

its parts as an artefact. It is not surprising, therefore, to find that Mr Berenson is a rather grudging admirer of the Sieneese school, for its painters 'never devoted themselves with the needed zeal to form and movement'. That they were too rooted in a contemplative and formal tradition for the Berenson criterion of 'tactile values' is perhaps not significant for aesthetic judgment; but its religious meaning is not without importance.

For most people, however, the value of this magnificent Phaidon volume will lie in its four hundred illustrations, chosen with wonderful discrimination and reproduced with great fidelity. It is hard to conceive of a lovelier book at so comparatively low a price.

A. I.

PIONEERS OF ENGLISH EDUCATION. Edited by A. V. Judges. (Faber; 25s.)

This is a course of lectures on the tradition of education developed in England over the last hundred and fifty years and the men who influenced it—Robert Owen, Bentham, Kay-Shuttleworth, Newman, Spencer, Matthew Arnold, W. E. Forster. The problem was one facet of a more general and complex question, religious, social and economic. Catholics are chiefly, almost exclusively, concerned with one aspect of the matter, the secularisation of education. We claim that this means the ruin of education, and Cardinal Newman said the same thing much better; Matthew Arnold half understood, though he blurred the edges of his thought by confusing culture and religion. But not all the nineteenth-century pioneers were, like Bentham and Spencer, crusading for a materialist philosophy; men like Robert Owen and Kay-Shuttleworth were more concerned for humanity than for ideas. When we feel that their humanism was too materialistic we might remember the evil influence of the puritan iconoclasts nearly two hundred years earlier. They had destroyed pictures, statues and theatres, and left a barren land for the human mind to inhabit and the problem which we now call education for leisure was a natural result. It says much for the level-headedness of Owen and Kay-Shuttleworth that they concentrated on what would, in the words of the 1926 Report, 'form and strengthen human character'. In these early years the Church and religion seemed sadly remote from the real problem and even in the 1860s Cardinal Newman's was an isolated voice. It is therefore good to find in almost all these lectures an understanding, professed or tacit, that without religion education herself is barren. How to render her fruitful is indeed another question; it is also a challenge.

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