

## REVIEWS

since Rome holds that it is in possession of the divinely given truth, from that very fact it cannot change. Charity forbids it—the charity which owes the truth to the world. These criticisms do not invalidate the interest of Dr. t'Hooft's book: his presentation of a complex problem does much to make that problem plain. A.M.

THE INDIVIDUAL AND THE COMMUNITY. By Wen Kwei Lias. (Kegan Paul; 15/-.)

THROUGH FASCISM TO WORLD POWER. By M. S. Munro. (Alex. Maclehose & Co.; 12/6.)

HITLER. WHENCE AND WHITHER? By Wickham Steed. (Nisbet & Co.; 3/6.)

Professor Wen Kwei Lias of Nanking University early learnt the Chinese saying, 'Mencius discussed moralism, Lord Shang practised legalism.' The respective importance of morality and law as the cement of States is his preoccupation, and he searches Western and Eastern political philosophers to see what they have got to say about it. Unfortunately, he searches too widely and gives himself no chance to show how, though communities condition individuals by imposing laws on them, yet morality leads certain individuals to revolutionize society.

What Professor Lias says of China is valuable, though his Occidental knowledge is over-generalized, over-compressed and ill-digested. Concerning the Chinese philosophers, he speaks with authority and interest, and can show more of the influence of their philosophies upon society. The work of Confucius, Mencius and their followers has resulted in a society living upon a moral basis with little intrusion of legal forms. The first Emperors, legendary figures five millenia back, governed by creating a rhythmical stability in society based upon music and a general participation by everyone in ceremonies. Later, their successors introduced laws, but the ideal order remained 'ceremonies to direct men's aims aright; music to give harmony to their voices; laws to unify their conduct; and punishments to guard against their tendencies to evil'—morality preceding legalism.

The Duke of Chou's regency in 1115 B.C., with its succeeding forty years during which no one was punished, has remained the Chinese ideal. Society has acquired an extraordinary stability on its Confucian, anti-legalistic basis, though its decentralization has made it liable to bullying by War Lords. The Lord Shang (368 B.C.) and the Chin Dynasty were the great exponents of force and law, as against morality and culture. Professor Lias, traditionally Chinese in this, points with satisfaction to the violent ends of the Lord Shang and the Chin Dynasty.

## BLACKFRIARS

The modern despot seeks to guarantee his legalism by a State-imposed moralism and rhythm—also exclusive of criticism. Mr. Munro's interesting detailed and authoritative history of the rise of Fascism lays proper emphasis upon the cultural work of the Dopolavoro and Balilla organizations, on Mussolini's appeal to Italy's great past and on the restoration of order. He indicates the fundamental difference of attitude towards religion of Pope and Duce, though he does not touch on the fundamental problem of criticism. This is a very good book.

Hitler would agree with Mussolini that 'the State is an absolute before which individuals and groups are relative.' Mr. Wickham Steed's book, apart from a dig at the Church, is a valuable commentary upon Hitler's creed. He outlines the Gobineau-Chamberlain doctrine of Aryan supremacy, of the Messianic mission of Germany, and also the pre-war racial hostility to the Jews. When Germany broke in 1918, the need for those who believed in her Divine commission was to explain her failure. The explanation was—'the Jews betrayed us!'—though Mr. Wickham Steed shows that they were only one per cent. of the German population and loyally served in the War. He goes on to point out that Nazi Germany, rid of the foreign body, and armed by the Totalitarian State with terror and untruth, will renew her Messianic mission. The Lord Shang fell to force. Must Germany learn the old lesson at the old price?

P.D.F.

PLOTIN ET LE PAGANISME RELIGIEUX. By E. Krakowski. (Denoël et Steele; 20 francs.)

Plotinus is of the first importance in the study of the Hellenistic environment of early Christianity, and of the relation between Greek thought and Christian theology and philosophy. English scholarship may well be proud of Dean Inge's lectures on Plotinus and of Mr. McKenna's translation of the *Enneads*. The present work profits from such predecessors and others, and is a popularization of their results. As such it has value for those needing initiation into the subject. The author's effort to correlate Bergson with Plotinus' system is distracting and not very successful. In his chapter on Neo-Platonism in the history of Philosophy there are several inaccuracies that should be noticed. On p. 260 *natural* should read *naturae*, and in the whole paragraph on Erigena the author shows no knowledge of the fact that he translated the pseudo-Dionysius and through him acquired Neo-Platonism and not through Proclus, whom he probably never read. Further, the author does not seem to know (p. 266) that the *De Causis* is just a copy of several chapters of the *Principia Theologica* of Proclus: a remarkable unawareness