

Professor Highet confines himself to the practice of teaching and does not deal with its content. He covers a wide field and is particularly happy when discoursing on University teaching in its various forms; his description of an Oxford tutorial is excellent and he has many cogent things to say about lecturing which might well be read and pondered by preachers.

A long and interesting chapter dealing with great teachers and their pupils pays high tribute to the Jesuit technique of education, at least in the heyday of the Society's influence before its suppression. In this chapter there is a discussion of the reasons, in terms of father-son antagonism, why some really great teachers have had pupils who revolted against their teachers and drew nothing from their teaching but greatness in evil.

Professor Highet's views on corporal punishment, of which he expresses disapproval, deal only with the wrongness of trying to impart knowledge by the stick, and takes no account of the one use of it which can be justified, namely, as an effective ultimate reminder to young boys, at an age when the animal in them greatly preponderates over the rational, that conformity to rules and social conventions is a matter of importance and must be remembered and learned. If resorted to for this purpose it must never be used as a punishment for sin, or moral values will be blurred.

HENRY ST JOHN, O.P.

ANGRY YOUNG MAN. By Leslie Paul. (Faber; 18s.)

Mr Paul is already known as an accurate chronicler of his own generation, and this second instalment of his autobiography is a document which does much to explain the world between the wars as it affected a young man who knew great poverty, but was inspired by many of the secular ideals which must in retrospect seem so tragic. Here is an account of Youth Movements, the Intourist trip to Russia, the inner story of the General Strike and much else which a future historian will have to remember. Mr Paul ends his book with a sober analysis of his own abandonment of these Utopian ideals and an acceptance of Christianity which seems as yet not wholly formulated. The importance of his book is its clear and temperate recollection of a humanitarian hope that failed. Such an apologia is more than one man's story, for Mr Paul, perceptive and exact in his power to recapture a world he has left, stands for many more who lack his gift, but share his faith and increasingly share his disillusionment. It is in many ways a parallel, at a seedier level, to Stephen Spender's *Autobiography*, and with it must be reckoned, in the truest sense, significant.

I.E.