

L'ÉGLISE ET LES CIVILISATIONS. Semaine des Intellectuels Catholiques 1955. (Pierre Horay; 600 fr.)

Each year since 1948 the *Centre Catholique des Intellectuels Français* has gathered together the leading French thinkers, lay and clerical, to discuss questions of enduring interest in a topical manner. The 1955 meeting was a worthy successor of previous discussions which had dealt with such topics as 'Humanism and Grace', 'The Church and Freedom', 'The Modern World and the Meaning of God'. It is impossible to detail all the contributors, but among them were such well-known names as MM. Borne, Mauriac, Madaule, Duroselle, Hourdin, Michelet and Perroux, and among the clergy Bishop Chappoulic of Angers and Fathers Bigo, Daniélou and Varillon. The general theme is that while we have here no abiding city, yet the Church is not indifferent to the ideals of civilization although she remains uncommitted to any particular geographical (Western) or historical (Medieval) style. Once these ambiguities had been removed, the speakers turned to other positions, that the Church is not clerical, understands and rejects Communism, is constantly 'going to the barbarians', speaks all human languages, does not fear technical civilization and believes in the future of the world. The result is a realist estimate of the strength and weakness of the Church in the world of today, as well as a sane optimism for the future based on the enduring presence of Christ in his Church 'even to the consummation of the world'.

J.F.

LOOKING FORWARD IN EDUCATION. Edited by A. V. Judges. (Faber; 10s. 6d.)

The verdicts of this course of lectures are based on research, in statistics and experience, upon which the University of London Institute of Education is able to draw. One contributor, Dr James Henderson, opens his lecture by saying that the boys and girls who pass from sixth form to university are the victims of theories of education. Implicit in these lectures is the theme that as our world is in rapid transition, so our education must be changing, by constant experiment, in order to adjust itself to new needs.

If that were all, and we were concerned only with the achievement, in and through the new circumstances, of a clearly grasped ultimate purpose, then, victims would seem a startlingly unsuitable word. As things are, however, it serves, half consciously perhaps, only to reflect the true situation. Our educational theories are in a state of flux because we do not see clearly what is man's central purpose and final destiny, nor, with one exception, are these vital questions ever touched upon in the lectures.

There is in them, however, where the proximate purposes of human