

and indeed some of its hypotheses can and do lead to a deeper understanding of God's Word written and spoken, but where the truth of revelation is divinely preserved from error.

In reading *Modern Catholicism* this fundamental difference between the Protestant and Catholic claim should be constantly borne in mind as the scale of reference by which its critique must be judged. Here lies the origin of most of its author's misconceptions, of his fear of authoritative teaching by which men's minds may be guided, of the day-to-day discipline of the Church (admittedly exercised sometimes very humanly), of his misreading of the slow and sometimes painful evolution by which new human knowledge is incorporated into human views of the truths of revelation, almost invariably taken by Dr von Loewenich as the result of a struggle of slightly rebellious enlightenment on the one hand, and on the other the bureaucratic and soulless intransigence of authority, always suspicious of new developments and ready and eager to crush them. (See the strangely unbalanced summing up of the modernist movement, pp. 72, 73.) In his preface Dr von Loewenich commends his book to Catholics on the ground that it is good for us to see ourselves as others see us. It is; and though this book is not for the half-educated or those whose faith is not mature, it will be of considerable value in the promotion of ecumenical understanding, if read and pondered in an ecumenical spirit.

HENRY ST JOHN, O.P.

ATLAS OF THE CLASSICAL WORLD. Edited by A. A. M. van Der Heyden and H. H. Scullard. (Nelson; 70s.)

This handsome atlas, which should be in every grammar school, college, and university library, and in every reference library, may be said to provide, on novel and unusual lines, the basis of a liberal classical education; and to illustrate most impressively the all-round character of Greek and Roman studies, comprising, as they do, knowledge of a whole civilization—of religion, philosophy, literature, history, geography, law, institutions, economics, sociology, architecture, and art. The text, which covers all these aspects in a very general and elementary way, is, while marred by a number of minor errors and some strange omissions, mainly very up-to-date in content and written in a clear and lively style. It throws into relief most of the salient features of the history and culture of ancient Greece and Rome and is suitable both for the adult general reader with little or no knowledge previously and for the enquiring boy or girl whose 'O.L.' Latin (and Greek) course has set ajar for him or her the door into this wider world.

But the outstanding value of the work lies, as becomes an atlas, in the illustrations and the maps, which make it at once invaluable to learner and teacher alike and even for the seasoned specialist. As regards the pictures, the fruits of air-photography have been lavishly exploited to illuminate such varied topics as Greek landscapes, Etruscan topography, Roman centuriation, and the archaeology of Roman Britain. Most fascinating are the juxtaposed vertical, oblique, and close-up views of Greek and Roman city-sites, taken from the air and from the ground; and the photographs of newly

discovered and unfamiliar works of Greek and Roman art greatly enhance the interest of the book for the archæologist. Here it must be noted that the captions and the notes are by no means always accurate and that the notes, in particular, need some expanding if the reader is to use them for further study. As for the maps, not only do they inculcate visually knowledge of geography, topography, and history; but they constitute a mine of information on such subjects as the locations of Greek and Roman monuments, religious cults, and places of public entertainment, the careers of Roman statesmen, e.g. Julius Caesar and Augustus, the distribution of the Roman fleets and legions, Roman imperial trade, including the transport of wild beasts, the places of origin and spheres of work of the most important Greek and Roman authors. It is, however, unfortunate that in a book published in England some of the maps that deal with Roman Britain are not more exact. Finally, there are the line-drawings in the text, which offer a conspectus of the names and shapes of Greek pots, of the evolution of the Greek standing statue, of the elements of Greek and Roman architecture and building construction, and of the main types of Roman glass and pottery vessels.

An index, which forms a small, but (to the beginner) useful classical dictionary, rounds off a volume that should greatly promote the cause of the Greek and Latin classics.

J. M. C. TOYNBEE

THE LORE AND LANGUAGE OF SCHOOLCHILDREN. By Iona and Peter Opie. (Oxford University Press; 35s.)

The Opies have added to the treasure amassed in their *Oxford Dictionary of Nursery Rhymes* and their *Oxford Nursery Rhyme Book* by producing this comprehensive and fascinating survey of the riddles, rhymes and ritual practices of children in Great Britain. They have gathered their material from some five thousand children in seventy schools ranging from Golspie in the north of Scotland to Pendeen in the toe of Cornwall. At a time when publications about abnormal and subnormal children abound, they declare that they are concerned with the 'fun-loving but father-fearing specimen who is typical of the vast majority'. Claiming that a book about the ordinary child is nowadays rather extraordinary, they have not included the lore current among delinquents—nor among pupils in fee-paying schools. Many of these rhymes and tricks are surely common to all children, whether in maintained or in independent schools; indeed, if any children of fee-paying parents should browse in these pages, they might well comment that either their fellow father-fearers or the Opies had done a little bowdlerizing here and there.

The loss of oral tradition has been so much lamented by Max Müller, Coomaraswamy, Nielsen and many others that it is refreshing to find the authors emphasizing Britain's vigorous oral tradition, and this in a realm where it is entirely free from self-conscious folkloric revivalism. The study is concerned with tradition passed not from adult to child, as in nursery rhymes, but from child to child: hence the wealth of terms connected with