

SHORT NOTICES

carefully. He might have done better to write his study in terms of the Y.M.C.A., and have let Sir George Williams find his own level. But this criticism is really no more than a tribute to the manner in which his hero did his life's work.

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Fonti e Documenti, I. Edited by Lorenzo Bedeschi and others. (Centro studi per la storia del modernismo). Pp. 494. Urbino: Istituto di Storia dell'Università di Urbino, 1972. Lire 7,500.

Students of the modernist movement will welcome the publication of an Italian year-book on modernism mainly dedicated to the study of this movement in Italy. Prof. Bedeschi, an authority on contemporary Church History in Italy and an editor of important documents of this period, is a member of the editorial group responsible for the publication of the year-book. The present first volume contains mainly the correspondence of Italian modernists with foreign sympathisers. The so-called radical Roman group forms the main bulk of the volume: correspondence of Buonaiuti-Houtin, Buonaiuti-Sabatier, Buonaiuti-Bietti, Rossi-Sabatier, Rossi-Houtin, Turchi-Houtin, Quadrotta-Sabatier (9-343, ed. L. Bedeschi). It is followed by the correspondence between Buonaiuti and Don Brizio Casciola (344-55), the letters exchanged by the radical Roman group and Loisy (356-89; ed. Maurilio Guasco), the letters from Buonaiuti to Genocchi and Ceresi, both missionaries of the Sacred Heart (390-410; ed. Francesco Turvasi) and a study on the relations between Buonaiuti and the famous Barnabite theologian G. Semeria (411-40; ed. Annibale Zambbarbieri). Each section is preceded by an elaborate introduction; most of the editors have given useful footnotes. Particularly appreciated will be the bibliography at the end of the volume: a kind of *biographie raisonnée* of books and articles on modernism in the most—perhaps too—extensive sense of the word, since it includes studies on Montalembert and J. H. Newman. Thus this year-book establishes itself as a serious contribution to contemporary Church History.

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Christianity in India: a History in Ecumenical Perspective. Edited by H. C. Perumalil, C.M.I. and E. R. Hambye, S.J. Pp. 356. Alleppey, S. India: Prakasam Publications, 1972. \$5.

As is appropriate in a volume commemorating the history of Christianity in India, most of its contributors are scholars who are themselves members of the Christian denominations in India at the present time. Chapters are devoted to surveys of various Churches over long periods of time. Both the Thomas Christians and the Eastern Christians are given welcome attention, but the major part of the book is concerned with the establishment and growth of those Churches which owe their origins to European missionary movements from the sixteenth century onwards. As is inevitable with surveys in outline, most chapters give more attention to providing a chronological framework and to a description of organisations and jurisdictions (there is, for instance, a great deal on the rivalry of the Propaganda with the Portuguese *Padroado*), than with examining the incidence of conversion or the impact of Christians on the great mass of Indian society. Within these limits, however, scholarly and helpful introductions are offered, most obviously by Dr. Joseph Wicki on the Portuguese and Miss Gibbs on the Protestants in the eighteenth and early nineteenth