thorough undertaking. Mention is made in the Preface of "some experience in the teaching of Christian Sociology in Tutorial Classes and similar circles." It will be agreed by all those who have tried to conduct a Social Study circle that the primary difficulty is not so much providing material for study as awakening a sense both of the need for study and of sociological issues. To expound social principles to a passive audience, inarticulate and incurious, is not only exhausting but futile. No one, whether director of studies or student, could lay down this book without having acquired a new or a fresh taste for social thought. That such a book has a valuable contribution to make is manifested convincingly in the apathetic reception widely accorded to the Papal Encyclicals. These (in spite of their difficult style) can be boring only to those who are deficient in the social sense: an unnatural loss naturally following on undistributed social responsibility.

There will be disagreement between Catholic readers and the Anglican authors in the course of a survey from Israel to the achieved Middle Ages, but a disagreement free from sectarian pettiness. Even when treating of the Papacy the authors are too gravely concerned with the issues to indulge in axe-grinding. A warning must be given, however, on a matter of fundamental importance. Several Anglican works on sociology have been reviewed recently in BLACKFRIARS and with almost tiresome insistence their weakness on the supernatural character of Christianity has been indicated. Not all are frankly modernist, but few seem to be fully alive to the modernist destruction of the supernatural. It may seem to be enough to state the "givenness" of the Gospel in simple biblical and patristic terms. It would be enough, granted the biblical and patristic context. It is not enough to-day. The whole environment conspires against the supernatural, and young students, for whom this book has been written, are not going to be formed in the Christian tradition by a few vague sentences. Christian Sociology is supernatural and must be theological. The alternative to-day is a specifically different sociology, emerging as anti-supernatural. The following quotation shows a haziness that is inexcusable in an attempt to express the foundations of Christian sociology. "The ultimate sanction of Christian Sociology is theological rather than ethical: it is to be found, not so much in the precepts as in the Person of Christ, and in the great doctrines—of Redemption, of the Spirit, and of the Church—which follows from the Christian view of His Person. Not every student of the gospels would accept this statement. But at least it may be urged, without fear of contradiction, that recent and contemporary criticism of

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the gospels has made it impossible to regard Jesus as no more than one teacher (albeit the greatest) among others in history concerned to inculcate 'social ethics.' The centre of His 'Gospel' was religious rather than ethical." (p. 26.) Assertions made with fear of contradiction are commonly known as *opinions* and this is the note struck at the beginning of the chapter entitled *Jesus Christ*.

The selected passages indicate the author's own standpoint on the supernatural character of the Christian religion, but the chapter which should have been the best has perhaps the least convincing effect. It would have been more effective to omit the preoccupations of Dr. Kirk in favour of a more thoroughly theological introduction to a subject that is itself intimately connected with Sacred Doctrine. History is not the primary standard of Christian sociology.

CEOLFRID HERON, O.P.

COMMUNISM AND MAN. By F. J. Sheed. (Sheed & Ward; 5s.)

No-one but Catholic apologists, as the Catholic apologists themselves complain, is willing to state what he believes about MAN—to say, "Such I believe him to be and thus I will treat him." The apologist is left to infer concepts of human nature from whatever indications his opponent's writings offer, and so he frequently both formulates and attacks his opponent's case. Marx, as the present writer points out, never defines what he means by "matter" or what he means by "man" sufficiently for the purpose of refutation. Marx indeed had little use for any conception of the human essence "as a dumb internal generality which merely *naturally* unites the many individuals" (*Theses on Feuerbach* vi). Impatient of the apparent ineffectuality of metaphysical contemplation, he sidetracked the philosophical problem of universals into the social problem of revolution. The skill with which he did so has been a stumbling-block to his critics.

Three lines of criticism seem to be available, the first practical and matter-of-fact culminating in "So you see what Communism leads you to," the second expository and doctrinal setting the teaching of Marx against the teaching of the Church and assisting the reader to make comparisons and draw conclusions; this is the line taken in the present book. About half is devoted to explaining what Marx taught, about half to explaining the Church's teaching on the nature of man and of society and the dependence of both on God. A short final section, *The Remaking of Society*, is heavily loaded with quotations from the social Encyclicals. The book is happily free from the blind impetuosity of so much anti-Marxist literature. We are urged not to forget, and the author himself never quite forgets, that the Marxist (not always, it is true, but frequently enough) is a man who has seen