analysed here, and, however great the value of the literary and terminological analysis may be, it cannot suffice for the understanding of a doctrine, even historically speaking.

I should like to see a Catholic theologian return to, or rather take up again in this direction, this admirable work of scholarship which we owe to Mr Lampe. The task will not be easy, yet one may perhaps point out that as regards the scriptural aspect, Mgr Ruch's article 'Confirmation' in the *Dictionnaire de Théologie Catholique* indicates the direction to be followed in laying down with scrupulously scientific exactitude the connections to be found between the theology of Confirmation and the scriptural texts on the Holy Spirit and the conferring of the Spirit in the New Testament, particularly in the *Acts*. The essential remains: Confirmation is the conferring of the gift of the Spirit with a view to bearing witness to Christ. If one tries to suppress this latter point, or to stretch it too much, one risks undervaluing Baptism to a degree incompatible with the Faith, a procedure which even history cannot but judge severely. Whatever reservations Mr Lampe's book calls for, it does represent one of the finest essays in the history of doctrine in a chapter which is far from yet having found its final formulation. The author deserves the gratitude of all those who realise the need of working at its elaboration.

HENRI DE RIEDMATTEN, O.P.

EDUCATIONAL ESSAYS. By F. H. Drinkwater. (Burns Oates; 25s.)
CHRISTOPHER'S TALKS TO CATHOLIC PARENTS. By David L. Greenstock. (Burns Oates; 18s.)

Educational Essays is an unattractive title for so fascinating a book. Here are collected the essentials of Father Drinkwater's thought on the problems of education, over a period of more than thirty years, from the date of the founding of that wonderfully fresh and vital periodical *The Sower*—still, thank God, going strong. Most of the essays here reprinted were first written for its pages, and those who have been faithful readers and whose ideas on questions educational have been strongly influenced and made explicit by its critical examination and assessment of current educational conventions and practices will be delighted to have so much concentrated wisdom in book form; and so will many others who have not perhaps had the good fortune hitherto to be so influenced.

And what a courageous and successful pioneer Father Drinkwater has been during all these years. There is much in this collection that is autobiographical, in the sense that he lets us see the way his own mind worked in face of the actual problems of teaching religion that he encountered, and this makes his practical conclusions on a number of widely different educational subjects immediately convincing because

they are so obviously drawn from concrete experience in the teacher-and-taught relationship.

In his fourth essay on 'What makes a good teacher' he says that the basic *sine qua non* of good teaching is psychological insight, which he defines as the power of putting yourself in somebody else's place, being aware of his interests and feelings and reactions not only after they have happened, but before as well. It is because he himself possesses this particular kind of insight in a high degree that the whole of his thought on educational matters is so stimulating and valuable. Every idea is freshly minted, without a trace of cliché or conventionality, and expressed with a candour and native vigour which continually arrest attention. The basis of the whole is a deep and Christian understanding of the sacredness of personality. 'Let me tell you a secret: one which is often hidden from the wise and prudent of many years' experience, and revealed perhaps to little ones just out of the Training College. Here is the secret: it is merely a waste of time trying to teach children religion (or most other things for that matter) until you have got your own personal relationship with them right — as nearly right as possible: your *whole* relationship with them.'

I suppose that Father Drinkwater's most important work has been that which he began in obedience to the direction given him by his diocesan on his appointment as Inspector of Schools in the early twenties. 'Get rid of that wretched parrot system' said Archbishop MacIntyre; and in a very touching essay called *de catechizandis parvulis* Father Drinkwater tells of the growth of that psychological insight which showed him the way in which this should be done. He is insistent that words are of the highest importance, and that the words of the catechism in their right place are no exception, but only living words which fire the heart and brace the will are of the smallest use. The parrot system was bad because in it the words were dead and likely to remain dead. The whole of Father Drinkwater's thought throughout this splendid book may be summed up in that single idea. In every branch of education, if that education is to be true, the word of the teacher must somehow be made a living word in the minds and hearts of those who are taught, and with that *how* he is constantly preoccupied.

Those who are already familiar with *Christopher's Talks to the Little Ones* and *Christopher's Talks to Catholic Children* will not be disappointed by this companion volume for parents. Father Greenstock has provided a full-scale commentary on the duties and obligations of parents to their children and the way to carry them out. He covers the whole ground from preparation for parenthood, through the early years to adolescence, and beyond to the finished product, when the children

themselves marry and found their own families. The wise chapter on sex instruction is wholly to be commended, and schoolmasters would do well, when opportunity arises, to recommend this book to parents whose children are approaching adolescence.

HENRY ST JOHN, O.P.

SCIENCE AND HUMANISM. By Erwin Schrödinger. (Cambridge University Press; 8s. 6d.)

SCIENCE AND CHRISTIAN APOLOGETIC. By E. F. Caldin. (Blackfriars Publications; 2s. 6d.)

One of the less desirable products of the Scientific Age has been the specialised scientist, the 'type of scientist without precedent in history', described by Ortega y Gasset in his book *The Revolt of the Masses:*

> He is a person who, of all the things that a truly educated person ought to know of, is familiar only with one particular science, nay even of this science only that small portion is known to him in which he himself is engaged in research. He reaches the point where he proclaims it a virtue not to take any notice of all that remains outside the narrow domain he himself cultivates, and denounces as *dilettantist* the curiosity that aims at the synthesis of all knowledge.

This and other passages from the same author are quoted by Professor Schrödinger in the first of the four lectures, delivered at University College, Dublin in February 1950, which go to make up his book. He goes on to express his opinion that in the twenty-odd years that have passed since the first publication of Ortega's book, the state of affairs has considerably improved, that 'the awareness that specialisation is not a virtue but an unavoidable evil is gaining ground, the awareness that all specialised research has real value only in the context of the integrated totality of knowledge'. Yet it is a measure of the extent to which the dangers of specialisation still remain that he considers it necessary to exhort his fellow-scientists: 'Never lose sight of the rôle your particular subject has within the great performance of the tragi-comedy of life; keep in touch with life. . .'. Then they must tackle the social problems of communicating the results of their researches. 'If you cannot—in the long run—tell everyone what you have been doing, your doing has been worthless.' After the exhortatory introduction comes practical example. The rest of the book is a masterly exposition of the present state of physics and of the radical change in scientific outlook brought about by the developments of the last half-century. Two developments seem to be especially significant of this change—the hypothesis of indeterminacy in the microcosm and the surrender of the claim that physics can give a 'true' account of reality. 'For in order that a description be *capable* of being true, it must be capable of