

Africa in the late 19th century, to which no less than 65 African sects are related, each of which has a full entry – unnecessarily perhaps, since about many next to no information is entered. Other such key-words are, e.g., ‘Lutheran’ and ‘Baptist’ and all these key-words have full entries with history and references to derived groups.

Thus there is a full entry for ‘Anglikaner’ as well as for ‘Anglican Communion’ (with list of each group included under this) and for ‘Church of England’ itself, and the other groups.

There is a curious unevenness in the choice of detail in the entries. For instance under ‘Church of England’ there is a full list of the sees and also of the religious orders, with statistics (with a slip however for the SSF), and similarly with the Protestant Episcopal Church in the USA, but not with other groups – nor with the Roman Catholic Church, though perhaps this is ‘taken as read’!

Certain complicated internal relationships are well presented, e.g. under ‘Orthodoxes Patriarchat von Moskau’ (2034) – over 20 columns, one of the longest entries in the book; or that of the Lutheran Churches in articles 1667–1681, though ‘Altlutheraner’ are back at 0189.

All this shows that the stuff is there, and is rarely found to be inaccurate or missing – could any such work be faultless? – though one has to learn one’s way round and be patient with the massed cross-reference numbers.

Certain religious organizations are given a full entry such as WCC and some purely historical events such as ‘Abendlandisches Schisma’, and various missionary and other societies have an entry, such as the British and Foreign Bible Society.

As appendices there are statistical figures for each group (122 pp.), and an elaborate analytical break-down according to doctrinal key-words, e.g. Lutheran, Methodist, etc. There is a bibliography (p. 1401) and an imposing list of over 200 people (p. IX) who are thanked for providing information about their own groups or organizations (with reference number each time), including e.g. Dr G. L. Prestige, London, for 0644 (Church of England), and A. Guittart, Geneva, for 2581 (World Council of Churches).

SEBASTIAN BULLOUGH, O.P.

A HISTORY OF ROME AND THE ROMANS, edited by Robert Laffont; Macdonald; 110s.

This *History* follows a pattern that is becoming familiar: the international book (in this case produced in France), which can use large resources to provide hundreds of illustrations and an acceptably universal text. In this case the history itself demands no tears, for it is an agreeable commentary not only on events but on the superb sequence of pictures which are the core of this magnificent book. And they are far from obvious. They include the expected things: photographs of the Forum and of St Peter’s, of the Sistine Chapel frescoes and of the Spanish

Steps. But they include, too, such unfamiliar treasures as details of paintings from private collections, medallions, mosaics, tapestries, inscriptions, maps, nineteenth-century water-colours and press photographs of Neville Chamberlain and Mussolini. In all, there are 739 pictures, with thirty-two full-page plates in colour (these including a Virgil from a sixth century manuscript, the Piazza del Popolo in 1863 and the coronation of Otto III from an 'exultet' scroll in the Vatican Library). Never before can such a marvellous anthology of the total wealth of Rome have been made available in a single book, and what emerges is the permanence of *Roma sacra*, surviving beneath the ruins, rising afresh in every generation. The last picture in the book is a colour photograph of John XXIII bestowing the red hat on new cardinals in St Peter's. Here all the pageantry and splendour of the past are sumptuously displayed, but it is a present reality that is recorded.

This must surely be the 'special' gift that generous givers sometimes look for. Admirably produced and excellently edited it is a definitive monument to Rome.

PEREGRINE WALKER

THE ENGLISH HOSPICE IN ROME; C.T.S.; 10s.

In this volume of the *Venerabile* we have a group of experts uncovering the story of the old English Hospice in Rome from its establishment about 1360 until its metamorphosis into the English College in 1579. Set up as a shelter for English pilgrims it depended in its early years on the generosity of the wealthier of its visitors, and the considerable help afforded by the English merchants and other residents of our nation, but towards the end of the fourteenth century more stable assistance was provided by a collection made at home and known as the *firma Angliae*. This was paid with commendable regularity twice a year, about Lady Day and Michaelmas.

In the long list of the pilgrims who shared its hospitality none were more interesting than Margery Kempe, the holy woman of Kings Lynn, who stayed within its walls sometime about 1415 and left an admirable account of her sojourn in her recently discovered autobiography. But the most sinister visitor was without any doubt Thomas Cromwell, joint architect with Henry VIII of the English schism which after 1538 dried up the flow of pilgrims, so that its use as hospice came to an end and led to its change into the English College from which so many martyrs sprang. Cromwell's visit was in 1514 the year Cardinal Bainbridge, archbishop of York, ambassador to Leo X, and custodian of the Hospice, was poisoned by an Italian chaplain whom he had severely beaten. His tomb is still preserved with its recumbent effigy. Bishop Lewis Owen, the protagonist of the College scheme, whose memory has suffered so long from the calumnies of his many opponents, here finds a staunch defender, Fr Godfrey Anstruther, whose excellent essay goes far to rehabilitate his reputation.

WALTER GUMBLEY, O.P.