

Greek aristocratic education, which contains a chapter on pederasty which has the unusual merit of being at once perfectly frank and perfectly decent, neither denying the obvious, defending the indefensible, nor indulging in misplaced moral indignation and prurient exaggeration. There are admirable sections on the Sophists, on Plato and on Isocrates (Marrou's contrast and comparison of the two is one of the best things in the book). The account of Hellenistic education is full of detailed information which will be new to most readers, and brings out to the full the importance of that great period in which classical culture received its definitive and enduring form. Equally good is the section on Roman education (with its fascinating description of how Greeks learnt Latin and Latins learnt Greek). And the book concludes with two first-class chapters on 'Christianity and Classical Education, and 'The Appearance of Christian Schools of the Mediaeval Type' which have considerable relevance (as Professor Marrou is very well aware) to contemporary problems and will be of the greatest interest to those engaged in Christian education.

Professor Marrou is not only a very good scholar; he also writes very well, and seasons his scholarship with a pungent wit. He has been well served by his translator, who is not only accurate but conveys a great deal of the liveliness and elegance of the original. The book is well supplied with additional notes, some of considerable importance, to which the system of reference makes it extremely difficult to refer.

A. H. ARMSTRONG

ADONIS AND THE ALPHABET and Other Essays. By Aldous Huxley. (Chatto and Windus; 18s.)

The variety of topics treated in these essays beggars description and the treatments accorded are too numerous for adequate appraisal. Here is all Mr Huxley's streamlined designing, superb craftsmanship, austere economy of language, brilliant finishing: his wit and his wisdom and his cussedness. Here are his acute powers of observation, his sharp analytical dissections and his outstanding ability to synthesize and correlate extremes: to see the grave in the comic, the sublime in the ridiculous, the monstrous in the trivial (as witness the essays, 'Miracle in Lebanon', 'Usually Destroyed' and 'Hyperion to a Satyr'). His is one of the few minds of our time that has drunk deeply of 'the two cultures'—the humanistic and the scientific (and of oriental cultures too)—and is able not only to bridge the chasm which is said to separate them, but also to show their mutual relevance in the most concrete terms.

'The Desert' and 'Mother' are two remarkable specimens of his ability to put into a few words the quintessence of volumes, plus entertainment and punch in good measure; just two pages of the essay which gives its name to the volume tell us more of what the linguistic philosophers are about than do volumes of its adepts—though it begs the whole question of the priority of thought and language.

Of course, there are horrible things here, too: Mr Huxley was never one to ignore them. There is a particularly horrible story about St Dominic, usually omitted by his biographers, but which seems to rest on the same evidence as much which they relate. But there is comfort, too, in 'Faith, Taste and History', for the faithful who are worried about the spiritual implications of the decadence of religious art.

The very last sentence of the book is a severe rebuke to 'prelates of the Roman Church' who 'seem to be doing their best to ensure, first a massive increase in the sum of human misery and, second, the triumph, within a generation or two, of World Communism'. Their crime is that, while outlawing contraceptives (for which Mr Huxley displays no fondness either) and permitting dubiously safe periods, they do nothing to instruct the world in 'male continence' or 'cognitive intercourse'. Celibate prelates are hardly in a position to do so; and it is not quite true that the practice is 'approved by the authorities of the Roman Church'. Indeed, its intrinsic morality is still in dispute among theologians (see the April 1956 *Revue des Sciences philosophiques et théologiques*, pp. 374 ff.) and it is heartily castigated by many in the medical profession (e.g. in Dr Edward Griffith's *Modern Marriage*, p. 90). It is possible that neither have appreciated the psychological conditions which distinguish it from merely physical *coitus reservatus*. But whatever its other merits or demerits, it seems to demand, on Mr Huxley's own showing, a psychological maturity and spiritual preparation not widely to be expected, and so seems unlikely to affect the increase in world-population which worries him. It is a pity that Mr Huxley has not faced these objections, instead of stressing the historic associations of the practice with bizarre sectaries which are hardly likely to commend it, least of all to the serious consideration of the prelates whom he wants to persuade.

'Man is a whole, but a whole with an outstanding capacity for living, simultaneously or successively, in watertight compartments', writes Mr Huxley. He himself has an outstanding capacity for viewing those watertight compartments at once, breaking them open, and letting their contents flow freely into one another. It is a procedure which can be dangerous where there is no firm centre from which to view and conduct the operation. Mr Huxley has his centre, but it seems to be only in some transcendent Absolute which may well lie

outside the ken of many of his readers. Although he seems to be acutely aware of what the Incarnation should mean to those who believe in it (and of how often it does not, just because of those watertight compartments), a Christian reader will miss any such firm central viewpoint in space and time, and consequently may note many distortions of the view. To say this is not to reproach the author, but to caution the prospective reader.

VICTOR WHITE, O.P.

YOU ARE WRONG, FATHER HUDDLESTON. By Alexander Steward.
(The Bodley Head; 12s. 6d.)

While it is true that the Anglican missionary Father Huddleston offered *Naught For Your Comfort* in his attack on South African *Apartheid*, the present author offers far too much in his defence of it. He declares that his main purpose is 'to show that South Africa's approach to the race problem contains . . . cultural and spiritual advantages for the Bantu people'. He purports to give an objective estimate of the problem and of the Nationalist Party's policy which is, in his view, 'a sincere and reasonable attempt by honest men to solve, with justice to all, a most complex problem'. But it is very obvious that he is scarcely less impartial in his plea for the government than Father Huddleston is in his misguided efforts to champion the cause of the Native African. Undoubtedly the thesis of *Apartheid* has been misrepresented outside Africa; undoubtedly the problem is a most complex one, not to be solved by any simple theory of *gelykstelling* (identification) or any unrealistic thesis of integration; undoubtedly, on paper, the overall policy of the Nationalist Government does not call for the wholesale condemnation which it has received. But it is not merely a question of theory or thesis, nor is the policy of the Nationalist Government to be judged on paper; it is to be judged in its actual implementation. The author adduces a number of notable examples to illustrate the humanitarianism of the government towards the Bantu. He speaks enthusiastically, not without cause, of the African township of Meadowlands which is gradually replacing the shocking Johannesburg slum of Sophiatown; but he does not seem to know to what extent the City Council, which has undertaken this project, has been hampered by Government regulations. He records, with illustration, that 'the most modern hospital in Africa was built at Welkom at a cost of £750,000 entirely for the use of the Bantu', but he does not appear to know that this 'Sir Ernest Oppenheimer Hospital' was privately built by and belongs to the Anglo-American Goldmining Corporation for their mine-boys; nor is he apparently aware of the considerable dissatisfaction expressed by the white population of