

money should be the handmaid of production and not the master. They also suggest reasons why money does not serve as the handmaid of production.

The main thesis of the book, as the author explains in the Preface, is concerned with the right of banks to issue loans to ten times the extent of their deposits and the right to interest on such loans. This is the crux of the matter. The tools for the examination of this problem are prepared in the chapter on 'Tradition'. The most useful ones are introduced by St Thomas and later theologians who discuss titles to interest. These seem to form the real introduction to the author's own analysis of our present problems, which occupies the last thirty-six pages of the book.

The cognate issues dealing with the right to interest under various circumstances are very interesting. Of prime interest, however, is the answer to the problem set in the Preface. Put briefly, the author's answer is that there is a title to interest on bank-created loans, but that the title to interest is not in favour of the banks but of the community, because the community is 'the backing, support and guarantee of bank loans and the cheque money which they activate'. Father Hulme suggests that the answer to the overriding problem of credit, or created money, is that the State should take over the control of all money issue including the issue of credit. Any profit made would be on behalf of the community. The banks would not be nationalized, but would keep one hundred per cent State money against any loans they made, and against current accounts made with them.

When the perils of the earlier pages are overcome, with their contrasts between colloquialism ('to skate in and out'), and Latin, French and Italian footnotes; the repetitive references to biblical dictionaries; the visual obstacle of a text scattered with little dots . . . (suggesting either that this is a shortening of a bigger work, or else that it was composed on a dictaphone), there is a very interesting, well ordered but brief discussion of the author's main thesis.

JONATHAN FLEETWOOD, O.P.

THE PARTING OF THE WAYS. LAO TZU AND THE TAOIST MOVEMENT. By Holmes Welch. (Methuen; 21s.)

It was at one time popular in Anglo-America to draw parallels between the Tao te Ching and the New Testament and therefore to treat Taoism as a religion even if a characteristically Chinese one. But Taoism has always included so much else besides that very enigmatic scripture; it has been a system of hygiene, a form of Yoga, a sexual technique, a search for alchemy and for elixirs, a closely organized series of secret societies.

It is the outstanding merit of this volume that it traces all these strands and that none are seen out of perspective. Its importance lies in the significance of Taoism for new China. Taoism has had a sporadic influence on Chinese cultures since the third century B.C. even if often eclipsed by Confucianism. While Confucianism can never revive as long as China is Marxist, Marxism and Taoism could form a possible amalgam.

GERVASE MATHEW, O.P.

THE MUSE UNCHAINED. By E. M. W. Tillyard. (Bowes and Bowes; 16s.)

Dr Tillyard has written what he rightly calls an intimate account of the revolution in English studies at Cambridge. The English Tripos was founded in 1917 and when Dr Tillyard came back from the war he became one of the first young dons to work in the faculty. He had read Classics as an undergraduate, but at the Perse school had been trained by that paragon of teachers, W. H. D. Rouse, to 'think of Classics as part of a greater body of literature and to reflect on the nature of literature itself'. The interest of this work is threefold. It is firstly domestic: anyone who has had anything to do with the English Tripos will find an enormous amount to ponder and discuss. Secondly, it will be valuable to anyone whose business is education and who needs to consider how new educational disciplines grow. The almost haphazard way in which the first dons were recruited is a tribute to the underlying unity of all studies. Lastly, and most important, in commenting on the form an English Tripos should take Dr Tillyard has important things to say about the purpose of university education which, he believes, exists primarily to construct people and only secondarily to turn out dons. The charm and learning of his writing is a comment on the liberal spirit of Cambridge.

GERARD MEATH, O.P.

PFEILER IN STROM. By Rheinhold Schneider. (Insel Verlag, Wiesbaden; n.p.)

Shortly before his death on Easter Monday 1958, Rheinhold Schneider sent the manuscript of this book to his publishers asking them to delay its appearance till he had finished writing an introduction to these fifty essays which have so unexpectedly become his legacy.

The themes of these essays covers a characteristically wide field: history, poetry, faith, friends encountered on life's journey, the cities and landscapes he had grown to love and cherish in memory. All these stand for him as so many 'pillars in the stream' of passing events, representing enduring values in the midst of so much that is ephemeral and vain.