

this account of their meetings and correspondence (including some hitherto unpublished documents) down to the break after the publication of *La Misère de la Philosophie*.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