

tianity deserves a closer examination than is here possible. If there is something to be said for its truth *de facto*, we suspect a closer acquaintance with authentic Catholic theology would show it to be *de jure* groundless—as, indeed, the Catholic alchemists themselves believed.

*Von den Wurzeln des Bewusstseins*, subtitled 'Studies on the Archetype', contains one valuable brand-new essay on Tree symbolism, with thirty-two plates. The remainder of the contents consists of considerably expanded versions of lectures given to *Eranos* conferences since 1934. These include a general essay on archetypes, studies of the particular archetypes of the 'Anima' and the 'Mother', a comparison of the gnostic visions of Zosimos with alchemical symbolism, and Jung's extraordinarily penetrating study of the psychological significance of Transubstantiation and the symbolism of the Mass—now expanded to one hundred pages. The book concludes with 'Theoretic Reflections on the Nature of the Psychological', a paper which shows the author's powers for hard thought, no less than do previous papers show his gifts for erudite research and deep intuitive understanding.

Dr Progoff opens with a brief biography of this versatile and extraordinary personality, seeks to set him in his place in the contemporary situation, and then outlines his psychological work with singular lucidity. Dr Progoff is no professional psychologist, and his approach from outside the 'school' is refreshing. He is himself a sociologist, and the second part of his book is devoted to the wider implications of Jung's work for society as a whole, and for the direction of social and historical studies. He would be the first to admit that his survey of this field is as yet only preliminary and somewhat vague; but it is a valuable introduction to the important and more detailed work which we expect from his pen. Meanwhile, there could be no more satisfactory introduction to Jung's psychology for the general reader who may be concerned with its implications for history, past, present and future.

VICTOR WHITE, O.P.

THE REFORMATION IN ENGLAND. Vol. II: *Religio depopulata*. By Philip Hughes. (Hollis & Carter; 42s.)

The second volume of Father Philip Hughes' massive study of the Reformation in England fulfils the promise of the first. There is the same wealth of detailed scholarship, the same penetrating analysis of the outlook and assumptions of Tudor England, the same theological grasp of the formative ideas of Protestantism, and the same objectivity and refusal to simplify where multiple causes converge to produce a historical situation. This second volume concludes the reign of Henry VIII and goes on to cover the influx of Protestant ideas and doctrine from the continent, under Cranmer's patronage, and the authority of the guardians of the boy King Edward VI. It ends with the efforts of

Mary and her advisers to restore Catholicism in an England where for twenty years the foundations of Catholic authority had been progressively undermined.

One of the merits of Father Hughes' historical writing is that, in spite of the elaboration of detailed authority with which he supports his interpretations, he always contrives to keep key principles clearly before the reader's mind. One of these is that the essential change in the religion of England began with the repudiation by Henry VIII of the traditional conception of the nature and authority of the Church. From that time the Henrician Church of England was decisively separated from the mind of ancient and universal Christendom by the setting up of a novel conception of a divided Church, with an authority fragmented by the rival claims of Papal and Royal supremacy. Thus the way was opened for the entrance of new doctrine, and Father Hughes analyses in detail the infiltration, under the authority of the Crown, of heretical tendencies through the new formularies of the latter part of the reign, the *Bishop's Book* of 1537 and the *King's Book* of 1543, and above all through the authorization of the English Bible, with its Lutheran background. In the new king's reign this gradual infiltration swelled into full flood, and the Henrician Church, already potentially Protestant, discarded its Catholic life, put on its new dress and became so in actuality.

The Marian Restoration occupies a central position in this volume. Here again Father Hughes is notably successful in setting its events in true perspective by keeping before the reader's mind a key principle in interpreting the facts. This principle is that for both sides in the Catholic-Protestant struggle heresy was a major crime, and it was taken for granted by Tudor Englishmen that major crime was punishable by a cruel death. The penalty for convicted heresy was regarded much in the same light as that for other major crimes.

That remarkable work Foxe's *Book of Martyrs* formed the anti-papist mentality of the English nation during two hundred years, and still indirectly influences it. It did so by instilling into Protestant Englishmen fierce and violent emotions of resentment at the sufferings of their martyrs for what they took to be truth, though the martyrs themselves held it right to inflict identical sufferings upon those who persisted in Catholic 'idolatry and superstition'. In later days more tolerant minds have not completely exorcized these emotions because the latter fact is often forgotten. The question was not yet concerned with tolerance on either side; it was wholly one of the absolute rights of truth over falsehood. By careful statistics Father Hughes puts the vexed and repugnant problem of the Marian burnings in its right proportions by setting it against the wider background of the Tudor attitude, shared by all

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