

to accumulate in the hands of people and institutions that do not want to spend it. The unemployment, the crises, the cut-throat competition and the insecurity of capitalism are primarily due to the concentration of property and thereby of income in the hands of too few people. Professor Clark remarks that the emphasis of the Keynesians is on 'more equal distribution of income as a means to enlarge consumer spending' but he does not conclude that the 'Alternative to Serfdom' lies in some kind of distribution of property which will maintain demand and make economic security possible without monopoly. His final 'Responsible Individuals in Responsible Groups' is disappointing, perhaps because it does not seem to lead to any conclusion. He observes how American Labour Unions tend to base wage demands on 'ability to pay', to allow capital a 'reasonable' return but no more, but does not conclude that industry should be organised on some kind of co-operative basis such as that proposed by Mr J. Spedan Lewis in his book *Partnership for All*, or that proposed by the British Liberal Party in their policy of 'Ownership for All'. His book is full of interesting observations about economic problems and policy; but it somehow does not seem to reach any conclusions and does not even foreshadow the kind of social security policy developed by the Truman Administration since the lectures were delivered. It almost seems that he is agnostic about economic policy as well as about man, that the economist has done enough by drawing attention to the difficulties and dangers of different policies without committing himself to a conclusion. His book contains much that should be of interest to policy makers in business, in Labour Unions and in Government, but not, perhaps, so much to ordinary people who are looking for an alternative to serfdom, a third way, essentially different from industrial capitalism and totalitarian collectivism, which combines personal freedom with social justice. Perhaps one cannot expect a scientist who regards man as a kind of animal to think in such terms; one does not seek freedom or justice in a laboratory.

PAUL DERRICK.

CHANGING ATTITUDES IN SOVIET RUSSIA: THE FAMILY. By Rudolf Schlesinger. The International Library of Sociology and Social Reconstruction. (Routledge and Kegan Paul; 25s.)

The legislation of 1936 and 1944 in the U.S.S.R. concerning the family, divorce and abortion was a complete reversal of previous doctrinaire policy. It was amusingly illustrated by the fate of an author, Pilniak, who published a novel early in 1936. The book, *The Birth of Man*, was attacked as propagating a bourgeois and sentimental conception of love and faithfulness in marriage. Then came the pro-family laws of July. A couple of months later the unfortunate Pilniak was again pilloried, but this time for the opposite reason: he had not written with sufficient respect for the family and the dignity of motherhood!

For some time Christian sociologists have been aware of the

significance of this new family legislation. The simplest explanation advanced was that the rulers of Soviet Russia following the theories of revolutionary philosophers, had tried to put into effect legislation which was in direct contradiction with the Natural Law. In the short period of eighteen years the nemesis which inevitably follows any flouting of that Law had convinced the Soviet rulers that the traditional idea of the family, i.e. the Christian idea, was correct. However, very little was known outside Russia of the circumstances and effects of the 1936 and 1944 laws. It is here that Dr Schlesinger's book is of great value.

The present work is divided into three main parts. In the first part is given the background to the original family legislation as found in the writings of Lenin and Kollontay, and the text of the laws themselves. The second part gives Parts I and II of the Code of Laws on Marriage and Divorce of 1926, along with some reports of the effects of legalised abortion and of the struggle for the emancipation of woman in Soviet Asia. Finally, the third part gives some account of the discussions which led to the 1936 law, the text of the law itself and an explanation by two Soviet theorists. This is followed by some criticism of the idea of *de facto* marriage, a note on the abolition of co-education in the schools, and the text and commentary of the Family Law of 1944.

In his Introduction, as a tribute to which one may protest that it is rather too brief, Dr Schlesinger points out the theory which held sway at first was 'the eventual withering away of the family' and that this continued so long as there was a need for greater and greater production. The most important function of women was to take their place beside man in the industrial process. The legislation of the first period had concentrated on the emancipation of woman, emancipation even from the duties of motherhood. 1936 was the turning point, not so much because of the prohibition of abortion, but because it explicitly recognised motherhood to 'be a profession to be encouraged even when carried to a point hardly compatible with any other form of productive activity'.

The conclusion of this well-translated and important book is that the Communist (or Stalinist) attitude to the family has come full circle. Divorce has been made very difficult, *de facto* marriages are no longer recognised in law, while the welfare of children has been recognised as of paramount importance. Dr Schlesinger's conclusion is that 'what is meant to be safeguarded by the new obstacles in the way of divorce is not the personal interests of either party, but those of the community, especially that of the welfare of minor children'. Although the attitude has come full circle, one must not assume that there has been any ideological change. The first laws were made on the assumption that the male and female population were roughly equal; the 1944 legislation takes account of the depletion of the male population. Hence alongside the attempt to re-establish the traditional stable family—with the abolition of

co-educational schools and the introduction of fees for higher education—a new experiment is being tried, that of the State-supported unmarried mother. It remains to be seen how long it will take for the Soviet rulers to abandon this too and return to the Christian position of the family as the best and naturally decreed nursery of the citizens of the future.

JOHN FITZSIMONS.

SEND HIM VICTORIOUS. By Charles Graham Hope. (Hodder and Stoughton; 10s 6d.)

This could be described as a Catholic novel, though its realism may not appeal to all. Its central figure, Gerald Stirling, is a boy at the beginning of the Great War; he reaches his victorious end in a Japanese prison-camp. The vicissitudes of his life, against the changing background of recent English history, provide a moving story. His interest in the Catholic Church, and his final submission, are depicted with admirable skill. *Send Him Victorious* may not provoke a furore; it is, nonetheless, a superb novel. **K.M.**

BOOKS RECEIVED

- Karl Alber (München)*. Alois Dempf: Die Drei Laster, n.p.
Australasian Publishing Company. S.M. Assumpta O'Hanlon, O.P.: Dominican Pioneers in New South Wales, n.p.
Batsford. John Harvey: Dublin, 15s.0d.
Ernest Benn. Elie Halevy: England in 1815, 18s.
Black. Albert Schweitzer: Goethe, 6s.0d.
Blackwell. R. W. Howard: Should Women be Priests? 2s.6d.
Bruce Publishing Co. (U.S.A.) Theodore Maynard: Henry VIII, \$3.75.
Cambridge University Press. The Bible in Basic English, 12s.6d.
Catholic Worker. R. P. Walsh: The Story Behind the Catholic Worker, 3d.
Church Missionary Society. Science and Relationships, 2s.0d.
Collins. Ivor Brown: Shakespeare, 12s.6d.
Dacre Press. Gabriel Marcel: Being and Having, 10s.6d.
Dobson. Cleanth Brooks: The Well Wrought Urn, 10s.6d.
Faber and Fiber. A. G. Street: Wessex Wins, 8s.6d.
Gollancz. Richard Cargoe: The Tormentors, 9s.6d.
Herder (Vienna). Scholastik, D.M.6.00; Augustin Bea, S.J.: Die Neue Lateinische Psalmenübersetzung, D.M.6.50; Richard Egenter: Von der Freiheit der Kinder Gottes, D.M.9.00.
Letouzey et Ané. Catholicisme (Encyclopedie), n.p.
McGinity (Newcastle). A.S.: The Threat of Communism, 1s.0d.
National Council of Social Service. Sir Ernest Barker: Father of the Man, 5s.0d.
Oxford University Press. D. H. Southgate: Draw Near to God, 6s.0d.
Patmos Verlag. F. von Hügel: Religion als Ganzheit. D.M.16.50.

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