

HISTORY OF THE MISSIONS, by Bernard de Vaulx; Burns and Oates, *Faith and Fact Series*, 8s. 6d.

This is an excellent short summary by a layman, not only of the missions in the more limited sense in which the word is sometimes used, but of the expansion of the Church from the beginning. What will be particularly interesting to most readers are the less known parts of the long epic: the original growth of the Church in the first two centuries after Christ; the evangelization of Germany and the North in the eighth to the tenth centuries; the Mongol missions which stretched five thousand miles across Asia to Peking in the fourteenth century.

It is to be hoped the *Faith and Fact Series* will produce a second volume completing this, for it only brings the history up to the first world war, and it is in the last forty years that the most remarkable growth of the modern missions has been seen. The mass conversions in Africa, the foundation of the indigenous hierarchies in India and Africa and the Far East are very recent mission history. It is also in this period that the reaction against the West, with an accompaniment of materialistic socialism, and national culture movements, and national political movements, has presented a giant new problem to the Church.

Looking at the general scheme of the nineteen hundred years of history described by the author it is encouraging to note that the great missionary periods have been very largely associated with the times of greatest stress in the Church as a whole: among the peoples who submerged the Roman Empire; in the period when the Church was troubled by heresy and threatened in its essential freedom of action in the thirteenth century; in the Reformation period; in the last fifty years; also, in each case, in or after an age of martyrs.

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LITURGY AND THE MISSIONS, edited by Johannes Hofinger, S.J.; Burns and Oates, 42s.

The collection of twenty-nine papers from the Nijmegen Conference of 1959 is a revealing document of the progress and difficulties of liturgical adaptation in the missions.

The basic principle of adaptation was laid down in the missionary encyclicals, and much has been said and written since then. Yet the results have been meagre. On the one hand the non-missionary Church has not yet been ready for wholesale adaptation in missionary countries, which are a part of the one Church, being its growth, and whose doings affect the whole Church. On the other hand missiological theory has still been imperfectly developed, and positive guidance for detailed adaptation by the missionary in the field has been lacking, so that he has feared to attempt much lest he introduce pagan values into