

the not very alluring project of an increase in the number of Public Boards. Mr. Laski, who makes the astonishing remark that 'our democracy, no doubt, is more deeply rooted than most others,' considers that its 'survival depends upon its ability to use the State power to build relations which make possible expanding welfare'—a remark which, if it has any meaning at all, apparently abandons all hope that ordinary men should be allowed to look after their own affairs, and admits that what Fabians call socialism is nothing more or less than a beneficent (but why necessarily 'beneficent'?) tyranny run by a committee instead of by Hitler.

The remaining essay is by Mr. Francis Williams, and it is called (contrary to the wishes of the author; but as a good Fabian no doubt he realises that one mustn't have vested interests in titles) 'Equality of Sacrifice.' Mr. Williams thinks it very odd that whereas the rich and poor alike are ready to sacrifice their lives in war, those who have possessions and power are disinclined to sacrifice these things. Well, perhaps it is a problem, but Mr. Williams has hardly recognised its universality. If he looks round he will find that the powerful Trade Unions and most people from the newspaper millionaire to the pit-boy, and (we suggest it with bated breath) even the members of the Fabian Society itself are all in this business together. They all shirk that particular kind of sacrifice—except, as we have seen, Mr. Williams himself.

The striking thing about this and other publications of the Fabian Society is that through all its years of experience and industry it has never understood the fallacy that lies behind its constructive policy: the normal citizen does not require a busybody committee to show him how to live. It is perfectly possible to extract the teeth of the monopolists without setting up another tyranny. Can it be that the Fabian Society is itself a vested interest?

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LAW WITH LIBERTY. By Geoffrey Allen. (Student Christian Movement Press; 5s.)

Less doubtful than the assumption that the logic of events mirrors the logic of thought and manifests the progress of the human spirit is the value of interpreting the war according to the stresses of personal, domestic, political, and religious history. This book has wisdom, it respects the differences of things, but sees the analogy running through them all; it puts them into shape and sets them against the background of Christian revelation. It temperately applies the three Hegelian stages of thesis, antithesis and synthesis, and, tracing the process from servility to a freedom with which many are now disillusioned, confronts us with the issue of relapsing into totalitarianism or advancing to a free fellowship beyond anything we have yet achieved.

T.S.Y.