

entries seem as laboured as other minor mortals': when, for instance, he quotes St Seraphim's saying: 'My joy, acquire a peaceful spirit, and thousands of people will find salvation near you.' At the same time it is also true that he really does know how to derive inspiration from these great teachers, as

when he remarks: 'Participation in culture is, from one point of view, a compromise so far as the spiritual life is concerned. Is not the method of deifying the world from within—the way which St Seraphim followed—a more sure course? Then everything else is transfigured as well.'

DONALD NICHOLL

COMPLETE COURSE OF RELIGIOUS INSTRUCTION IN SECONDARY EDUCATION, by Derek Lance. Darton, Longman & Todd, London, 1967. 12s. 6d.

Derek Lance has provided an admirable structure for the formal aspects of religious teaching in school, based on wide reading, experience in the classroom and reflexion. As such it would appear to be more readily assimilated into the context of a Grammar School curriculum but of great value to all teachers and students at Training College.

No one should use it without a thorough reading of the Introduction. In the latter there is a section of revolutionary import—'The Pupils'. At last someone focuses our attention on the subjects to whom we address our improved catechetics. As in the parable of the Good Samaritan, the priest and the levite have tended to pass by, immersed in their discussion of content—albeit 'Christ-centred'! The real needs of the children as human beings, living in a particular situation, have been largely disregarded. And these needs cannot be discovered by a syllabus of religious instruction and cannot be met by generalized discussions on method. Many of them are suffering from wounds of various sorts: emotional, social and cultural. Until we begin to take the words of the Gospel seriously—'In so far as you have done it unto the least of these my brethren, you have done it to me'—no pedagogical expertise will meet the real problem.

Alienation can express itself in various forms—for instance, either by an intense sectarian religious activity or by indifference and apathy. The fact remains that alienation in any form has a religious significance. The human order as such is a religious order. God did create the world and man, and created man in his own image. We know from experience that this image in us and in the world is radically awry. But we believe in the possibility of renewal in the death and resurrection of Christ, which embraced not only mankind but the whole of creation.

If this be true, a radical calling in question of assumptions underlying the zest for new systems of religious instruction would seem to

be needed—a new focus and order of priorities.

If you believe that God created man in his image, that he has entered into the history of the world in the person of Christ, that the work of Christ in men and in the world must be continued through his followers, then surely the whole life and activities that constitute a school have a religious import because they subserve the restoration of God's image in man and the achievement of the Kingdom of God in the world. The full human development of each human person becomes an imperative implication of belief in a God of love. The work of transformation is indeed the work of the Spirit but the Spirit works in and through the human order. Indeed our awareness of the true dimensions of the latter is itself due to the promptings of the Spirit. (Since writing the above, I have browsed through Gabriel Moran's *God Still Speaks*, where the points I have touched on are admirably developed.)

In this perspective too, the contemporary debate on the need of a common culture and the fight for the Comprehensive school have a religious import. Either we believe in building up brotherhood among men or we acquiesce in the very real forms of social and educational apartheid. In acquiescing in the latter we would seem to repudiate the claims of Christ in advance: 'In so far as you have done it unto the least of these my brothers, you have done it unto me.' This would seem to be the crucial test of a Christian, of a religious school. The lilies of progressive catechetics will hardly serve to meet that challenge. We need rather a change of heart, of perspective and of priorities.

For these reasons we should not dissipate our energies on the question of abolishing Catholic schools, but rather seek to ensure that Catholic schools are indeed 'catholic', which is not the case at the moment. Catholic schools are sectarian, doctrinaire and motivated by the individualism ('saving my soul' in the 'religious' order) and cupidity (the material gains I can acquire by exams) of the present educational

system. If we were indeed aware of the nature of the Kingdom of God, which must be realized through us in the world, then we would have a perspective and motivation capable of

renewing and transforming the educational process, and of liberating the powers required to change the world.

P. W. SINGLETON

THE STRUGGLE FOR RACIAL EQUALITY, by Julius Lewin. *Longmans, London, 1967.* 187 pp. 21s.

Professor Lewin's little book adds little that is new to the study of race-relations. As a collection of thirty-two passages of writings on the subject it does, however, make easily available one or two statements hitherto rather inaccessible.

As a South African, Professor Lewin is at pains to emphasize that his country is not the only place in the world to face the problems presented by different racial groups living within one country. There are many statements of the obvious here, and also not a little moralizing and defensiveness. There is also an element, common in South Africa still, of the colonial mentality, in which Britain is rather curiously regarded as the power-centre, the example, the setter of standards.

Professor Lewin's initial idea appears to have been to make a collection of documents concerning apartheid in South Africa; its origins, legal enactments, and the forces which now maintain it. Other passages have been added concerning Britain's attitudes to colour, and the position of negroes in America. There are some topics which appear a little out of place in this book such as 'Universal traits of colonialism' (do they exist?) and 'The British in India'. The Introduction has a certain naivety.

It is only in the last three pages of the book that one perceives real wisdom in the short passages given from Ruth Benedict's book *Race and Racism*. This was written in 1942, at a time when racial persecution in Britain was seen in the context of Nazi Germany and Japan. It is a sad reflection on much that has

been written about race-relations since, that Ruth Benedict still provides us with the starting point for any examination of the subject with her famous dictum:

'to understand race conflict we need fundamentally to understand conflict and not race.' Persecution of minorities was an old, old story long before racism was ever thought of. 'In-groups' are consistently unwilling to give status and to share prerogatives with the outsider. Groups may be set apart by any number of things besides race, and an aversion to inter-marriage usually accompanies any conflict between two groups, however the groups may be defined. The patricians of Rome recoiled from marriage with plebeians; Catholics of France from marriage with Huguenots. Even today, a pamphlet in the Church of England entitled 'Mixed Marriages' is more likely to be concerned with the problems of marriage between Anglicans and Roman Catholics than between members of different races and cultures (which two are not to be confused).

When people talk about 'race-relations' they are talking about conflict. If only the self-righteous and the morally outraged would begin from this *general* basis of what they are talking about, the discussion concerning race-relations might achieve something less emotional and more substantial. A good starting point is the writing of those, like Jacques Barzun and Ruth Benedict, who, in the different context of the 1930's, thought more deeply about these issues than many are doing today.

IAIN R. SMITH

EARLY CHRISTIAN ART, by F. van der Meer. *Faber & Faber, London, 1967.* 149 pp. 50s.

Archaeologists have been plying us with the details of early Christian art since the first half of the nineteenth century; but as Macaulay once remarked, 'facts are the mere dross of history'. The artistic remains have need of interpretation. For individual works and for certain categories this has been done, but not for early Christian art as a whole. There have been numerous books on the evolution of form, but form was not of prime importance to the early Christians. There have been several able

studies on early Christian basilicas, on painting, on sarcophagi; but there has been little in the way of a comprehensive synthesis which relates architecture, painting and sculpture and puts them firmly in their historical and liturgical context. This is what Professor van der Meer has done, and he is a person well suited to have done it. He has provided us with a portrait which, after two introductory chapters on the growth of an interest in early Christian art and on the visible remains, goes on to deal with the