

La raison apportée est que l'ecclésiologie était alors de caractère apologétique et hiérarchicologique (p. 9); mais on ne dit pas que la missiologie a toujours cherché à se dégager au mieux de ces tristes limites et a contribué pour sa part à l'heureux redressement moderne de l'ecclésiologie. Quant aux exposés doctrinaux sur le rôle de l'Esprit dans la Mission, l'auteur semble ignorer notre ouvrage *L'Anima dell'Apostolato Missionario* (Editr. Miss. Ital., Milano 1958; 2<sup>e</sup> éd. 1961, 222 pp. (qui développe toute une théologie de l'efficience principale de la Mission, avec les aperçus requis sur le rôle précis de l'Esprit Saint. Il semble également ignorer l'ouvrage de A. RÉTIF *La Mission. Eléments de théologie et de spiritualité missionnaires* (Coll. «Esprit et Mission», Mame, Tours 1963), qui contient une belle étude doctrinale sur *L'Esprit et la Mission* (p. 58—97), ainsi que le livre *Amemus Ecclesiam* (Aldecoa, Burgos 1936) de J. ZAMEZA SJ, qui développe le thème *El alma de la Iglesia Misionera* (p. 156—266).

Rome

André Seumois, O.M.I.

**Marichal, René, SJ (éd.):** *Premiers chrétiens de Russie* (Chrétiens de tous les temps, 16). Cerf/Paris 1966; 181 p., F 7,50

In einer Sammlung, die „Texte vom I. bis zum XX. Jahrhundert“ einem größeren Leserkreis zugänglich machen will, werden Zeugnisse der frühen russischen Christenheit zusammengetragen, die über (1) die Wege des Evangeliums, (2) die Bemühungen der russischen Kirche und (3) den Widerstand des Heidentums berichten. Die Texte sind durch einen kurzen, zwar durchweg treffenden, aber nicht sehr kritischen Abriß der Missionierung Rußlands eingeleitet. Die Bibliographie ist offensichtlich als Handreichung für die Leser zusammengestellt; sie umfaßt lediglich einige französische Publikationen.

Münster

J. Glazik

**McGlade, Joseph:** *The Missions: Africa and the Orient* (= A History of Irish Catholicism, VI/8). Gill & Son/Dublin 1967; 94 p., s. 7/6

The purpose of this slim volume is to outline the *amazing outburst* of Irish missionary zeal in the 20<sup>th</sup> century. The author has succeeded well in the task he set himself. He has obviously gone to considerable trouble to collect and verify his data. His survey is complete. The record of Ireland's missionary endeavour in this century is without any question a most impressive one. In the years between the two World Wars no fewer than five Missionary Institutes, two of men and three of women, sprang from Irish soil. That one tiny isolated island with a population of no more than about three million should rank third among the nations in respect of the total number of its sons and daughters serving on the missions is almost incredible. Unlike other countries, Ireland did not have the comings and goings associated with colonial expansion which so often helped to engender interest in countries afar. The story has its truly fine characters, such as bishop Shanahan, pioneer in Africa of a policy of *schools, schools, and more schools*; Mother Kevin, “the first nun to be qualified as a midwife”; Edel Quinn, the sickly indefatigable lay missionary.

Good though the book is as a survey, and as such it serves a useful purpose, it does at times tend to become a mere record. This taxes the reader's interest. Moreover, in these days when statistics take a very secondary place and we are deeply concerned about the nature of missions, one would welcome a deeper analysis of the Irish missionary movement — of the inspiration that lay behind