

## REVIEWS

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

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property was not a fit solution to secure social peace. The problem arises anew. . . ." It finds in this book a balanced and careful statement. The history of the concept "proletariat" is traced through the phases of its development from Saint-Simon and Sismondi to Lorenz von Stein and Karl Marx. The author's experience of proletarian problems is coloured by social developments in Germany since the years before the War and balanced by an amazingly wide reading. The demagogy and catastrophic generalizations of the Communist Manifesto are met by a criticism calm, sane and disintegrating, but I know of no communist who would concede that these criticisms really meet the communist argument. However, it was not in the scope of the present book to carry a philosophic war against dialectic materialism, rather to attempt an exposition of the nature, origin and development of that numberless class of the propertyless whose function in a society dominated by individualism and commercialism has been to produce an unfailing source of cheap labour-power without hope of any share in its direction or of more than a minimum share in its fruit.

In discussing the directions taken by the proletarian movement heavy stress is laid on deep differentiations of interest and temperament within the proletariat itself. "Il y a sans doute de solides attaches entre la conscience prolétarienne et la conscience socialiste, mais seulement à la condition que certains pré-supposés particuliers soient réalisés. . . . La multiplicité des idées philosophico-sociales et des mouvements qui se sont manifestés dans le prolétariat prouve que la conscience prolétarienne comporte une potentialité ouverte à de multiples déterminations. Il y a un courant . . . qui se dirige vers le libéralisme et le syndicalisme pur, un autre . . . dans la voie de traditionalisme, un autre dans celle du marxisme, un autre dans celle de l'action violente. Chacun de ces courants réalise la synthèse de données qui sont universellement prolétariennes et de conceptions patri-culières à tel ou tel groupe prolétarien."

In short the proletarian problem in one of its most important aspects is the familiar one of the dough and the leaven.

BERNARD KELLY.

## BIOGRAPHY

BUTLER'S LIVES OF THE SAINTS. Vol. X. (October.) Edited by Herbert Thurston of the Society of Jesus and Donald Attwater. (Burns Oates; 7/6.)

The volume under review differs much from the original *October* owing to the increase in the Church's Calendar and the necessity of curtailing many of Butler's notices in order to keep within the bounds of one volume. In all there are one hundred and ninety-four notices, an advance of seventy-eight on the original work,