

regrettable is that it offers an unworthy picture of the priesthood. Prayer in any substantial degree is brushed aside as 'monastic' and therefore unsuitable for secular priests. There is a faulty attitude towards disappointment and suffering, no reminder that a priest is *alter Christus* not only in what he does but in what he suffers. Obstacles to the thorough performance of priestly work should be removed so far as possible; but some will always remain, and a priest should recognize crosses when he sees them, and accept them as did the apostles and the apostles' Master. Probably these writers do so, but are too modest to admit it. Their modesty is misplaced.

As the priest's life is ill portrayed, so also his work. *Ars artium est regimen animarum*, and it calls for careful preparation. Yet here we have priests who, fresh from a seminary training which they describe as woefully inadequate, are ready to plunge into bustling activity, confident that they know what to do and how to do it. Perhaps those repressive parish priests were wise to use the curb. It is strange but true that in this twentieth century of Christianity we do not yet know how to preach the gospel. We may be certain of this, however: without a prayerful inner life, disappointment and unfruitfulness will mark the experience of priesthood.

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CATHOLIC EDUCATION IN A SECULAR SOCIETY, ed. Bernard Tucker. *Sheed and Ward*, London, 1968. 242 pp. 32s.

This is not a symposium in the normal sense, but a collection of essays loosely grouped round the subject of Catholic education in our present society. The editor prudently forestalls objection by warning the reader that this is not going to be a 'for' or 'against' argument, and that his aim is to provide a varied assortment of material for future discussion rather than to look for a unifying principle. This aim he has achieved. To one reader at least, the contribution which seemed most relevant to the English situation was the lucid and unpretentious essay written by two French teachers, Monique Aubry and Jacques Dard of the Equipes Enseignantes de France. The translator of this chapter (thanked in the preface but not mentioned by name) is to be congratulated on his workmanship. The essay reads like the work of one person, and its modesty of approach is enhanced by its economy in style and its clarity. Basing their suggestions on their long experience of working as Christian teachers in state schools, the writers claim that it is no bad thing for a child to learn early that believers are outnumbered by unbelievers. Their experience has led them to believe that a child's faith will become more truly personal and more deeply rooted if he learns how to live in a pluralist society, since

the Church is not just one element in such a society. Their approach, however, is neither purely empirical nor purely expedient. They end by providing a solid theological reason for their suggestions, namely, that the Church should practise poverty not just materially but also in her methods of evangelization. The spirituality of this chapter is reminiscent of that of Charles de Foucauld.

It would be captious to complain that the phrase 'in a Secular Society' begs one question and by-passes another, since it is a handy title of which the everyday meaning is clear enough. Nevertheless, the note of defensiveness is a recurring feature in more than one essay. One chapter (and a vigorous chapter) begins, indeed, with the words: 'Two of the commonest criticisms of the Catholic position'. Nor is this altogether surprising. The Council's Declaration on Christian education, for all its positive claim that the Church must care for the 'whole life of man' carries faint overtones of regret in the subsequent words 'even his life on earth in so far as it is connected with his heavenly calling'. The material provided in this collection, useful as it is for discussion, needs to be studied in the light of Harvey Cox's recent analysis of secularization as the fruit and not the enemy of Christianity.

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METHODISM DIVIDED. A Study in the Sociology of Ecumenicalism, by Robert Currie. *Faber and Faber*, London, 1968. 348 pp. 63s.

Methodism Divided is an impressive study of the forces that created factions within and break-away movements from the Wesleyan Church after the death of John Wesley, and of the factors which, subsequently, promoted the gradual re-unification of Methodism, cul-

minating in the 1932 creation of the Methodist Church in the U.K. In the course of this analysis Dr Currie lays bare the conflicts which emerged between the laity and the ministry, the centralized administration of the connexional hierarchy (notably the Wesleyan)