

exercise of a science of corporate, or constructive, human geography, manufacture and agriculture, the workshop and the land must become reciprocal and complementary" (chap. iv.). This policy would involve national co-operation, and ultimately international also (chap. ix.).

Amongst the far-reaching consequences, Mr. Enock anticipates: scientific limitation to the growth of towns and the healthy "pruning and reconstruction" (chap. v.) of over-grown population-centres, with their nests of hunger, squalor, and disease; world-wide decentralisation of industry (chap. vi.); and the rehabilitation of native "arts and crafts" (chap. vii.), now rapidly disappearing or pathetically deteriorating under cut-throat competition of the unregulated growth of machine industry.

So much for the strength of a notable volume that courts a second study, though revealing thereby its weaknesses also.

In good faith we accept Mr. Enock's belief in the originality of his diagnosis and proposals. But his historical chapter (xv.: "The Failures of Utopias") with the book as a whole is, to one sympathetic reader at least, conclusive evidence of the insufficiency of his grasp of the work of predecessors and contemporaries; of failure or incapacity to think out fundamental principles systematically; and of inadequate assessment of human passions and financial factors.

Perhaps Mr. Enock is himself not wholly unaware of these serious defects: he mentions, frankly and often, serious difficulties, but only to pass them by on the ground—ill-chosen, we submit to him—that they are not substantially relevant.

In the spirit of his own "corporate" science we therefore venture this advice: Let the author conjoin with himself, or at least seek the frank criticism of one thinker expert in politico-economic history, and another versed in finance. And let him add a good index.

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OUR BOOKSHELF.

Le Paludisme Macédonien. Par P. Armand-Delille, P. Abrami, G. Paiseau, et Henri Lemaire. (Collection Horizon Précis de Médecine et de Chirurgie de Guerre.) Pp. viii + 109. (Paris: Masson et Cie, 1917.) Price 4 francs.

THIS is a very lucid and terse description of the symptoms and treatment of malaria, based largely on experience of that malady among soldiers infected in Macedonia. The subject is treated after the method of many recent French writers, in that a sharp distinction is drawn between the symptoms of primary and secondary malaria. We doubt, however, the reality of the distinction, and if it exists, it practically is not of great import, for the fundamental treatment is always the same, viz. quinine. In one respect we consider the authors' mode of dealing with the subject is unsatisfactory: they discuss malaria as a whole. We believe, on the

contrary, that the proper method is to determine first what species of parasite is present in the blood, and then to associate clinical observations with that species alone. That this is the sounder method is exemplified by the occurrence of comatose symptoms almost exclusively with the malignant tertian parasites, and other instances might be given.

In the section dealing with treatment, sufficient emphasis is not laid on the very important distinction between a temporary and a permanent cure. Any of the methods given in this book would suffice to secure the former, but none of them will, in the majority of cases, affect a real cure, i.e. the elimination of parasites from the system—e.g. in simple tertian malaria—at least in a reasonable time, say two to three months; for in longer periods generally *vis medicatrix naturae* alone will produce the desired result. That, however, a cure can, in the majority of cases, be effected by improved methods of quinine treatment, we believe experience of malaria in this war has shown. The student of malaria can with advantage study this book.

The Quest for Truth (Swarthmore Lecture). By Silvanus P. Thompson. Pp. 128. (London: Headley Bros., Ltd., 1917.) Price 1s.

"THE Quest for Truth" is a lecture given to the Society of Friends, of which the late Prof. Silvanus Thompson was a member; but it will be helpful to all who, like genuine students of science, put truth in the first place. Of that community any distinctive opinions are mentioned only in the latter part, and here an orthodox Churchman, though he could not admit that the Council of Nicæa decided "person" and "substance" to be the same, for the terms there used were the more adequate "hypostasis" and "ousia," and may think Prof. Thompson failed to apprehend the full significance of the "Virgin Birth," will welcome the catholicity of his creed. The earlier and larger part of the lecture deals with the methods and spirit demanded in all who undertake so toilsome a pilgrimage. Here is made clear the distinction between categorical and analogical truth, the moral obligation of truth-speaking, the evils consequent on neglecting it, and those which arise from the misuse or misunderstanding of words, from over-respect for authority, from carelessness and impatience in research, and other weaknesses of human nature—evils so patent at the present day in politics, in religion, sometimes even in science.

The quest for truth is never popular, for it is not that of the crowd, and the discovery of it is "not for him who is careless of truth in speech or deed, or in habit of mind. Neither is it for him whose thinking apparatus is in a state of confusion." Extremists in orthodoxy will doubtless place Prof. Thompson's book on their Index, and materialists will class him with the credulous; but others, and they not few, will welcome this little book as the legacy of an eminent student of science and a truly religious man.