

scanty justice to the solid truths of which the planners' view is an exaggeration. These truths seem to be : (i) when science is applied, it ought to be applied for the common good, rather than private advantage alone ; (ii) certain social abuses could be swiftly righted if the results of science were properly handled ; (iii) in the younger sciences, such as bio-chemistry, there is a case for planned teamwork in preliminary explorations of certain parts of the field.

Professor Tansley's lecture is in some ways more satisfying, because he seeks the root of the planners' views in order to accept what is true in them and attempt to complete them, in terms of liberal humanism. He points out that confusion has arisen because science and technology are historically and materially interdependent, although pure science—the pursuit of a certain kind of knowledge—is an activity distinct in its object from the pursuit of control over nature. Like Dr. Baker, he holds that science ought to increase certain virtues, such as the respect for truth and the humility which comes from submission to facts and from co-operative effort ; and he notes the evil effects in education of over-stressing material achievements due to science.

Both these authors express the two main reasons for our need of pure science, namely (i) restriction of science can only lead to bad technology ; and (ii) science in itself has a human value, because, along with literature and art—and the other elements of traditional liberal education—it has a contribution to make to the development of the mind. We think that the second reason is often expressed rather unconvincingly, because a distinction is made between 'science as useful' and 'science as valuable in itself.' No body of knowledge is valuable *in itself*, but only in that it promotes the good of *people*. The distinction would be better expressed if we said that one of the ways in which science is useful is that it helps people to live well, to become wise and good, by favouring a sincere regard for truth and a true love of the search for it. Another way in which it is useful is that it can be applied to control nature and so raise material standards of living. And it is more important to make people wise and good than to make them rich.

E. F. CALDIN.

THE FRENCH CANADIANS TO-DAY. By Wilfrid Bovey. (Penguin Books ; 9d.)

Mr. Bovey describes the French Canadians as 'the most important political minority in the British Empire as it exists at this moment.' Their importance derives not merely from their numerical strength (estimated at some 30 per cent. of the total population), but even more from their solidarity : 'a compact people more homogeneously French than the French themselves.' They are characterised by a strong sense of racial continuity and by strong attach-

ment to their religion and language. With this devotion to faith, tradition and language goes an intense feeling for their land which has been movingly and unforgettably expressed in Louis Hémon's *Maria Chapdelaine*. The existence of 'a people within a people' always creates special problems, and in fact some knowledge of the French Canadians is indispensable for an understanding of Canadian history whether past or in the making. Of late years they have had to face up to conditions undreamed of by Maria Chapdelaine. The Voice of Quebec still speaks to the French Canadian, but 'the monument which was erected to Louis Hémon's memory at Chapleau on June 12th, 1938, is a monument not to him only but to a bygone day.' There has been an extraordinary development of industry, and in Quebec province it is in the rural areas that the most important industries have been established. Industrialisation has brought urbanisation in its train. New towns have sprung up, old towns have grown beyond recognition. The need to survive, and to survive as French Canadians, has forced them to consider the problem of the maintenance and improvement of the rural tradition and interest themselves in programmes of social restoration. Their efforts and experience are of the highest interest, for through it all the French Canadian holds to faith, tradition and language. He occupies an unique position, and Mr. Bovey does not hesitate to head his last chapter 'An inheritance and a mission,' pleading that French Canada has gifts of value to offer. The French Canadian is not an exile, he is at home; the land he loves is not France, but Canada; yet his faith and culture are not those of the majority of his English-speaking fellow countrymen. His culture is in the classical tradition, his faith gives him a philosophy of life. To the special qualities of the new world he brings certain values of the old. Mr. Bovey remarks that whereas English and American educationalists are still hesitant about the purpose of education, the French Canadian is perfectly clear. One difference in emphasis shows very clearly in a sentence from a recent book (*Canada* by B. K. Sandwell): 'he (the French Canadian) does not think excessive concentration on mere worldly success is worth the price that has to be paid for it in the sacrifice of other things.'

This is little more than a hint of the reasons why knowledge of French Canada is desirable—'very necessary' is Mr. Bovey's phrase. It remains only to endorse the claim of this book to give it. The author's summary of its contents will show its range: the French Canadian on the farm, in the factory, office or shop, in schools, colleges and universities, in the social and economic sphere, in literature and art. This may suggest a 'song of simple enumeration,' but the book is much better than that. It is full of interest, and often very provocative of thought. I have only one complaint. As everyone knows, 'Penguins' can be read and are read in all sorts of places, and it is therefore a great pity that there is no map

in this one. That may be a lot to ask at the price, but if I mistake not there *are* Penguins with maps. The English reader will find that he ~~needs~~ one.

A. E. H. SWINSTEAD.

SALUTE THE SOVIET. By Mrs. Cecil Chesterton. (Chapman and Hall; 15s.)

This is a very helpful and sympathetic account of social and economic conditions in Soviet Russia as Mrs. Cecil Chesterton observed them in three considerable visits; the first in 1930 and the last in 1939—when the shadow of coming events had already fallen on Moscow and Premier Stalin was working against time to defeat the threatened Nazi invasion. The personal observation is supplemented, but not excessively, by relevant statistics. Relations of parents and children in home life; ardent desire for education—gratified by new schools and increasing numbers of teachers, with an amazing decrease in illiteracy; conditions in factories and on farms; the return to a more stable attitude to marriage; and above all the end of persecution of religion—these things are carefully reported. Mrs. Chesterton writes vividly of the worship she attended in Kiev Cathedral and in an obscure Church in Moscow. (At the same time the Communist party, small in numbers but the controlling body in the State, is officially as secularist as was the French Government in the time of Combes). Moslems, Armenian and Orthodox Christians, Catholics and evangelical protestants, all have their various places of worship; and the latest returns give the Orthodox churches in Russia at 1,744; Orthodox priests at 2,309.

A pleasant anecdote of a banquet Mrs. Chesterton attended in 1934 at an international gathering of writers in honour of Maxim Gorki may be quoted. Stalin had written in praise of a writer as an 'engineer of the soul' and the sentiment was highly applauded. 'But,' said a young writer earnestly, 'I confess I am puzzled. I would not for the world dispute the words of our great leader, but when I looked in the Soviet Encyclopaedia I found: 'Soul—abolished by Karl Marx.' A shout of laughter went round the table and a bearded professor started to his feet. 'And in the next edition you will find: 'Soul—restored by Joseph Stalin.' He insisted and we all clapped.'

Mrs. Chesterton is quite cross with Archbishop Lang, then of Canterbury, for writing of persecution in Russia as late as 1929, when it had long ceased. Comparison of the industrial conditions and in especial of the housing in town and country 1930-1939, are of peculiar interest. And then Mrs. Chesterton has herself never been addicted to the Communist faith, which makes her report the more valuable in this good and in many ways entertaining book.

JOSEPH CLAYTON.