

are scholars of recognized distinction. At times their text seems so compressed as to be misleading—for example, in their section on the use of images and on the origins of the Basilica. But this is merely through lack of space and the book will be bought primarily for the sake of its 614 illustrations and 42 maps.

The purchasers will be disappointed. Perhaps Dr F. Van der Meer's intimate knowledge of so much art history was in itself a handicap; there was so much that he knew and decided to include. The period covered by the volume is from the first to the seventh century. With so much Christian art and architecture to be illustrated it was perhaps unnecessary to include so much that was non-Christian. The inclusion of a portrait series of pre-Christian emperors is of course defensible. It is harder to justify such plates as those entitled 'married couple from Pompeii', 'aristocratic lady from Palmyra', 'the girl Toonah'. Odder still there are reproductions of twelfth century mosaics from Sicily and of a rather poor seventeenth century ikon. To make room for so much the small plates are frequently tightly packed together; often they are too small to be of any value, since the standard of photography is normally not a high one.

The maps fail partly from the same reason; so much has been included that the place-names are often microscopic. There are also more serious flaws; the selection of sites seems sometimes quite arbitrary, there are some rather odd variants of names, there are occasional serious errors. Thus in Britain the painted Christian chapel at Lullingstone has been omitted, though the purely pagan ship burial at Sutton Hoo has been marked with the sign that indicates a Christian necropolis. The Caerleon site is termed rather pre-scientifically *Civitas Legionum*. The Province of Valentia is placed north of the Humber instead of west of the Severn. London is shown in *Britannia Secunda*, since *Britannia Prima* and *Brittania Secunda* have been exactly transposed.

GERVASE MATTHEW, O.P.

THE CATHOLIC CHURCH IN THE MODERN WORLD: A SURVEY FROM THE FRENCH REVOLUTION TO THE PRESENT. By E. E. Y. Hales. (Eyre and Spottiswoode with Burns and Oates; 30s.)

The Church has hitherto received little attention as a factor in modern history, that is as a factor in the grand march of history and not in the histories of individual countries. It is strange that it should be so; for the Church, by her constitution based territorially on Rome, with her large government departments and diplomatic staffs, seems to demand consideration as a 'power' before all else. Macaulay, happily quoted in this book, understood this well; and historians, politicians and theologians must share an interest in the subject. Mr Hales has written them a preliminary lecture, a survey (as the title suggests),

rather than a technical history. Its pages carefully summarize and arrange all the most important facts, but without many new critical judgements. In this type of work that is perhaps a recommendation.

A survey of the Church's activity over two centuries must necessarily depend largely on planning and arrangement. In this Mr Hales has notably succeeded, and the book runs as a connected narrative through all its varied subjects. 'Broadly speaking, there is a European story, an American story and a doctrinal story . . .', and the author is no doubt right about this. The stories of the Church in Africa, India and the East ought not perhaps to have been so completely ignored as they have been, but their omission makes surprisingly little difference. The greatest service done by this book, however, is the introduction of the 'American story'. No subject of comparable importance (unless it be the whole of American history itself) is less well known in England than the history of the American Church. This summary of events and opinions in America is admirable, as a preliminary survey. It is possible that the author has not even stated highly enough the radical importance of America in European secular and religious history. Two foreign Republics filled the minds of the men of '89: the Republic of pre-imperial Rome, and that of the United States. Mr Hales indeed repeatedly points out that the ideal of the 'free Church in a free State', the ideal so universally accepted today, existed in practice in North America from the beginning, just as the apparently perfect liberal Republic did.

The 'doctrinal story' is also well handled, though it is here that the reader senses most often the art of the *précis*-writer. Mr Hales is hardly fair to the Jansenists, who preserved the integrity of the French Church for so long; and much is heard (of course) of the ill-starred Lamennais, but little of his early associate Lacordaire, whose comparative importance is now beginning to be understood. Of the intellectual or doctrinal movements of the nineteenth century, some, like Modernism, are dead, some are more alive than ever, and since this is so, we may regret the growing terseness of the two closing chapters. In them, the author's subject narrows to exclude much of the doctrinal story. Despite this, Mr Hales does not lose his grip of the fundamental theme of the Church's exterior activity.

How closely that fundamental theme is written into European history! Have any generations striven harder than those of the mid-nineteenth and the early twentieth centuries to achieve, however mistakenly, the justice of God? The social movements of this period, not excluding those connected with Marx, were all based on a kind of aching conscience; a conscience manifest too in the writings of Newman and the thought of Acton. It was Leo XIII and especially

Pius XI who proved to be the leading teachers of the modern Church; not Pius IX, to whom Mr Hales understandably devotes his best and most detailed work.

The style of this book, except for occasional lapses of taste, is usually good to read. No reader, however uninformed, would find this book dull. It is well produced and the index well selected. There is a bibliographical guide, which is useful, but which seems to delve too much into the recesses of the greater libraries: readers of this work will not require the *Amplissima Collectio Conciliorum*.

Mr Hales has succeeded in a difficult task, and the result is valuable. Perhaps the most striking feature of the Church in these centuries is her capacity to endure persecution. How great that capacity has been will probably be unfamiliar to those who have not read this book.

MICHAEL COOK

PAROLE DE DIEU ET LITURGIE. *Lex Orandi*, No. 25 (Cerf.)

INITIATION A LA LITURGIE. Par I. H. Dalmais, O.P. Cahiers de la Pierre-
Qui-Vire (Desclée; 105 fr. B.)

OUR MASS. By Mgr Chevrot. Translated by J. Holland Smith.
(Challoner Publications; 21s.)

PAROLE ET MISSION. *Revue de Theologie Missionnaire*. (Cerf; 250 fr.
each issue.)

The third National Congress of the Centre de Pastorale Liturgique, held at Strasbourg in 1957, was devoted to the Bible and the Liturgy, and its proceedings now appear in the *Lex Orandi* series, which has already provided so many essential documents for the contemporary liturgical revival. It reflects a deepening concern with the perennial roots of the liturgy rather than with adaptations and methods of participation which, perhaps inevitably, marked the early stages of the movement. Its value certainly extends far beyond the occasion of a congress.

It is only possible here to give some idea of the extent of this discussion on the Sacred Scriptures in relation to the Church's worship. Abbé Jounel gives a useful summary of the use of the Bible in the sacred rites, of East and West alike. Père Daniélou gives his customary authority to a paper on 'The Sacraments and the History of Salvation', stressing the complementary meaning of Bible and Liturgy, each illuminating the other. Dr Urs von Balthasar writes on 'God has spoken a human language' and finds in the Liturgy the continuing speech of the Incarnate Lord.

The pastoral application of this radical understanding of the biblical foundations of liturgical worship is suggested by Père Bouyer and Père Roguet, and further papers discuss the catechetical importance of a living acquaintance with the great biblical themes. The Bishop of