

in 1515. Yet four years later Eck, profiting by an atmosphere rather like that of a cup tie (these academic tourneys played much the same part in the life of the medieval student as sporting events do nowadays), succeeded in making Luther deny the authority of Pope and Council in favour of Scripture privately interpreted and align himself with Hus, a figure, as Mr Bainton points out, of sinister memory in ducal Saxony. It was unlikely that the man who had become the spokesman and symbol of the German student classes, who was surrounded by clamorous admirers and encouraged by men like Von Sickingen for their own purposes, would retract before the threats tempered by patronising kindness of the authorities, who hardly realised the forces which Luther represented and in whose power he was. But Mr Bainton does not seem to assess these forces; he does not, for example, account adequately for Luther's virtual retirement after the Peasant's Revolt and the merging of the reform movement with the Princes' struggle against the Emperor. Nor does Mr Bainton seem altogether at home in the complicated economic, social and political structure of Germany which influenced Luther's career so profoundly. For instance, the Emperor delayed so long in taking action against the Reformer because he found him a useful weapon against a Pope who tended to be pro-French. Agreement between Pope and Emperor was followed almost immediately by the summons to Worms. The relations of the Reformer with the Princes and his attitude to the Peasants' Revolt hardly receive satisfying treatment. Luther, unlike Calvin, did not organise a Church. Even his liturgical work was largely experimental. The Princes supplied what was lacking. In regard to the peasants one must bear in mind the adulation of the peasant as a sort of 'noble savage' by the German humanists of the day. Luther shared this, tending to think that the peasants alone had preserved the basic virtues of Christianity. In 1525 he was brutally disillusioned. There is nowhere a clear statement of Luther's doctrine of Justification by Faith set over against the Catholic doctrine he sought to supplant. Only once is the Catholic view set forth, and then only as a hint and by accident. To conclude: this is a book which contains much of interest to the professional historian but which might mislead students approaching the subject for the first time.

RICHARD BLUNDELL, S.J.

SAINT TIKHON ZADONSKY. By Nadejda Gorodetzky. (S.P.C.K.; 21s.)

It is thirteen years since Nadejda Gorodetzky published *The Humiliated Christ in Modern Russian Thought*, and all who treasure that book have looked forward to the day when Mrs Gorodetzky would give us another. We have had to wait a long time; but now it has appeared its subject makes it doubly welcome: many who have read of Tikhon Zadonsky, perhaps in *The Humiliated Christ* or in V. Zenkovsky's

article on G. S. Skovoroda in the 1946 *Irenikon* or in G. P. Fedotov's *Treasury of Russian Spirituality*, have wanted to know more about him.

Born in 1724, son of a village sexton, Tikhon Sokolov (christened Timothy) was at fourteen entered at an ecclesiastical school at Novgorod to avoid conscription: thirteen years later he became teacher of Greek there, and at thirty-four he was professed a monk and ordained priest. After holding several ecclesiastical and monastic appointments he was in 1761 made auxiliary to the archbishop of Novgorod, and two years later the Empress Catherine II nominated him bishop of the eparchy of Voronezh, one of the most difficult in Russia. After a serious illness, his resignation was accepted in 1767, and Tikhon retired with a pension first to the monastery of Tolshevo and then to that of Zadonsk, an obscure place on a tributary of the Don. Here he lived, over the gatehouse, devoting a great deal of his time and most of his income to people in need of help, spiritual and corporal, till his death at the age of fifty-nine in 1783. In 1860 Tikhon Zadonsky was canonised by the Holy Synod of the Russian Orthodox Church; the Emperor Alexander II had first to express his approval, but the canonisation—like so many in the West—was the result of a spontaneous popular movement of veneration.

The sub-title of this book is 'Inspirer of Dostoevsky', but it is only fair to say there is not much about Dostoevsky in it. He made use of Tikhon in drawing the *starets* Zossima, but the inspiration of the novelist by the recluse seems to have been very limited. Tikhon was, for example, no Slavophil in any sense, though perhaps there can be detected here and there (e.g. on page 53) a suggestion of the later *narodniky*; he is an illustration of Mrs Gorodetzky's earlier theme: but he saw the viciousness of indigence as well as the mystical significance of poverty. The prospective reader, too, should not be put off by the apparatus of scholarship. This is one of those books that is equally welcome to the general reader and to the student and scholar. It is thoroughly documented, pages 200-224 form a miniature biographical dictionary in a field where information in English is hard to come by, and the background of eighteenth-century Russian history, religion and social conditions is most valuable: we learn on the one hand that Archbishop Ambrose of Moscow had 252 linen shirts; on the other, that the Roman influence of Peter Moghila and his Kiev college was very persistent. The bibliography is necessarily mostly of works in Russian; but, as Maximus the Greek is several times referred to, the admirable French work of I. V. Denisov might have been mentioned.

Bishop Tikhon, both in his life and his writing, expressed a simple 'integrated' Christianity of which the beginning and the end were love of Christ. His masters were the Bible and St John Chrysostom, and the

lengthy titles of some of his writings (*cf.* page 34) might have been written by his contemporaries Richard Challoner and Alban Butler—but the degree to which all three, in their different conditions, 'speak the same language' is not really surprising. Tikhon 'did not fight theological battles or direct important movements of ecclesiastical learning and policy . . . ; he did not open new vistas to Russian monasticism . . . , nor was he a great ecclesiastic and statesman . . . The popularity of his *Works* bears witness to his influence, but it was a spiritual and moral influence of a non-combative, non-spectacular, silent type.' He had the gift of pithy observation, as when he warned the temperate against complacency, 'for Stalin too never drinks'. And to those who excused their modest self-indulgence on the ground that they were not monks, he replied, 'My beloved, all these words of love, poverty and service were spoken before there were any monasteries at all'.

The climate of the later life of Tikhon of Zadonsk is one wherein the reader can breathe and move freely and naturally, with eyes fixed unconstrainedly upon Heaven, 'the fatherland of a Christian'. That the English reader can share in it is due to the industry, the learning and the sympathy of Mrs Gorodetzky.

DONALD ATTWATER

ASPECTS DE BOUDDHISME. By H. de Lubac. (Editions de Seuil; n.p.)
SUBMISSION IN SUFFERING, and Other Essays on Eastern Thought. By
H. H. Rowley, D.D. (University of Wales; 12s. 6d.)

It is so rare to find a theologian who is prepared to undertake a serious study of eastern thought that one must be grateful for these studies in Buddhist doctrine by Père de Lubac. As one would expect from the erudition he displays in other fields, he has read widely in Buddhist literature both of the Hinayana and the Mahayana schools. He draws attention to some remarkable analogies between Buddhist and Christian doctrine, some of which, like the conception of the Cosmic Pillar or Tree of Life, are due to the use by two different religions of the symbols of a universal myth; others, like the doctrine of the 'sambhogaya' or 'transfiguration' of the Buddha, while presenting some most curious resemblances to certain Christian speculation of a more or less Gnostic character, only bring out the fundamental divergence of the two religious traditions. But the most important of these essays is the first one, which is a study of the Buddhist virtue of 'karuna' or 'compassion' and its relation to the Christian virtue of charity. Père de Lubac is able to show how the metaphysical difference which distinguishes the two doctrines marks inevitably their characteristic virtues. We feel here that there is a real failure to grasp the essence of the