

crusader who will have to be prepared to meet objections of the kind Pettigrew examines and refutes. The more interpretative chapters dealing with the Negro role and its special burdens, the variety of reactions to oppression, and the nature and risks of the on-going movement of protest are perceptive and show deep understanding.

Together these books spell out a lesson that simply must be taken to heart. Of course, some may object that the issues of race discrimination in the American South and Commonwealth immigration in Great Britain are not as closely linked as this reviewer has suggested. Yet if we choose to consider causes, there is really not too much to choose from between the exploitation associated

with slavery and that following upon centuries of colonialism. So, too, with the problems attendant upon the elevation in status of the previously underprivileged. Our generation has been chosen to bear the burden of often unpleasant adjustments that will have to be made until these newcomers in our midst have been able to master all those proprieties we value so highly. Finally, and most important, the ultimate solution to all these problems has to be the same unbounded love and sincere respect for every human being – irrespective of differences in race, religion, or national origin – simply because he, like ourselves, was created in the image of God.

Gordon C. Zahn

PRIEST AND WORKER: the autobiography of Henri Perrin translated and with an introduction by Bernard Wall. *Macmillan, 25s.*

The priest-worker movement attempted to reach the unskilled industrial worker, alienated from the Church in a post-Christian society, by a real sharing in his life. The priest-worker abandoned the clear and well-structured 'pastoral' relationship of the parish for an 'incarnational' role like that of the monk; but unlike the monk he lived his life in constant contact with people whose ideas were very different from his own. This was a new role for the priest, and a very exacting one. (The difficulties of this kind of role, in a secular context, emerge vividly in a recent Penguin, *The Unattached*. Yet the young field-workers who undertook that experiment had been trained in the social sciences, and they did not have the obligations of the priesthood.)

Priest and Worker is not an autobiography in the usual sense. It is rather a memoir, put together by some of Father Perrin's friends after his death in 1954, largely from his newsletters and personal correspondence. The resulting book is uneven and incomplete, but the writing has the impact of immediacy. We see Father Perrin struggling with his day-to-day problems and working painfully towards the realization of his personal vocation.

How he realized it we do not know. When the activity of the priest-workers was severely restricted by the Holy Office in February 1954, they faced an acute crisis of conscience: the specific vocation of the priest-worker, in which they had come to believe so firmly, seemed to be called in question. Some submitted to the restrictions, others decided to continue as workers and accept the penalty of excommunication. Father Perrin obeyed in giving up work, and asked six months' leave from his bishop. During this time he lived in retirement, occasionally exercising his priesthood, and considering whether he should ask to be laicized, so that he could continue as a worker. Before making any final decision he was killed in a road accident, at the age of forty.

In some respects this book is already dated. Social change has been rapid, not least in the Church. But this only makes it clearer that many of Father Perrin's ideas were in advance of his time. We need books like this, if we are to learn from the mistakes and missed opportunities of the past.

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