

SCIENCE AND EDUCATION. By S. R. Humby and E. J. F. James. (Cambridge University Press; 3s. 6d.)

This short and useful book is a contribution towards the current re-orientation of scientific studies towards social needs. The authors point out that science, through its applications, has brought material abundance within the reach of all mankind, if they choose to use it rightly; and that a knowledge of the potentialities of science is therefore part of the equipment of a responsible citizen. They emphasise that the potentialities of applied science are not being properly realised, because education is out of step with the conditions of social life. They give a critical account of current education in science, largely from the point of view of the schools; and a stimulating outline of how to teach scientific method. Their primary concern is the blending of scientific ways of thought with what is best in our traditional education so that the divorce between science and culture may be ended, and so that we may no longer acquiesce in deplorable material conditions which the application of science could remove. Progressive Catholic science teaching should be able to make constructive contributions to these aims. The treatment in this book is both concrete and critical, and its suggestions deserve close attention.

The authors' major interest is in the non-specialist, who will fill positions of responsibility in a technological world, and they scarcely have space to deal satisfactorily with the place of science in developing the personality of the scientist. It seems worth emphasising that science has to be true before it can be useful, and that science as knowledge is prior to science as applicable. The first aim of education is to promote the development of a *person*; the first end of knowledge is to make a man wise. That science conspicuously does not make scientists wiser than their fellows is a grave reflection on the way it is taught. Science could teach men wisdom, and humility, and detachment, and a host of virtues. We think that lectures in the university science courses on the history and philosophy of science, as suggested in this book, would not in themselves contribute very much towards the integration of science and culture. For while the present heavy competition continues for the few posts in which scientists have freedom to pursue and disseminate learning, there is a great temptation to specialise narrowly, in order to avoid the soul-deadening posts in industry which are the lot of so many competent scientists. And this leads us to wider problems. Can the abundance provided by science be made available without industrialised slavery? Science might still flourish in a non-industrial society; would that have been more desirable? Is it still possible? If not, how can we build a revolutionary new type of industry, in which personal responsibility, economic freedom, and loving service of men shall restore to the worker a worthy status? We could not expect more than the germ of an answer in the space at our authors' dis-

posal. They reject totalitarianism of both left and right, and declare their faith in human personality, in self-sacrifice for the common good, and in democracy at its best; they see science as the instrument of a new social order. But there is room for a work in which science and education would both be considered in relation to the vast political and social changes, the new attitude to work, the new respect for the family, the new forms of ownership, which these ideals necessitate, and without which the application of science can only lead to deeper materialism.

E. F. CALDIN.

#### THEOLOGY

THE SCREWTAPE LETTERS. By C. S. Lewis. (Geoffrey Bles; 5s.)

These letters were written by an Under Secretary in the bureaucracy of hell to his nephew Wormwood, a young fiend on temptation duty, to advise him on his treatment of the 'patient' entrusted to him. Despite Screwtape's 'do keep everything under lock and key,' the letters fell into Mr. Lewis's hands, and he has published them. As might be expected, they are very shrewd. Any Christian who may feel that he is hardly likely to learn anything from them can ask himself how much he knows about the Law of Undulation, the Generous Conflict Illusion, the Same Old Thing, or Christianity And, and whether he could name the chief triumphs of the enemy's philological arm. It may be doubted whether the loss of these letters was entirely surprising to Screwtape himself: he has a poor opinion of his nephew's capacity—after all, he lost his man—and little confidence in the conduct of the training college under Slubgob. But it does appear to have caused him some inconvenience, if we may accept as his a mutilated fragment that has recently been discovered and seems to form part of his report on the incident. It reads thus: '. . . hands of one of the Enemy's Intelligence Officers . . . Slubgob's . . . much exaggerated. No such result need be apprehended . . . only once had occasion to use a secretary, and the suggestion of Interpolation or Interpretation, which has proved so successful in discrediting Enemy documents, is therefore unsuitable. But I do not see why it should have more disastrous results than a number of other books from which we ourselves have learnt much and which were until recently in use at the training college, but by which humans have generally failed to profit. Even though it is being widely read, much could be achieved by inducing them to recognise their neighbours and friends in it. The method is not new, but it has always been very successful. That my letters not only reveal our own strategy and tactics but are likely to give a deeper appreciation of the Enemy's . . .' The rest of the document is wanting.

A. E. H. SWINSTEAD.