**INTRODUCTION TO** CATHOLIC BOOKLORE. By Stephen J. Brown, **S.J.** (Burns, Oates & Washbourne; 5/-.)

Fr. Brown has long been employed in the compilation of Catholic bibliographies, and the value of his work is already recognized. In the present volume there is again much detailed information, the scope of which is happily comprehensive. It gives fresh testimony to the patient industry of the compiler,

**A.J.M.**

## CORRESPONDENCE.

### THE POLITICS OF INDUSTRIALISM

To THE EDITOR OF 'BLACKFRIARS.'

**SIR,**—The main contention in Mr. Eric Gill's brilliant article on the Politics of Industrialism seems to be that Industry destroys men's individual responsibility for their work and that therefore in an Industrial State the Church must retire to the Catacombs, since She can only deal with fully responsible men.

But Mr. Gill seems thus to be narrowing down Industrialism to one of its processes only—the production of goods by machines partially controlled by men. This process is intermediate between the fully responsible tasks of the production of raw materials and the distribution of finished goods. The miner and the mariner are responsible in full, even if they control machines. And within the narrow limits which Mr. Gill envisages men will soon cease to occupy positions subordinate to machines, for as these become more competent and completely automatic design, organization and control will be the human tasks—tasks of great responsibility.

The great workman naturally desires a race of hand-workers. But the Church insists upon Man's responsibility for his Soul, and that responsibility will remain even in a world running mainly on machines—less happy though that might be than a world of small-holders and hand-weavers. The Politics of Industrialism will not be so vital as the Politics of Leisure. The Church foresees the Future and does not abandon the Present. She cannot descend to the Catacombs until the last engine-driver leaves the last engine. If She did so, how would She be Catholic?

**P. D. FOSTER.**



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