

study of the 'Primordial Words', Brahma, Tao and Logos. An attempt is made at the end to relate this to the Christian traditions in Eckart and Nicholas of Cusa, as also to Spinoza and Hegel. This is a study based on the earliest texts of precisely the kind which is most needed: but we still need someone to bring all this material into the proper relation with Christian and particularly Thomist thought.

D.B.G.

ESSAI SUR DIEU, L'HOMME ET L'UNIVERS. Publié sous la direction et avec une introduction de Jacques de Bivort de la Saudée. (Casterman; n.p.)

There is an enviable quality about the Christian apologetic now coming from France. This is not only due to superior scholarship and ability—and this book is an outstanding example of both—but to the relative simplicity of the problems to be faced. Here in England we have aggressive secularists in plenty, but there is some common ground (though it is rapidly diminishing) with other Christian bodies; in France the issue between Catholicism and its antithesis, Marxian Communism, holds the field—a diametrical opposition which the clarity of the French mind illuminates in its full force. There is perhaps no better exposition and critique of Communist materialism than the first and last chapters of this work: the one by Professor Albert Dondeyne of Louvain, the other by Professor Gustave-André Wetter of the Oriental Institute in Rome. No less valuable, alike in matter and manner, are the anthropological studies of Professors Antonio Romana, G. Vandebroek, Félix Rutschkamp and Joseph Ternus; here are expert essays in the much-needed work of linking the established findings of science with what revelation teaches concerning the origin of the world and the first appearance of man. Père de Lubac has a characteristically able account of what is known about the origin of religion; that of Père Huby, 'Le Christianisme primitif dans son cadre historique', is a model of compressed exposition based directly on original sources. What adds to the usefulness of the book—as an aid to the teacher and the study-circles for which it will be found invaluable—is the concluding series of examination questions covering the material of each chapter. It is seldom that one traverses five hundred pages which merit such unreserved praise.

A.G.

THE EDUCATIONAL THOUGHT AND INFLUENCE OF MATTHEW ARNOLD.

By W. F. Connell. (Routledge and Kegan Paul; 21s.)

Although Matthew Arnold has been revered as an educational pioneer, there had never been a full-length study of him in English, as educationist, until this new book by a distinguished Australian scholar.

Arnold is known best among students for his devastating diagnosis of Victorian social malaise, in *Culture and Anarchy*; less well for his continental tours and the climax of advice they led to—'Organise your secondary education'—and for the whimsicalities of his reports as an H.M.I.; least of all (till Trilling's book) for the body of ideas that informed his literary, pedagogical and poetical works together. By knitting all this into one integral study of the educational *personality* of Arnold, Dr Connell has set an example and achieved a standard that it is hoped other scholars will follow in treating similarly the several nineteenth-century giants who were Arnold's fellows and no less influential.

One of the most valuable contributions of the book is its analysis of Arnold's thought at the time when his career as an Inspector of Schools began (1851), with his mind formed by *Obermann*, the Bhagavadgita, Stoicism, Lucretius, Spinoza, and a pinch of Newman; whereof Dr Connell says archly that 'the thread which holds such a diverse lot together' is their concern with the problems they treat, rather than any community of answer! Thereafter, the study concentrates on the foreground problem of 'national education' in the days before and after the Forster Act; and its special skill lies in the way it draws Arnold to the front or waves him into the wings as it becomes necessary to pause and sketch in a complicated but essential background. There is detail in vast abundance, but the shape of the problems is never obscured—not even in the 1870 hurly-burly on the question of an education free, compulsory and secular; though here the religious issue is perhaps taken a little lightly, as sectarian.

There are paradoxes and contradictions in Matthew Arnold. The paradoxes Dr Connell easily resolves: as for example Arnold's insistence on compulsory schooling but resistance to the abolition of fees. But the contradictions remain, and supremely that his view of culture as the flowering of one's best self, while it certainly needed (in the contemporary conditions) a large and permanent degree of State-intervention, was never thought out in philosophical terms that could forbid an almost complete State control. That is Arnold's fundamental weakness.

The one disappointment with the book is that, while it contrives illuminatingly to assess Arnold's influence on the future of organisation and administration, from the Taunton Commission down to the Norwood Report, it is only allusive on the influence of his ideas. But this is not the fault of the author. He had access to all the available material, including a series of intimate Arnold letters not hitherto worked over. Apparently the materials for a definitive 'ideological' assessment are lacking.

A. C. F. BEALES.