

time on someone, and its effect on the human being cannot be certainly known from animal experiments. Every new operation has to be performed on a man for a first time, too, and however much animal experimentation has gone before, the effects on man remain until then but a probability.

If, then, we cannot dismiss the whole subject with a comprehensive veto, we must go further into it, and seek to apply moral principles to the various circumstances to which research and applied therapeutics give rise. For example, to what extent is it justifiable to withhold a therapeutic agent from the 'controls' in a 'controlled experiment'?

*L'Experimentation Humaine en Médecine* goes into the whole subject of human experimentation fully—sometimes unnecessarily fully—from an historical, practical and moral point of view. The chapter entitled 'Moral Reflections' is especially good, but there are many pages of detail of French legislation of relatively little interest on the British reader. A chapter on the experiments carried out in the concentration camps of Nazi Germany is of great interest and goes to show how far below the requirements of the Natural Law those responsible fell.

What should be our guide? In brief, the doctor must always recognise his patient to be fully human and fully free. Accept these two, and most of the moral problems will solve themselves. BRIAN JOHNSON

INUK. By Roger P. Buliard. (Macmillan; 21s.)

*Inuk* carries in its title at once the Eskimo's proud boast of his self-sufficiency, and the Eskimo's challenge to the Christian. For 'Inuk' is 'the man', the Eskimo; while the Eskimo's nearest neighbour, the Indians, are 'the lice', and the white men are 'the big eyebrows'. Only the Eskimo is the man, the man of the far frozen North, the man of the Barren Lands, the man who found a living in a land that daunted all others.

Fr Buliard has spent fifteen years among the Eskimos of the Coppermine River and Victoria Island, the latter the farthest north of all the Eskimos. He has lived with them as an Eskimo, learning to build igloos, to handle a team of huskies, to hunt for fish, seals, caribou, even for polar bears; learning also something of what it means to be an Eskimo. The Eskimo is a savage in a savage land. The Arctic is not the place for the young, the old and the sick, and so the Eskimo is a child-murderer, and will abandon the sick and the old to die alone. The Arctic is a hunter's land, so the Eskimo women are chattels to be thrown from one hunter to another, indispensable igloo-keepers to be fought over. Yet the Eskimo has two great redeeming virtues, a boundless self-less hospitality and an intrepid courage.

Such is *Inuk*, vividly, picturesquely and sympathetically portrayed by Fr Buliard, the noble ignoble savage his land has made him. To redeem him from evil and ignorance the Christian must bear to Inuk the Man, Christ. To that task Fr Buliard and his companions dedicate their lives, for that work they lay them down. J.S.