

relations on which class position is based—from the economic relations in which it carries on production and exchange'. The rights of man, and indeed the whole moral order cannot, according to Marx and Engels, be exalted to a higher plane than the economic structure of society. It is precisely because of that canon that Marx is not to be regarded as primarily an economist. For his influence is derived from a philosophy fathoms deeper than the bones of political economy, and five hundred years older. Nevertheless it would be as dangerous to ignore Marx's weapon as the hand that forged and wielded it. Apart from the assurance that Marxism was all very naughty, there was rarely adequate instruction on the subject in the schools. And a priest was recently hard put to when asked for serious Catholic literature, by a probable convert from Communism. May Mr Dennis Dobson's latest publication on the doctrines of Marx inspire Catholic educationalists, seminary professors and publishers to enquire as to what it's all about and get going in the matter.

J. F. T. PRINCE.

**SALARIES AND CONDITIONS OF WORK OF SOCIAL WORKERS: A Report** by a Joint Committee of the British Federation of Social Workers and the National Council of Social Service, under the Chairmanship of T. S. Simey, M.A. (The National Council of Social Service, 26 Bedford Square, London, W.C.1; 2s.6d.)

This report draws attention to the present lack of correspondence between the high qualifications demanded of the social worker (who has a considerably larger responsibility than that of giving a helping hand to the misfits) and the very small remuneration for his services. Very full details are given of salaries paid at the present time and suggestions are put forward both for making the training more accessible to promising students and for securing a proper reward for them after qualifying. This is all to the good; for however strong the spirit of vocation is, it does require material conditions for its realisation. Perhaps some of the new secular institutes will make a contribution to these affairs: Catholic organisations do not appear to have made any direct contribution to this report.

E. Q.

**THE TRUE LIFE.** By Don Luigi Sturzo. (Bles; 15s.)

There is an American research organisation that has so thoroughly pursued its inquiries into the immense variety of social relationships that it has made the ordinary inquirer forget the dreadful overall monotony of life in the U.S.A. and left the sociologist with still larger problems of selection before he can begin to make use of its discoveries. Don Sturzo's research, which has taken him beyond the frontiers of the natural world, will disconcert many a sociologist less by the majestic array of facts than by the appeal to theology at all to furnish material for his science. The Americans and the Italian are, however, absolutely in the right in insisting on the necessity of

sociology's keeping close to concrete reality; where the former fail is in the presentation and the proper use of the facts. Not so Don Sturzo.

With a generous charity, but also with great precision, he outlines the character of the world as a society of the redeemed (potentially or actually); the whole man, supernaturalised as well as natural, is the subject-matter of sociology. Its descriptions will be incomplete—if not false—its analysis defective, unless it is aware of the presence and the effects of grace in the world. These things cannot be observed by the methods proper to any other science than theology, and theology must therefore be part of the sociologist's equipment. Perhaps there is too much pure theology in this book, but its importance—even its relevance—has been so long ignored that the author may be allowed to express his point forcefully and at some length. How much that passes for Catholic sociology is content to proceed on the basis of natural law alone, with an occasional appeal to faith—justifiable indeed, but inadequately developed from the theological viewpoint! It is not surprising that this half-hearted acceptance of reality leads some of its exponents to share the outlook of the amiable progressives and others to despair of a society which has long forgotten the way to the confessional.

A deeper acquaintance with this 'sociology of the supernatural' will not make any more attractive the picture of a world seated in sin—indeed, it will help us to appreciate something of the 'awful vision' of Christ when he was urged to look on and see for himself the miserable and tormented kingdoms of the world—but it will give us confidence in natural powers which know the limits of their efficacy and enable us to see with greater clarity the true end of society, which is to be transformed into the elect.

EDWARD QUINN

ATOMIC CHALLENGE. (Winchester Publications; 8s. 6d.)

This volume presents the collected recent B.B.C. talks on atomic energy, interspersed with a series of 'commentaries by students of different nationalities'. Rounding off the collection is a short article by Mr Henry Wallace, which might well have been left out, as it says nothing that has not been said earlier on in the book and is unsound on the general physical principles of atomic energy.

Science (in its popular garb) is well looked after by Professors Cockcroft, Oliphant, Blackett and Sir Henry Dale in a series of bright and intelligent articles on the technical problems. The general conclusion reached by the experts and, in particular, by Professor Blackett, whose theme is 'Towards Peace', is that it will be many years before atomic energy is a factor to be reckoned with in the economics of any country. Moreover, the impossibility of separating atomic power piles from atomic bombs is clearly seen, since the former inevitably produce the material needed for the latter.