

as a trade-union leader of unusual ability and drive, and when he was eventually victimized by the contractors his comrades made up his wages to enable him to continue his work.

At the end of 1953 came orders from Rome which meant in practice the discontinuance of the priest-worker apostolate. In March 1954 Henri Perrin obtained six months' leave of absence from his Bishop and took up an electrician's course, thus giving him time to reflect on his future. He had envisaged asking for reduction to the lay state, but God decided for him in the sudden death he met with in the following October, as he was driving to the training centre.

The whole tragedy of the priest-workers is summed up in the life of Henri Perrin. Whatever may have been the mistakes, the illusions and the inadequacies of these pioneers, no one can deny their enthusiasm and their heroism. If it was the scandal of the nineteenth century that the Church lost the working class, surely it is the scandal of the twentieth that the clergy has been so little prepared for its reconquest. None of these men were really trained for their mission—how can they be blamed for the mistakes they made? As Père Congar once said, one can suppress abuses, but one cannot suppress a problem; all one can do is to try and solve it. The problem still remains, and, as Henri Perrin said in the last letter he wrote, we must feel 'an immense suffering at the great divorce that exists between the Church and the world of work. In time God will bridge the gulf with us, or without us, or against us; may we not throw too many spanners in the works.'

EUGENE LANGDALE

DOCUMENTS OF MODERN POLITICAL THOUGHT. Edited by T. E. Utley and J. Stuart Maclure. (Cambridge University Press; 22s. 6d.)

PROFESSIONAL ETHICS AND CIVIC MORALS. By Emile Durkheim. Introduction by Georges Davy. (Routledge and Kegan Paul; 30s.)

The collection of texts to illustrate the chief social and political philosophies at work in the contemporary world invites comparison with the one made by Professor Michael Oakshott just before the war. Both are divided into five parts, but whereas the earlier work could show three clearly-defined party lines the only compulsory orthodoxy which is today the basis of a régime is Marxist Communism. Fascism and Nazism are doctrines no longer embodied in power: the editors consider it would be an error to treat General Franco's Spain as a working model of a Fascist State. Nevertheless they still respond to emotions by no means extinct, and these are summarized in six pages under the heading of Romantic Authoritarianism, ending with a note on that racialism of *apartheid* which claims to obey God's will as manifested in the Bible.

Political doctrines are not here crystallized, but the assumptions are suggested which are implicit in the development or adoption of some contemporary institutions. Where so much is determined by empirical reasons it is vain to expect a deductive dialectic; where the matter is so variable no rigid grid can be imposed; where there is no final detailed code the marginal writers must be consulted. On the score of uniformity Catholicism is sometimes compared with Communism on the political level; in fact the continental parties which have emerged since the war and which claim to represent the Christian tradition are not 'clerical' in the old-fashioned sense of the term and are, though they differ widely in their policies, on the side of representative democracy. It is no longer possible to regard the Portuguese régime as the practice most likely to result from Catholic theory.

The two main sections, on Western Democracy and Communism, carry the development on to Mr Walter Lippmann and Sir Alfred Denning, to Stalin and to Mr Khrushchev. Under Papal Political Theory are included the Pope's Christmas message of 1942 and the discourse on the fiftieth anniversary of *Rerum Novarum*. There is nothing which can be properly described as a Protestant philosophy of politics. Nevertheless the Protestant approach shows distinctive and influential characteristics. The idea that the Gospel contains social and political implications has modified the old insistence on personal faith while acquiescing in the existing order. Instead of passive obedience we have the duty of reconciling public and private morality. We should make the effort of discovering God's purposes in the processes of history and our environment. The editors therefore provide extracts from Dr Reinhold Niebuhr, Mr Herbert Butterfield, and reports by the World Council of Churches and the Church of Scotland.

The tensions between the person and the community are obliquely considered in the lectures prepared by Durkheim over the turn of the century. He was the founder of French sociology and too great a master ever to become a mere period-piece. All the same he displayed a certain distrust for history and a belief in progress, a juridical cast to moral obligation and a confidence in social enlightenment through science conceived in positivist and metric terms which belong to the heyday of French Radicalism. If he was the successor to Comte he was also heir to Plato. Social reconstruction can be based only on exact knowledge, not opinion. Hence the need of a science which works within the dimensions of the 'social fact', the group which cannot be reduced to elements more elementary or fundamental than itself, and which is recognized by the exteriority it exhibits to individuals and the constraint it exercises over them. 'It is out of the conflict of social forces that individual liberties are born', he says profoundly. This

addition to the International Library of Sociology and Social Reconstruction does not defend the monolithic State, but it does not think that the social and political group is just a convenient corollary to personal rights or that the judgment of conscience makes any sense apart from reference to law.

THOMAS GILBY, O.P.

THE WAKEFIELD PAGEANTS IN THE TOWNELEY CYCLE. Edited by A. C. Cawley. (Manchester University Press; 18s.)

This is the first of a new series of Old and Middle English texts to be published by the Manchester University Press. Judging from this example, we are likely to have some volumes attractive to the eye, with well-printed uncrowded pages and offering good value for money. So much for minimal considerations.

These six pageants from the Towneley cycle are edited from photographs of the MS which is in the Huntingdon Library, California. Previous to this edition, ever since 1897, the text of every edition of any of these pageants had been based on the E.E.T.S. text of the cycle published in that year.

The aim behind Dr Cawley's selection has been to 'group off', to extricate from the whole cycle, and then to bring together within a pair of covers, just those pageants which can, in varying degree, be more or less confidently attributed to the Wakefield Master—attributed not in the sense that he wrote, but that he wrote *over*, or revised, an earlier version—or parts of a 'register'—in his own highly individual manner. For, at least, everyone has sensed an easily distinguishable manner, operating at certain sections within the Towneley MS, even though the exact limits of where this Master began his activities and where he left off will remain in dispute despite this present volume. Some of us would have preferred, for example, that pageant XXX had been included in this edition, or that II, the *Mactacio Abel*, had been rejected, despite the tone of Cayn's speeches, because of the absence in the latter of the famous strophe which has been accepted *in lieu* of a signature. Yet we have little to complain about, and we can either suppose that the Master only hit upon his stanza with his second piece, the *Processus Noe*, or that the local references to Wakefield in Dr Cawley's selection are certain enough to establish a real homogeneity within the larger scheme, that is the Towneley cycle.

The essential question to ask about this publication is, of course, this: What are we to make of the Wakefield Master? (The attempt to identify him with one Pilkington has not succeeded. Fortunately, perhaps. Who would not rather be remembered as The Wakefield Master than as Pilkington!) Here is a poet with a pronounced person-