on the origins of the Irish Sunday should be useful to those of us who live in England as English and Irish Catholics have a lot in common, especially their devotion to the Mass, despite many changes of historical circumstances.

The rite used to celebrate Mass is still an issue for some people. Those who think that the 1962 Rite is the only way to celebrate Mass should read *Lights in the Darkness* (Columba Press, £9.99) by the indefatigable J.D.Crichton. It helps us understand the introduction of the liturgical reforms decreed by the Second Vatican Council which took so many people by surprise who, Fr. Crichton says, if they had thought about the liturgy at all, they thought of the post-Tridentine liturgical arrangements as carved in stone. It was very old, they thought, it could not be changed, and there were those who thought it ought not to be changed. Such people had been indifferent to the Liturgical Movement that was fifty years old when Vatican II assembled in 1962.

In this scholarly and historical work, Fr. Crichton gives an insight into the lives, thinking and writings of a number of great liturgists who, as far back as the seventeenth century, were ploughing the ground for the modern liturgical movement.

Dr. John Fenwick and Dr. Bryan Spinks from the Anglican tradition offer us another book on the liturgical movement, *Worship in Transition in the Twentieth Century Liturgical Movement.* (T&T Clark, £9.95). This work defines and explains the very diverse processes of change in liturgy and worship that have swept most Christian churches in our century. Read alongside Fr. Crichton's work it places the Catholic story of liturgical change in a much wider context. The chapter on the Roman Catholic Liturgical Movement from 1900–1962 is only eleven pages long—so that puts us in our place!

MALCOLM McMAHON OP

# Book Notes 2

Collections of essays by divers hands, they say, don't sell. Certainly, they don't attract the reviews they deserve or even reviewers. Yet they are often very worthwhile, for all their curate's egginess. ***Knowledge and Belief in America: Enlightenment Traditions and Modern Religious Thought*** (Cambridge University Press 1995, £35 hardback), edited by William M. Shea and Peter A. Huff, brings together the work of a group of theologians, historians, literary critics and philosophers to explore the effects of the Enlightenment on the major religious traditions in the United States. The Catholic story is traced by Patrick Carey: he takes us from early eighteenth century apologetics, which either were or anyway tried to be fairly accommodating, through the romantic reaction (Brownson, Hecker), Americanism (condemned by Pope Leo XIII in 1899, in effect as a new form of Pelagianism: influential 'Americanizers', seeking to bed down Catholicism in American culture, existed in considerable numbers), Modernism, neo-Thomism (the primary integrating discipline in Catholic colleges and universities: in 1966 57.3 per cent of philosophers teaching in them regarded themselves as neo-Thomist), to post-Vatican II pluralism, extending to 'ecclesiastical and moral conflicts' and rival 'camps'. David Tracy, representative of one of the 'camps', criticizes excesses in the Enlightenment legacy, but insists that there is too much of value to be



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jettisoned — which confirms Carey's thesis that the 200-year-old struggle of American Catholics with the Enlightenment (autonomy, humanitarianism, liberty of conscience, etc.) is still tormentingly, if sometimes tortuously, at work in the varieties and tensions in American Catholicism today, in the universities and elsewhere, and above all in the parishes. Representative Enlightenment figures receive individual treatment: Jonathan Edwards, Benjamin Franklin, Emerson (Stanley Cavell, reflecting with some irony on the fact that the key essay on freedom, making no reference to slavery, appeared in 1850, just months after the Fugitive Slave Law), Lincoln, Santayana and the pragmatists. Denis Donoghue, working through a comparison of T.S. Eliot and Wallace Stevens, contends that Christianity is incompatible with Enlightenment thinking: accepting Habermas's argument that metaphysics, epistemology, etc., are exhausted, he concludes by recommending Levinas: 'The great meditation, in *Totality and Infinity*, on the "face" and the recognition its coming into view entails is the ground of our beseeching, from which we may indeed begin'.

In ***God and Reality: Essays on Christian Non-Realism*** (Mowbray, 1997), Colin Crowder brings together leading exponents of non-realism in theology, including Don Cupitt himself and members of and sympathizers with the Sea of Faith network (Anthony Freeman, David Hart, Stephen Mitchell, Graham Shaw) and some critics, from various points of view (Peter Selby, Daphne Hampson, Jeff Astley, Denys Turner, Fergus Kerr and Graham Ward), with a foreword by Rowan Williams ('I still fail to see how what the non-realist advocates can be compatible in the long run with what I understand to be Christian belief') and a concluding reflection by George Pattison on whether art might be 'the only kind of religion that a postmodern world can get along with'. As Newman said, in the moving passage at the end of the tenth of the *University Sermons* (preached at Epiphany, 1839): 'When men understand each other's meaning, they see, for the most part, that controversy is either superfluous or hopeless'; but that very realistic conclusion did not stop him from continuing to argue, if not to dispute then (as he said) to define. The contributors seldom confront one another's arguments directly, but the collection as a whole throws a great deal of light on the matter at issue.

It is hard to keep up with the books about Newman. The 150th anniversary of his reception into the Roman Catholic Church was marked by an international conference in Oxford in 1995. ***Newman and Conversion*** (T&T Clark, 1997), edited by Ian Ker, gives more permanent form to eight of the papers. Sheridan Gilley takes Newman as a prototype 'convert' in the English Catholic context; Avery Dulles analyzes the key stages in Newman's conversion; and Ian Ker discusses Newman's post-conversion discovery of Catholicism. Ronald Begley, in a detailed study, traces the famous (even somewhat alarming) image, in chapter 5 if the *Apologia* , of the conflict between human reason and infallible authority as the shaping of pure iron by hammering, to the passage in Virgil's *Aeneid* (book VIII) on Vulcan's smithy. John Macquarrie compares Newman with Kierkegaard on the act of faith; Cyril Barrett brings out the affinity between Newman's conception of the rationality of religious belief and themes in the writings of the later Wittgenstein; and Aidan Nichols identifies the allusions to Newman's ideas in the work of Hans Urs von Balthasar. The collection



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concludes with an essay by Terrence Merrigan, recalling remarks by Newman which allow us, in the context of the current pluralist theology of religions (even with a mention of Cupitt), to maintain that 'the call to conversion' should be understood as 'an anthropological reality', 'a dimension of our humanity', and thus 'a theme around which all the world's religions can unite'. Newman's very positive assessment of 'natural religion', aware of the dark and sinister side of course, but often highlighting conscience and conversion, perhaps offers a way between theories according to which religions are all equally good (or bad) and reactionary insistences on the uniqueness and superiority of Christianity. There are perhaps claims to dispute, in some of these essays, or at least suggestions that invite further definition. What might have seemed, in the increasingly hectic search for anniversaries to celebrate, just one more excuse to have a party, especially in that sweet city with her dreaming spires, has produced a book of very worthwhile essays, accessibly written to engage readers with a variety of interests, and each in its way a sign of the vitality of Newman's thought.

The life and work of Christopher Dawson (1889-1970) is commemorated in ***Eternity and Time: Christopher Dawson and the Catholic Idea of History*** (T&T Clark 1997), a publication of the Centre for Faith and Culture, Westminster College, Oxford, edited by Stratford Caldecott and John Morrill. His younger daughter, Christina, whose biography came out in 1991, first comments on Dawson's part in the Sword of the Spirit movement and as editor of *The Dublin Review* in wartime London. She then recalls the furious opposition he provoked in the late 1950s, as the first professor of Catholic studies at Harvard University, when he proposed to introduce a course on Christian culture, inspired by Newman's *Idea of a University*, but had not reckoned with the neo-Thomists entrenched in the Catholic universities, whose anti-Modernist distrust of the historical approach he advocated incited them to regard his project as 'cultural relativism'. Aidan Nichols places Dawson in the context of English Catholicism; Fernando Cervantes outlines the wider European setting. Dermot Quinn discusses the notion of 'the Catholic idea of history'; Russell Sparkes presents Dawson's 'economic man'; while Francesca Murphy wonders if there can be such a thing as 'a Catholic history today' (Belloc or Eamon Duffy?); Glenn Olsen ventures into the question of 'Christian philosophy' (Gilson), and Michael O'Brien, a painter and novelist, pleads for the renewal, or recovery, of 'Christian culture'. The essays are framed by contributions from the editors. Dawson, who receives no entry in *The Oxford Dictionary of the Christian Church*, always was something of a maverick, not just in the sense that he held no full-time academic post until the age of sixty-eight, but (and perhaps because!) he wanted universities to provide, in John Morrill's words, 'a training of the mind in *Christian* philosophy, history, literature and art'. These essays do well to bring Dawson's agenda to our attention; he foresaw, his daughter says, that 'the Church might turn against its own cultural traditions and that we might have to survive for a time in a cultural vacuum'. In the end, this book is another contribution to defining the struggle between Catholic Christianity and the Enlightenment.

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