

And we are made to realise that we can build his house only under the faithful guidance of the Master Builder himself. One may add that Peter Michaels's animadversions on the modern trend in the United States apply equally in Great Britain. J. F. T. PRINCE.

THE EVIDENCE FOR VOLUNTARY ACTION. Edited by Lord Beveridge and A. F. Wells. (Allen & Unwin; 16s.)

Lord Beveridge's work on Voluntary Action, which was 'a Report on Methods of Social Advance', was based on material collected by experts in all the different fields of social service. The present volume sets forth this variegated material in all its richness. The first part consists of reports by Mass Observation on various kinds of services, and includes a section on holidays. Within its limits this is useful as presenting a cross-section of the people who are on the receiving end of the different forms of assistance described later in the book. In this latter section a large number of memoranda submitted by voluntary organisations are set out, and the whole is rounded off by studies of some selected subjects, of which perhaps the most interesting is the National Council of Social Service.

It is the peculiar genius of the English people to have built up these multifarious associations for assisting every kind of need, combining them with statutory work and often preparing the way for it. One cannot but be filled with admiration for the spirit of service which has inspired so many people to so many foundations. Mr Roger Wilson, in his memorandum on 'The Future of Voluntary Social Work', speaks of 'the absolute value derived from the responsible participation in social organisation and social thought of the amateur and professional who are prepared to give part of their time to organised social responsibility without personal reward'. Of such people there has never been a lack, and this must surely be counted to us as virtue. J.F.

THE SOCIAL PROBLEMS OF AN INDUSTRIAL CIVILISATION. By B. Elton Mayo. (Routledge & Kegan Paul; 12s. 6d.)

More than any other industrial psychologist Professor Elton Mayo was a pioneer in the study of the human and social problems that the machine has brought in its wake. This present book is a welcome complement to his *Human Problems of an Industrial Civilisation* published some three years ago. He will perhaps be best remembered for that milestone in industrial sociology, the experiment at the Hawthorne works of the Western Electric Company, and both the experiment itself and the conclusions of the important nexus between high output and the fulfilment of human satisfaction are set out in the present book.

Professor Mayo's central thesis is that man greatly desires to be associated with his fellows in work, and that one of the greatest

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.