

reader the chapter on the Social Order is likely to prove the most interesting section of the book on account of the admirable view of life in seventeenth-century Wales that is provided. The account of the lesser gentry and of the relationship between landlord and tenant is particularly valuable. The extent to which rents were paid in kind resembles the position throughout Scotland at this period. Professor Dodd has an excellent brief account of the houses of the tenantry.

The description of the typical manor house is also clear. The author stresses the small scale of the buildings compared to those erected in England at this time. There was a tendency as at Glyn Cywarch to set up a second house close to an existing one rather than to enlarge the original building. A detailed study of Welsh seventeenth-century houses would prove of value. It is one of the many merits of Professor Dodd's new volume that it constantly suggests subjects for more detailed enquiry. The section on education in the general survey is full of interest. The contacts between various colleges and specific Welsh counties would repay study. The link between Anglesey and St John's College, Cambridge, is a case in point.

Professor Dodd's second chapter deals with the influence of Ludlow and the third is entitled 'Wales and Ireland'. The long fourth chapter, 'Nerth y Committee', will have the greatest appeal to those who have a detailed interest in the political and social history of Wales in the seventeenth century. A mass of detail relating to Welsh life under the Commonwealth and Protectorate is set out very lucidly. Throughout all these balanced and scholarly studies the points made by Professor Dodd convince the reader. The last two sections of the book on 'The Dawn of Party Politics' and 'The Glorious Revolution' are of a more general character. It is to be hoped that Professor Dodd may have time to undertake a general history of Wales from the period of the Reformation to the present day. He is admirably qualified to present a most interesting and convincing picture. *Studies in Stuart Wales* should find a place in every library which has a section devoted to the history of that country.

DAVID MATHEW

THE POLISH NATIONAL CATHOLIC CHURCH in America and Poland.

By Theodore Andrews, TH.D. (S.P.C.K.; 12s. 6d.)

The Polish National Catholic Church (which must not be confused with the Mariavite movement in Poland itself) had its principal origin in a Polish parish at Scranton, Pennsylvania, where a schism began in 1897. Other groups of clergy and lay people joined it, and its leader, Father Francis Hodur, was consecrated bishop by the Old Catholic archbishop of Utrecht (Gerard Gul) ten years later. In 1923, through the initiative of a missionary from America, the first P.N.C.C. parish in

Poland was organised in Cracow. Except for the use of the Polish language in public worship and permission for married clergy (which at first was not popular), the P.N.C.C. seems not to differ a great deal outwardly from ordinary Polish Catholic practice. In organization it is marked by the active and responsible part played by the laity. (The desire for this, especially where the administration of parochial finances is concerned, is a very old cause of trouble among Catholic immigrants from continental Europe in U.S.A.). Doctrinally, the movement displays a rather confused 'liberalizing' (for want of a better word), which as formulated appears principally to represent the personal views of the late Bishop Hodur. Among the people specially commemorated are Adam Mickiewicz, John Hus, Savonarola and Peter Waldo. In the book under notice, 186,000 adherents are credited to the P.N.C.C. in America in 1936, and 250,000 in Poland in 1950, where its bishop died in a communist prison in 1951.

Dr Theodore Andrews is an Episcopalian clergyman, and his account of the P.N.C.C. is very well written, sympathetic but not uncritical. But when one thinks of other examples of separatism among Catholics (and Orthodox) in America, the story he tells seems almost too quiet, simple and straightforward. It is impossible to examine it in detail here, but reference must be made to the key of the trouble, indicated in the second word of the schism's title, 'National'. Dr Andrews writes:

A new and discordant note has wounded the church loyalties of many devout Poles in America, in their discovery that their Church (which they had thought of as Polish *par excellence*) was almost completely under the control of descendants of an earlier immigration, the Irish, and to a much lesser extent the Germans . . . dominated by a hierarchy and people largely Irish in background, and with a 'nationalism' fully as church-centred as their own. . . . Most Polish immigrants came from the peasantry rather than the intelligentsia; and they had always accepted the Roman Catholic Church as part of their everyday life. What mattered with them was not its claim to Catholicity, since their limited background has given them no realizing sense of its extent or international character; neither were its more ultramontane, 'Roman', connections understood. If they reasoned about their Church at all, they considered it a *Polish* institution, standing for the unity of Polish religion and the aspirations of Polish nationalism, as the sole bond uniting an otherwise scattered and divided people. . . . [The P.N.C.C.] has adopted a strongly nationalistic (that is, Polish) basis for its organization and life. Its fervid nationalism has encouraged other racial groups, comprising over ten congregations, to gather under its banner: these include Lithuanians, Slovaks and Italians.

The danger of 'ingrowing nationalism' to Catholicity could hardly be made more plain. And all the blame cannot be put on a fanatical minority among Central-European immigrants. The representatives of other and more influential elements have not always shown the tact, sympathy, understanding and sense of universality that would be expected of them. The earlier, and even the later, history of the Ukrainians and Ruthenians in America, for example, is very far from being a uniformly edifying story—on either side.

A curious by-product where the P.N.C.C. is concerned is the matter of liturgical language. Polish was adopted, not because it was their spoken tongue, but because it was *Polish*. And Polish is becoming less and less known, so that we have the rather comic spectacle of increasingly more americanised young aspirants to the priesthood in the Polish National Catholic Church having to learn Polish in the seminary as their liturgical language.

DONALD ATTWATER

ESSAYS IN THE CONCILIAR EPOCH. By E. F. Jacob. (Manchester University Press; 25s.)

This is a second and enlarged edition of a book which received great praise on its appearance in 1943. The original ten chapters on conciliar and cognate matters and on the spirituality of the Low Countries have now been supplemented by two new chapters on the florid style of some fifteenth-century letter-writers, and on petitions for benefices from English University clerks particularly during the Great Schism. As is usual with Professor Jacob, the treatment is thorough and documented. His wide knowledge of the great body of continental writings on the Conciliar Epoch is evident throughout, and his control of German sources has opened up what might be called the *terra incognita* of many English students. A most attractive feature of the book is the author's ingenious method of bringing up to date or modifying some statements of the original book. This takes the form of a gloss in which the results of later research have been brought to bear on certain words or passages.

L.B.

FAMILIAR PRAYERS. By Herbert Thurston, S.J. (Burns Oates; 16s.)

The contents of this fascinating volume appeared as articles in *The Month* between 1911 and 1918, and the author at the time of his death in 1939 was busy preparing them for publication in book form, but the task has now been completed by Fr Philip Caraman, S.J., with the advice and assistance of Fr Thurston's close friend, the Bollandist Fr Paul Grosjean.