

REVIEWS

The illustrations are on the whole good, although the glossy paper on which they are printed is artistically regrettable. They are large and sufficiently clear to awaken in the reader the desire to have the really beautiful official photographs that have been made at Turin.

M.E.K.

FLEE TO THE FIELDS : a symposium by various authors. (Heath Cranton; 5/-).

This book presents for the first time a compendious account of 'the Faith and Works of the Catholic Land Movement.' It is of importance because, although the immediately practical value of the work being done is already widely appreciated, the direction of its faith is less commonly understood.

There would appear to be two schools among supporters of the Movement. One school admires it as a heroic attempt to better the lot of such Catholic jetsam as may be discarded by the economic tide—the tide of which the ebb and flow is called a Trade Cycle. The second school regards it as something of more positive and permanent value, and declares that the restoration of the English peasantry is a great crusade, not inspired alone by immediate necessity. This school includes, of course, all Catholic Distributists, including those who abhor all machinery, and whose clothes are always made by hand. And it will be pleasant to many and surprising to most to find that the Movement here declares officially for this second school.

Many interesting facts come to light. For example, imposing authorities are cited 'as having proved that the principles of machinery were known to the ancient Chinese and Greeks, and deliberately rejected by an intelligence which foresaw the outcome of their application to industry.'

Concerning the vexed question of machinery, a very wise chapter has been contributed by Mr. George Maxwell, and nobody who would appreciate the position of the 'fanatics' in this matter should fail to read it. It should also be pondered by those with dreams of Culture for the Masses, and the ultimate supersession of human labour.

A distinction too seldom drawn is that between poverty and squalor. Thus slum-dwellers to-day are extremely poor (at least in a materialist sense), and they exist under conditions of extreme squalor. The chief difference between the authors of this book and other social reformers who still believe in human liberty, is that they work primarily to remove squalor from the world, there being but little on the land, and are less certain about the undesirability of poverty; while others think only in

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terms of material comforts, and are undisturbed by the squalor of prosperous vulgarity and the tawdriness of the Cumberland Hotel. This book alone is Christian enough, even in this 'Age of Plenty,' to wish each man, not as much as he wants, but as little as he needs. It alone has the courage to say that economy is more romantic than extravagance: that is one reason why the Land Movement is Catholic. There is still much to be said for the struggle for existence, so long as it doesn't become a struggle for someone else's existence.

It is the best apology for Catholic Distributism and 'Primitivism' that has yet appeared; and, again, the most surprising thing about it is that it comes as professedly the faith of the Catholic Land Movement.

J.M.D.

A HANDBOOK TO THE PALACE OF MINOS AT KNOSSOS. By J. D. S. Pendlebury. (Macmillan; 4/-.)

Mr. Pendlebury's guide takes his readers into the world of Crete without bodily fatigue and financial worry. At the end of the book are the most intriguing maps, and in the cover pocket a large plan of the Palace. On page 10 we see a table of dates embracing 2,400 years. On page 27 they are dismissed with the words 'with that wild spring day at the beginning of the 14th century B.C. something went out of the world which the world will never see again; something grotesque perhaps, something fantastic and cruel, but something also very lovely.' Knossos was once below itself; Stone Age man built the foundations of strong solid rectangular houses, well suited to being built upon by his descendants. About 2000 B.C. the Palace came into being and, though earthquakes laid it low again and again, it arose more beautiful each time until Theseus sailed for Crete and destroyed Knossos. The palace had excellent baths and drainage; the water supply came from the hills by an aqueduct, portions of which are still to be seen, and the culverts of the aqueduct were bridged over to support the roadway.

The Minoan pillar tapered towards its base, in imitation of the wooden pillars made of trees planted on their heads to prevent growth. It is interesting to compare the 'Kasellas,' or floor-pits that were lined with lead, with the so-called 'limpet hoses' of the Skara Brae culture. These Kasellas were used as treasure safes, and though they had been rifled often, remains of gold were still there when examined by Sir Arthur Evans.

Mr. Pendlebury tells of bull fights in which the object was to catch the bull by the horns and somersault over his back into the hands of a fellow player. Both men and women took