

Guilds 'a very jolly dream, but just a dream.' Yet Miss Ruth Kenyon, a much more able and experienced economist, sociologist and ethicist than Mr. Dark devotes more than a score of pages to showing how they can be a reality. There is far too much apologetic in her treatment and too much history, but she does make her point. And even Dark's common ownership views are so much better argued by Richard Acland, though the latter's argument is vitiated because he does not see that co-operative ownership is an alternative to his dilemma of private or common (i.e. national) ownership. Moreover he tends to believe that technics will produce moral progress.

The conclusions to be drawn? Forward from Malvern, they cry—but some march on to common ownership, while others lag behind. Some go too far, others not far enough, while none of them pays sufficient attention to the political problems involved which are just as important as the economic, as Dr. Oldham points out in the last chapter of his *Real Life is Meeting*.

Mr. Ballard in his booklet has managed to be rather pedestrian, and at times heterodox, while not at all fulfilling his striking title. He even says: 'The sayings of Christ are not to be treated as laws. Difficulties always arise when the Church tries to turn prophetic principles into legal codes that are to be imposed on all and sundry.' This book would have been of value several years ago, but will not do as a commentary on the Five Points from the *Times* letter.

JOHN FITZSIMONS.

PLAN FOR RECONSTRUCTION. By W. H. Hutt. The International Library of Sociology and Social Reconstruction. (Kegan Paul; 18s.)

Professor Hutt opens his work with drafts for three Bills ready for introduction into Parliament. In subsequent chapters he elucidates the Plan behind the Bills, sketching the national requirements for the efficient prosecution of a long total war and describing a way of tackling the transition from war to peace. He finds the chief stumbling-block in what he calls restrictionism, a monstrous offspring of Capitalism and Socialism, afflicting its ill-assorted parents equally. The author plans for the greatest possible flow of goods for consumption, together with guaranteed economic security for capital and labour alike. The book covers practically the whole surface of the field of political and economic operation, and the emphasis is too diffuse (apart from the foregoing thesis) to allow of adequate recapitulation in the space of a short review. One cannot help being struck by the author's optimism; for in envisaging a consciously planned 'system enabling the direction, under continuously tested foresight of all the resources in the community,' he is in fact postulating almost universal goodwill in industry, if not a spirit of Christian resignation on the part of entrepreneurs about to be liquidated. Professor Hutt tells us, again, that 'two and a half years of war

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