

relevance today, but the opinion that Christianity is a European Cult is one that Father de Lubac is at pains to refute in a section in which he attempts to define a missionary approach which will avoid the error of westernisation without falling into the trap of romantic primitivism. Perhaps the most interesting section of the book is the Appendix concerning the articles of Fr de Menasce, O.P. on Dr Kraemer's 'Christian Message in a non-Christian world'.

IAN HISLOP, O.P.

LE MYSTERE DE SALUT DES NATIONS. Par Jean Daniélou. (Paris. Aux Editions du Seuil. 75fr.)

This book contains the substance of a series of lectures on the missionary problem, delivered in 1944-5. Although the author explains that he is concerned with the problem in its strict sense, viz., the evangelisation of the heathen, the principles which he elaborates are fundamental for that mission work in the wider sense which has to be undertaken in countries nominally Christian. No one can be indifferent to the question of missionaries, even in the narrow sense, if he is to be fully Christian. We are often in danger of living simply within the limits of the local community, whereas a full-blooded Christian life must always be aware of the wider situation and see immediate local problems in relation to the whole body of Christ. This it will do in the degree to which charity possesses the soul. The missionary impulse increases with growth in love of God. Missionary activity will be good and fruitful only if deep love of God is its dynamism. Like Christ his pattern, the missionary must work always for the Father's glory, to bring souls to the Father. His activity is disinterested, a subordination of himself to God's will. As soon as it becomes personal, an aggressive pursuit of souls in which the instruments are personal influence and pet views, the work is no longer Christ's.

The true missionary, therefore, will go with the Incarnate Word as his model, to lose himself, in a sense, in the civilisation or people to which he is sent. Our Lord became a Jew of the first century. The missionary will try to be one with the Chinese or West African of the 20th century as far as possible. He will not try to build Gothic (Pugin) cathedrals in China or dress up Africans in three-quarter coats; nor, as the Abbé Godin has pointed out, will he carry middle-class conventions into megalopolitan slums. The Incarnation is continued in the Church in the degree in which the latter is missionary, incarnating the universal message of the Gospel in the civilisations of the different nations. But in emphasising the importance of kenosis in the life of a missionary, it is not forgotten that the end of the Incarnation is the transfiguration of our nature. We are to participate in the divine life, to be lifted not only from our sin but also from all the limitations which derive from it. A Christian must be fully identified with his age and country; the missionary must be Hindu with the Hindus, Negro with the Negroes, in the fashion of St Paul; but

both must be catholic, rising above particularisms because already belonging, in Christ, to a glorified mankind which transcends all frontiers.

The missionary, therefore, is called to transfigure what he incarnates. He will recognise its limitations, seeing with charity and also clearly. He is placed in a very difficult and dangerous situation, for his task is to distinguish wheat from tares, to discover what in a civilisation is good and to be assimilated, what is corrupt and to be rejected. So he must move among Buddhists, Communists or Moham-medans, accepting what is good and bringing it to Christ. Only souls truly filled with Christ's life can fulfil such a task without being themselves corrupted.

Père Daniélou discusses so much, and makes so many interesting but undeveloped suggestions, that it is impossible to give a complete account of his book in a short review. He suggests, for example, that India may make as great a contribution to the theology of the Holy Spirit as the Greek world has made to the doctrine of the Word. Much of what he says is already familiar to many, but there can be few, if any, who will not find his book worth careful study.

ANTHONY ROSS, O.P.

RYTHMES DU MONDE. No. 1 (Lyons: from Duckett; 13s. per annum.)

This new French Catholic periodical is most welcome. It treats of the problems which the clash of cultures, the growth of native communities, and the adaptation question create for the missionary. What is exceptionally interesting is the fact that these questions are not dealt with as isolated problems for the specialist, but are so related to the life of the Church that all Christians must feel their relevance.

The subject matter of the periodical, which is nothing more or less than the growth of the kingdom of God in our time, is not one that we can afford to neglect, for the international and inter-cultural tensions of our day can find their solution in Christ alone—and it is the layman who must bear the brunt of the battle before that can come about. It is, therefore, refreshing to find that the producers of *Rythmes du Monde* quite explicitly aim at influencing lay opinion as a means towards bringing all men together in Christ.

In view of the fact that there is no Catholic Review which deals with such problems in English, it is to be hoped that the Editor's wish to produce an English edition of the Review will receive sufficient support to enable it to be realised.

IAN HISLOP, O.P.

THE RELIGIOUS BASIS OF THE FORMS OF INDIAN SOCIETY: INDIAN CULTURE AND ENGLISH INFLUENCE: EAST AND WEST. By Ananda K. Coomaraswamy. (Orientale, New York; London, Luzac & Co. pp. 51, n.p.)

The theme of the three essays composing this little book is one and the same, though the ways of presentation, the first a lecture to the