

parties, towards heresy as crime and towards punishment for crime in general.

His exposition of the interweaving of the intricate threads of international and domestic politics and religion during the difficulties of the years of restoration under Mary gives promise that the crowning volume of his work, which will deal with the Elizabethan attempt to impose on Englishmen a single-pattern state religion, will be of deep interest, not only in the tracing of our contemporary Catholic life to its heroic sources, but also because of the emergence of Protestant non-conformity, the parent of the Free Churches, and the relation of both to the Church of England. The strange development of the latter, in modern times, derives from the Elizabethan settlement, which has thus produced an almost world-wide body, Protestant in essence, yet containing elements able today to make contacts of sympathy with traditional Catholicism in East and West on the one hand and with the evangelical religion of Protestantism at home and abroad on the other. The Church of England thus holds an important position in the work of ecumenical dialogue. In that work history, such as Father Hughes gives us, objective, scholarly, yet built upon theological foundations, is playing a decisive part.

HENRY ST JOHN, O.P.

RUSSIAN ICONS. Introduction by Philipp Schweinfurth. (Iris Colour Books; Batsford; 30s.)

As so often with Batsford publications, the present volume falls into two distinct parts to be judged by different standards. In the first place it consists of twenty-six reproductions of Russian icons, for the most part of the fifteenth and sixteenth centuries; fourteen of these are in colour. Both the photography and the colour reproduction are of a high order. The selection has a particular value since many of the panels reproduced are almost unknown. So many volumes of reproductions have derived ultimately from the Exhibition at the Victoria and Albert Museum more than twenty years ago, like the volume published by Zwemmer in 1941. But Dr Schweinfurth has chosen the majority of his panels from private collections, notably from that of George R. Hann at Pittsburgh. His plates, and those in the Zwemmer *Russian Icons*, will ideally supplement each other in the art-history section of any library.

But Dr Schweinfurth has been responsible not only for the selection of the plates but for an accompanying essay on the nature and meaning of icons. This is far more difficult to assess. He repeats a number of familiar generalizations that have been frequently made before by

reputable scholars but with which I am personally in intense disagreement. I could not myself agree that the image 'was held to be as sacred as Scripture' in Eastern Orthodoxy (p. 24). I would hold that the statement that the priest is an 'incarnation of an angel' (p. 40) belies the essential sobriety of Greek theological speculation. I am convinced that the assertion that 'Rubljev lies in a totally different world of rich and esoteric neo-Platonism' ignores the fact that there is no evidence for any form of philosophic study in early fifteenth-century Russia. I would hold that the recurring emphasis on the 'changelessness' of Russian icons is sufficiently disproved by the illustrations themselves. Yet fifteen years study of the subject have made me realize that, untenable as such propositions may seem, they are still maintained by scholars worthy of all respect; no one could deny that Dr Schweinfurth is among their number.

GERVASE MATHEW, O.P.

CARDINAL GASQUET. By Shane Leslie. (Burns and Oates; 21s.)

English Cardinals have been few enough to merit a biography apiece, but there are other grounds than mere scarcity-value to justify a Life of Cardinal Gasquet: in fact it is a matter of some surprise that we should have had to wait twenty-four years before this book appeared. Although Cardinal Gasquet could hardly be called a great man, he touched English Catholic life at a number of important points, and, what is especially significant, they were just those points where the interest or prejudices of his non-Catholic fellow-countrymen would be likely to be aroused. As an historian he combated the consecrated Protestant view of the English Reformation, which, although it now lies shattered by other hands than Gasquet's, was still almost unassailed when Gasquet began to write. Again, he was one of the chief protagonists in the movement which culminated in the Papal Condemnation of Anglican Orders in 1896, the reverberations of which are by no means stilled yet. Finally, as a Cardinal in Curia during the years of the First World War, Gasquet was, as Sir Shane Leslie well brings out, a lone English voice making known in no uncertain tones the cause of England and her allies.

As an historian Gasquet's reputation has not worn too well, and it is one of the merits of this book that his limitations are freely admitted, while his very real achievements receive due acknowledgment. Moreover, in those achievements the author shows clearly the great debt which Gasquet owed to that forgotten scholar of genius, Edmund Bishop: in fact, in some respects it is Bishop who is the hero of this book rather than Gasquet. When Gasquet had Bishop at his side his work was unassailable; without his co-operation he sometimes faltered.