

detailed yet colourful, varied and consistent format, whilst the commentaries are somewhat brief. A useful reference book for those interested in statistical information on contemporary France at the regional level, the target readership is likely to be wide, embracing the specialist and non-specialist, but will be of particular interest to students and lecturers on applied Modern Languages programmes.

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KALYVAS, S.

The Rise of Christian Democracy in Europe
Cornell University Press, 1996
300 pp., £15.95, ISBN 0 8014 3241 3

Kalyvas combines wide historical knowledge ably with political theory to produce a plausible comparative model of the process whereby Christian Democrat (CD) parties emerged as major actors across the continent at the end of the last century. Evidence from the Netherlands, Belgium, Austria, Italy and Germany (France of course constitutes an exception) suggests a distinct pattern: liberal, anti-clerical attacks on Church positions are first met by the hierarchy's attempts to negotiate. When these are ignored by the liberals, Catholics are mobilised in social movements of a pressure-group nature, so as to shore up existing conservative forces in the name of religious defence; Catholic parties are ruled out specifically. Once mobilised, however, the Catholic laity becomes ever more autonomous from the Church, and the move from civil associations to actual parties inevitable. At every stage of the process, the Church (national leaderships and the Vatican) resist and attempt to keep control; its methods are often grimly reminiscent of Communist Party leaderships. To use a different analogy, the Church-activist relationship is like a middle-aged marriage; each partner's need for the other is matched only by their mutual resentment. The hierarchy would take spectacular revenge after the First

World War by sacrificing the parties in Italy and the German lands to fascism; old-fashioned habits of doing deals with authoritarianism die hard.

French exceptionalism here emerges in the failure to form a viable Catholic party till 1945. Kalyvas ascribes this to the Church's gamble that the Republic could be overthrown. Hence every attempt to mobilise Catholics socially was smashed and political entrepreneurs like Montalembert, decades ahead of their time in their conviction that Catholicism had to find means of working within democratic polities, broken ruthlessly. This is the real tragedy; Catholics across Europe were poorly served by their spiritual leaders at every stage, fundamentally because the latter could not envisage a way of expressing religious identity except as unquestioning obedience. The CD parties eventually did give Catholics a democratic identity, but only after a huge struggle waged as much against the hierarchy as against liberalism.

The evolution of CD parties from mere religious defence to progressive social and economic policies after 1945 has, as Kalyvas remarks (p. 261), still to be analysed. And he and theorists like van Kersbergen are perhaps too quick to assume an unproblematical carry-over of religious values into secular society. But notwithstanding some rather odd translations and a brief nod towards pseudo-mathematical models (p. 26ff.) which adds nothing to his argument (nor could it, given the relentless, if not repetitious way in which it is couched), Kalyvas enhances our knowledge of a key player in today's Europe.

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KNIGHT, D.

Barthes and Utopia. Space, Travel, Writing
Clarendon Press, 1997
287 pp., £35, ISBN 0 19 81 5889 0

'Il nous faut vivre', opined Roland Barthes in a