

relevant. Professor Wiles also deals with an alternative that he calls Full Capitalism, in which a similar degree of affluence is reached. This is at once the most interesting part of the book and the most unsatisfactory. This is not necessarily a criticism, for Professor Wiles is here dealing with a situation that at present seems remote to most of us, and the whole discussion must, at times, appear unreal.

It must be stressed that this book is aimed at the economic specialist. It presumes a fairly thorough knowledge not only of 'mainstream' economics but also of Marxian economics. Even the advanced student will not find this an easy book, and it is most unfortunate that Professor Wiles should have made this important study of communist economics more difficult than it need have been. Most readers will be seriously handicapped by the author's practice of giving a list of, for example, eight allocation models and subsequently referring to them by number rather than by a descriptive title. Unless they have a better memory for such detail than the reviewer, they will be constantly turning back to see what the author is writing about.

J. M. JACKSON

A STREET LAMP AND THE STARS, the autobiography of Don Borrelli of Naples, written with the help of Anthony Thorne; Peter Davies; 21s

WASTE, by Danilo Dolci, translated from the Italian by R. Munroe; Macgibbon and Kee; 42s.

The publicity given to Don Borrelli's work for the *scugnizzi* of Naples was largely due to Morris West's *Children of the Sun*, an impassioned description of the life of the homeless boys who roam the crowded streets of the city in search of food and shelter—and that means the rackets of every sort which are their usual means of securing them. It is useful to have Don Borrelli's own account of his work of reclamation and how it came about. The romantic overtones of the earlier book are not altogether lost—one suspects that the 'help' that is acknowledged in writing the book is that of a journalist—and one is still left wondering what exactly is done for the boys, or by the boys, for that matter. There is much 'mood writing' to invoke the squalour of the streets but little documentation: a single case history would have given the sort of information one needs to envisage the boys not as a group but as persons. And little is said of the training the boys receive or of any programme for their future. It may be that all Don Borrelli can accomplish is a first-aid operation, and that means much in a situation so shameful. One wonders if his book is to appear in Italian. It is certainly important that the first thing to be done is to arouse the conscience of Italians themselves to the failure in social responsibility which the *scugnizzi* reflect.

Danilo Dolci has attracted even greater attention than Don Borrelli, and it is

true that the problem of Sicily is even more dramatic than that of Naples. *Waste* is the third of his documented reports on Sicilian poverty. Drawn mostly from discussions and personal interviews, the material is inevitably incomplete and is hardly the basis for an objective study. But it harshly underlines Dolci's case: that waste—in terms of human life, the use of natural resources and the organization of an effective community—is the basic tragedy of Sicily. There are plenty of examples of superstition, selfishness and fear, and the shadow of the Mafia and the fact of political corruption surround the report at every point. Dolci's conviction that education in social responsibility and the simple opportunity to work must come first can hardly be gainsaid in the light of this book. Whether his 'simple' solution takes into sufficient account the huge weight of tradition must be questioned. But the evidence is here of a terrible lethargy and impotence, of a fatalistic assumption that things can never change. Dolci has at least shaken that complacency, but once again his appeal is so often addressed, not to his own people but to liberal opinion elsewhere, that one can only hope that its essential message is not lost to Italy because of the polemic that Dolci's religious and political assumptions have created.

ILLTUD EVANS, O.P.

NEWMAN HISTORY AND PHILOSOPHY OF SCIENCE SERIES, Nos. II to 14.

A Preface to the Logic of Science, by Peter Alexander; 15s.

Steam Power in the Eighteenth Century, by D. S. L. Cardwell; 12s. 6d.

The Language of Science and the Language of Literature 1700-1740, by Donald Davie; 10s. 6d.

Models and Analogies in Science, by Mary B. Hesse; 15s.

All published by Sheed and Ward.

This latest batch of monographs in the Newman History and Philosophy of Science Series appears in a sturdier form than its predecessors, in cloth binding and at a higher price. Though none of the volumes has an explicitly theological reference all of them should be of interest to theologians who are conscious of the importance for apologetics of an understanding of the mental outlook and processes of the scientifically and technologically conditioned age in which we live.

Mr Alexander provides a very lucid and straightforward introduction to modern logic which will be well adapted to the needs of scientists who are not themselves trained in philosophy but wish to embark upon the philosophy of science. He does not discuss the nature and procedures of scientific theory and experiment as such. Dr Hesse, on the other hand, takes the further step of making a detailed investigation of the way in which the models and analogies employed by science are related to the physical world which it explores and manipulates; starting from a dialogue between imaginary disciples of Duhem and Campbell she goes on to develop a systematic and balanced exposition of her own position.