

self-complacency. In Hinduism Christianity encounters another catholicism and for that reason is put to a particularly severe test. The confrontation of Hinduism and the Catholic Church especially, may well prove to be one of the major mental events of the near future; possibly more important than that with Communism or the agnosticism of scientific humanism.

Obviously when experiencing this challenge Catholics must retain their own integrity and avoid compromising the truths they stand for. But no doubt they can learn salutary lessons in their turn from Dr Radhakrishnan's strictures on bigotry. 'No one is so vain of his religion as he who knows no other. If we know the classics of other religions, we will admire them and share their joys and sorrows. Advocates of religion sometimes become missionaries of hatred towards other religions.'

Yet is in the very nature of the problem that a true understanding of another faith demands more than a knowledge of its classics. A way must be found to absorb its atmosphere, to become familiar with its spirit in quite a practical fashion; to borrow an insider's vision. Otherwise generalizations are bound to be made which must seem very odd to believers.

Most Catholics will be startled and alarmed to learn that 'The Christian teaching about sex is that it is usually wrong but can, in view of the

fragility of human nature, be "excused" in marriage, to use the words of Pope Gregory. Under the influence of Pauline theology Christianity developed into an anti-erotic religion.' Though this is a travesty of the real doctrine it is one often enough presented by puritans within the Church. Its dangers as a position are scarcely realized until we are confronted with it plainly from the outside. Again, when he considers the idea of revelation, so important to the Judaic faiths, Dr Radhakrishnan points out how 'it is not easy to admit that God has been partial to a fraction of humanity. He cannot be conceived to have favourites. If God is love, he is the creator of all his creatures and must have revealed himself to all.' Here he spotlights a difficulty which theologians have tended to evade and draws our attention towards developments from an original, primitive revelation which have to be seen as paralleling the unfolding of that scriptural revelation first made to the Jews. His observations on faith and reason, the problem of evil, the meaning of history and other crucial matters provoke fresh thought all the time and demand a re-examination of Christian doctrine as conventionally presented. If a parochial piety is to be avoided and the truth communicated apostolically to a world now so clearly one, this is an essential exercise.

DÉSIRÉE HIRST

THE YOUNG MARX, by Bernard Delfgaauw. *Sheed and Ward*, 1967. 11s. 6d.

Professor Delfgaauw presents his book as an attempt to reveal 'something of the driving force behind communism' (p. viii) and believes that this driving force is nowhere more clearly evident than in the earlier writings of Marx. During the course of a wide-ranging book he gives a short description of Marx's life and work followed by an account of the sources of his thought and then an interpretation of Marx's atheism. He goes on to devote chapters to Marx's idea of philosophy, his views on dialectical and historical materialism and his views on humanism; then he returns to a discussion of the relation between Marxism, philosophy and Christianity and finishes with the obstacles to a dialogue with Moscow.

Let me say at the outset that, despite many strong criticisms, this book is well worth reading: books on the young Marx in English are in any case rare and parts of Professor Delfgaauw's book, particularly the second half where he is content with straight exposition, are excellent. It is therefore all the greater pity

that the book should have been so inaccurately conceived and put together. Small mistakes annoy (the *Criticism of Hegel's Philosophy of the State* is misdated, Feuerbach is called, of all things, an individualist!), and the style of the book often serves only to confuse: what, for instance, can be the meaning of: 'For Marx philosophy—and by *philosophy* here he meant *materialism*—had to be in interaction with concrete reality' (p. 51)?

There are three main points of criticism:

Firstly, it is Professor Delfgaauw's view that, according to Marx, man's alienation has its origin and basis in the duplication of human existence into a secular and a religious existence; in short, that socio-economic alienation is consequent upon religious alienation. This, as an interpretation of Marx, seems to me to be simply false. The reasons that Professor Delfgaauw advances to support his interpretation are not to the point, for they merely show that Marx proceeded from a critique of religion to one of economics and to a large extent used

Luis Taruc

HE WHO RIDES THE TIGER

The Story of an Asian Guerrilla Leader

Taruc's own account, written in prison, of his years as commander of the Philippine Communist guerrillas, the Huks, and the crisis of faith which led him to surrender to the Philippine authorities and return to the Catholicism of his youth.

25 August 25s

Gordon C. Zahn

WAR, CONSCIENCE AND DISSENT

A Catholic sociologist, who is also a conscientious objector, takes a sharp look at passive Christians and Church authorities and their attitude towards the major moral problems of the day.

25 August 30s

Peter De Rosa

CHRIST AND ORIGINAL SIN

This refreshing and stimulating work focusses attention on two of the most hotly debated questions of theology today: the meaning of the Incarnation and that of original sin.

18 August 25s

Jean Laplace

THE DIRECTION OF CONSCIENCE

The author from his years as confessor and pastor has written a book specifically aimed at helping the priest fulfil the important role of spiritual counsellor.

18 August 25s

Three books by **Bernard Häring**

publication: 18 August

BERNARD HÄRING REPLIES

Answers to 50 Moral and Religious Questions 21s

ROAD TO RENEWAL

Perspectives of Vatican II 21s

THE LIBERTY OF THE CHILDREN OF GOD 16s



GEOFFREY CHAPMAN
LONDON—DUBLIN—MELBOURNE

his critique of religion as a model for dealing with other fields. And this was only to be expected given the atmosphere of rapid secularization in which the Young Hegelians lived. But it goes no way to show that Marx viewed religion as anything but a product of specific and transitory socio-economic conditions. His phrases about religion as the halo above the valley of tears, etc., are too well-known to need quotation. This misguided interpretation of Professor Delfgaauw's is due no doubt to a desire to render Marx's ideas more acceptable (cp. the completely unfounded notion on page 105 that Marx espoused some form of natural right theory). But a genuine dialogue cannot be founded on a misunderstanding of one's interlocutor.

Secondly—and this is a criticism that applies so the whole book—Professor Delfgaauw evidently thinks that he can extract a coherent doctrine from any and every one of Marx's early writings and that they are all of equal value to illustrate Marx's thought. But in a thinker who developed so rapidly and who held such contradictory opinions in the space of a few years this is clearly impossible. Indeed, it is this approach that is responsible for the misinterpretation criticized in the previous paragraph. The point is highlighted by the inclusion, at the end of the book, of the translation of a letter of Marx to his father. Why this letter was chosen is baffling: most of it consists of unimportant chit-chat and lists of the lectures Marx was attending while the few interesting passages show Marx as an immature idealist and are completely uncharacteristic of his later writings almost any of which could have been more usefully included. Marx is a thinker whose writings must be viewed as a development and who cannot be quoted without explicit reference to this development.

Thirdly, it is a pity that the only books in English to which Professor Delfgaauw alludes are those by Bochenski and Wetter that deal exclusively with dialectical materialism as Soviet ideology. The books by Tucker, *Philosophy and Myth in Karl Marx* and Kamenka,

The Ethical Foundations of Marxism deserve a mention, if only in the bibliography. (It is possibly significant that some Catholic writers feel most at home when they can deal with a (parallel?) dogmatic system.) This leads Professor Delfgaauw to misdescribe Marx's own ideas as 'dialectical materialism', and he even has a chapter entitled 'Marxism as a Theory of History: Dialectical Materialism'. This is inaccurate, for Marx himself never used these terms which were popularized by, I think, Plekhanov at a later date to describe ideas considerably different from Marx's.

Professor Delfgaauw seems to have evaded such crucial questions as the precise meaning of the word 'alienation' or the relationship between the causes of a belief and its truth-value. He does nothing to substantiate his claim that religion does not entail an alienation from the world and what seems to be his basic criticism of Marx, to the effect that 'he failed to see that an insight into man's own determined status was already a victory over this determined status and in consequence put man in a position to influence the direction his determined status might take' (p. 122), is refuted by the explicit allowance by Marx for just that kind of freedom in his third thesis on Feuerbach: 'The materialist doctrine of the changing of circumstances and education forgets that circumstances are changed by men and that the educator must himself be educated.' The basic message of the book (which is addressed explicitly to Christians) is that religion should lead to a concentration on the world, not to an evasion from it. But this admirable message seems not to have been fully appreciated by the author himself when, for example, he writes that 'the final struggle will not be on economic or political but on spiritual territory' (p. 13).

In short, this is a book on a subject of vital importance that as such is well worth while reading. But its many deficiencies lead me, for one, to hope that it will not be long before we see the book that this might have been.

DAVID McLELLAN

CHRISTIAN MARRIAGE, by J. Dominian. *Darton, Longman and Todd*. 35s.

Doctor Dominian's book is the result not only of much study, but of long experience, both interpreted by a sympathetic and sensitive mind. The result is a book which is pleasure to read, which is more than can be said of many books about marriage. They are so often either

incredibly euphoric, depressingly technical, or so anxious to avoid rashness that they end by saying nothing at all.

The aim of the book is to give a realistic and thoroughly Christian assessment of the meaning of marriage, and especially sex in marriage,