

teresting information has been collected and brought together. But it does not come off. There is neither a firm synthesis of the material, nor any real discrimination of the evidence to hand. We learn, for instance, that a chick will fly to cover at the shadow of a hawk overhead—and only a hawk. This is an I.R.M. (Innate Releasing Mechanism) in action (or is it an ‘instinct?’). At any rate it is inborn, human beings have such a mechanism, and it is this, roughly, which gives rise to myths (or the verbalization of experience) whose reference is properly to some past stage in the evolutionary process. And so it goes, through an army of quotations (many of which are valuable) and an alarming mixture of cultural and biological facts so arranged and extracted from sources as to give the reader a weird feeling of reading some mid-nineteenth century author suddenly come to life in the twentieth . . . Well there now! If I seem to be over hard on Dr Campbell—read him for yourself. Take little bits at a time and enjoy them, for when he forgets his scientific mission he writes very well. The chapters on *The Ritual Love-Death* and *Shamanism* particularly well repay reading.

Dr Sierksma is different. Deft and light of touch, not burdened by scientific pretensions but none the less systematic and discriminating, he presents us with some hundred exquisitely reproduced photographs and diagrams in black and white together with a commentary and an explanatory index for each illustration. He draws our attention to the fact that, important as aesthetics may be—and remember that they are mostly European derived aesthetics—we ought to try and view the art of another culture in terms of the symbols and vocabulary of that culture. Remarking the sad situation that so much of the material in museums has become meaningless in this sense—because we know little or nothing of the experiences and symbolic expressions which went into their making—he nevertheless takes us through the history of some forms of expression to whose various contexts of reference he has some knowledge. He shows, too, particularly in relation to Saint Uncumber, how a symbol may be taken out of one culture, and then, because seen and appreciated in the terms of another vocabulary of meanings, may be given an entirely different set of referents in another culture. Throughout the text there is a compelling warmth of approach, and a detailed appreciation of the efforts of those who feel they must give expression to experience in some visual form. The evaluation of Picasso's *Guernica* as the great religious picture of the century is a far cry from Dr Campbell's evolving chick; and while Routledge are to be congratulated on a fine piece of production, the same cannot be said of Secker and Warburg.

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LITURGY AND THE MISSIONS, *the Nijmegen Papers*. Edited by J. Hofinger, S.J.; Burns and Oates; 42s.

The importance of the findings of the liturgical conference which took place at Nijmegen in September 1960 is still too little recognized and it is to be hoped

that this report of the Conference will enable them to be known to all who are concerned with the future of the Church not only in mission countries but throughout the world. From the beginning in his inaugural address Cardinal Gracias made it clear that the Conference was concerned not merely with the details of the Liturgy but with the adaptation of the Church to the cultural life of the peoples of Asia and Africa and to the new world which is coming into being at the present time.

This was the theme of the opening talk by Bishop Bloumjour of Tanganyika. He saw it as essentially the problem of the Church taking root in this new world by the formation of a Christian community, and in the formation of this community the liturgy plays the principal role. It is first of all the means by which the Gospel is preached to the people, and here he stressed the catechetical value of the liturgy; and secondly the means by which the people are able to enter into the new life which the Gospel brings, and here he stressed especially the need to integrate the native culture into the life of the Church.

Throughout the Conference two things were made abundantly clear. The first was the need of a liturgy in a living language, if it is to perform this function effectively; the second was the need to adapt the liturgy to the cultural background of the people, so that it becomes the expression of their own religious life and sensibility. These points were brought out by Father Seumoio, O.M.I., who is Consultor to the Congregation of Propaganda, in a survey of the history of the Church in the Missions, where he showed that the idea of the liturgy in a living language was the norm of the Church in early centuries and was only lost in the Middle Ages in the West; and also that from the earliest times the Church had not hesitated to borrow rites and customs from the pagan religions which it supplanted.

In a remarkable paper on Adaptation Father Boniface Luyck x O. Praem, shows the importance of the Eastern liturgies, both because they have retained the principle of the use of a living language and because they are often better adapted to the religious sensibility of non-Western peoples.

In the course of the Conference the problems of adaptation in different countries of Europe, Asia, Africa and Latin America were covered, a particularly important one being that of Bishop Cauwelaert, C.I.C.M., of the Belgian Congo, on local customs in the Liturgy. The need of these reforms is obvious and it has its very obvious bearing on the problems of the Church in Western countries. But a series of talks like this tends to give the impression that these reforms are already coming into being or are at least generally accepted. But the reverse is the truth. These are the views of the leaders of the Church both in mission countries and in Europe, but they remain far in advance of anything actually to be found. We should take away from this book a sense of the urgency of these reforms, if the Church is not to fail in her mission and lose her hold on the new world where such violent forces are arrayed against her.

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