

varied: delight in fantastic exaggeration; lyrical impressionism with a fine sense of colour and of the concrete; keen satire and ironic humour. The editor's introductions to each section of the book are particularly valuable in removing misconceptions as to the nature of Celtic literature; misconceptions which derive partly from MacPherson, partly from the romantic and mystical colouring found in Yeats and the early writers of the Irish Literary Revival, that 'overcharged colour of the Romantic movement' which Yeats later discarded from his verse. Professor Jackson is perhaps a little harsh on such writers, for, however defective their knowledge of Celtic literature, they accomplished much. Perhaps a Welshman rather than a scholar speaks in his justifiable protest that 'a Welshman can hardly publish a book of the most realistic and cynical short stories without some reviewer tracing in them the evidences of "Celtic mysticism" and the like'. This anthology will do much to reveal the true nature of that literature.

ROGER MCHUGH

THE NEW SOCIETY. By Peter F. Drucker. (Heinemann; 15s.)

From the title one might be inclined to think that this is another 'brave new world' type of book. Far from it. As the author himself rightly says, 'This is an anti-utopian book. It aims throughout not at the ideal society, but at a *livable society for our time*'. In only one respect does this work remind one of the Huxley classic of the early thirties: the author divides industrial society historically into Before Ford and After Ford. 'The true revolutionary principle (of our time) is the idea of mass production. Nothing ever before recorded in the history of man equals, in speed, universality and impact, the transformation this principle has wrought in the foundations of society in the forty short years since Henry Ford turned out the first "Model T".' It is the author's contention that the basic problems of industrial society, the problems which have come into being with the assembly-line form of production, cannot be solved by changing the 'system', i.e. the superstructure of political organisation, but must be solved in the enterprise itself.

He distinguishes in the enterprise three aspects. It is at one and the same time an economic, political and social institution. The new factor, and the source of most of the major problems in our society, is that the first of these must take precedence of the other two. The law of the enterprise is profitability. In other words, the enterprise must survive and it must serve society.

Mr Drucker demonstrates how this principle can be satisfied while preserving the status and function of the worker. His solution, which is most attractive and practical, is too long to detail in a review, but the basis of it is the division of the enterprise into the economic society,

political society and plant community. In the first the management is supreme and is responsible to a board of directors which would include representatives of the investor, management itself and the worker, as well as a number of 'management auditors'. The investor would have no legal title of ownership but merely a claim to economic rewards. The second would also be the affair of management, but jointly with the workers and their unions. The third, everything not directly concerned with the plant as an economic unit, like canteens, clubs, health and safety regulations, would be the concern of the workers' community.

The worker's sense of insecurity would be banished by giving him a knowledge of what income and employment he can expect—not full employment but a minimum annual wage—as well as profit-sharing. This latter would not be through a share-out but by funding the amount and having the workers administer the fund.

On many points of detail one would disagree with Dr Drucker. He is too glib in dismissing the effects of monotony, because the fundamental fact is that where no personal manual skill is required the worker is expendable, and knows it. So far it has not been shown that social skills can be made as indispensable as craft skills at the shop level. There is a fallacy in his parallel between the dual allegiance owed by the medieval citizen to Church and State and the dual allegiance owed by the industrial worker of today to his firm and to his union. His dismisses too summarily the use of public works programmes for counter-acting depressions. Most of all, while his touch is sure when dealing with the American industrial scene, his comments on England are never completely accurate. Thus, to take one example, is it true that a Trade Union leader in England will be greatly influenced in his actions because he may gain 'prestige and recognition' by appointment to a Royal Commission? Nevertheless, apart from these details, this is a most important and practical book which, by its analysis of the place of management and of the Union, cannot be neglected in any discussion of the future of free enterprise. In fact, it is one of the best detailed and reasoned defences of the enterprise as an autonomous self-governing unit in a competitive market that has appeared so far.

JOHN FITZSIMONS

THE MIDDLE AGES IN THE WEST. By Sir Henry Slessor. (Hutchinson; second edition; 21s.)

This is a book which might be quickly, even impatiently, dismissed by scholars; understandably, but regrettably. There is a good deal in it of the kind of historical inaccuracy to be found among highly educated people dependent for their history on contemporary fashionable authorities who write general surveys of this or that period or aspect of English or European history. Its weakness, therefore, is not peculiar