

philosophical thinking, for in explaining its origins the writers are at the same time giving an example of how philosophical problems ought to be discussed. Professor Ryle shows in his introduction how important for the new movement was the logical analysis by which a proposition is seen as more fundamental than the terms which compose it; a faulty logic of terms had made it possible for the traditional British empiricists to turn philosophy into a psychological investigation of impressions and ideas. Mr Wollheim shows in an interesting chapter how the origin of this change can be found in Bradley, and Mr Pears develops the same theme in showing how Russell sought for the 'logical atoms' from which all statements could be built up, and produced the disastrous theory that the meaning of a word is the thing it designates. Mr Kneale and Professor Ayer respectively treat Frege's enquiries into the basis of mathematics and the positivism of the Vienna Circle, both of which fall outside the main line of development continuing in Moore and the later Wittgenstein. Unfortunately the two chapters in which Mr Paul deals with them do not leave a very clear impression, largely because of his method of constructing a mosaic of short quotations into which he has introduced far too much unacknowledged italic print. But one could hardly succeed in compressing Wittgenstein's complex and subtle thought into a short chapter, and Mr Paul does bring out important features of linguistic analysis as practised by the masters, from their rather different points of view.

In the final chapters Mr Strawson and Mr Warnock analyse the present philosophical position, and find that four types of work are being done. In analysis there is the normal therapeutic process of resolving puzzles that arise when language has got too far away from ordinary usage; and there is also (though not so much in England) systematic pure research into language. In what they call the imaginative task of philosophy, explanations are being sought of *why* we use language (e.g. causal language) in the way we do, and philosophers are also discovering genuinely new ways of seeing familiar facts. As most of the writers in this book are willing to admit, this is the way in which analysis leads towards sober metaphysics.

LAURENCE BRIGHT, O.P.

**NUNS ARE REAL PEOPLE.** By Sister Mary Laurence, O.P. (Blackfriars Publications; 10s. 6d.)

In the last few years nuns and convents seem to have become a subject of general interest. Books and pictures have described the nun in her convent setting. On the films and in the press we have seen a nun pirouetting skilfully on roller skates and another with

boxing-gloves teaching young toughs the noble art of self-defence. A best-seller by a lady who (metaphorically) leapt over the wall has told us charmingly what happened to her before she took the leap. The innocent inquirer, anxious to know what goes on behind those high walls and mysterious grilles, might well be a bit puzzled by these different presentations of what is a fascinating subject. The need has been abundantly met and quite a literature has grown up and it has become fashionable for nuns to write books telling us that nuns are not so nunnish as we were led to think. Sister Mary Laurence gives a kind of correspondence course on convent life from the inside to six young ladies—a bunch of flappers we might call them if we wished to fall into her engaging use of the slang of yesteryear. The young ladies in question would certainly not read a high and dry treatise on the religious life and the simple, breezy, humorous letters of Sister Mary Laurence are just what they need. The letter is an excellent medium for straightforward, natural exposition, and other readers besides the young ladies will profit by the perusal of this book in which a nun reverently and discreetly lifts the veil on a life which is heroic while remaining very human. A modern writer in the United States has said: 'The unknown warrior of the Church militant in America is not a man but a woman with a veil'. It is true of the Church militant in every part of the world. H. A. L. Fisher says of modern nuns: 'They nurse the sick, tend the poor, teach the young, console the dying. The educations of girls is largely in their hands. That which was purest and best in mediaeval monasticism survives in these devoted women.' Sister Mary Laurence is recommending that great and glorious vocation to the youth of today.

BERNARD DELANY, O.P.

SOLOVYEV: PROPHET OF RUSSIAN-WESTERN UNITY. By Egbert Munzer. (Hollis and Carter; 12s. 6d.)

Egbert Munzer was a distinguished Bavarian who left Germany when Hitler came to power: he died in 1948, while holding the chair of sociology and statistics at Laval University in Canada. He was a many-sided scholar—jurist, canonist, mathematician and sociologist—with a special interest in the relationship between Russian and Western thought, and his study of Vladimir Solovyev is one of the best pieces of writing on the subject in English.

Dr Munzer remarks that 'neither the Russian Revolution nor the last war has been able to awaken Western thought to a more profound and correct appreciation of the powerful spiritual currents which have been erupting in Russia for generations and are now coming to the surface of historical reality. . . . The incapacity of the West to come to