

literature is being served up in formidable proportions. Nevertheless, Professor Schumpeter is entitled to a share of our attention. In this work he gives his view that, the 'achievements' of Capitalism will be the cause of its ultimate disintegration, leaving an economic environment appropriate to the adoption of Socialism, the economic practicality of which he essays to demonstrate. His blueprint unashamedly involves an all-embracing bureaucratic apparatus; the Professor assuming, that since the Capitalist System shows a considerable bureaucratic tendency, its extension should give no cause for alarm. The term 'all-embracing' is indeed alarming; especially to a society, the present liberties of which are seriously curtailed by just such an impersonal bureaucratic system. Does Economic Stability as an end justify such a means?

In many other respects the book is inductive to reflection. Adulators of the U.S.S.R. brand of Socialism may not appreciate the reflection that the Soviet Government is not, and never has been, the custodian of the true Marxist principles. In fact, all Socialists will find much unpalatable material here. The Professor's impartial, if strictly material, manner of analysis, leads him to the final conclusion that Socialism is far more likely to present fascist features than to be the paradise of which the orthodox socialist dreams. Surely a valid reason for guarding against its arrival.

MAURICE McLOUGHLIN.

WHO ARE THE PEOPLE? By Colm Brogan. (Hollis & Carter; 8/6).

In his challenge to politicians the author pins down that vague abstraction, 'the People' to a stage army, composed of journalists, publicists and politically-minded persons of the educated or pseudo-educated class. Their living, according to him, is made by the formation of a public opinion and their vocation is found in the bureaucracy. They are emphatically removed from the hazards and adventures of real life. They are moved by sentimental memories of a social and political struggle long past; their opinions are governed by the vaguest of emotional urges, their inconsistent principles derived from the social ideals of the French Revolution and its unreconciled bedfellow, the economic theory of Karl Marx. They believe that their own notions, if accepted, will lead to an almost perfect state of society. (It is the author's task to show that the conduct of great affairs cannot be controlled by slick journalism). They speak for a small minority. They are pamphleteers, broadcasters and debaters. 'They are in parliament,' (thus the publishers' blurb) 'misrepresenting all parties. They are the self-appointed spokesmen for all of us, but they are not the People.' If they, concludes the author, 'think they can restore the essentials by any other means than religion, we would like to watch them try. On second

thoughts, we would not. We have watched them trying for the past hundred and fifty years. For all that time Man has attempted

“ to hear

His hopes 'bove wisdom, grave and fear.”

We have followed the bright rainbow of humanistic promise too zealously and too long. It still hangs in the sky, but its colours have faded; and the floods are still rising about us.’

J. F. T. PRINCE.

NEED GERMANY SURVIVE? By Julius Braunthal. Introduction by Harold J. Laski. (Gollancz; 7s. 6d.)

The whole trouble with the modern state is that it is not content to be a state; it must be a philosophy, a way of life, demanding of its subjects not only ready obedience to its laws but an act of faith in its *Weltanschauung*. This is the essence of totalitarianism: the particular form of political credo, even though anti-Christian and inhuman, is of secondary importance. But honest Socialists like Mr. Braunthal, and far too many who are not Socialists, are content to struggle against this less important aspect of totalitarianism, with the result that they seek to impose yet another ideology, acceptable to some opponents of Nazism and Fascism but only to be realised through a tyranny as monstrous and immoral as the existing German state.

Very revealing is Mr. Braunthal's question: ‘Who was Herder? What did he mean to us Socialists, German as well as Austrian and Swiss?’ Socialism comes first, patriotism second. He does not, indeed, expect to see international socialism realised at once on the conclusion of the war; but he clearly expects the victorious nations to support a revolution in Germany which will lead to the establishment of Socialism there and promote the collaboration of other Socialist states—especially Austria—as the first step towards a universal and eternal Socialist realm of peace and prosperity.

To show what can be achieved under Socialism he gives the example of ‘Red Vienna’ (a title proudly used by Social Democrats as well as by their opponents). Taxation based on the principle that the more fortunate should contribute to the needs of the less fortunate achieved something like a miracle in the way of beautiful housing. Observers as free from Fascist tendencies as G. E. R. Gedye and C. A. Macartney give another side to the picture: Complete standstill in the building trade, the ruin of traders, the flight of the aristocracy to escape the servant tax. Worst of all, the Viennese Socialists also demanded ideological agreement, practically forcing 7,000 persons to leave the Church in the course of a single year (1931). Here again, Mr. Braunthal is frank. The *Schützbund*, he states, was an army formed to protect Socialism, trained in its