

industry. He suggests that one of the root causes of industrial friction is that the law does not recognise that companies have any responsibilities either to their workers, to their customers, or to the community as a whole. He proposes that the Memorandum of Association in which every limited liability company has to define its objects should clearly recognise its responsibilities to workers and consumers and the community as a whole, both locally and nationally, as well as to shareholders.

He also suggests that the rights of the workers in relation to a company should be defined in its Articles of Association and that certain fundamental rights should be defined in Special Articles guaranteed by Trustees so that they cannot be changed except by, say, a three-quarters majority. Workers would become *members* of the companies for which they worked by being issued with a special class of share carrying equal voting power with the ordinary shares so long as dividends on the latter were maintained, and might often elect, say, two-fifths of the directors. The allocation of a company's surplus revenues would be defined in its articles; the return which it paid on capital might be limited and it might be required by law to redeem its ordinary share capital or convert it into preference share or debenture capital at the end of fifty years.

The possibilities of modifying company structure are discussed in great detail and the articles of the Carl Zeiss Foundation are reproduced in an appendix. The whole book is most stimulating and interesting and should do much to bring discussions about responsibility and vocation in industry down from the sphere of generalities to that of concrete proposals. It illustrates what the 'modification of the wage contract by a contract of partnership' might mean in terms of company structure. It should be of particular value to employers contemplating introducing changes designed to foster closer co-operation between management and workers.

P.D.

SELECTED POEMS. By Robert Farren. (Sheed and Ward; 10s. 6d.)

OUR LADY'S TUMBLER. By Ronald Duncan. (Faber; 8s. 6d.)

The first of these two books is a selection from four already published, by a man who is a director of the Abbey Theatre, Dublin; the second is a verse play written for performance in church (Anglican), and already performed in Salisbury Cathedral: they have then this in common, a background where poetry is meant to be spoken aloud.

Mr Duncan's play is half satire on three rather pceevish aesthetes disguised as monks, whose productions in honour of our Lady we are yet supposed to take seriously, and half a sentimental unthcological

devotion to our Lady which, however pleasing the intention, as a substitute for poetry is embarrassing: in production the dialogue of the monks and the final scene of the Tumbler may achieve their effect, but one doubts whether some of the lyric forms used catch the ear of the audience as spoken verse should.

Mr Farren's poems succeed far better; they are not highly wrought, having a roughness rather than subtlety of rhythm, but this is more than compensated by the vigour and the success of properly auditory effects, refrains, even noises (see 'Marbhan and the Poets'). One criticism: for an English reader there are too many names whose pronunciation needs to be given. Mr Farren is also more successful in his handling of legend, for the long sequence of poems on the life of St Columba which is the largest section of the book, whether or not true to the historical saint or to Irish bardic traditions, succeed as a poem, a new thing, in which legend, imagery, verse and theology cohere.

B.W.

FREEDOM AND CULTURE. Essays compiled by U.N.E.S.C.O., with an introduction by Julian Huxley. (Wingate; 15s.)

It would be easy—and yet cheap—for a Catholic, who inherits a consistently formulated view of life, to read through U.N.E.S.C.O. publications, point out their inconsistencies and question the unreasonable faith which they embody. We have no inclination to do that as we follow Julian Huxley throughout an introduction, of which the most striking feature is the number and variety of metaphors that Huxley throws off in rapid succession. We can only compare him to some early Church Council trying to propagate its 'symbolon', and inevitably reflect that the Council did at least have a tremendous story to 'symbolise'—that was why they had to invoke symbols—whereas Dr Huxley, lacking a story, has to make up with metaphors. Such a comparison is saddening, not least because Dr Huxley's integrity and devotion seem to demand a more substantial creed.

Of the essays in this book German Arciniegas' strikes the most convincing note. In the last essay, however, 'Freedom of Science', we encounter a person in need of both the 'freedom' and the 'science' which Unesco propagates. For the author, Bart Blok, is a slave to the superstitious belief that 'Bruno was burned at the stake because of his refusal to accept the Church's dogmatic attitude with regard to the Copernican theory of the solar system'. (p. 259.) (Why do so many people nowadays assume that they can simply make up history to suit themselves?) Again, he holds the unscientific opinion that scientists (he means *physical* scientists) have invariably opposed totalitarianism