

instance: '. . . develop a critical faculty . . . that will never be accomplished by filling the time-table with general subjects. It is only when one begins to know a subject deeply that this faculty has any real scope. At the end of . . . twelve lectures on Pascal's *Lettres Provinciales* the student may not be qualified to express himself critically on the theological questions which it raises, but he will be better educated by the experience than if he spends the same twelve hours . . . on "Outlines of Theology for Laymen".'

Properly to discuss the criticisms and suggestions made here would take the space of a lengthy article, besides calling for far more factual data than I possess. Here I can only commend by indications. Certain remarks, in particular, catch the eye: 'To the idea of a University only the "Fellows," the researchers, are essential. There could perfectly well be a university which . . . had no undergraduates at all'; 'the committee-man hardly ever sees research in its true perspective'; 'the lecturer (as opposed to the author) is speaking expressly to the immature'; '"You know," said A, "poor old C has lost so many of his lecturers that he's had to give up research altogether."' "I should think better of him," replied B, "if he had given up his teaching altogether"' ; 'Scholarship and character are inseparable'; 'we must always be readier and more eager to learn than to teach.'

To balance these commendations I suggest that Mr. Truscott's study is defective and unsatisfactory in the degree in which it *proposes*. Its strength lies chiefly in criticism. It seems, also, to make valuable proposals in the field of organisation and finance where reforms are likely to start. The sketch of the ideal English University System ('Let there be eleven of approximately equal size, all in the main residential,' etc.) is sure to claim attention. Behind the whole discussion, however, one senses a certain vagueness and weakness on the more abstract level of principle—a vagueness which appears, for example, in the means proposed for stimulating the right attitude to 'disinterested knowledge,' as well as in the rather wishful pages on Religion with their proposal of an undenominational university chapel in each university. Something perhaps is lacking in Mr. Truscott's conception of that knowledge whose value is 'intrinsic.' He chides Newman—not quite fairly—but are his own principles clearer or as clear? But the issue raised here, with that great name from the past, is more than a reviewer can deal with.

KENELM FOSTER, O.P.

POLISH SCIENCE AND LEARNING, No. 3. (Issue dedicated to the anniversary of the death of Nicholas Copernicus.) (Oxford University Press; 2s. 6d.)

The third issue of *Polish Science and Learning* contains five articles and a short note, which together provide an admirable, compact and lucid account of the life and work of Copernicus. Professor St.

Kot in his article on the Cultural Background of Copernicus has furnished much information which is not contained in the usual accounts, which for the most part derive almost wholly from Gassendi's *Nicholai Copernici Vita*. Sir H. Spencer Jones, the Astronomer Royal, gives a clearer account of the astronomical aspects than is to be found elsewhere, but when he leaves the strictly astronomical he is not always to be followed. Thus he attributes the dissatisfaction of Copernicus with the Ptolemaic system to man's instinct for the simplicity of nature, whereas the preface to the *De Revolutionibus* makes it clear that he thought so complex and inconsistent a system was unfit to be attributed to 'the most good and orderly Artificer of all things.' This passage rarely if ever finds its way into histories of Science, whose authors tend to minimise everything wherein their heroes depart from the present scientific attitude to the universe. Some of the Astronomer Royal's assertions concerning the Catholic view of the interpretation of Scripture are also open to criticism.

Professor H. Dingle gives an excellent and thought-provoking review of the Aristotelean, Ptolemaic, and Copernican systems, and such as is not easily to be found elsewhere. He would appear, however, to go beyond the documentary evidence in making the Church's supposed objection to an infinite material universe a principal cause of the prohibition of the *De Revolutionibus* in 1616; for the mobility or stability of the sun and earth seems to have been the only matter adjudicated by the Holy Office.

Mr. Szczesniak's survey of the development of astronomy in the Far East is of much interest. It would be interesting to know more of the details of the theological controversy aroused in Buddhist circles. The fifth article by Mr. H. Kucharzyk takes up the interesting question of the spread of Copernican ideas in this country, where less opposition, scientific or theological, seems to have been aroused than anywhere on the continent. The popular vernacular work of Thomas Digges was chiefly responsible for this: it is significant that the vernacular dialogues of Galileo aroused the European controversy.

A short note on Copernicus as economist, statesman, and poet closes this series of articles, which, despite the criticisms made in this review, provide a most admirable and speedy means by which any student of science can grasp the nature, meaning, and consequences of the work of the great founder of modern astronomy.

F. SHERWOOD TAYLOR.

PARTNERSHIP IN THE SERVICE OF YOUTH. (Published by the Standing Conference of National Juvenile Organizations. 3d.).

THE YOUNG CHRISTIAN WORKERS. By Vincent Rochford. (Burns, Oates; 1s.).

Although one is disappointed to note that there is no representative