

Blackfriars

nature of his healing craft is such as to make him more detached and disinterested than men of other professions and less liable to unworthy or sordid considerations. Of all professionals who went to the war, I venture to think none shone more gloriously than the doctors. This little book conveys the same impression and leaves us marvelling at the charity and self-sacrifice of the great medical fraternity—and the impression is all the more pronounced because there is no special pleading, nor even any effort to conceal the more human of the medico's failings, and the writer is doing nothing more than setting forth his own plain statement of a doctor's experience. The little dissertation on Pain in Chapter xxiv is of especial significance and value to anyone in search for a Catholic statement of a difficult problem.

B.D.

THE UNREALISTS. By Harvey Wickham. (Sheed & Ward; 7/6 net.)

The unrealists are William James, Bergson, Santayana, Einstein, Bertrand Russell, John Dewey, Professors Alexander and Whitehead. The book contains good portraits of six of these philosophers with irreverent mottoes attached. It is a vivacious criticism of their various philosophical positions from the point of view of a robust realism, and might be described as an episode in the ancient quarrel between the plain man and the philosopher. But that is perhaps too mild a description for this slashing onslaught, written in a very lively and picturesque style. The idiom is, indeed, rather too lively and too picturesque for the subject, and we fear that many a reader will find it difficult to follow the argument. It is philosophy served up with jazz and cocktails, and should have an appeal for those who like that sort of thing. Yet the book contains not a little shrewd criticism of its victims, who are treated throughout with a breezy irreverence that may serve as a refreshing antidote to popular worship.

J.M.

OF SHOES AND SHIPS By Thomas Foster. (Rider; 4/6 net.)

'Of shoes and ships,' of jerry builders, publishers, the clergy; of unemployment, agriculture, and corrupt business practices; of youth, of age, of pernicious 'movements,' of muddled thinking; of all these they talk, the characters in this book, and of persons and periodicals presented under transparent pseudo-

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nym. I fear that really the time is past to talk of these things ; by now we should be doing, but as we are not it is good to know some eyes are open, and that the urge exists to remedy so many appalling abuses ; for, if something is not soon done about them, I think (if *The Girl* will permit me to think ; she's destructively intolerant and thereby self-contradictory) that we shall be forced to ' start *all* over again.' Frankly, I think *The Girl* talks too much. When, for example, she refers to the morals of soldiers during the war, or dresses down *The Parson* on the subject of hiking, her own incomplete perspective debars her from truly estimating matters that are largely the subject of perspective.

In reading this book I was frequently reminded of *England's Green and Pleasant Land*, although it lacks the closer scrutiny of problems and the deadly restraint in presenting them that we find in that anonymous work. Mr. Foster gives us the splendid enthusiasm of youth by way of compensation, and his backgrounds are good, although some details in the setting become a little tiresome ; and he seldom weakens his cause by allowing a remark like ' the French Peasants' (*sic*) religion's not devotion, but superstition,' to pass unchallenged. Certainly there is room for counter-attack here and there (I feel that Distributism, for instance, deserves less cavalier treatment), but undoubtedly the solution arrived at is just : Christianity alone can save us ; and in that regard the most effective preaching will be the kind that is least in favour--the practice, the living of Christianity ; and in that regard, too, we must strive a little more after charity, and the people in this book must come to the Source of Christianity, the Catholic Church, for a less sentimental and a more practical exposition of the teachings of the Saints.

R.R.

LA DÉVOTION AU SACRÉ CŒUR DE JÉSUS DANS L'ORDRE DE ST. DOMINIQUE. Par l'auteur de ' Chez les Dominicaines du Grand Ordre.'

Confusion seems to arise in many minds as to the difference between the essence of a devotion and the manner of its outward manifestation. This is doubtless why it is often said that Devotion to the Sacred Heart is a comparatively modern thing. What is probably really meant is that many exercises and prayers are now universally practised in honour of the Sacred Heart which formerly formed no part of Christian life. In his preface to this book, Père Alix, O.P., shows wherein