

they came to be split into the two existing parties, which he calls rather confusingly the Orthodox Syrian Church (autonomous under a *katholikos*) and the Jacobite Church: Patriarch Section (which recognizes the supreme jurisdiction of the Jacobite patriarch at Homs in Syria).

One of the most interesting and valuable parts of the book is the long chapter on the social life of the St Thomas Christians, about which very little indeed has been written in European languages, or for that matter in Malayalam. The public worship of the Jacobites is described in considerable detail, and proper use is made of the evidence of the liturgy in examining their dogmatic faith—indeed, there is hardly any other available. Bishop Brown remarks that 'the theological implications of the change of allegiance [from a former Nestorian connexion to a reputedly monophysite hierarchy] were certainly not realized at the time by many, if by any, Indian Christians'. He goes on to say that 'the teaching of the Indian Church about the Person of Christ is in no way different from that of the Jacobite Church in Syria', and that 'they believe that the two natures of perfect Godhead and perfect manhood inhere in Christ without change or diminution or confusion, but go on to use the questionable simile of the mingling of wine and water'.

*The Indian Christians of St Thomas* is very agreeably written, and the author handles the results of his extensive research with skill and clarity; a general bibliography of seven pages is provided, and the relevant sources are indicated at the end of each chapter. But the book deserves, and needs, a far better index.

DONALD ATTWATER

A HISTORY OF EDUCATION IN ANTIQUITY. By H. I. Marrou. Translated by George Lamb. (Sheed and Ward; 42s.)

The appearance of this translation of a notable work by one of the most distinguished of French Catholic scholars is a very welcome event to anyone who, like the present reviewer, has known, valued and constantly used the original since its first appearance in 1948. Professor Marrou combines sound scholarship of an amazingly wide range with a penetrating intelligence, great powers of synthesis, and a vivid sense of the relevance of his studies to contemporary life. His book is not only a very complete account of ancient education, but one of the best expositions available in any language of the meaning, value and limitations of classical humanism. His chapter which bears that title (the conclusion of his survey of Hellenistic education) is a summing-up which could hardly be bettered. But the book is so full of good things that it is hard to select. There is the account of the old

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.