

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,