

the possibility of changing them. (In this connection, Jerome D. Frank makes the interesting observation that Gandhi's and Martin Luther King's most significant achievement may be that they broke the link between destructive force and courage.) It has the inevitable weakness of this kind of publication, such as lack of unity, and a good deal of repetition. The most serious omission is a full discussion of the widely held view that a nuclear deterrence policy makes the outbreak of war extremely unlikely. This is, after all, held by many who are genuinely convinced of the immorality of actually using nuclear weapons; yet it is discussed only in Herbert Butterfield's excellent few pages on 'Human Nature and the Dominion of Fear'. His view is that, on the contrary, it is fear more than anything else which is the cause of war in the twentieth century.

Despite these weaknesses, this collection contains tremendously important material, and one is profoundly grateful for its publication in America.

ELIZABETH WANGERMANN

CULTURE AND LITURGY, by Brian Wicker; Sheed and Ward; 11s. 6d.

If Mr Brian Wicker had done no more than achieve his declared purpose—'to offer a contribution, from an explicitly Catholic point of view, to the debate on society and culture which has been going on in the weekly press and the paper-back bookshops for the past few years'—*Culture and Liturgy* would have been a remarkable enough book. But in fact he has achieved much more. As a committed Socialist, he has succeeded in driving home to his fellow Catholics the relevance and importance of the New Left's critique of contemporary society. As a committed Catholic, he has succeeded in taking this debate to a more positive and fruitful conclusion than his fellow Socialists have so far been able. And, as both, he has made an exciting and stimulating contribution, not just to Catholic or Socialist thinking about society, but to thinking about society as a whole.

His main theme, indeed, is breathtaking in its boldness; but the argument holds. The liturgy—he maintains—is the common way of life, the common culture, of the unique human society which God has called into being; it is precisely as this liturgical assembly that the Church is in and confronts the world; and so, if society at large is to be renewed and Christianised, the liturgy must be the model, and in a sense the means, for the common culture on which that new society will be based. Looked at from one angle, what Mr Wicker proposes suggests the outline of a practical programme for the Church's mission in the world; looked at from another, it gives tangible form to the idea of a common culture which Raymond Williams (for example) could advocate but not invest with any very clear or full meaning.

Needless to say, at the present time Catholics as a whole do not see the Church's mission, let alone show the Church's mission to the world, in this kind of light. And it would be easy to be pessimistic about the achievement

of Mr Wicker's ideal in practice. But he has made it difficult for Catholics, whether Socialist or not, to refuse to see the full realisation of the Church's common culture of the liturgy as desirable, and so the means to its realisation—however difficult and unpleasant—as necessary; and, by his own easy and natural fusion of the Catholic and secular traditions in his own argument, difficult for them to refuse to see it as possible.

Needless to say, too, there are shortcomings in this brief and sometimes hasty discussion of a large theme. In general, the argument is too loosely constructed and too discursive—illustrations tend to get out of hand, there is a certain amount of unnecessary recapitulation and repetition, and many of the quotations (especially those of views which are subsequently, and rightly, criticised or dismissed) would have been better briefly summarised with footnote references for those who wanted to follow them up. In particular, the author's favourite method of illustration—by analogy between our understanding of the real drama of salvation history and of the dramatic worlds of literature—is made to bear more than it is able. The analogy is illuminating, certainly, and valuable as an antidote to the old list-of-propositions-to-be-believed view of Christian faith. But the distinctive factor in Christian faith is not, as Mr Wicker implies, that it is faith in the historical truth of the salvation history events, but rather that it is faith in God's self-revelation in those events; and, though an educated Christian must proceed always further into the complex web of salvation history events in something of the same way he would go (in order, in that case, to achieve any understanding of it at all) into the dramatic world of a Shakespeare play, it remains that simple faith in the Christ-event alone is still Christian faith—and that here, at the crux of the mystery of Christian faith, there is no analogy with the dramatic worlds of literature.

But these criticisms must not be allowed to outweigh the very real achievement of *Culture and Liturgy's* main theme, or to obscure its many good sub-themes: the discussion of the role and purpose of symbol-making, for example, with particular reference to the symbolism of the liturgy, or the short but nonetheless decisive rejections of 'leadership' and 'Catholic-principles-issuing-in-social-action' theories, or the excellent pages on the philosophy of work. This book is worth several times its price; but it would be a pity if that (at first sight, high) price prevented Catholic students from buying it in large numbers, because it will make an ideal source-book for group study—the more so, because of its useful bibliography.

MARTIN REDFERN

THE HISTORY OF EAST AFRICA: Volume I, edited by Roland Oliver and Gervase Mathew; Oxford University Press; 63s.

To launch upon a history of East Africa in three volumes, of which this is the first, is a bold venture on the part of the Clarendon Press. It is bold because the present temper of the inhabitants of East Africa will ensure it a critical reception