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Why are some parts of the world so rich and others so poor? Why did the Industrial Revolution--and the unprecedented economic growth that came with it--occur in eighteenth-century England, and not at some other time, or in some other place? Why didn't industrialization make the whole world rich--and why did it make large parts of the world even poorer? In *A Farewell to Alms*, Gregory Clark tackles these profound questions and suggests a new and provocative way in which culture--not exploitation, geography, or resources--explains the wealth, and the poverty, of nations. Countering the prevailing theory that the Industrial Revolution was sparked by the sudden development of stable political, legal, and economic institutions in seventeenth-century Europe, Clark shows that such institutions existed long before industrialization. He argues instead that these institutions gradually led to deep cultural changes by encouraging people to abandon hunter-gatherer instincts--violence, impatience, and economy of effort--and adopt economic habits--hard work, rationality, and education. The problem, Clark says, is that only societies that have long histories of settlement and security seem to develop the cultural characteristics and effective workforces that enable economic growth. For the many societies that have not enjoyed long periods of stability, industrialization has not been a blessing. Clark also dissects the notion, championed by Jared Diamond in *Guns, Germs, and Steel*, that natural endowments such as geography account for differences in the wealth of nations. A brilliant and sobering challenge to the idea that poor societies can be economically developed through outside intervention, *A Farewell to Alms* may change the way global economic history is understood.

Why were so many religious images and objects broken and damaged in the course of the Reformation? Margaret Aston's magisterial new book charts the conflicting imperatives of destruction and rebuilding throughout the English Reformation from the desecration of images, rails and screens to bells, organs and stained glass windows. She explores the motivations of those who smashed images of the crucifixion

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in stained glass windows and who pulled down crosses and defaced symbols of the Trinity. She shows that destruction was part of a methodology of religious revolution designed to change people as well as places and to forge in the long term new generations of new believers. Beyond blanked walls and whited windows were beliefs and minds impregnated by new modes of religious learning. Idol-breaking with its emphasis on the treacheries of images fundamentally transformed not only Anglican ways of worship but also of seeing, hearing and remembering.

Fracture Mechanics is an essential tool to evaluate whether a component is likely to fail or not. This book has been written in a simple and step-wise manner to help readers familiarise with the basic and advanced topics. Additionally it has over 185 illustrations to further reinforce and simplify the learning process. With this coverage, the book will be useful to professionals and students of engineering.

Technics and Civilization first presented its compelling history of the machine and critical study of its effects on civilization in 1934—before television, the personal computer, and the Internet even appeared on our periphery. Drawing upon art, science, philosophy, and the history of culture, Lewis Mumford explained the origin of the machine age and traced its social results, asserting that the development of modern technology had its roots in the Middle Ages rather than the Industrial Revolution. Mumford sagely argued that it was the moral, economic, and political choices we made, not the machines that we used, that determined our then industrially driven economy. Equal parts powerful history and polemic criticism, Technics and Civilization was the first comprehensive attempt in English to portray the development of the machine age over the last thousand years—and to predict the pull the technological still holds over us today. “The questions posed in the first paragraph of Technics and Civilization still deserve our attention, nearly three quarters of a century after they were written.”—Journal of Technology and Culture

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