

thought on scholastic methods, on the minutiae of teaching, can we not make it our business to study in fullest detail the ways of Christian life and how to practise our children in them?' The answer is that we can because we have been taught the purpose for which man is made: but in the past we have succumbed to the atmosphere of a hostile materialistic world and lost sight of this purpose in a confusion of methods and technique. Are we still succumbing? It is to be feared that we are not reacting vigorously enough and that we shall be content to fight only for the means of maintaining the status quo. How many of us would dare to admit that 'the Catholic educator is ready to make heavy sacrifices of money, advancement, even of a certain kind of efficiency, to guard against the exploitation of man by man'—the slavery of the mind. This we may have to do if we are to show 'the figure of Christ as the originator of a New Order breaking in upon the Old in the midst of desolation.' To-day Catholics have to maintain the greatest cultural tradition ever known, and because of its greatness and otherness from the world of business and war there is a grave danger that they will not do it justice. Here is a book which does justice to this tradition and at the same time reaches the ordinary man who has to carry on the struggle in factory and workshop and, above all, in his own home with his own children. More than ever before do the times demand of the rank and file of Catholics hard thinking combined with prayer and a life lived close to the Person of Jesus Christ. This is the finest thing of its kind given us for many years and should be in the hands of all Catholics, for the business of education is the business of all, but especially of parents and teachers who are 'to prepare the world for the outpouring of grace by the Holy Spirit of God.'

GERARD MEATH, O.P.

BEYOND THE WHITE PAPER: an Evangelistic Programme for Education. By Reginald Lumb. (Dacre Press; 3s. 6d.)

Those who despair of the Church of England as an ally in the schools-battle ought to read this little book, which is a vigorous reaction against what seems the uncertain and compromising policy of the leaders of the National Society. The author has every right to speak, for he has been prominent in the movement to improve the quality of religious teaching. On page 40 is a tragic-comic picture of what happens when some village school is to be 'surrendered.' Mr. Lumb is all for an evangelistic (*i.e.* missionary) spirit, and for the Church Catechism as against agreed syllabuses; he thinks the clergy ought to be trained as teachers, and has other constructive suggestions to make also—good luck to him.

F.H.D.

SCOTTISH UNIVERSITY. By J. H. Burns and D. Sutherland-Graeme. (The Darien Press, Edinburgh; 7s. 6d.)

Two students have written a book about life in a Scottish University, drawing chiefly on their own experience at Edinburgh. The

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