

The first of these constitute what the editor calls the 'unofficial report' of the Anglican observers. It comprises an introduction by Canon Pawley, who was the Roman representative of the English Archbishops throughout the Council period, and commentaries on the more important documents by distinguished churchmen from various parts of the Anglican Communion: Professor Grant on Revelation; Professor Fairweather on the Church; the Bishop of Ripon on the Ministry; Professor Root on Ecumenism and non-Christian Religions; Professor Shepherd on the Liturgy; Professor Wolf on Religious Liberty; and Canon Findlow on the Church in the Modern World. Generally the authors provide a good appreciation of both the contents and the background of the decrees. As in any collection of this kind, however, the quality of the individual contributions varies considerably, and one or two of the writers fail to do much more than catalogue the contents of the documents with which they deal.

The central concern of the essays is ecclesiological, with much attention being given to Rome's new attitude to other Churches. Both Professor Root and Professor Fairweather warn that too much weight should not be attached to the Council's statement that the one and only Church *subsists* in the Catholic Church as if this allowed a distinction between the Church of God and the visible Roman Communion (although Professor Wolf is more optimistic). In any case, no one would pretend that Rome has resolved the apparent dilemma of 'Churches' existing outside 'the Church', or that it has even begun to do so. But with the replacement of an institutional ecclesiology by a sacramental one, there has come the recognition that the ecclesial life of other communions must take its place alongside the doctrine of 'the one true Church' as an essential element in any solution. What concrete results this change will bring, only the future can tell. But at least there is confidence that an important first step has been taken.

Although Dr Caird, who was also an observer at the Council, writes from a tradition which

occupies a very different place on the ecclesiastical spectrum, his Congregational Lectures for 1966 are no less fair, friendly, and thoroughly frank. He is not unaware of the special problems inherent in the Roman tradition, nor is he unappreciative of what it attempts to offer. Would that Roman Catholics, for example, placed as much emphasis as he does on the role of infallibility in safeguarding both the sufficiency of God's revelation and the confidence that the Spirit will always lead the Church to truth. Dr Caird also signals the great strides made by Vatican II, although he does not hesitate to criticize it where it fails to live up to its own norms.

From a Congregationalist viewpoint, the understanding of the Church as the gathering of the People of God, the teaching on the Priesthood of all the faithful, and the new awareness of the realization of the Church in the local liturgical community were particularly welcome fruits of the Council. Dr Caird has some reservations, however, about its conception of authority, especially as regards the still too narrow way in which it links authority and continuity. He demonstrates that sacred history has often shown God to be as manifest in discontinuity as in continuity. He also feels that Rome has paid insufficient attention to the problems of authority—its ambivalent nature, and its constant need of reformation.

Both Dr Caird and the Anglican observers, however, recognize that the Council has only begun the work of reformation in the Roman Church, and not completed it. Indeed, it is noted that even when the Council documents appeared they were already out of date as an adequate reflection of the mind of the Church. For Roman Catholics, the problems of the days and years ahead will not be easy ones. But surely one of the great contributions of Vatican II is that we no longer have to face them alone. If we grasp this opportunity, it may well happen that, to quote Professor Root, 'in our common task of renewing and cleansing we shall find not only our true selves but also the basis of our unity'.

RAYMOND J. LAHEY

REPORT ON THE PARISH REGISTER STATISTICS OF THE CATHOLIC CHURCH IN SCOTLAND 1966, by A. E. C. W. Spencer. *Pastoral Research Centre, Harrow, Middlesex, 1967. 23 pp., with two maps. 3s.*

It was regrettable that the Newman Demographic Survey came to a halt, but some consolation that the Pastoral Research Centre succeeded it. In March 1966 the Scottish

Bishops asked the Centre 'to review and rationalize the statistics of the Catholic Church in Scotland with a view to establishing a system capable of providing the information needed by

the Church at a time of rapid social change'. This Report is the first result of the hierarchy's initiative, which received 100 per cent support from the 431 parishes, etc., approached for information. The material assembled is analysed in terms of population, infant baptisms, adult converts, marriages, confirmations, and parishes. The maps show distribution of population, and of total live births and Catholic infant baptisms for 1966.

The population figures may surprise many. *The Scottish Catholic Directory* for 1967 estimated 827,410 Catholics in Scotland. Total population estimated by the Registrar-General was 5,190,800. Catholic population estimated by the P.R.C. with careful checking, 1,020,000; which suggests 'that a fifth of the Catholic population may have lapsed to the extent of not being recognized as Catholics by the parish clergy'. This confirms my own impressions based on a survey of the Edinburgh under-

graduate population which I attempted four years ago. The Scottish Catholic population is 'bottom heavy' in its social class composition. Experience in social work in Scotland suggests that the Catholic fringe area is even greater than the P.R.C. figures suggest, particularly among social groups III, IV and V, when we consider the effect of mixed marriages over a generation. As Mr Spencer points out in a section of very tentative pastoral conclusions, the marriage statistics indicate how complex the problem of mixed marriages is. The Report offers no statistics for education but its figures will suggest the necessity for extending investigation into that field, and several others, in order to meet the bishops' requirements fully. Mr Spencer and the Scottish bishops are to be congratulated on what it may be hoped is only the beginning of a fruitful association.

ANTHONY ROSS, O.P.

THE COURT OF RICHARD THE SECOND, by Gervase Mathew. *John Murray*. 42s.

Many people will pick up this attractively produced book with pleasant recollections of those lecture courses in Balliol Hall, referred to in the *Foreword*, which drew capacity audiences of undergraduates and gave them new insights into medieval English life. *The Court of Richard II* contains the substance of those courses and others given in Oxford over many years, mainly for the English Faculty. They are illustrated now with 31 plates which are an essential part of the book. What attracted so many willing listeners to the author's lectures was not only a highly developed lecturing technique and an unusual skill in presenting broad introductory surveys of a subject, but above all the way in which developments in literature and in art forms were related to political and social changes. So much historical scholarship has been impoverished (as it still is unfortunately in Scotland) by failure to appreciate the source material contained in literature and in art in all its forms. For other historians much of the interest of this book will lie in the use made of the plates and of the texts with which many of them are associated. Highly readable, it should stimulate and inform undergraduate students as successfully as did the original lectures.

It must, however, be noted that *The Court of Richard II*, for all its interest, has not the same authority as the author's earlier quite outstanding work on *Byzantine Aesthetics*. Although also offering fresh insights it lacks the depth

and unity of the latter. At times the incorporation of lecture notes is rather awkward and one wonders, for example, whether it was necessary to touch so often on questions of textual dating, more fully and satisfactorily discussed by the major editors of poets of the period. There is surely not much point in suggesting that possibly Chaucer was old when he wrote the *Roundel on Merciless Beauty*, simply on the strength of the line

Sin I from love escaped am so fat.

After all, the line is a translation of the Duc de Berry's

Puiz qu'a Amours suis si gras eschapé
which is usually considered good evidence for dating without any need to speculate on age and adiposity.

Perhaps the author has not given such close attention to literature as he has to painting and sculpture. While it is good to see Gower given appreciative recognition it is hardly accurate to suggest that 'unlike Langland his thought is never Christocentric'. Surely *In Praise of Peace* is nothing if not Christocentric and indeed has interesting points of similarity with Langland. Compare, for example, Langland's

For all we are Christ's creatures: and of His
coffers rich

And brethren of one blood: alike beggars
and ears

with Gower's lines (my modernization)

Christ is the head and we be members all,