

duct, what mental meanderings, what involved theorising. Before the end we have met M. Gleizes's philosopher, economist, historian, mathematician, moralist and theologian, but then why not? This is no book for the superficial; it is not to be read for recreation. It will provide for the metaphysician a variety of mental gymnastics; for the economist, much provocation; for the theologian —?

The first essay is an ambitious and loftily sustained dissertation on the distinction between 'Life viewed as a trading' and 'Trade viewed as the Purpose of life'. There is some heavy going here; yet time, patience and application will reward the reader, for there are many jewels awaiting discovery and many questions to be asked. But one reaches the end with a feeling of relief, for the style is ponderous, despite the pleasing variety of the footnotes.

The second essay is the reward of the industrious reader; here indeed one feels that the author is at his best. We rub shoulders with him, for his message will find a responsive echo in every heart. In 'Land and the Manual Trades', one finds Gleizes the craftsman (he is a painter) calling us back from industrialism. All advocates of the 'Back to the Land' movement will enjoy this. (One imagines Fr Hayes smiling broadly in his Tipperary parish and no doubt G. K. Chesterton and Eric Gill nod assent!) Others are challenged to think.

In the third essay—'The Mystery of Bread and Wine'—the author treads dangerous ground. His love of analogy betrays him; he deplores, perhaps rightly, the debased commercialism of modern life and gives the example of wheat and flour, and then concludes: 'But Mass is still said in churches; daily the priests enact the mystic scene; on Sundays pious crowds hasten to the services. Could the principle have vanished from Holy Communion since bread, its indispensable reality, is unquestionably absent?' (p. 78).

The author concludes likewise of the wine used at Mass (p. 82). Need we remark on this? There is something about angels and fools!

The concluding chapter is brief, clear, condensed and concise; wise in conception and execution, so that one is never at a loss to grasp the author's meaning, and few will question the sanity of his solution. The whole work is bold and original in its manner of treating a dry enough subject; it amply repays the labours of author, translator, publisher and reader.

M. COSTELLOE.

RECLAMATION OF INDEPENDENCE. By Dr Willis Dwight Nutting. (Berliner and Lanigan; California.)

It has become a tradition in American films that every so often a particular character should drop the mask of unreality, take a nose-dive into the camera, and with an embarrassingly large face address the audience on 'The American Way of Life'; or perhaps Democracy in general with a special mention accorded to the United States. Those who have squirmed uneasily in their seats during these harangues would certainly take comfort from this book by Dr Willis

D. Nutting. Professor of History at Notre Dame University.

Dr Nutting has no illusions about the political and social tendencies of his own country and makes an earnest appeal to the ordinary American for a reconsideration of the ideals of personal independence, which he claims are being swamped in a welter of legislation and industrial development.

The arguments presented will be familiar to readers of Chesterton, Belloc or other Distributist writers. The author calls for what he terms a 'Green Revolution' as distinct from a 'Red' revolution; economic independence is his rallying cry, as the only means to the end of full liberty for the subject. The two systems now fighting for supremacy in democratic countries, collective socialism and unrestricted enterprise, are both shown to deny the citizen any measure of independence.

Dr Nutting urges Americans to join his revolution, which can undermine whichever of these monopolies proves triumphant. He realises that sacrifices will be necessary; many of the things which have come to be considered necessities in American domestic life would have to be discarded; the citizen would find the initial move to an area where his own food could be grown involving much hard work; but all the extra hardships would be amply justified by the reward of personal independence. If only sufficient people were willing to make these sacrifices their lead would be followed, and the large scale profit farms and highly organised industrial areas, in fact the whole fabric of modern industrial democracy, would quietly rot away, leaving a nation of small independent land owners.

The book is rather more practical than many others with similar ideals, showing a complete grasp of the problems involved in such a large-scale reform in modern standards of value. As the author points out, the advent of the atomic bomb makes a dispersal of population from industrial areas neither so impractical nor unpopular as formerly.

Whether America's decline as an industrial nation would benefit democracy at present is perhaps problematic. There seems little hope that the enemies of democracy would abandon the American industrial methods incorporated in their systems. In short, the weakening of American industrial strength, although restoring independence to her citizens, might well result in their ultimate enslavement from forces outside American jurisdiction.

MAURICE McLOUGHLIN.

VOM SINN UND WERT DER MENSCHLICHEN ARBEIT. By Eberhard Welty, O.P. (Kehrle, Heidelberg 1946.)

This is the first Dominican book to come from Germany since the war, and is a careful study of St Thomas's teaching on the nature and value of human work. The author has already written several books on social-ethical subjects, and also contributed to the first number of the new review of the German Dominicans which was noticed in our April number.