

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

develops it thoroughly, one might almost say relentlessly, in foreword, introduction and thirteen long chapters which discuss, or rather state, the aim and possibilities of education in every important aspect. He is aware of all the problems and his judgment is always cool and just, so one can be pretty sure of finding a truly Catholic point of view on everything that crops up. There is a chapter on religious instruction and another on the use of the Catechism; he thinks (p. 149) Catholics can fall into the same error about the Catechism that Protestants fell into about the Bible, and wants to re-plan the Catechism along lines he considers more psychological, but attaches more importance to the catechist being steeped in the life and love of Jesus Christ.

F. H. DRINKWATER.

LITERATURE

MAN AND LITERATURE. By Norman Nicholson. (S.C.M. Press; 10s. 6d.)

POETRY AND LIFE. An anthology compiled by F. J. Sheed. (Sheed and Ward; 7s. 6d.)

Mr. Nicholson describes his book as 'an enquiry into the assumptions as to the nature and purpose of man which underlie much of modern writing.' It is thus a work of criticism, concerned not with literary forms as such, but rather with their religious postulates.

Henry James maintained that 'the only obligation to which in advance we may hold a novel, without incurring the accusation of being arbitrary, is that it be interesting.' Mr. Nicholson incurs the dreadful accusation without a tremor. His point is that any writing which is concerned with human society at once involves judgments about human nature. You can't talk about what men *do* without making plain what you think men *are*, what you think men are *for*. These are matters which precede any aesthetic judgment; and in the case of the novel and the drama, whose very stuff is the nature of man revealed in his thoughts, words, works as they grow — first in himself and then in the world beyond himself — they are the ultimate matters, too. This is not to make of the critic merely a *censor morum* who draws up a list of 'approved' books that are dogmatically unexceptionable. But it does mean that for him a 'situation' is meant as a human happening, and 'characters' are human persons: if to be arbitrary is to care that human nature as such is not betrayed, then arbitrary he will be.

Mr. Nicholson makes three rough divisions—Liberal Man, Natural Man, Imperfect Man—to correspond to three general attitudes he finds in contemporary writing. Liberal Man is exemplified in the work of such writers as Shaw, Galsworthy, Bennett, Wells; Natural Man in that of Lawrence, the early Huxley, Charles Morgan, Hemingway; Imperfect Man in Joyce, E. M. Forster, Kafka, Graham Greene and many of the younger novelists. Mr. Nicholson's study is not as