

belongs to this stream of development. The method of proof and of procedure in normative social theory and social philosophy is radically different. It seems to me that Dr Stark is attempting to arrive at the broad conclusions of normative theory by scientific methods, and that he finds himself face to face with the same difficulties which Comte faced when he began the fashion of making a metaphysics out of sociology.

The temptation to make a kind of meta-sociology is all the greater in these days, when metaphysics is still taboo in so many scientific circles, and Dr Stark appears to subscribe to the prevalent prejudice that metaphysics is divorced from the empirical order. While this may be true of much metaphysics written since the Renaissance, it is hardly true of metaphysics as traditionally conceived in ancient and medieval thought, where the concepts of metaphysics were arrived at by a series of abstractions from the concepts of empirical experience. I therefore do not think that the tasks which Dr Stark has set out to achieve will be complete when he has completed his meta-sociology. This meta-sociology will be but a more refined and abstract tool in what is essentially factual social theory. The problems of normative theory may as a consequence have been made easier precisely to formulate, but meta-sociology alone will hardly be able to answer them all.

DANIEL WOOLGAR, O.P.

COMMUNISM AND THE THEOLOGIANS. By Charles West. (S.C.M. Press; 35s.)

The Assistant Director of the Ecumenical Institute at Bossey seems to have drawn on two sources for his book: one source is the writings of some Protestant theologians, the other is the author's and other men's experience of life under various Communist régimes. Few readers will feel that his first source has provided him with living material; somehow his theologians come through as very bookish and ineffectual. It is the other source which saves the book from being nothing but an academic study. Its avowed object—the encounter between Communism and theologians—does not give one the impression of relevance which is given by the discussion of the less clearly avowed one—the encounter between Christians and Communists. This encounter is discussed in a stimulating way and the closing pages of the book are perhaps the most valuable ones.

'Only the Christian's humble but confident journey itself . . . can convince his neighbour that the Lord and the guide of the journey is the servant son of God who bore the cross.'

Before we can get to this relevant section we must wade through a good many pages of less vital quality. The teaching of the five main

figures of unequal merit (cf., Barth and Hromádka) is expounded with devotion but in a haphazard and uninspiring manner. Among other things, Dr West tries several times to bring to the surface some of the unexamined presuppositions of his selected panel of theologians. It is a pity that he did not try to subject his own writing to the same treatment. Had he done so, he might have realized how uncritical he appears to be in his use of words vital to his study: e.g., 'theology', 'Communism', 'Church'. To question his use of the last word is of special importance. For Dr West suggests—rightly, it seems to me—that only a community of poverty and prayer, of trust and love, can enable individual Christians to encounter Communists as human beings. What is this Church? Is it something that does not exist today (p. 357) and must be created by men? Or is the Church something that has been in existence for twenty centuries without being recognized either by Communists or the theologians of Dr West's liking? There can be little doubt how the author would answer the last question, since his animosity to the Catholic Church comes out only too clearly when he deigns to notice her existence at all. The fact remains that Christians cannot hope to persuade Communists of the reality of their religion unless they form among themselves a unity of understanding and love, authenticated by the Lord whose servants they are. A fellow student (an ardent Communist) once said to me: 'It is better to have a unity forced at pistol point than no unity at all'. In face of this distorted but elemental longing for unity the disunited theologians and Churches that feature in this book would seem to stand a very small chance; even if they ever came to be united, their unity would be a man-made thing, it could never claim to go back organically to the time when the Servant, the Son of God, who bore the cross, appointed permanent guidance for the Christian's journey in humility, faith and love.

CESLAUS VELECKY, O.P.

FOR MY NAME'S SAKE. By Ronald Seth. (Bles; 18s.)

Mr Seth has added to his well-known books on spying and espionage 'a brief account of the struggle of the Roman Catholic Church against the Nazis in Western Europe and against Communist persecution in Eastern Europe'. He seems to be fairly sure of his ground in dealing with the West but his knowledge of Central and East European affairs appears to be less thorough. Only lack of personal knowledge of that baffling maze of events and personalities could mislead the author into making some indefensible statements. For instance, to speak of the presence of the Red Army in connection with the 1948 *coup d'état* in Czechoslovakia is to be guilty of an anachronism. On the other hand, to speak of the suffering of Slovak Catholics in spring 1945 in such a