

whole subject enthralling by portraying vividly the men and women who shaped the development of the Church, its life and its ideas. It begins with Philip the Deacon, includes Athanasius, Basil, Boniface, Ignatius, Vincent de Paul, Thérèse Martin, and ends with the Italian-American Frances Cabrini. The vigour and directness of the style match its subject. These are real people, and they mean something to us. For slightly younger children, *Tell me about Prayer* by the same author introduces various aspects (rosary and pilgrimages as well as vocal prayer and meditation) of the business of learning to know God and worship him. Each chapter makes its point with a good story from some saint's life. The illustrations are too 'young' for the book, though pleasant in themselves. *To win their Crown* tells the stories of some of the Forty Martyrs through the eyes of children who were, or might have been, there. The method is successful and convincing, and should help children to see the martyrs as people instead of abstractions. The writing is not as accomplished as that of Miss Cousins, but it is quite adequate. The drawings are straightforward and vigorous, by the same artist who illustrates *The Saints in History*. In both cases the illustrations are less mature than the text.

The three saints who get a book each in this new series (impeccably translated) are disentangled from their legends with determination and erudition. When it rapidly becomes apparent that little remains, the legends are re-presented, in their historical context, together with their authors (if any) and those who made use of them or elaborated them. The history of the developing legend, its setting and the motives of its creators, is fascinating, but fails to convince that it really assists an understanding of the saint. (So many legends are only accidentally attached to a particular saint, but arise from a local need.) St Martin of Tours comes off best because there is more real history to unearth, and this book is the most satisfying of the three. St Agnes is portrayed with infectious enthusiasm, and her admirers make up a worthwhile book. That on St Nicholas (of Myra) suffers a little from coyness. These are not children's books, though older children might enjoy them. The dust-jackets, with their superficial uniformity and detailed differences, provide a nice little puzzle. I haven't solved it yet.

ROSEMARY HAUGHTON

CROSS AND CRUCIFIX, by C. E. Pocknee; Mowbrays, 21s.

The chief value of this book to the non-specialist lies in the illustrations, which are designed to show the gradual development of the cross as a theological concept and as a visual symbol over the centuries. The principal emphasis is on the early and medieval period, though some attention is paid to post-reformation Anglican practice in the use of the cross and crucifix in churches. The earliest example of a realistic (i.e. suffering, not triumphant) crucifixion pictured is dated 780, and the reader is made legitimately aware of the strength of the

earlier tradition, which still persisted through most of the medieval period, of Christ as calmly victorious. But equally salutary is the 'existential shock' produced by the strangeness of some of the interpretations of the theme, such as the Celtic example from the Southampton Psalter.

BRIAN WICKER

## Notices

The best way to understand our present liturgy is to follow its historical growth during the great formative period with the guidance of an expert. No better book could be recommended to the non-specialist reader than Fr Jungmann's *The Early Liturgy*, which has just been reprinted by Darton, Longman and Todd at 17s. 6d. Here is the clearest possible picture, without the easy generalisation or over-simplification that is so common, of the extremely complex development of liturgy to the sixth century.

By contrast, *The Eucharistic Liturgies of the Eastern Churches* (Liturgical Press, Collegeville, \$8.00) makes no claim to scholarship. The reader is taken point by point (each illustrated by one of eight hundred photographs) through the actual performance in Rome of twelve eastern rites. It is a little like the sight of a graceful wild animal going through its performance in the circus-ring; but for those in the west who enjoy such performances this book will have its uses.

Now that the Council has promised such far-reaching reforms in liturgical celebration we need not fear to admit that at the moment intelligent participation at mass is far from easy. Nevertheless a lot even now can be done to help laypeople, and some thoroughly useful suggestions are made in Donald Attwater's short, witty, practical essay, *At Mass with a Missal*, published by Challoner at 2s. 6d.

Herder-Nelson are one of the publishers now engaged in putting out English versions of the great Jesuit theologian Karl Rahner, though one could perhaps wish they had a better team of translators to call on. *The Episcopate and the Primacy*, written with Joseph Ratzinger (series *Quaestiones Disputatae*, 12s. 6d.) is already firmly established as an authoritative discussion of an important issue before the Council: the tension between scriptural revelation and living authority, between the authority of the college of bishops and the pope as their head, between this college and that of the apostles headed by St Peter. Rahner demands determined effort to digest, but no priest or layman who makes the effort is disappointed.

His brother, Fr Hugo Rahner, writes much more easily. In *Greek Myths and Christian Mystery* (Burns Oates, 63s.) he examines, with scholarly care and a minimum of Jungian mystification, some of the mythological ideas which the early Christians, at least after a century or so, began to take over from their