

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