

considerable sociological experience. Like many sociologists, Fr Gaine ('The Social Setting of the Modern Parish') spends much time telling us how little he is able to tell us, due to lack of evidence: but even this little is very valuable! Fr Fitzsimons ('Problems of Community in the Urban Parish') discusses the dangerous situation that has arisen as a result of our failure to be aware of the sociological transformation this country has undergone, and its effect on the idea of community; for it can hardly be denied that our present parochial structure is tied to the (exclusively geographical) concept of the medieval village.

Facts, in turn, need theoretical interpretation, and there is an urgent need (particularly in the light of the promulgation of the Constitution on the Church) for theological reflection relevant to the parish. This is provided by Fr Davis in the most brilliant contribution to the book ('The Parish and Theology').

One of the more remarkable things about this book is that, unlike so many symposia,

there is little unevenness and repetition, with the result that it provides an excellent all-round study of the problems facing the modern parish. In comparison, 'The People of God', although many of the individual contributions are excellent (especially Joseph Rhymer's 'The Israel of God'), is really a 'not-book'. One of the difficulties of handling the theme of the People of God is that it is relevant to *any* aspect of ecclesiology, but the connection of one or two of the essays with this central theme can only be described as tangential.

Both of these books, in their different ways, provide evidence for the assertion that in this country, where for so long we have relied for our thinking on imports from the continent, there is beginning to emerge some excellent 'home-grown' theology. Unless we learn, very quickly, to do our own thinking in the context of our particular situation, the magnificent vision of the Constitution on the Church is likely to remain a mirage.

NICHOLAS LASH

HOW AND WHY DO WE LEARN? Edited by W. R. Niblett. *Faber*. 21s.

This book is based on a series of nine public lectures given at the London University Institute of Education. Six are by distinguished educational psychologists: Stephen Wiseman writes in the current state of research into learning and teaching; Doris M. Lee on perception, intuition and insight; W. D. Wall on learning to think for oneself; Harry Kay on programmed learning; Ben Morris on interpersonal relationships in small groups; and W. Taylor on the effect which patterned structures have on social learning. All are admirably clear and succinct. Even so, the authors are restricted by limitations of space. Professor Wiseman, with masterly compression, gives a bird's eye view of his whole field; and this is the method followed in the three succeeding essays. Professor Morris and Dr Taylor, writing from the points of view of social psychology and sociology respectively, first limit their terms of reference and then treat the chosen aspect more fully. These two are the most profound of the 'technical' contri-

butions, and they will be of wider interest than the others, since they are concerned with the influence which other people have on the learning process, and apply equally to adult education. (Both, incidentally, are very relevant to the current debate about the education of the clergy.)

The second part of the book moves right away from learning in the academic sense. Richard Hoggart tackles the rather well-worn topic of resistance to persuasion, especially by the mass media. Stephen Potter writes about 'learning to enjoy' in an appropriately delightful way, making his points with the lightest of touches. Finally, Lord Caradon draws on his own wide experience to show how important personal factors can be in international relations.

This book cannot claim to exhaust the scope of its title in two hundred pages, but it gives some important and stimulating answers.

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