

had taken on something of an attitude of 'unconditional surrender', and the subjection of all to not only the doctrinal but the disciplinary ideas of Trent seemed to be given precedence over a pastoral concern. Because of this the king's requests were in no way granted. 'Up to 1581 no change in the Pope's attitude to these questions can be detected. Until then it was always "non possumus". Later, when the *Missio Suetica* was struggling for its very existence . . . it came to seem possible after all, at least where Communion under both kinds was concerned – but now it was too late!' (p. 259). Cajetan after his contact with Luther thought that Communion under both species would be an apt *apertura* to the Reform, and Pius IV authorized the giving of the chalice to the laity in 1564 for southern Germany, Austria, and Hungary (this permission was withdrawn in 1584 by Gregory XIII with whom John II dealt). Still it was the view of the Franciscan and Jesuit members of the Curia, who drew up the answer to the Swedish monarch, that such a dispensation would disrupt the doctrinal and liturgical unity of the Church and would be a precedent for innumerable similar cases. The nature and background of the conservative and the more open reactions to the world that Luther formed remain an interesting, and unexplored field.

The tentative links of union between John II and Rome snapped, and the walls of separation between northern Protestantism and continental Catholicism fell into place. Every reader of Garstein's historical study will echo the author's own concluding sentence. 'What would have been the fortune of the labours of both (Norwegus and Possevino, the Papal Legate) if Geogory XIII had been able to grant the dispensations of the King when he first asked for them? Posterity is left guessing. But perhaps if their work had developed fully, so as to become what they and their fellow-religious, and what at one time even King John II had had in mind, there might never have been a Gustavus Adolphus to meet the Roman Catholic armies of Wallenstein on the bloody battlefield of Lutzen in 1632' (p. 261). The author's second volume will be awaited with interest.

THOMAS A. O'MEARA, O.P.

SCANDINAVIAN CHURCHES edited by Leslie Stannard Hunter. *Faber and Faber* 35s.

This book has been so poorly edited that it has little value; at best it may serve to stir an interest, which it scarcely begins to satisfy, in the churches of Scandinavia. The title itself is misleading (no account is given of the Orthodox Church in Finland), the illustrations are haphazard, the translation sometimes faulty, and the points made repetitious; the introduction is a needless travelogue that tediously distributes praise to all persons (including the author for his own sermon) and bodies (not forgetting the shipping companies). After this it is a relief to read the short historical sketch of the Lutheran church in Norway by Einar Molland, Professor of Church History in the University of Oslo. Here is something substantial and scholarly, though he is less than fair to the last Catholic Bishop of Trondheim who, true to the tradition of northern bishops, forcibly resisted the introduction of the Reformation into middle Norway. The only other essay comparable to Molland's is that by Regin Prenter, Professor at Aarhus University, on worship and liturgy in the Danish church. He makes the point (among others of interest) that side altars disappeared from the pre-Reformation churches when private masses were abolished. His observations on the problem facing those who wish to modernise the forms and formulas of worship are most instructive for the English Catholic reader.

The principal problem of the Lutheran Minister everywhere in Scandinavia is touched on but not developed in an essay by Gunnar Hultgren, Archbishop of Uppsala. He calls it the passivity of the people. Perhaps indifference would be a more exact word. The roots of the question are not exposed. There is nothing in

the book on modern church, architecture, of which there are remarkable examples in all the Scandinavian countries; there is no account either of the foundations of Christianity or of the Reformation (there was surely room here for an essay by Oscar Garstein); nothing is said of the foreign missionary activity of the Lutheran churches. A statistical note by Brendt Gustafsson gives the number of Adventists, Quakers and Pentacostalists in the Scandinavian countries, but not of Catholics, admittedly a minority, but larger by far, in Denmark at least, than any of these or other groupings in his list. The task attempted by the editor of this book is still open to another churchman interested in the subject.

PHILIP CARAMAN, S.J.

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