

deductions of the Family and the State may even be the weakest links in the Hegelian chain, with the possible exception of the earlier deduction of Nature from the Logic. Nor does the final justification of war as the ultimate solution of international problems make so grand a conclusion to so ambitious an aim.

This new translation of the 'Philosophy of Right' provides the philosophical world with the sources which it needs for knowing just what Hegel himself said. There is a new translation of Hegel's text, also the explanatory notes which Hegel added to many of his paragraphs. Thirdly, there are the Additions to the text made from notes taken at Hegel's lectures. These notes were first reproduced in Gans's 1833 edition, and provide a most important commentary, since they are in effect Hegel's own commentary. Besides these additions, there are notes on the text by Professor Knox, which are exegetical and illustrative.

DANIEL WOOLGAR, O.P.

SOCIAL RECONSTRUCTION. By M. Alderton Pink. (Nelson; 3s.)

The book is the most recent addition to the now monumental stack of popular blue prints on post-war re-organisation. The author argues for the adoption of a sort of New Deal making allowance for national characteristics and traditions. He examines the possibility of keeping some of the public controls of war-time; he makes a very fair attempt to steer clear of party views and to penetrate the arid crust of political economy. The theme of the book (so the publishers tell us) is not what we can afford but what we *ought* to do—a naive principle which the author follows in company with nearly all the Post-War Planners. Yet we can scarcely condemn the vulgar realism of those who (remembering 1919) demand just *how* we are going to make sure of a land fit for heroes to dwell in. The author scouts the notion that the causes of war are primarily economic: 'No; let us at long last realise that the true cause of war is spiritual;' and Mr. Pink has already (on page 56) elucidated that cause, 'it was caused by the nature of Hitler and his henchmen.' Spiritual disorders must be corrected by spiritual means. The remedies are to hand in *Social Reconstruction*. More significant, we are told, for the future (than a declaration of faith in line with traditional Christianity) is a 'pilgrimage (Mr. Alduous Huxley's) to the goal of a profound religious conviction that is not bounded within the limits of an existing creed.' Let us have one sound, broad principle to fly to in all the dilemmas and congestions of our national and international life:—Mr. Pink produces it in commending the 'far more genuine realization than there was in the days when religious forms were more widely observed, that poverty and discontent will be banished from the community only when the love of one's neighbour becomes a reality; that international peace will

be established only when people of all nations think the thoughts of peace, and put aside the thoughts of war for any purpose whatever; and that the World State will come into being only when international technical controls are buttressed by the universal sentiment of brotherhood.' Is it necessary to write books in order to re-state these truisms ?

J. F. T. PRINCE.

FUNDAMENTALS OF PEACE. By Edward Quinn. (Burns Oates; Wrapper 2s. 6d., Cloth 3s. 6d.)

So far the Catholic minority in England and in Europe has failed to sanctify public life as it should. Fr. Quinn sees the root-cause of this failure in an incapacity to link up the faith with public life and, still more fundamentally, in an ignorance of Christian teaching itself. His book is the beginning of the remedy.

In the short space of sixty-odd octavo pages Fr. Quinn bridges our mental chasm between the world of international politics and the world of Christian revelation. He has not to construct the bridge himself. The Pontifex Romanus has already achieved that task with his Five Peace Points. Fr. Quinn's work is to show how this profound Roman document is in very fact the bridge we need for our purpose, and then to conduct us across it, explaining its construction.

This involves his putting the papal utterances concerning the world's crisis into the spiritual-intellectual context in which they were made and in which alone they can rightly be understood. It is a great service. By bringing out their nature as the timely application of Christian dogma to international life and by unfolding the doctrinal content of their pregnant phrases, Fr. Quinn meets those uncomprehending critics of the Holy Father's statements who refer to them alternately as platitudinous and as political. Their policy is no more or less political than the anxiety of the Father of all Christians for the tranquil ordering of the common life of all his children, their solemn sentences are instinct with the full, deep, significant reality of the fundamental Christian truths upon which alone peace can be founded. To read this book is truly to appreciate the Pope's Peace Points for it is to see them, as they should be seen, in the light of a better understanding of the abiding facts of justice, sin, redemption, grace and charity.

LANGTON D. FOX.

TALKS IN A FREE COUNTRY. By W. R. Inge. (Putnam; 8s. 6d.)

It is a relief to turn from the inane vapourings of the inescapable 'Brains Trust,' which overflows from the radio into the cinema and the Press, to these imaginary conversations by Dr. Inge. It would be superfluous to say much concerning the admirable prose of this