

interdenominational groups in England.

The common elements leading to change were the forces of religious pluralism and the radical politicians who demanded the end of State protection of religious institutions in the name of political justice. Although it was originally expected that the State would continue to profess a non-sectarian Christianity, the privileges or safeguards of established religions were modified and consequently disappeared or became anomalous. These factors, the increasing strength of dissenters, the consciousness of legal injustice, and the demand for constitutional rights were common to all three countries—the American Revolution provided the opportunity.

Yet even in America, the federal separation of Church and State was not intended to, and did not, encourage ecclesiastical disestablishment in the various states. Many survivals of religious confessionalism endured during the nineteenth century and some remain even today. Most American citizens continue to identify their nation as corporately religious and in the nineteenth century this identification was distinctly Christian. The nativist anti-Catholicism was part cause and part effect of the belief that the American nation was inherently Protestant.

State collectivism or State welfare also contributed to the redefinition of the relations between institutional religion and the government by 'disestablishing' the Churches from many of their traditional, social and administrative functions. Although ecclesiastical activity did not diminish, the competence of the State vastly increased. Having failed to produce a significant or corporate response to the social problems of the new industrial age, the Church remained basically irrelevant to them. The Church had not so much 'lost contact' with the needs or problems of modern society, contact had never been established during a crucial phase in the development of the modern State.

The schools question provides an important illustration of the fact that there were no striking divergences in the redefinition of Church/State relations in the three countries. Religious pluralism led to conflicts between the denomina-

tions especially over primary education. Ultimately the solutions adopted in Britain and North America differed in crucial points but the problems and conflicts had many features in common, the arguments of the contending parties were echoed everywhere and most of the variations were only of degree. All three countries underwent a series of stages which were recognizably similar and turned on a common factor—State intervention in the field of education. It is interesting, for instance, that the Irish and American Catholic bishops both attempted to persuade their governments to adopt the English system of State-aided denominational schools.

There seem to be three main stages in the development of Church/State relations. The establishment of a confessional Church gave way to the recognition of Christianity which was in turn extended, to include Judaism for example, before resulting in a strict neutrality, protecting without preferring belief or unbelief. While Britain still retains strong vestiges of an original confessional establishment, the more advanced neutrality of the United States is frequently a technicality because public opinion so subscribed to the religious character of the nation that the prevailing belief in the discriminating religious conscience of the State will only be altered by a real decline in religious conscientiousness. From this point of view, the chance survival of religious establishments in Britain is but a minor feature of the larger development.

It has seemed worthwhile to outline some of the points in Dr Norman's argument because one of the greatest difficulties in all research is simply that of securing a hearing for views which are so contrary to established opinions that they are in danger of being ignored or even dismissed out of hand. Although it is impossible for another to do justice to Norman's views in a few paragraphs, one might hope that readers of the review will be encouraged to read the work itself. The book should be of interest not only to the professional historian but to the general reader, and the present reviewer, at least, found the argument convincing.

J. DEREK HOLMES

ON NOT LEAVING IT TO THE SNAKE, by Harvey G. Gox, *SCM Press*, London, 1968. 174 pp. 30s.

Professor Cox of the Harvard Divinity School has made an exciting attempt to describe what holiness may be like in our new-style world: 'deference and passivity no longer provide the

quintessence of sainthood', and we ought to recognize that 'protest, scepticism, anger and even insubordination can also be expressions of obedience to the gospel' while 'obedience,

self-abnegation, docility, and forbearance can be expressions of sin' (p. xiii). We have been enough aware, he suggests, of sins of lust and pride and, contrariwise, too little concerned with sins of sloth. Professor Cox is right. We have all had our lifetime's fill of newspaper reports of what one cleric or another has to say about contraception and masturbation, and of pulpit denunciations of arrogance and opinion. Ordinary folk don't pay much attention to dull mouthing of that sort. The common Christian question is not 'What does the Church say?' but 'What is the Church doing?'. We have found new heroes: Dorothy Day among the poor, Camilo Torres among the guerillas, and even Dietrich Bonhoeffer among the conspirators. It is probable that the success of the cinematograph version of Thomas More's history is attributable not to any great public sympathy with the Papal Claims but to the winningness of a single man fighting a tyrannical bureaucracy in the manner of an earlier-day Kafka. And those who wonder why so evidently holy a man as Newman has even now something less than popular acclaim might ask themselves if this has not something to do with their devout emphasis on his docility before lawful superiors and their disguising of his revolutionary temper.

It is, however, a trifle old-fashioned to consider the Christian life in terms of any hero. Professor Cox recognizes that the distinctive characteristic of the modern Christian must be a readiness to take seriously his own job to be himself a saint, and to take seriously his human sharing in the city. His book is an effort to make more Christians aware of the open future and their true responsibility for the shape of the future.

Professor Cox's analysis of our present condition has its bases in scriptural exegesis.

His account of 'the most exciting chapter in the history of religion' (p. 41), demonstrates the nature of the clash between Canaanite fertility cults and Hebrew prophetism. He shows, as have so many commentators on this period, that the Hebrews were struggling to maintain human freedom and human responsibility for the future against the Canaanite agricultural determinism which left no room at all for human endeavour. The victory of the prophetic element 'assures the survival of a perspective on the future without which both planning and politics would seem futile' (p. 42).

The theologian's present task is to continue the prophetic work. He is to announce a message of hope which frees men from fear of apocalyptic destruction or teleological determinism in order that they may have courage for the coming Day of the Lord.

We have to free ourselves from 'ecclesiastical bias', which leads us to suppose that politics can be only a secondary interest, 'a prejudice which comports well with Richard Hooker, but misses any connexion with Amos' (p. 16), and from 'existentialist bias' which fades the world, society, history and the revolution 'into secondary significance as the isolated Ego reacts to the disembodied Word', (p. 17).

We have each to take his stand in the city, 'where man becomes man', and there to recognize Jesus' demand for participation in 'today's social revolution' (p. 20). We must not 'fritter away our destiny by letting some snake tell us what to do' (p. xiv), rather we must, as responsible men, accept that 'to follow Jesus means to be on the move, to abandon old formulations when they no longer serve, to address new issues as they appear.'

This seems to me a wise book. It certainly has the right tone. HAMISH F. G. SWANSTON

CLERICAL CELIBACY UNDER FIRE, by E. Schillebeeckx, O.P. *Sheed and Ward*, London, 1968. 150 pp. 14s.

CELIBACY: THE NECESSARY OPTION, edited by George H. Frein. *Herder and Herder*, New York, 1968. 176 pp. 34.95.

That there is still a good deal of muddled thinking going on about the burning question of clerical celibacy seems to me to be very well symbolized by the photograph with which the publishers have seen fit to adorn the cover of Fr Schillebeeckx's little book. It shows a couple of white-clad, shaven-headed monks bowing low over the psalters in choir. Exactly what relevance it has to the subject under discussion, there is, unfortunately, neither

caption nor blurb to tell us. But it does, at least, serve to indicate that there are still intelligent people around who have not yet quite grasped what the controversy is about. Celibacy, the implication seems to be, is 'something to do with monks'—and about as relevant.

Fr Schillebeeckx, however, does not see the matter in this way. For him, celibacy is something that is of vital concern to all