

need for 'luxury,' the need to master 'the art of enjoyment.' This art is interpreted in a way that makes the heading of this review excessively unfair to Arnold Bennét.

No one who has not read the book can imagine the tone in which the hero's very ordinary and very ugly sexual promiscuity is exhibited—'this trait which forced selection and action.' Genius, it appears, needs the ideal woman. The ideal woman is hard to find—one after another the experiments turn out disappointing. But Dreiser has at any rate decided that eighteen is the right age. and nowadays generally picks on that.

Miss Dudley's book, then, deserves to be called classical for the completeness with which it presents its case, and should be read by all who wish to be clear why Western civilization seems less and less likely to favour art and literature. It was a great service to make it accessible in this country.

F. R. LEAVIS.

ASPECTS OF SEVENTEENTH CENTURY VERSE. Selected and prefaced by Peter Quennell (Cape, 6/-).

HENRY VAUGHAN AND THE HERMETIC PHILOSOPHY, by Elizabeth Holmes (Blackwell, 4/6d.).

It is to be hoped that there really is a public such as is implied by Mr. Quennell's anthology—'the ordinary reader of poetry' for whom Mr. Norman Ault's and Mr. William Kerr's collections are inappropriate because 'they include much that can only interest students and is of representative rather than strictly æsthetic importance.' One suspects, however, that he will have few *readers* who do not know of, and use, the larger collections. And, as a matter of fact, it is hard to imagine a serious interest in 17th century poetry that acquiesces in Mr. Quennell's distinction and demarcation. This is not to say that his pleasant little book is not welcome.

But it is disquieting to find him saying that 'Jonson was to vanish as a literary power; his ponderous Latinism was gradually to lost its spell . . . 'Ponderous Latinism' is not a good description for the manner represented by numbers 192 and 193 in the *Oxford Book*, and this manner, one suggests, should interest very much the anthologist of the period that includes (say) Thomas Carew and

Andrew Marvell. And is 'vitriolic' the right word for Dryden's satire?

Miss Holmes speaks of Mr. Blunden as 'himself a metaphysical poet,' but nevertheless the critic never knows that he won't at some time be indebted to this kind of scholarship, and should be grateful.

F.R.L.

THE ABC OF ECONOMICS, by Ezra Pound (Faber and Faber, 3/6d. net).

The praiseworthy aim of this small book is 'to express the fundamentals of economics so simply and clearly that even people of different economic schools and factions will be able to understand each other when they discuss them'; but nothing else about the book is worthy of praise. Its contents are indeed so simple, if not clear, that it is impossible to review them in the light of ordinary scientific criteria. Perhaps they were not written in the light of such criteria. Their author is not a professional economist, and his book is not so much a contribution to that science of which he is so contemptuous, as a work of poetry—didactic, it is true, but through the medium of concrete image; emotional, and confessedly 'not proceeding according to Aristotelian logic.' Either it is this, or it is a rather unelaborate hoax. But whatever mission it may have been designed to fulfil, it cannot be commended. It is too naïve to be taken seriously, too ill-tempered to be regarded as a joke—in brief, a manual rather for the reader who is interested in Ezra Pound than for the reader who is interested in economics.

H. E. BATSON.

FOREST WILD, by M. Constantin-Weyer (Routledge, 7/6d.).

This delightful book (adequately translated) by an accomplished French-Canadian settler, will provide pleasanter leisure reading than any novel from the circulating library and is in addition a book, as distinct from ninety-nine per cent. of those in the publishers' lists, that ought to have been published: it has a function. M. Weyer communicates with rare fidelity and charm the quality of existence in a Canadian clearing—the building of his house there, his ranch and trapping activities, and his observations of

wild life. *Forest Wild* will go on the shelf with the works of George Sturt, Adrian Bell, Fennimore Cooper's *The Pioneers*, Younghill Kang's *The Grass Roof*, Hudson's *A Shepherd's Life* . . . and for contrast *Middletown*. One finds of particular value M. Weyer's acute comparisons between the decaying Indian and the half-breed who has superseded him, and notes without surprise his final departure from the wilderness when the railway arrives, bringing with it civilization in the form of not merely Norwegian and Breton immigrants but of 'James Sullivan, a hundred per cent. American, and one determined, he said, to remain American on Canadian soil' who 'believes that civilization means the right to vote, water-closets, and the art of making doors which will shut tight.' For its incidental attractions *Forest Wild* would appeal to the adolescent, and is recommended for school libraries as an introduction to the major changes and the drift of civilization in our time.

Q.D.L.

HOW TO USE A LARGE LIBRARY, by E. J. Dingwall, D.Sc.
(*Bowes and Bowes*, 2/6d.).

We recommend this book to all who have occasion to work in a large library—such as that of the British Museum—unless they are convinced that they know all that there is to be known on the subject. We wish, for the sake of the complete beginner, that Dr. Dingwall had mentioned that the present British Museum catalogue has occasional lapses in its alphabetical arrangement, and that a good number of foreign authors are entered under their, sometimes little-known, family names. These are the only omissions that we have been able to find in an excellent handbook.

We are glad to note that *The Oxford Outlook* now carries on as *THE NEW OXFORD OUTLOOK* (first number, May). Whether to be agreed or disagreed with, a serious critical organ is to be welcomed. Postal, 2/8d. a copy or 7/6d. a year. Blackwell.

NOTE.—The Editors wish to thank the anonymous donor of £2 'for use in connection with *Scrutiny*.'

THE SCRUTINY MOVEMENT IN EDUCATION

TO discuss whether the education movement that *Scrutiny*, with the associated books and pamphlets, in any case represents might now be profitably made more explicitly a 'movement,' a meeting was held at Cambridge at the end of the last May Term. The following opening to discussion was given:

To-day a great many intelligent men and women are going in for teaching as something more than a *pis-aller*. I don't mean with any illusions about the present state of things in education, but with the conviction that there, if anywhere, it is worth attempting something—that something must be attempted there if any effort of any kind to deal with the problems of modern civilization is to be of any effect.

This conviction, of course, formed an essential part of the motive towards founding *Scrutiny*, which proposes as its function, among other things, that of providing men and women in schools, colleges and universities with lines of communication and a focus. But we have from the first had more in mind than merely to save the isolated individual from the depression and decay incident to isolation. We have always intended that a positive movement should develop—a movement to propagate and enforce a clearly realized conception of education and its function. Such a conception, of course, would involve a conception of a desirable society.

We're not proposing that we should proceed to formulate a political programme and start to stump the country with it. The focus of our attention is upon education, and the political strength of the movement is that it makes an entirely fresh approach to the essential problems of politics—an approach that circumvents old obstacles and impasses, because it goes behind and beneath the inveterate preconceptions and prejudices. [Here followed some exemplifying from the implications and reception of *Culture and Environment*.]

How far, and in what ways, political implications need to be made explicit will vary from time to time and from occasion to occasion, and will, no doubt, be a frequent matter of discussion in the movement. Immediately, perhaps, basis enough for agreement and common understanding is to be found in *Scrutiny* over the past year. To quote briefly from some of the many passages dealing with cultural tradition, the use of leisure, and economic and political change, will serve to recall the general position. It is that of those

‘ who think that the inevitability (and desirability) of drastic social changes makes an active concern for cultural continuity the more essential, and that the conditions of clear thinking, and of wisdom with regard to human values and ends, do not need the less attention because we are, inevitably, to suffer more confusion and disorientation.’

‘ To hope that, if the mechanics of civilization (so to speak) are perfected, the other problems (those which Mr. Dos Passos is mainly preoccupied with) will solve themselves, is vain . . . ’

The Marxian theory itself, we contend,

‘ brings the Marxist to the point at which he must contemplate a quite different relation between culture and the economic process from that of the past. To put it simply, instead of dictating to the mass of mankind their uses of time, the economic process will free their time, in large measure, for uses dictated by inner human nature, if there should be one capable of dictating.

‘ But is there such a thing as “ inner human nature ” ? The Marxian theory (and historical forecast) would seem to leave little room for it, though implicitly postulating the need for a very potent one, to take over when the Class-War ends and the economic process recedes into unobtrusiveness ; and that is why the Marxian future looks so vacuous, Wellsian and bourgeois . . .

‘ We assume an “ inner human nature,” and our recognition that it may be profoundly affected by the “ economic process ” persuades us that it must rally, gather its resources and start training itself for its ultimate responsibility at once.’

What it comes to is this : that at a time when the process of civilization tends more and more to be mechanical and blind, it becomes vitally necessary to energize consciously and systematically for the continuity of the cultural consciousness ; to assert the humane values ; to insist that an adequate realization of human ends is not easily achieved, and that, unrelated to it, practical and political action is likely to be worse than useless. If one asks in what ways one can propose, with any hope, to give effect to this conclusion, there is no reasonable answer but ' education.' Some may think that when cultural dissolution has gone so far that all the organs and functions of culture have been perverted to the ends of the machine—when, for instance, the function of literary criticism (or Arnold's ' Function of Criticism ') is in abeyance and the B.B.C. regards itself as an educational institution—this answer is not reasonable. If so, there is no hope.

But one takes the opportunity that offers, and, actually, there is in education, we know for a fact, a considerable minority, and potentially a much larger one, aware of the state of things and anxious to do all they can to vindicate their function. And in education, as nowhere else, corporate spirit can be mobilized for disinterested ends—ends obviously disinterested. In education, to take the first examples to hand, the power of the press, of the advertiser and of the literary racket can be challenged as nowhere else. Education, that is, is very unusually practical politics, and without a movement in education it is difficult to take any kind of politics seriously.

The aim proposed, then, stated in the broadest way, is to form among those teaching or intending to teach, in school, college, university and adult education—among those in all branches of the educational service—a body of people actively conscious of the common function and bent on concerted effort to further it.

As for the kinds of particular activity that would mean in practice, there's no need to do more than throw out a few random suggestions. For instance, here in Cambridge, it is absurd that those going in for teaching (I mean those positively interested) should get no more than the Training Colleges offer. Immediately it is possible, by pooling the experience of those already in posts, to study with profit the kinds of

situation one is likely to find oneself in when one gets into a school and is faced with trying to do something. Then there is the discussion of teaching-technique. Here a great deal of exchange and pooling of experience is already going on. Clearly, the possibilities of profitable co-operation are unlimited (the Editors of *Scrutiny* are continually getting requests for practical advice).

But suggestion is really superfluous. The extant numbers of *Scrutiny*, together with the associated books, provide theme, matter and impetus enough. And there is much to be done by way of initiatory propaganda. If an obviously important and immediate issue, calling for the mobilizing of opinion to corporate effort, is wanted one can point at once to the Examination incubus. This offers unusually favourable opportunities; a very wide sympathetic response is waiting to be released and made effective. The issue, moreover, is central, and an adequate challenge is unlikely to come from anywhere but *Scrutiny*.*

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After this opening the discussion became general. It was agreed that any elaborate machinery of organization was to be avoided. Such organization as was worth having, at this stage, would develop spontaneously—in local 'cells,' so to speak—with a minimum of incitement. It was finally agreed to circulate a report of the meeting.

Further copies of this leaflet, then, can be obtained from the Editors at 6, Chesterton Hall Crescent, Cambridge (please say how many are wanted). Those who are in a position to initiate groups are invited to do so, and it is suggested that they may find circulation of the leaflet a good opening move. The Editors will be very glad to have reports of anything that is done, though they cannot undertake to acknowledge them adequately, since they are overwhelmed already with secretarial work.

Further announcements will be made in due course in *Scrutiny* or by other means.

August, 1933.

*See *Scrutiny of Examinations* in *Scrutiny* for September, 1933.