

BLACKFRIARS

In a general way Leo XIII was willing to do all in his power to end a state of war between the Church and the Kingdom of Italy; he saw of course that it was bound to press very hardly on patriotic Italian Catholics, and he was fully alive to the disadvantages of the policy of forbidding them to take part in the government, even by voting. But at the same time he was profoundly convinced that a false step might be irretrievable, and that the time was not yet ripe for a general policy of conciliation.

On the other hand, the Italian government emerges from the narrative as equally unable to formulate a fixed conciliatory policy. But perhaps the most potent force against conciliation was the fear of the Church's influence; the dread that she might use it to effect a restoration; and the idea that the somewhat unstable existence of the new Italian state could only be assured by weakening that influence as far as possible. Further, the notion was widespread that, given a favourable moment, the Pope might call for foreign intervention in order to regain his state. In a most interesting passage Count Soderini states categorically and of his own personal knowledge that Leo XIII never entertained such an idea.

The Pope's relations with the French government occupy the second part of the book. On the whole he was well served by his Nuncios, but neither the tact and firmness displayed by most of them nor the Pope's own foresight and breadth of view availed to compose the quarrels among the French Catholics or could induce their leaders to refrain from identifying support of religion with an anti-republican creed; a policy which Leo foresaw would effectually prevent the Catholic body as a whole from exerting the influence in politics which was their due. As appears from Count Soderini's narrative, the Pope estimated more correctly than did the leading French laymen the strength of republican feeling in France and the unfortunate consequences of making Catholicism synonymous with Legitimism in the public mind.

Pope Leo XIII's work for Social Reform will be dealt with in a subsequent volume. For the rest it only remains to praise Miss Barclay Carter's clear and accurate translation from the Italian and the excellent notes which she has contributed.

J. BERKELEY.

MISCELLANEOUS

ESSAI DE SOCIOLOGIE. By Luigi Sturzo; translated from the Italian by Juliette Bertrand. (Bloud et Gay; 20 frs.)

The originality of this remarkable study is at once its merit and its weakness. Don Sturzo is obviously impatient with abstract theories on society that seem to neglect the living reality, "ces matériaux isolés de leur cadre historique ne seraient que des

REVIEWS

éléments muets, comme ceux d'un corps disséqué auquel manque la vie." He prefers to study society as realized in living individuals. This attitude is also expressed in what may be regarded as the fundamental thesis of his work: society is not a living reality until it has become part of the consciousness of human minds. It is man's consciousness of society that makes it a living reality and breathes the spirit of life into the body of abstract principles. The individuals constitute the material or bio-physical element of society while its formal element is the *conscience sociale*.

"Le pivot de ce dynamisme, c'est la conscience sociale. C'est elle qui rend cohérente, stable, unique toute société, et la fait évoluer selon un processus qui se réalise en vertu de forces immanentes unifiées dans la rationalité" (p. 42). While it may be admitted that such statements can be explained rightly, yet the context suggests that the author in his search for reality in the human consciousness denies to society and its organization all extra-individual reality on the supposition that everything that does not form part of man's consciousness is a non-existent abstraction. "Fins et organes sociaux sont le développement pratique de la conscience qu'ont les individus d'être in communion" (p. 30). But is there no *objective* element, something extra-individual, that explains the purpose and the organization of a society? Man is conscious of society, but he could not have this consciousness unless there already existed an objective element in society which is at once its cause and its purpose, creating between the individuals a bond of union. No doubt the individual will gain from living in a society to the extent that he is conscious of his duties and rights towards it.

It is this denial of the objective, extra-individual element in society which vitiates the conclusions propounded in this work. Yet this over-emphasis on the subjective part of the individual may be an antidote against the exclusive stress on the objective element which must of necessity be present in every society and organization. It also brings home to us the need of a social philosophy which studies the social structure and the laws that are applicable to every society, whether it be a cricket team or the Catholic Church. *Essai de Sociologie* will prove of great value to those who are already familiar with the elementary principles of social philosophy and who appreciate the need of abstract principles for any clear and constructive theory.

BONAVENTURE PERQUIN, O.P.

WHO'S WHO IN BOSWELL. By J. L. Smith-Dampier, M.A.
(Blackwell, Oxford; 10/6.)

In the pages of Boswell occur hundreds of names, some of