

Semitic view of God may need to be cleared of some Greek theories that have overlaid it. Then if theology is to make contact with the modern world it must express itself in a meaningful way. Terms like Son of God, Trinity and Salvation need to be re-shaped and given new point. Concepts of prophecy, inspiration and revelation must be re-examined in view of the undoubted revelation of God in Muhammad and in the Qur'an. Then much more real charity and generous understanding must be shown to members of other faiths. The example of Islam towards other People of the Book often puts us to shame.'

One notices with regret some misprints or mistakes, not so numerous, however, as to be more than a mild irritant. Thus on page 98, in a discussion of the meaning of Ahmad in Sura 61 : 6, 'It has often been suggested that *parakletos*, "comforter", was confused with *perikletos*, "celebrated".' (For *perikletos* read *periklutos*.) On the same page a quotation from the *Encyclopaedia of Islam* has been mangled: 'its correct Arabic translation *menahhemana*'. (For Arabic read Aramaic.) And later on the same page, the mother of the Prophet Muhammad is called Amina, instead of Āmina.

The book is fully indexed, but lacks a bibliography. It deserves to be read and studied widely.

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MODERN IRAN by Peter Avery. London (*Ernest Benn Ltd.*) 1965. pp. xvi + 527 £3.

To be a professional Orientalist in the English-speaking world has always required exceptional fortitude and resolution (some might say, even at the present day, eccentricity and foolhardiness!); but Persian Studies in Britain are quite unique in their inspiration of the scholarly enthusiast. E. G. Browne, nominally Professor of Arabic at Cambridge, was undoubtedly the archetypal figure – a scholar and man of the world, liberal in purse and spirit, splendidly gifted and formidably erudite, he did more than any individual or institution over the last 100 years (and against constant and massive odds) to keep Britain intelligently aware of Persia while inspiring in Persians a respect and affection for things British. Even nowadays, with much of his work in ruins through the folly of others and the hazards of chance, his scholarship endures and his person remains in both lands a venerated monument.

Yet he gave many false stresses to Persian Studies: his overvaluation of Baha'ism for the regeneration of Persia is notorious; and, by his magisterial emphasis on, and isolation of, all things Persian at every turn, he robbed both Persian and Turkish of their rightful place within Islamic Studies. Above all, he made it easy for the Persians themselves to indulge in exaggerated and impotent self-pity at their own fate, whether at the hands of the Mongols or as inflicted by more modern oppressors.

Peter Avery, who teaches Persian at Cambridge, is very much in the Browne tradition. He is clearly an informed enthusiast for the land, its civilisation and its people – instinctively hostile to things Turkish and remote from Arabism. But he is, of course, a child of the twentieth century, and his writing is touched by a regret and a cynicism that Browne (who was certainly no Pollyanna) would for most of his life have found incomprehensible. Like Browne's four-volume *Literary History of Persia* (the original publisher contracted for one volume!), this work is a vast and vital store of scholarly facts, ideas, interpretations, enthusiasms and prejudices. It deals (roughly speaking) with the political, economic and social history of Persia over the last 150 years or so; and, whatever its obvious shortcomings, it does so in the main fairly and competently and, above all, interestingly. There is nothing else at the present time (certainly none of the several short sketches available on both sides of the Atlantic) that may justly be compared with it. Avery rightly includes much of his own personal experience of Persia and things Persian; he also, again rightly, sketches in a great deal of the remoter historical

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