

mistakes made in the normal industrial organisation is to overlook the 'informal working team'. The important thing is to recognise its existence on the shop floor and to work in with it at the shop level. Hence the necessity for foremen and charge-hands to be something more than technicians; they must be skilled at handling human situations. The tragedy is that in modern society a great deal of these social skills have been lost. The work which has stemmed from Professor Mayo's experiments is at last doing something to remedy this situation, which is in many ways as deleterious in its effects as the bad material conditions of the early nineteenth century.

One chapter deserves special mention and careful reading; it is entitled 'The Rabble Hypothesis'. Here the author rounds on the traditional economic assumptions and brands them as an inversion of reality, with no relation to the way men behave in fact. He proves his point that they constitute a 'pathology of disorganisation'.

This is a book for all who are concerned with the human aspects of work and welfare, and especially for those who are seeking sound principles for industrial management.
J.F.

PATHS IN UTOPIA. By Martin Buber. Translated by R. F. C. Hull. (Routledge & Kegan Paul; 15s.)

Dr Buber is already known and appreciated for his *I and Thou* which is a great contribution to the thought underlying the relation of otherness. His latest work is a study of a number of 'Utopian socialists' whom he exalts at the expense of the Marxists. First he deals with three pairs of 'active thinkers': Saint-Simon and Fourier, Owen and Proudhon, Kropotkin and Gustave Landauer. They all were stigmatised in their time by Marx and the Marxists as 'Utopian', and the term eventually came to have as much meaning as the label 'Fascist' has now when thrown around by the Stalinist.

The contrast between the two groups—the second represented by Marx and Lenin—is pointed by their attitude to the State. Dr Buber shows how the Utopian line, because it believes in building up on the principle of human association from the base, is the only valid line. The Marxist, with its centralisation and imposition from on top, does violence to man. He quotes Pierre Leroux (reputedly the first to use the word 'Socialism') as saying in the National Assembly in 1848: 'If you have no will for human association I tell you that you are exposing civilisation to the fate of dying in fearful agony.'

The State must be a community of natural communities. Dr Buber, who is now professor of Social Philosophy in the Hebrew University of Jerusalem, sees this being worked out in practice in the new Jewish village communities. He does not claim success for these experiments but calls them 'signal non-failures'.
J.F.