

reputable scholars but with which I am personally in intense disagreement. I could not myself agree that the image 'was held to be as sacred as Scripture' in Eastern Orthodoxy (p. 24). I would hold that the statement that the priest is an 'incarnation of an angel' (p. 40) belies the essential sobriety of Greek theological speculation. I am convinced that the assertion that 'Rubljev lies in a totally different world of rich and esoteric neo-Platonism' ignores the fact that there is no evidence for any form of philosophic study in early fifteenth-century Russia. I would hold that the recurring emphasis on the 'changelessness' of Russian icons is sufficiently disproved by the illustrations themselves. Yet fifteen years study of the subject have made me realize that, untenable as such propositions may seem, they are still maintained by scholars worthy of all respect; no one could deny that Dr Schweinfurth is among their number.

GERVASE MATHEW, O.P.

CARDINAL GASQUET. By Shane Leslie. (Burns and Oates; 21s.)

English Cardinals have been few enough to merit a biography apiece, but there are other grounds than mere scarcity-value to justify a *Life of Cardinal Gasquet*: in fact it is a matter of some surprise that we should have had to wait twenty-four years before this book appeared. Although Cardinal Gasquet could hardly be called a great man, he touched English Catholic life at a number of important points, and, what is especially significant, they were just those points where the interest or prejudices of his non-Catholic fellow-countrymen would be likely to be aroused. As an historian he combated the consecrated Protestant view of the English Reformation, which, although it now lies shattered by other hands than Gasquet's, was still almost unassailed when Gasquet began to write. Again, he was one of the chief protagonists in the movement which culminated in the Papal Condemnation of Anglican Orders in 1896, the reverberations of which are by no means stilled yet. Finally, as a Cardinal in Curia during the years of the First World War, Gasquet was, as Sir Shane Leslie well brings out, a lone English voice making known in no uncertain tones the cause of England and her allies.

As an historian Gasquet's reputation has not worn too well, and it is one of the merits of this book that his limitations are freely admitted, while his very real achievements receive due acknowledgment. Moreover, in those achievements the author shows clearly the great debt which Gasquet owed to that forgotten scholar of genius, Edmund Bishop: in fact, in some respects it is Bishop who is the hero of this book rather than Gasquet. When Gasquet had Bishop at his side his work was unassailable; without his co-operation he sometimes faltered.

The interesting, if slightly confusing, chapter on the condemnation of Anglican Orders emphasizes the importance of this partnership, for it was Bishop's initial discovery of the Marian documents which provided Gasquet with the ammunition to flatten the Abbé Portal and the other 'Frenchers'.

Sir Shane Leslie, who on the first page of his book in confusing a monk's cowl with his hood shows a certain understandable lack of familiarity with the intimacies of monastic life, wisely allows Gasquet to speak for himself as a monk and religious superior; but it is a pity that the autobiographical fragment, which forms the third chapter of the book, says little or nothing about the revolutionary changes in the structure of the English Benedictine congregation at the turn of the century. Abbot Gasquet played no inconsiderable part in those monastic excitements, and an account from his pen would have added an interesting specimen to the other cats which Sir Shane has let out of this guinea bag.

WILLIAM PRICE, O.S.B.

THE EXPERIENCE OF DEATH; and THE MORAL PROBLEM OF SUICIDE.

By P. L. Landsberg. (Rockliff; 8s. 6d.)

WALLS ARE CRUMBLING. By J. M. Oesterreicher. (Hollis & Carter; 30s.)

The idea of death must have been always vivid to Paul Landsberg throughout his short life. A Jew, he fled from Germany on Hitler's rise to power, and died eventually in a concentration camp. Perhaps this accounts for a lucidity and freedom from jargon unusual in a German philosopher. These essays reveal a character attractive in its sincerity; yet philosophically they remain somewhat ambiguous. In the first essay, the pagan philosophers' attitude to death is examined with considerable acuteness of judgment; he concludes of the stoic solution that 'this marriage of reason and death conveys a note of hesitation', and of the Platonic, that the answer is shown forth, as by the death of Socrates, rather than argued convincingly. To a pagan world 'the person was not yet disclosed, and the sense of death remained hidden'. Yet when he comes to the Christian solution, Landsberg somehow seems to be expecting too much from it, perhaps because he was still standing outside it. The mystical experience of St Theresa, with which the essay ends, is not brought into relation with what has gone before.

The same discontinuity between natural and supernatural can be felt in the essay on suicide. Landsberg is dissatisfied with St Thomas' arguments for its unlawfulness (II-II, 64, 5) for the curious reason that they would not deter a man determined on taking his life. This was scarcely the audience for whom they were intended. If Landsberg could have accepted them more completely, he might have seen that