

L'ÉGLISE ET LES CIVILISATIONS. Semaine des Intellectuels Catholiques 1955. (Pierre Horay; 600 fr.)

Each year since 1948 the *Centre Catholique des Intellectuels Français* has gathered together the leading French thinkers, lay and clerical, to discuss questions of enduring interest in a topical manner. The 1955 meeting was a worthy successor of previous discussions which had dealt with such topics as 'Humanism and Grace', 'The Church and Freedom', 'The Modern World and the Meaning of God'. It is impossible to detail all the contributors, but among them were such well-known names as MM. Borne, Mauriac, Madaule, Duroselle, Hourdin, Michelet and Perroux, and among the clergy Bishop Chappoulic of Angers and Fathers Bigo, Daniélou and Varillon. The general theme is that while we have here no abiding city, yet the Church is not indifferent to the ideals of civilization although she remains uncommitted to any particular geographical (Western) or historical (Medieval) style. Once these ambiguities had been removed, the speakers turned to other positions, that the Church is not clerical, understands and rejects Communism, is constantly 'going to the barbarians', speaks all human languages, does not fear technical civilization and believes in the future of the world. The result is a realist estimate of the strength and weakness of the Church in the world of today, as well as a sane optimism for the future based on the enduring presence of Christ in his Church 'even to the consummation of the world'.

J.F.

LOOKING FORWARD IN EDUCATION. Edited by A. V. Judges. (Faber; 10s. 6d.)

The verdicts of this course of lectures are based on research, in statistics and experience, upon which the University of London Institute of Education is able to draw. One contributor, Dr James Henderson, opens his lecture by saying that the boys and girls who pass from sixth form to university are the victims of theories of education. Implicit in these lectures is the theme that as our world is in rapid transition, so our education must be changing, by constant experiment, in order to adjust itself to new needs.

If that were all, and we were concerned only with the achievement, in and through the new circumstances, of a clearly grasped ultimate purpose, then, victims would seem a startlingly unsuitable word. As things are, however, it serves, half consciously perhaps, only to reflect the true situation. Our educational theories are in a state of flux because we do not see clearly what is man's central purpose and final destiny, nor, with one exception, are these vital questions ever touched upon in the lectures.

There is in them, however, where the proximate purposes of human

life are concerned, much that is sound because in accord with the Christian tradition and its teaching about the Natural Law. The lecturers discuss their problems without direct reference to the deeper principles which are the ultimate key to the solution of them. Yet they interest and stimulate thought about matters of considerable, though relative, importance in education; how to make the best of systems and arrangements that cannot yet be modified or abolished, and how to get some of them modified or abolished when opportunity arises.

It is against this necessarily restricted background that all the discussions have been set. Dr E. J. King writes of the prospects of adult education, and Professor Adam Curle presents a constructive study of the evolution of the rural areas as units dependent upon an industrial society. Mrs Floud is concerned with the economic status of parents and its relation to the academic success of their children at grammar school level. Dr G. B. Jeffrey deals with the co-operation of the universities and the training colleges, and the editor with the true cost of education in relation to the national income as a whole. Mr A. C. F. Beales contributes an essay on the voluntary schools, and the influence of economic change upon their future; as a preliminary to this, and here is the one exception, he very ably makes clear what the Catholic Church, embodying the Christian tradition, means by education in its most fundamental sense, and the consequent significance of denominational teaching in the preservation of that tradition.

HENRY ST JOHN, O.P.

THE MCAULEY LECTURES 1953 AND 1954. (St Joseph College, Connecticut).

PROCEEDINGS—FIRST ANNUAL CONVENTION OF THE SOCIETY OF CATHOLIC COLLEGE TEACHERS OF SACRED DOCTRINE.

These small but substantial volumes of documents give an impressive account of the Catholic attitude to teaching in the U.S.A. The McAuley lectures are given by an imposing body of speakers, distinguished men like Professor Gilson, Father Pegis and Marshall McLuhan. Throughout these works are distinguished by a clear perception of the absolute authority of truth. Because of this Professor Gilson can show us the great dignity of the teaching vocation so long as the teacher regards himself as the servant of truth and Father Pegis shows us how this preserves and indeed makes imperative the 'freedom to learn'—as teachers are fond of saying, not always perhaps aware of the full significance of the remark, 'We can't learn your work for you'. Marshall McLuhan of course applies these same principles of loyalty to truth to the study and criticism of literature. Altogether this is a very valuable contribution to the science of paedagogy. I wonder if such work is produced anywhere in England? The Proceedings of the