

and justice for the common man'; he has little to say about the charity without which all else is nothing.

M. C. GRAIN

INSTEAD OF ARMS. By Count Folke Bernadotte. (Hodder & Stoughton; 12s.6d.)

This is a diary, though not strictly chronological, of Count Bernadotte's relief-work experiences in almost every European country since 1939. It was published in Sweden—so the 'blurb' informs us—two days before his assassination. It makes no claim to be a literary masterpiece; nor is it the story of a subtle diplomat. It is rather an informal talk with a humble, humanitarian peacemaker.

Among the descriptions of his varied work with the Swedish Red Cross during and after hostilities, the Count has much of interest to tell us. Few would be so ready to record all that he does: the appreciation shown by Russian internees in Sweden; an explanation (but emphatically not a justification) of the Russian failure to give news of P.O.W.s; the Paris hotel valet who had come to respect his war-time 'guest', a German general. We hear of inter-rank informality valued and practised by the R.A.F., but not in the Russian army; how strangely some enemy objectives escaped in Berlin and Frankfurt while civilian and neutral property were destroyed on an immense scale. Soon after the story of the murder of 400 Jugoslavs in Norway by Nazis, we read of the mass grave of 45,000 unknown Germans in Hamburg. This was total war, and the Count was particularly able to understand this.

And always he draws the moral; some might find this tedious. Yet some truths need telling 'opportune, importune'. Our forgetfulness to thank God for the greater mercies; the underlying humanity of our enemies; and, above all, the Count's lesson, the supreme value of personal contacts. He ends by describing his new and formidable task in Palestine, and by refusing to be pessimistic, writing as he flew to Lake Success for further negotiations. The whole impresses, and sometimes shames us. It has good reason to do both.

J.O.H.

CHAPTERS IN WESTERN CIVILISATION. (Columbia University Press. London: Geoffrey Cumberlege; 2 vols., 14s.0d. each.)

These two volumes contain essays from various hands, and are designed to meet the academic needs of the American student, especially of those engaged on the Contemporary Civilisation Course at Columbia University. They range through Politics, Economics, Philosophy, Law, Religion and Science from the early Middle Ages down to the year 1939. They are inevitably of unequal merit, but are on the whole informative and competently written. There are naiveties, however, which leave one wondering, as for example (Vol.

I. p. 78) 'A profitable search into the beginnings of Christian theology can be made in the Holy Scriptures themselves'; or (Vol. I. p. 237) 'So rigorous was Loyola's asceticism that he was vouchsafed visions . . . in the course of time he perfected a series of spiritual exercises which could be depended on to produce these moments of exaltation and ecstasy'.

There is an interesting chapter on the development of modern science in Volume I, and a well-balanced account of the European political scene about the time of the Congress of Vienna in Volume II, which is concluded with a study of events as painful as they are recent.

R.V.

PORTRAIT OF CANTERBURY CATHEDRAL. By G. H. Cook. (Phoenix House; 12s. 6d.)

This volume, the second of the *English Cathedrals Series*, admirably maintains the high standard set by its predecessor on Durham; indeed, so far as the photography is concerned at any rate, it is probably superior and it should always be borne in mind that one good illustration is more informative than pages of description, however lucid.

The lay-out is clear and logical, beginning with an itinerary and building sequence followed by a concise description of the fabric based on architectural and historical data which includes a section on the pilgrimages to the shrine of St Thomas. Next follows an account of the monastic buildings and their purpose. In this connection it must be remembered that Canterbury, in common with several other pre-Reformation Cathedrals, had a Chapter composed of Benedictine monks living a normal monastic existence under a Prior who enjoyed the use of the *pontificalia* and other privileges of an Abbot.

The author rightly emphasises the individuality of Canterbury, especially in the eastern arm, which owes its French characteristics to the fact that it was designed by William of Sens, the particular form it assumed being inspired by the increasing cult of St Thomas, whose shrine was to occupy this position.

The book contains more than seventy photographs and five plans; it would have been an advantage if one at least of the latter had been fully dated. Serious errors and omissions are conspicuous by their absence, but one statement at least is misleading. Mr Richard Culmer, who smashed the priceless glass in 1643 (p. 47), is described as a 'fanatical priest', whereas he was in point of fact a Protestant clergyman and not a Christian priest. Much has been done within recent years to restore to the interior something of the beauty in furniture and colour decoration which previous centuries had obliterated. Particularly noteworthy in this respect have been the cleaning and renovation of monuments, roof bosses and wall paintings, under the expert direction of Professor Tristram, of which the