

daff, were extruded from their sees, but only some hundreds of the thousands of parish clergy appear to have refused to accept the Act of Uniformity. How long did they survive and on what terms? From the limited amount of evidence in these documents, not collected with a view to revealing this fact, it would appear that a moderate proportion were still working in the Church of England, under careful supervision, as late as 1576. What is remarkable is the care with which they are designated '*sacerdos*' as opposed to the Protestant pastors who have been inducted since the accession of Elizabeth. Another deadly bit of evidence against the claims to continuity of the State Church is the abundance of documents demanding the eradication of altars and even the very traces of where they stood. Why? P.F.

THE REFORMATION IN DENMARK. By E. H. Dunkley, D.D. (S.P.C.K.; 13s.6d.)

This is a competent account of the Reformation in Denmark based on standard Danish authorities.

In Denmark, Dr Dunkley points out, one can observe the progress of the Reformation in a line of continuous development from 1522 to 1539. In 1522 Christian II (1513-33) forbade appeals to Rome, a move which was in full harmony with his outlook as a Renaissance prince and the late medieval tendency of the Crown to assert its control over a weakened Church. Under his successor, Frederick I, a tolerant and non-committal ruler, Lutheran preachers were protected by the Crown, which smiled on a strong attack on the part of the burgher class on the old feudal powers of the clergy. The whole movement reached its climax with Christian III (1536-54), a professed Lutheran, who in 1539, after having crushed the bishops and the resistance of the Catholic party, promulgated the Church ordinance which constituted the Lutheran people's Church of Denmark.

It is the old story. The Church in Denmark was suffocated by the accumulation of feudal rights and properties and became in the eyes of many merely an economic interest out of harmony with a new world. The bishops, usually incompetent nobles, provided no real leadership, so that a situation arose in which the bitter anti-clerical feeling of the towns could be exploited by Lutheran preachers such as Tauler. The attempts of the Catholics to stem the tide were pitiful in their incompetent weakness, though all honour is due to men like the Carmelite humanist Eliaesen, who held fast to his faith till the end. I.H.

THE TORMENTORS. By Richard Cargoe. (Gollancz; 9s.6d.)

This is a terribly painful book to read, the chronicle of the deportation of a group of Russians to the interior of Siberia and their eventual liquidation. It describes very well the interaction of the personalities so tragically brought together and should, really,

be entitled 'The Tormented'. For the author, though he tries to illuminate and so palliate the minds of the Soviet officials and guards who create these hideous scenes, does not really succeed. One is forced to ask, at the end of the book, why are there enough Russians to be 'The Tormentors'.
P.F.

THE LAND OF ITALY. By Jasper More. (Batsford; 18s.)

To cover the whole of Italy in 250 pages is a task that should make even Baedeker tremble. But Baedeker solves the problem of travel-books by abandoning style in favour of information. Mr More attempts a compromise. He wants to provide the visitor to Italy with at least a hint of what he may expect to find in every town; but he feels bound, too, to be a commentator, and the resources of style and space alike are inadequate for the purpose.

Mr More has an endearing Englishness that recalls a sturdy tradition of continental travel, which found a ready connection between Catholicism and a lack of hygiene. Indeed, behind his up-to-dateness there lurk the skirts of Mrs Sherwood. An amused tolerance of foreign ways scarcely conceals a conviction that these things are ordered better at home. 'Obliging priests are often not above giving their advice' on local wines; members of religious orders are 'inmates of these institutions', and a list of religious occupations ends with the ambiguous statement that 'Jesuits are given to works of many kinds'. To deal with Italy as though it were a repository of wonderful views and marvellous works of art (with 'foreigners' to provide a human interest) is perhaps inevitable, and Mr More is usually readable enough. But his book raises in an acute form the general difficulty of the book of travel that ambitiously intends to be more than a guide. Too often it succeeds only in being pedestrian in another sense.

But Batsford books are, one supposes, often bought for the pictures, and more than a hundred-and-sixty photographs illustrate the text of *The Land of Italy*. Judged by other than Batsford standards, they must be counted superb. But they seem to lack the originality of selection that made the illustrations to the companion *Land of France* so memorable. Photographs of views and monuments are available at every kiosk: in a book of this sort one looks for something subtler, a glance at the Italy overlooked by Alinari. And they are reproduced in an off-sepia which does less than justice to the clarity of the Italian air.
I.E.

DUBLIN. A STUDY IN ENVIRONMENT. By John Harvey. (Batsford; 15s.)

This is a Batsford book. There this review might well end; for the name Batsford immediately brings to mind all that is best in book production: a handsome turn-out at a reasonable price; illustrations, profuse and of a very high order; vivacious, accurate and intelligent treatment of subject. This Batsford *Dublin*, however,