

LEON BLOY, PILGRIM OF THE ABSOLUTE. A selection of his writings edited by Raissa Maritain. (Eyre and Spottiswoode; 18s.)

This English edition of an American compendium will provide a good introduction to Léon Bloy. He suffers less than most authors from selection. His novels have a limited interest as works of fiction, and what is important in Bloy is most often the aside, the meditation on a text. No one is better qualified than Madame Maritain to edit such a book, and here, conveniently arranged, are extracts from the major works—especially from the *Exégèse des Lieux Communs*, *Le Mendiant Ingrat*, *La Saut par les Juifs* and the Journals. One might have expected a more generous selection from Bloy's letters, which—freed as they are from the discipline of literary forms with which he was not often at ease—reveal his mind most faithfully. Jacques Maritain's introduction (drawn from *Quelque pages sur Léon Bloy*) completes the value of the book. It is unlikely that Bloy will ever be fully translated into English, and, for those unable to read him in all the prodigality of his works, Madame Maritain's judicious anthology provides sufficient material for judgment.

I. E.

THE UN-MARXIAN SOCIALIST: A Study of Proudhon. By Henri de Lubac, S.J. Translated from the French by Canon R. E. Scantlebury. (Sheed and Ward; 16s.)

Of all the apostles of liberty in the last century Proudhon is one of the most enigmatic. 'A man of paradoxes', an un-Marxian Socialist (to use Père de Lubac's telling phrase if somewhat inept title), he stands open to a mass of interpretations. In July, 1945, Professor J. Selwyn Schapiro published an article in *The American Historical Review* under the title of 'Pierre Joseph Proudhon, Harbinger of Fascism' in which, taking as his cue one of the collaborationist papers which had cited some of Proudhon's dictums with obvious approval, the author set out to show by quotation how plausible a case might be made out for seeing this Frenchman as one of the progenitors of Hitlerism. Later Mlle Madeline Amoudrux redressed the balance with *Proudhon et l'Europe* which, although confined mainly to Proudhon's writings on European affairs, did as well embrace much else that is not only fundamental, but paramount for a full understanding of his ideas. It is in the steps of Mlle Amoudrux that Père de Lubac follows; much of what she said he consolidates in greater detail, and against a broader and more general background—the background of the nineteenth century—he puts forward his interpretation of Proudhon's dialectic. With a man of so many phases, diverse moods and contrasting attitude the task can have been no easy one and it is some measure of Père de Lubac's success to say that a consistent and clear portrait does emerge: even more a measure of his success is it to say that his study opens up many side issues which if not answered fully there, do at least prompt