

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 earls

with Gower's lines (my modernization)

Christ is the head and we be members all,

As well the subject as the sovereign.
Gower merits closer study in any examination of ideas current in Richard II's England. It is perhaps significant that in one version of the *Confessio Amantis*, where Fr Gervase finds 'no reference to Richard', Gower replaces

A bok for king Richards sake
with A bok for Engelondes sake,
The yer sextenthe of kyng Richarde.

Fuller discussion of what ideas were current in Richard's court about England, kingship, imperium, and community would have been welcome. There is reference to the study of Roman Law which one would like to see expanded. There could be something more about the significance of someone like Roger Walden, a butcher's son, among the king's secretaries. A notable gap is caused by the absence of any discussion of the higher clergy and their relationship to Court and government; the few references to Archbishop Arundel do not fill the gap.

It is one of the merits of this book that we want more and that, deliberately, discussion and indeed argument is provoked. One last suggestion, which might be worth considering; the author's query as to why St Catherine of Alexandria was such a popular saint, in an age when women mattered so much at court and elsewhere, may be largely answered by a comparison of the fictional heroine Felice of Warwick with the figure of Catherine current in the *Legenda Aurea*. Beautiful, noble, learned and indomitable, Catherine is so like Felice, except that she has Christ alone for spouse.

There are some misprints to be corrected in the next edition, e.g. on pp. 31, 59, 112, 120, 168, 196. Something might be added on p. 179 to explain the system of quotation from Langland. And why not use the modernization of *Piers Plowman* by Henry Wells, so highly commended by Mr Christopher Dawson and Professors Coghill and R. W. Chambers?

ANTHONY ROSS, O.P.

KARL MARX: THE EVOLUTION OF HIS THOUGHT, by Roger Garaudy. *Lawrence and Wishart, London, 1968.* 223 pp. 25s. (Translation of: Karl Marx, *Seghers, Paris, 1964*, by Nan Apotheker.)

DIALOGUE OF CHRISTIANITY AND MARXISM, edited by James Klugmann. *Lawrence and Wishart, London, 1968.* 110 pp. 7s. 6d.

Sartre's Marxism, with its emphasis upon the central place of human praxis, has been developed outside but in an often strained dialogue with the French Communist Party; Louis Althusser's anti-humanist Marxist structuralism has been developed inside the French Party, but also in a strained dialogue. Roger Garaudy, a prominent member of the Political Bureau of the French Party, has attempted, in *Karl Marx*, to rid Marxism 'of the revisions which, for three-quarters of a century, have sought to drape themselves in its prestige'. The 'hope' of these revisions, which include phenomenology, existentialism, 'even theology', was the domestication of 'the demand and the means for transforming the world' (p. 12). On the other hand, Garaudy aims to put 'an end to the dogmatic distortions engendered or fostered by some of Stalin's interpretations, which took Marxism back to the infantile stage of pre-critical philosophy' (p. 13). Garaudy's book is an excellent statement of the theoretical position of European Communist Parties on Marx's work. It is carefully unpretentious, unadventurous, liberally sprinkled with optimistic declarations and observations. Its approaches to the contradictions of its positions are frustratingly meretricious.

Garaudy's attack on revisionism is actually

limited to one or two pejorative asides. Jean Yves Calvez' *La Pensée de Karl Marx*, is accused of profoundly reducing Marx's thought. Husserl, identified with Hegel, is immediately dismissed as an idealist. (But phenomenology is not rejected out of hand.) Little space is devoted to theology, but Garaudy notes that the Christian ideal of freedom is a conception not 'rooted in history and mankind's struggles'. Stalin is cited, and admonished, once, in connection with the historical schematization given in Stalin's *Dialectical and Historical Materialism*. Garaudy accuses Stalin of setting up a rigid Ptolemaic hypothesis.

No other revisionists are taken up directly. There is, it is true, a passing reference to the notion of the 'new middle classes'. Garaudy's refusal to extend and follow up the logic of his argument here is one of the most frustrating moments of the book. Garaudy upholds the view that Marx argued that 'capitalism leads to the growing proletarianization of the middle classes who, having once been owners of capital, no longer own anything beyond their own labour power', but follows this by saying that the 'new middle classes are primarily distinguished from the old middle classes only by the fact that they are no longer owners of the means of production but wage workers,