

What strikes one is both the breadth and the solidity of the best among them. This is not surprising. It derives from the experience of the author. Fr de Menasce is a member of an old Egyptian Jewish family. Born in Alexandria and educated at Cairo, Balliol and the Sorbonne, he brought into the Church a quite special consciousness of the complexities of contact between both religions and cultures. He is a Persian specialist, the editor and translator of the Book of Daniel for the 'Bible de Jérusalem', but has also remained particularly at home in the field of Islamic-Christian relations, the very close friend of Abd-El-Jalil. All this is combined in Fr de Menasce with an extremely firm but flexible Thomism, which gives spine to all his thought but in no way limits its area of concern.

Chapter IX on 'Nationalism in Mission Lands' I first read fifteen years ago. I thought it brilliant then. Rereading it today I still find it so. The study of the Reductions of Paraguay and the lengthy critique of Hendrik Kraemer are equally helpful, as also a profound little essay entitled 'Polarité de l'Action Missionnaire'. Some of the other chapters date rather more and that on the social doctrine of the Church and the African missions is frankly weak. But I suspect that it might have seemed so even when first published in 1945 and that this derived in part from the author's lack of personal experience of tropical Africa. Reading Hailey is not an adequate substitute! It is also due to an over-simple theory of 'Natural Law' which was hardly questioned in 1945 in Catholic circles but certainly makes one feel uneasy in 1968.

That is one point on which I do feel that twenty years of thought have genuinely dated Fr de Menasce's treatment of a subject. A

second point is central to ecclesiology. The author does seem to conceive of the establishment or planting of a new local church—the precise function of specifically missionary activity—too much in terms of hierarchy and institution. Such a view was of course quite normal at that time. But today, and I am sure rightly, we think much more in terms of a worshipping and serving community, a local eucharistic fellowship. Such a perspective is not, of course, foreign to Fr de Menasce's view but it remains implicit while the institutional aspect is explicit. I would rather it were the other way round. Certainly, the almost complete absence of mention of the eucharist or of liturgy in these pages is a little startling.

It is here that we find a strong contrast in turning to the book of Fr Dournes. Written after Vatican II, setting out from St Paul's line in Romans 15, 16, its whole theme is the necessity of integration of mission and liturgy. This is worked out chiefly in the context of a catechumenate among the Jorai, his own hill people in Viet-Nam, but there are also excellent little chapters on Cyril and Methodius, and the Chinese Rites controversy. Fr Dournes' treatment of the subject is most effective and anyone seriously concerned with liturgical renewal, especially within a missionary context, should most certainly study it. As a contribution to missiology it can most fittingly be compared with the recent work of Professor Davies *Worship and Mission* (SCM Press, 1966). Indeed, the similarity of theme between these two books, whose writers are in such very different situations, is extremely striking. It is a theme which has been badly neglected in the past by both liturgists and missiologists and it cannot be said to have made much of an appearance in Vatican II. It is not the less important for that.

ADRIAN HASTINGS

**THE SOCIAL AND POLITICAL THOUGHT OF KARL MARX**, by Shlomo Avineri. *Cambridge University Press*, 1968. 55s.

There is no better general book on Marx in English than this one. Marx has been with us for well over a century and libraries could be filled with books written on his thought. However, I know of no book that combines the objectivity of Avineri with his synoptic view and wide knowledge of the less accessible parts of Marx's writings. There are three main reasons why such a book has not appeared before:

Firstly, Marx's thought is still too contemporary to be judged easily *sine ira et studio*. In the eyes of many there is a ludicrous equation of Marx's ideas with the practice of his so-called disciples to such an extent that cold war propaganda still bedevils many discussions of Marx both in the West and in the East.

Secondly, the comparatively recent publication of many of Marx's early writings with

their humanist emphasis meant that most past and, indeed, future versions of Marx's thought were partial in both senses of the word. At the turn of the century Marx had been viewed as primarily as economist, a rigid determinist who had foretold the downfall of capitalism through internal crises and contradictions. The publication of many of Marx's early writings for the first time about 1930 led many writers to go to the opposite extreme: Marx as a thinker had analysed the existential predicament of man who had forfeited his independence to the objects he had himself created. Marx was viewed as either a determinist and an economist or an existentialist and a philosopher. According to which version was appealed to, the later writings were regarded as the ossification of what had, at its inception, been supple and vigorous or the early writings were immature, youthful vagaries later superseded by rigorous and disciplined theories.

Thirdly, this dismemberment of Marx was made the more plausible by the scrappy nature of translations of Marx into English. It is very regrettable that there is as yet no extensive English edition of Marx's works. Until recently this has been due to the nature of Marx's writings: Marx wrote a lot, but published comparatively little. His letters and rough drafts have thus gained in significance. However, they have only been unearthed and published piecemeal (the one-thousand-page draft of *Capital* has only been easily accessible, even in German, since 1953).

Avineri has been able to overcome these obstacles. He begins by tracing the development of Marx's thought in a roughly chronological fashion: he deals with the origins of Marx's thought in his criticism of Hegel's political philosophy; he then describes the crystallization of Marx's ideas on the proletariat, his concept of the unity of theory and practice, the dialectics of capitalist society and his commentaries on the Paris Commune. Avineri ends by drawing together what Marx

says of revolution and the new society to follow it.

There are several original and enlightening sections in the book: Avineri claims that the origins of Marx's ideas on materialism, communism and the abolition of the state can all be traced to Marx's *Critique of Hegel's Philosophy of the State*, written in the summer of 1843 and only published in 1932. He also traces the origins of the concept—central to all Marx's thought—of the unity of theory and practice. Finally, by close attention to what Marx says of the French Revolution and the Paris Commune, Avineri throws a lot of light on what Marx meant by the abolition of the state and his concept of the future communist society.

It is only the first of these themes that leaves me in some doubt. Avineri portrays Marx as always remaining a disciple of Hegel and this seems to me to be correct. However, the importance attached by Avineri to Marx's critique of Hegel's political philosophy seems to be excessive: it is difficult to maintain that Marx's materialism dates from the summer of 1843, for his approach in, for example, the *Correspondence of 1843* is very idealistic and Marx himself disclaimed the term 'materialist' as a description of his ideas in the summer of 1844. Avineri implies, too, that Marx was a communist and an adherent of the cause of the proletariat in the summer of 1843. But Marx specifically rejected communism in the September of that year and there is only a single phrase in his critique of Hegel that could apply to the proletariat. Avineri makes Marx's Hegelianism too thorough-going: Marx did not deduce the proletariat's role from Hegelian categories. France was, after all, the land of politics *par excellence* and Avineri pays far too little attention to the influence of French socialists.

These are, however, minor matters and Avineri's book can be recommended without reserve for those who wish to understand Marx's political views. DAVID MCLELLAN

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