

so vainly. There are criticisms to be made of this work in detail, among others that it badly needs a map and an index; but for anyone who has the courage to face dreadful facts before they are forced upon him, the reading of it will prove extremely valuable.

PAUL FOSTER, O.P.

RÉALISME ECONOMIQUE ET PROGRÈS SOCIAL. (Gabalda, Paris; n.p.)

These papers read at the Semaine Sociale de France held at Lille in 1949 form a book of over four hundred pages which will be extremely useful to the student of economics and social science who wishes to acquire a comprehensive view of social conditions in Europe and America. The main object of this session was to investigate the relation between economics and ethics: to try to overcome the impasse created by the impact of apparently insoluble economic impossibilities upon the endeavour to ameliorate the social conditions of the masses. With this end in view the session begins with a 'tour d'horizon', a bird's-eye view of the relations between economics and sociology during the last two centuries in Europe, Russia and America. English readers will be particularly interested in Mr Michael Fogarty's masterly survey of the position in Britain. The second half of the book is concerned with such questions as political structures, administration, organisation, modernisation of equipment, monetary stability and the distribution of national revenue in their relation to social progress.

The motive behind the various papers is set out among the general conclusions at the end of the book. It is the definition and institution of an economic order which, introduced into the economic activities of organic bodies and orientated towards the common good, will preserve the largest possible area of initiative and responsibility. Two extremes are rejected: the conception of property which subordinates the good of the community and of the workers to the arbitrary control of a capitalism directed solely towards profit, and the equally bad alternative of an economic régime from which are excluded the essential liberties of man, without which there can be no true humanity.

A useful bibliography accompanies some of the papers and every serious student of economics and sociology will find much of interest and value in this book.

D.M.

QUAKER SOCIAL HISTORY (1669-1738). By Arnold Lloyd. (Longmans; 21s.)

The history of which Dr Lloyd writes is not that of the social teachings of the Society of Friends. His book is not intended to be a companion to Tawney. But in treating of the elaboration of the structure of this Society from its first evangelical fervour when it had no system but relied on the direct inspiration of the inward voice of

the Spirit to its completed organisation the author could hardly avoid exposing the social ideas that lay implicitly in the movement. As soon as the Quakers found themselves obliged to draw up rules for ordering their society they were concerned to see that no member was in want and 'that none may live idle and destroyers of the creation'. An early movement towards anarchism had to be checked so that individual judgment had to be ready to submit to that of 'the Church'. Nevertheless the way of ascertaining 'the sense of the meeting' whereby the authority of the group was maintained did not diminish the essential individualism which lay at the root of the whole puritanical movement. It did however prevent individualism from running riot, so that without returning to the early Christian ideals of holding all things in common the Quakers achieved a great success in their mutual support of one another. The sense of the common good made an effective instrument of their poor belief, and this was not impeded but rather made more serviceable by the organisation. Poor Friends were actually prevented from drifting from the country into the city.

Such provisions and mutual interest has made the society so successful as a body in the material order, and Dr Lloyd's book, though rather uneven in its disposition of its matter, makes extremely interesting reading not only for the student of the history of Quakerism but also for those who are interested to see how different interpretations of Christianity work out in society. The Society of Friends provides an exceptional example of the balance between individual interest and the common good of the whole society. CONRAD PEPLER, O.P.

REDEMPTION OF THE COMMON LIFE. By Jim Wilson. (Dobson; 7s. 6d.)

Here is another statement of the socialist approach to Christianity. Approach is the word, because at the end of the book the reader is convinced that Christianity has only been approached and not reached. The centre of the religion preached here is not Christ but 'the group' or the Church. That arises largely from the author's concern with the immanence of God. Although at the outset Fr Wilson states quite clearly that it is necessary to maintain a balanced view of God's immanence and his transcendence, it is soon quite obvious that he is bound by the terms of his approach and these are largely immanent. Thus, for instance, 'If God's nature is Trinity, we shall expect that the human race and its political and social life and its government will be democratic and not autocratic'. Therefore, 'Jesus the proletarian . . . would forge a world-wide commonwealth of men in league against oppression, striving for what was right and just and comradely'. So the story of Christ's life must be told with what might be described as 'selectivity': Nicodemus, Joseph of Arimathea and Lazarus are ignored