

understanding of the nature of the Church and so of the nature of the Ecumenical Movement.

CONRAD PEPLER, O.P.

GILBERT MURRAY. *An Unfinished Autobiography, with Contributions by his Friends*. Edited by Jean Smith and Arnold Toynbee. (Allen and Unwin; 25s.)

Dr Salvador de Madariaga, in his essay on Gilbert Murray's work for the League of Nations, speaks of him as a 'civic monk', and it is an exact description of the mood of aristocratic liberalism, disinterested but implacable, which seems to exist only in England and of which Gilbert Murray was the finest example. His ninety years of life were devoted to the teaching of Greek and to the propagation of peace, and for him they were not separate things. He saw the Hellenic tradition as immensely relevant to the proper ordering of human affairs, and it was in 1889, when Murray, aged twenty-three, became Regius Professor at Glasgow, that a former teacher prophetically said that 'Greek, as expounded by him, will be no dead language, but a living force, shown to have a direct bearing on modern politics, literature and culture'.

The present volume can only be regarded as an interim memorial, but the autobiographical fragment, of some eighty pages, describing Murray's early life in Australia, is of immense charm and of great importance in indicating the early development of the twin passions for learning and liberty which were to mark all his life. Here, for the Catholic reader, are fascinating hints of a cryptic story which his death alone resolved. He speaks of the duality of his religious subscription: his father was a Catholic of liberal mind, his mother a Protestant. He was baptized a Catholic: 'I remember the ceremony and the taste of salt on my tongue'. On his way to England to go to school he went to Rome. 'We had an interview with Pope Pius IX, when, like the ill-mannered Australian cub I was, I freely interrupted his Holiness, or so they told me afterwards, and was rewarded by some special attention and a blessing'. Already as a child, as in his account of the bullying and cruelty of Australian schools, we are made aware of an insatiable sense of justice, which was to find a faithful echo later in the Liberal household of Castle Howard where he was to meet his future wife.

Chapters on Murray as a teacher of Greek, on his work for the theatre, and on his association with the League (and in particular its Committee for Intellectual Co-operation), as well as the delightful essay on 'A Fifty-six Year Friendship' by Bertrand Russell, are added to his own account of his early life. No one can have known in one lifetime so tragic a betrayal of his deepest hopes: the assumptions of secular liberalism seemed to have been altogether destroyed. Yet he never faltered, and when ninety years old in a broadcast he reaffirmed his faith. 'Our cause is not lost. Our standards are not lowered, but almost all that we love is in danger and must be saved. . . . Perhaps those who have endured to the end will come into their own.'

I.E.

THE CHURCH AND THE NATIONS: A Study of Minority Catholicism. Edited by Adrian Hastings. (Sheed and Ward; 21s.)

It was a good idea that inspired this book, and it has been well executed. Sixteen Catholics from a wide range of countries were asked to describe their practical experience of the local characteristics, problems and tasks of the Church and her members. They have written serious and intelligent essays on the varied adjustments between the Church and the states and (what is not inevitably the same) between Catholics and their neighbours. The failings of practical Catholicism are not glossed over, for the writers are uninhibited by factitious churchy sentiment. Their concern is for confessional, not only professional, catholicity.

One of the central themes of the studies, taken together, is a questioning of the virtue—even the practical value—of intimate alliances between representatives of the spiritual and secular powers. The number of nominal Catholics does not always indicate the strength of the Church. Christianity may be more alive where Christians are consciously and considerably a minority, than where security is sought in social systems and values. There are telling comments on the ultimate ineffectiveness of coercion, whether physical or, more insidiously, social, in serving spiritual ends.

Fundamentally the tensions described and analysed are familiar, arising from the role of the Church as a supernatural institution in a world of natural human calculations and organizations. These latter are necessary, but how far, and in which ways and circumstances, are they rightly used? The authors show, I think, that this subject might often have been more intelligently and scrupulously examined, even by thoughtful and well-intentioned people, had they placed less reliance upon the wisdom of their own thoughts and the value of their intentions. There has always been a temptation to do zealously what is strictly unnecessary.

And in general, it seems, prudent attempts to integrate the Church with existing social and political orders have not in the long run proved so prudent after all. Compromises, whether in determination to conform with details of local custom and material culture, or in the deeper problems of planting Christianity in the ground of existing social relations, can be as external and managerial as thoughtlessly trying to graft foreign natural cultures on peoples prepared to receive primarily the universal teaching of the Church. Here scientific studies of social structure might provide a better understanding of the nature of social and religious change.

As Thomas Y. Tomon's essay on Japan shows, for example, those who under mission influence follow their rulers into the Church may also abruptly follow them out of it. Or as Adrian Hastings writes of attempts at local artistic conformity—Chinese churches in the form of pagodas and the like—'adaptation in art must grow out of a deeper adaptation, a thing that hitherto has hardly been attempted'. There have been signs of serious consideration of such questions, particularly among Dominicans. But how much official 'Christian art' inside and outside Europe still portrays an impoverished and even morbid vision, whatever the local peculiarities of material and execution! Ebony, ivory, stone, metal—all, too often, express an imagination which now finds its real scope in coloured plastic.

There is a connected theme of distress running through the book, distress

at the intellectual inertia of much that passes as popularly Catholic. So, 'Catholic truth' must sometimes be explained as some rather special kind of truth in fields of scholarship which permit of no dual standard of criticism and interpretation. As John Lynch suggests, there is no advantage in applying the word 'Catholic' indiscriminately to everything in which Catholics may be engaged—what are Catholic science, Catholic history, or (I even saw the other day) Catholic football?

The countries covered are England (an excellent article by John Lynch), India, Norway, America, the Lebanon, part of the Congo, Australia, Wales, Japan, the Netherlands, Vietnam, Brazil, Egypt and Southern Africa. There is an alert introduction by Adrian Hastings. Those who wish to know the other contributors should consult the book. They will probably buy it.

GODFREY LIENHARDT

IN PLACE OF PARENTS. By Gordon Trasler. (Routledge and Kegan Paul; 25s.)

This is a most useful book for the professional case worker and will also be of interest to lay people such as members of Children's Committees, Juvenile Court Magistrates and the many people who interest themselves in voluntary child care. It is a serious, thoughtful piece of research into the results of foster-home placements made by the Devon Children's Department, a department which has a high reputation for careful casework and was one of the first to close its residential nurseries by boarding out all the babies.

The study was made of fifty-seven children who, over a period of three years, broke down in their foster homes; twenty-one of these children had records of previous breakdowns. A control group was used of eighty-one children who had remained in long-term foster homes up to, and during, the period chosen and had developed secure relationships with their foster parents.

The greater part of the book is taken up with well-written case histories, giving examples of each main reason for the breakdown; some of these have subsidiary causes and many are inter-related. The histories have been compiled from three main sources: the child's previous history from records, interviews with the foster parents, and discussions with the case worker concerned. The main cause of breakdown seems to be, in the majority of cases, the child's inability to understand his parents' failure to continue their relationship with him and his anxiety caused by what he can only feel to be a rejection of himself. This anxiety inhibits the child from risking any new relationship and proves most bitterly disappointing to the new foster-parents. Many of the case histories are sad little stories of couples who with the highest *conscious* motives have still failed to provide homes for children whose future depends on their ability to learn to give and receive affection. Not all foster-parents take children for the highest motives; sometimes it is for profit (although small) or sometimes as a weapon against the other partner. In passing it seems a pity that Mr Trasler should describe