

background, and of the internal cultural process, without which the story he tries to tell, even in its contemporary and external aspects, would not be properly intelligible. All of this, of course, makes for rather more difficult reading in this area than the layman (and even the professional) commonly encounters; and no one will close the book clutching the normally sought-after handful of useful, cut-and-dried ideas about the region and the solution of its troubles, though some may have become permanently caught up – even if only vicariously – in the life-processes of another people. This is a gain, for so much modern writing on the Islamic world repels by its frankly propagandist aims and its palpable ignorance, or by its pretended clinical detachment and scientific recording, or by a grotesque combination of both.

The book has a good map, and a useful Bibliography and Index. Two relatively small criticisms: Avery's style, though never weak or ungrammatical, is often craggy and involved; and the somewhat small print is perhaps a little too closely packed on the page for comfort.

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ROME AND THE COUNTER-REFORMATION IN SCANDINAVIA by Oskar Garstein.  
*Oxford University Press, 1963, xxi and 413 pp.*

In this book, which turns lengthy historical research into interesting narrative, Oskar Garstein presents the first volume of a study on the attempts of Catholicism to return Scandinavia to Rome in the century following Martin Luther. The initial volume (1539–1583) does not consider in detail the Counter-Reformation in all of Scandinavia. The basic area is Sweden where the monarchy came remarkably close to establishing once again religious union with Rome. The second volume, when it appears, will deal with the building up of Catholic states and social groups on the Baltic and North Sea.

After an introductory survey of the action taken by Scandinavian Catholics in exile, the author brings us to the central narrative of this volume. It is the story of the *Missio Suetica*, especially that of the Norwegian Jesuit, Laurentius Norwegus, who enters the court of John II of Sweden for the purpose of returning the king and his country to Rome. This enterprise wends its way through the various levels of intrigue among the Lutheran clergy, the problems of the Catholic queen and her children, the bold educational and political projects of Norwegus himself, and John II's not infrequent movements to bring his realm back to its former faith.

Within a year or two of his arrival in Sweden and with his religious identity a secret, Norwegus had established a college where he played a dual role. On the one hand, he lectured as a Lutheran theologian, treating problems in the Catholic faith. Simultaneously he led interested students into an appreciation of the Catholic Church, receiving them into communion with it, and sending the most promising to seminaries and scholasticates in Europe.

The crux of this small but fascinating section of Counter-Reformation history has, in the light of the present Protestant-Catholic dialogue and in the context of Vatican II, a certain pertinence. The permissions which John II requested in order to re-establish the former creed were the following: the Eucharist could be received under both forms; the Mass could be celebrated in the language of the people; the clergy could remain married (although the king hoped to re-establish eventually clerical celibacy); the confiscated lands would remain in their present state; until the people could be instructed the invocation of the saints would be kept out of prominence. Several times over a period of five years these terms were brought with great difficulty to Rome. Doubtless, the problems of time, space, and mentality had much to do with their rejection. However, the Counter-Reformation

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.

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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