

REVIEWS

éléments muets, comme ceux d'un corps disséqué auquel manque la vie." He prefers to study society as realized in living individuals. This attitude is also expressed in what may be regarded as the fundamental thesis of his work: society is not a living reality until it has become part of the consciousness of human minds. It is man's consciousness of society that makes it a living reality and breathes the spirit of life into the body of abstract principles. The individuals constitute the material or bio-physical element of society while its formal element is the *conscience sociale*.

"Le pivot de ce dynamisme, c'est la conscience sociale. C'est elle qui rend cohérente, stable, unique toute société, et la fait évoluer selon un processus qui se réalise en vertu de forces immanentes unifiées dans la rationalité" (p. 42). While it may be admitted that such statements can be explained rightly, yet the context suggests that the author in his search for reality in the human consciousness denies to society and its organization all extra-individual reality on the supposition that everything that does not form part of man's consciousness is a non-existent abstraction. "Fins et organes sociaux sont le développement pratique de la conscience qu'ont les individus d'être in communion" (p. 30). But is there no *objective* element, something extra-individual, that explains the purpose and the organization of a society? Man is conscious of society, but he could not have this consciousness unless there already existed an objective element in society which is at once its cause and its purpose, creating between the individuals a bond of union. No doubt the individual will gain from living in a society to the extent that he is conscious of his duties and rights towards it.

It is this denial of the objective, extra-individual element in society which vitiates the conclusions propounded in this work. Yet this over-emphasis on the subjective part of the individual may be an antidote against the exclusive stress on the objective element which must of necessity be present in every society and organization. It also brings home to us the need of a social philosophy which studies the social structure and the laws that are applicable to every society, whether it be a cricket team or the Catholic Church. *Essai de Sociologie* will prove of great value to those who are already familiar with the elementary principles of social philosophy and who appreciate the need of abstract principles for any clear and constructive theory.

BONAVENTURE PERQUIN, O.P.

WHO'S WHO IN BOSWELL. By J. L. Smith-Dampier, M.A.
(Blackwell, Oxford; 10/6.)

In the pages of Boswell occur hundreds of names, some of

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well-known people, others of those of little fame. They are like so many flies living for ever in a great block of amber. Editors, from Croker to Birkbeck Hill, have dealt with them generously in biographical footnotes. But the compiler of *Who's Who in Boswell* aims at supplying the student with notices of an ampler and more ambitious kind. He has devoted some years to perfecting his idea, and this large and handsomely produced volume is the result. The work is well done and the biographies are very readable. The plan of the book, however, is somewhat odd. There are 366 pages, and for every day of the year (including February 29th) there is intended to be a *Life* of someone who has figured in the Johnsonian circle or on its fringe and who is mentioned in Boswell. However, the design is not fully carried out, for there are not 366 biographical subjects presented, and some thirty to forty pages are filled up with odds and ends of information, interesting enough but somewhat of an excrescence. Surely the original conception could have been adhered to! There are dozens of characters in Boswell who go without notice in the present work, e.g. Miss Hill, Boothby, the Abbé Hooke, Mdme. de Boufflers, Père Boscovich, Messenger Mounsey, Sir George Staunton, and Saunders Welch, concerning all of whom ample material can be found. Still we are grateful for what the editor has given us, and his labours will be of use to those who have not the D.N.B. or an encyclopædia at hand. We have noticed a few errors here and there: Boswell's son did not "succeed to the title of Lord Auchinleck," as that was the quite personal judicial style of his grandfather and not a peerage; Miss Burney was never a "Maid of Honour," but something entirely different; the place in Worcestershire where Dr. Johnson was "disappointed of hospitality" was not the seat of Lord Lyttelton but of another member of the family; and the Thanksgiving for the recovery of George III's health did not take place on the date stated, but in 1789.

ROBERT BRACEY, O.P.

THE TREMBLING OF THE SEA. A Novel. By Barbara Lucas.
(Constable; 7/6.)

If one is left a little dissatisfied with this book it is because the best wine is served first. But the best wine is good. The personal and Communist story of Chris and Bill in London is amazingly well done. From the opening scene of a "propaganda ride" in the Harrow Road district to the moment when these two part at Victoria Station, each with a sense of loss and escape, and an uneasy feeling that Communism is not enough, the author has completely succeeded. Character and incident fit together in a satisfying development, and the earnest young pagans, who might be so boring with their Left-Wing enthusiasms and im-