result, as Professor V. H. Galbraith says in his excellent Foreword, is forthright, serious, witty, offering an analysis of things which is very near to the bone and worth comparing with 'Bruce Truscott's' *Red Brick University*.

No one, probably, could ever give a description of something so various as university life, which would not come under adverse criticism in some respect. This account, however, in its general conclusions about the student attitude in Edinburgh to study, art, politics, war, university reform and student institutions, sums up with remarkable accuracy the state of things in the last ten years at least. Of special interest to those concerned with changes to be made after the war, is the opposition to the residential system and the convinced support for an extension of the tutorial system.

Some details in the discussion of particular undergraduate institutions suggest adverse criticism. The 'sketch of the typical President' of the Students' Representative Council, on p. 85, may represent accurately what the war years have produced. It does not represent the normal state of affairs, as small search in the records for the pre-war years would have shown. Readers of the chapter on Rectorial Elections may wonder at the mind which thought to help on an election campaign by kidnapping a music-hall artiste. The kidnapping had in fact nothing to do with a rectorial campaign, but was a Charities' Week rag carried out by a dozen students acting on their own initiative. The chapter on the student and the arts also shows a carelessness about recent history; and although total abstinence is rare in Scottish students, there is surely an artistic exaggeration in the picture of hard drinking which the book conveys. Perhaps the tendency to flatter the pedagogic vanity of Oxbridge is a device too, one to lend sting to the book's calm and restrained note of criticism. Despite these things, however (and Scarlett O'Hara's hair was black), the book as a whole is good reporting and constructive criticism. Of the latter the chapter on student journalism is a very good example. To quote Professor Galbraith again: this is 'a challenge and a stimulus to improvement . . . a prod in the ribs of our complacency . . . and certainly a historical document which will be of great value to the future historians of our universities.'

ANTHONY ROSS, O.P.

PLATO AND MODERN EDUCATION. By Sir Richard Livingstone. (Cambridge University Press; 1s.).

Sir Richard's competence to discuss either Plato or education may be gauged from a few pronouncements. 'It (the world of Plato) was an age of reason, as no age has been between the second and nineteenth centuries of our era: the modern temper has never been better expressed than in the words of Heraclitus: "The highest excellence is Thought: and Wisdom consists in saying the truth, and acting according to Nature, listening to her."' 'But though it (applied science) may have done as much harm as good to the class of persons

who already are comfortably off without it, it has enormously increased their number, and in replacing slaves by machinery it has brought the good life within the reach of the masses.' 'Human progress depends on a double advance—increase in knowledge and the discovery of higher values . . . These values, of which goodness, truth and beauty are the chief, are transcendental, yet immanent in ordinary existence; far above man, yet within his reach . . . We may call them the vitamins of spiritual life . . . In science, the dominant vitamin is truth; in history, goodness and truth; in literature, beauty and goodness; in art, beauty.'

W.S.

THE WORLD WE MEAN TO MAKE AND THE PART OF EDUCATION IN THE MAKING OF IT. By Maxwell Garnett. (Faber; 10s. 6d.)

The author of this book, like a certain illustrious essayist, appears 'utterly purposed not to offend.' In one gloriously inconsistent and courageous passage, indeed, he shows that the principles of the French revolution — now so much belauded — have not stood the test of time, while the United Kingdom and the United States owe their permanence to the strength of the Christian spirit behind them. But it is notable, even here, that he should adopt the pragmatic approach; elsewhere he is quite ready to accommodate principles to tactics. The world commonwealth of the future must be based on the Four Freedoms, but Russia must be accepted into the Commonwealth without being required to subscribe to these. He is very respectful to the psychologists and therefore puts forward only with reservations a view which presupposes the existence of free-will. Neither denying nor admitting the objective truth of Christianity, he endeavours to outline as a very convenient *hypothesis* the principles it has in common with other world religions. Mr. Garnett has gathered together a tremendous amount of information, with sources indicated in a great array of footnotes (of the phrase 'dreaming spires' we are not only told that it is from Arnold's poem, but also that Compton Mackenzie uses it as a title for the third section of his novel *Sinister Street*!), and it may seem captious to draw attention to these details. But the tragedy is that this book is an authentic expression of the mind of some of the noblest builders of a new world, who do not see that their plans can never be realised because they have never understood the meaning of truth.

EDWARD QUINN.

WHAT IS EDUCATION? By Edward Leen, C.S.Sp. (Burns and Oates; 10s. 6d.)

'To the Christian, education is that culture of the mind, the will and the emotions, which, whilst adapting a man for the exercise of a particular calling, disposes him to achieve an excellent personal and social life within the framework of that calling.' This is the definition of education given by Dr. Edward Leen in his new book, and he