

Father Dockery has, perhaps wisely, made no attempt to set Davenport in focus against the background of that most interesting of generations, the men who were born late in the reign of Elizabeth, the men who grew up with those three newly established facts in English society: Anglicanism, Puritanism and recusancy. It was a generation which the events of 1642-1660 left curiously remote and, as it were, stranded: the main current of English history moved forward into the eighteenth century without them. So it seemed. And yet in 1961 it is less easy to evaluate their significance with confidence.

Father Dockery has made it his concern to give us the facts in an admirably clear and well-documented book. There are one or two unimportant slips of the pen. On page 83, 'gilded knights' will not do for *équites aurati*. On page 86 one notices 'Shelton' for 'Sheldon', and on page 103 'Cott' should read 'Coll'. And one imagines that 'his senile pen' on page 104 began life as a joke, was forgotten, and survived in cold print.

In conclusion, two particularly interesting points clearly emerge from the book. The first is that in Davenport we have yet another example of the way in which Puritanism and recusancy met and mingled in the same families. For Christopher Davenport's brother was the famous Puritan John Davenport, 'a most religious man who fled to New England for the sake of a good conscience'. The second is the variety of Christopher Davenport's friendships and, as they say nowadays, contacts. Both points would repay further scrutiny.

T. CHARLES EDWARDS

EMPERIOR MICHAEL PALAEOLOGUS AND THE WEST. By Beno John Geanakopulos. (Harvard University Press: Oxford University Press; 60s.)

Professor Geanakopulos is a Greek American Byzantinist of acknowledged distinction. His study of the reign of Michael VIII is the result of many years of research and of careful scholarship. In two respects at least it may stay definitive. For a Byzantinist its primary attraction is as a study of Byzantine diplomacy; the whole technique of such statecraft can now be illustrated from the practice of one of the greatest of Imperial diplomats. For the Church historian its value lies in the study of the prelude of the Council of Lyons and of the uneasy union between Greeks and Latins that followed. It now seems clear that the union might have been stabilized and have survived had it not been for Latin arrogance. There had been so much to strengthen it besides political expediency; the vision and the charity of the Franciscan John Parastron, the wisdom of the Patriarch John Bekhos, the pastoral urgency of Pope Gregory X. The final responsibility for its failure must rest with the faction of Charles of Anjou within the papal curia.

GERVASE MATHEW, O.P.

PERMANENT RED. By John Berger. (Methuen; 16s.)

Nowadays a book of essays is almost bound to be a revision of already published articles, and it is hard to find a series of articles which makes a