

have done something to sweep away the cruder slogans and catch-phrases . . . ' with which the world has been littered : a clearance which we ourselves had not noticed. In short, we are forced back on to the ground of ultimate causes and ultimate values, where we rediscover the truth of an eminent American sociologist's words, viz : that plans to convert the inner man (such plans as are embodied in the words of the Pope) are as essential to any programme as mortar is to bricks. 'The spirit is more important than the text.' Professor Hutt's programme would have been twice as convincing, had he designed it to implement *Quadragesimo Anno* and the Pope's Five Peace Points.

J. F. T. PRINCE.

SOCIETY : NATURAL AND DIVINE. By A. P. Carleton. (S.P.C.K. ; 6s.)

This genuinely theological treatise is of peculiar interest on account of the currents of thought which meet to form the author's outlook. The influence of Karl Barth and of Karl Adam is evident in a milieu of Anglo-Catholic tradition. The author well understands that society is an organism, and in an excellent chapter on Israel expounds natural society both as an analogy and as a medium of God's redemptive purpose in mankind. There was a temptation, perhaps, to make the book more comprehensive than 150 pages allowed, with the result that later chapters in comparison with the first suffer from incompleteness and special pleading.

B.K.

PLANNING OUR NEW WORLD. An Open Letter to the Archbishop of Canterbury. By Capt. Arthur Rogers. (The Liberty Restoration League ; 6d.)

This pamphlet raises the important question of a totalitarian and bureaucratic trend in the report 'Malvern and After' issued by the Industrial Christian Fellowship. One of the most impressive agreements in the report of the Malvern Conference was that social initiative now lies in totalitarian hands. Has anyone been changing hands?

B.K.

PRELUDE TO PEACE. By Sir Rowland Evans. (Hutchinson 10s. 6d.)  
WE WANT A JUST STATE. (West Rand Publications, Ltd., Krugersdorf, South Africa n.p.)

Sir Rowland Evans is known to many as a forceful advocate of monetary reform ; in his new book he is concerned with the larger subjects of national and international post-war planning. Those for whom Anglo-Saxon 'democracy' is a vision 'to dizzy and appal' will not be favourably impressed by the word 'planning' ; but as our

society clearly lacks the experts to whom the task of government should mainly be left, it is inevitable that numerous amateurs should make themselves heard. Among these Sir Rowland Evans has some claim on the attention of those who are interested in public affairs.

Certainly his book is full of interest; but will it be believed that a book on European post-war planning could be found whose index contains no entry for either Pope Pius XII or for the more general term 'Vatican'?

And what are those with a knowledge of Europe to think of the following:—'In order to assist Italy in regaining a constitutional democracy it will no doubt be necessary . . . for the armed forces of the United Nations to police the country until after the election of a free Parliament—which election should be supervised by officials of the United Nations'?

The author also proposes placing Italy under British 'protection' for twenty years, during which time the 'United Nations' are to have the full use of all Italian air and naval bases, etc.

By contrast to this airy 'Anglo-Saxon-ness,' chapter xv, 'Illusions and Awakening,' is an extraordinarily interesting and extremely useful reminder of the pre-war sayings of some of our 'converted' war-leaders—Morrison, Attlee, Alexander, Cripps, etc. This chapter also shows the remarkable foresight in the pre-war years of the much-attacked and jeered at 'Member for Epping' (Mr. Churchill).

In short, *Prelude to Peace* is likely to commend itself to readers of **BLACKFRIARS** more for the information it contains than for the author's theories—yet the book is readable and of considerable interest.

From South Africa comes an interesting small book on the Just State. That the author is a wise and realistic thinker may be seen from two of his sayings—'All men and women are thieves, cheats, and liars when it concerns their relations with that impalpable body, "The State."' 'The community should have as few laws as possible.' The author's ideas are rooted in distributism and guild socialism and his essay contains much social sanity.

M.G.S.S.

**THE MANY AND THE FEW.** By Paul Bloomfield. (Routledge; 7s. 6d.)

This is a depressingly facetious and in many ways uncritical work about a vitally important subject—the creation of a culture that shall be shared between the majority and the minority, and won't be simply a minority culture. Compelled to a definition of life by André Breton (whose manifesto was not issued in 1838), he commits himself to: 'Life is being alive. Life is being alive individually.' Definition of poetry follows: 'Life calls to life: this is the soul of poetry' (p. 23). Definition of progress: 'Birth-control might stand for one of the hard-won liberties I mean' (p. 32). A perfectly fatuous quotation from Herbert Read on p. 35 shows that his quotations from Jean Giono about the permanent quality of peasant life are romantic