

## BLACKFRIARS

The section entitled *La Technique du Coup d'Etat* is particularly provoking especially when dealing with the characters of those successful opportunists who, gauging the temperature of the moment, have become the dictators of Europe. But on every page are sentences or paragraphs demanding close attention. A book such as this, studied where Catholic groups are vital enough to see the necessity of study, is indispensable. It can be a means towards the realization, under Grace, of that ideal yet not unattainable society in which men should seek what all men of good will desire, "ce par quoi ils se ressemblent tous et non ce par quoi ils diffèrent, c'est les engager à s'aimer au lieu de se détruire."

ARTHUR FRESSANGES.

CHURCH AND STATE. Cambridge Summer School Lectures for 1935. (Burns Oates; 7/6.)

Although the brief notice which we are able to give here of this book is long overdue, its tardy appearance may have the advantage of attracting the attention of many who have allowed the opportunity to pass of studying its most valuable pages. A more timely occasion could scarcely have been chosen by the Cambridge Summer School to unfold the Catholic Mind on the burning topic of Church and State. As Father Martindale, S.J., appositely expresses it in his last lecture of the series, so admirable are the papers "that the book which they will compose ought to be of the very first importance, and should be read all over England by very many who are not Catholics, and would be valuably translated into French, Italian and German." For the book is definitely constructive and stands as a solemn warning against State absolutism and its growing intensity in controlling the lives of individuals and nations.

It is more than gratifying to observe that a very fair proportion of representative laymen have been given the opportunity of placing their scholarship and learning at the disposal of the public.

Perhaps it is not over-bold to express the opinion that a little too much space has been given up to historical disquisitions, the complete accuracy of which it is not always easy to gauge or to disengage from the writers' personal interpretation. Undoubtedly, it would seem, the main implications in a full discussion on Church and State are dogmatic, moral and legal. Not without satisfaction we have noticed that a due position has been given to Thomism in the formation of the classical Catholic doctrine of the two perfect societies.

Whilst acknowledging the respective merits of each lecture, it is not so easy in all cases to agree entirely with the treatment or to subscribe to the views expressed.

One of the most stimulating and thoughtful lectures is that on *Authority and the Moral Order* by Mr. Outram Evenett, who

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though an eminent historian is not afraid to touch on law and to place it in its correct moral setting. To do this doubtless is less easy for those whose minds move in the world of history. Here too is included a good summary on Canon Law, but I do not think it can be admitted that there are any general ecclesiastical enactments the violation of which is not held to impute moral guilt, and only to involve punishment. To hold otherwise is at variance with the whole ecclesiastical penal system which may be crystallized in the phrase *nulla poena sine culpa*. The vice of nullity is not, properly speaking, penal. Nor is there historical or other proof that mediæval litigation offered a loophole whereby to escape laws in themselves not binding in conscience.

There is no solid ground for Father Bonnar's contention that the Church does not wish to bind by her laws persons baptized outside the true Church. Positive legislation in fact points to the contrary. The claims of the Church which are the subject of this paper, are in the context mainly juridical, though the legal treatment is only timidly attempted. The *juridical* character of a society is insufficiently explained by the fact that membership entails mutual rights and duties, as these latter may be present in a non-juridical society. Again, granted the juridical perfection of the Church as a society, it should be unnecessary to argue further to her independence. Juridical perfection in itself is constituted by autonomy and independence. Further, the truth that the Church is an organized society is presupposed in any consideration of her legal claims. Her legal claims therefore are not upheld by demonstrating that she is a divinely organized society, but are rather deductions from that fact. Lastly, if the legislative power of the Church is to be effective it must embody executive authority, and consequently should not be divided against it. In contemporary ecclesiastical law the jurisdictional power is divided more properly into legislative, judicial, and coercive.

Obviously a work like the present cannot be justly commented on in all its parts, though the above reflections may be taken as indicating its general excellence and trustworthiness, even if as in all other human undertakings it is not exempt from rare imperfections.

AMBROSE FARRELL, O.P.

LE PROLETARIAT INDUSTRIEL. Par Goetz Briefs. Préface de J. Maritain. (Lumière Ouvrière.) (Desclée de Brouwer; 10 frs.)

In economic systems previous to our own the worker has been an owner and a free man or he has owned nothing and has been a slave. "But capitalism has embarked on this adventure: to associate among the ceaselessly growing masses of the people lack of property with complete personal liberty and political equality." "To-day we can say," continues the author of this book, "that the attempt to unite liberty with a permanent lack of