

from the Library of Pantainos (Pantaenus, byt *not* Pantainus) on p. 48 is cited correctly except for the implied sentence order. "No book may be taken out" is not *added* but comes at the beginning of the notice. The naming of Brutus and Cassius in connection with Philippi (p. 225) justifies mentioning the Roman writer Appian but an English reader may be disappointed that nothing is said about Shakespeare. Pentreath refers to Balkan politics under the heading of Pella (p. 222) when he deals with Northern Greece today. "There is propaganda inflaming passion and claiming that Macedonia is not and never was Greece." This is of course an old slogan repeated from time to time by neighbors of Greece for obvious reasons.

A similar criticism must be made of the meagre paragraph (p. 261) concerning Thessaloniki. (Athens has previously received almost thirty pages!). The Church of Aghia Sophia (called here by the English name of Holy Wisdom but "Holy Spirit" on p. 324) was founded not in the seventh century but (as is acknowledged on p. 324) in the fifth. Much more attention ought to have been paid to the palaeochristian basilicas of Thessaloniki, as indeed to the economic supremacy of this great northern city in the kingdom of Greece.

The Glossary is richly rewarding. *Iconastasis* precedes *Impluvium*. *Pantocrator* follows on *Pancration* and *Pendentive* on *Pelasgian*. The index is carefully compiled. One or two further references need inclusion: e.g. Egypt pp. 272, 278; Marinatos pp. 119, 132.

London

REX WITT

E. L. B. Fry and A. H. Armstrong editors, *Rediscovering Eastern Christendom (Essays in memory of Dom Bede Winslow)*. London: Darton, Longman & Todd, 1963. Pl. XVI+166 pp.

In this set of eleven essays a well-deserved tribute is paid to the memory of Dom Bede Winslow who as editor of the *Eastern Churches Quarterly* and in various other ways during a long period did much good work in England for the cause of Christian unity. The purpose of the book is to bring out the development of knowledge and understanding of Eastern Churches in the English-speaking world during Fr. Winslow's lifetime—1888-1959. Miss Fry, one of the co-editors, has contributed a ten-page vividly written memoir in which she stresses his imperturbability, his tenacity, and his humility in speaking the unity he had so much at heart. She points out that never once did he

"set foot in an Orthodox country" and suggests that his sympathy with Orthodoxy was of the romantic kind: his was 'a bit of a love-affair for Eastern Christianity.' Upon this verdict another contributor comments that if Fr. Winslow had ever visited the Levant or Greece or Russia nothing suggests "it would have made the slightest difference to his love, unless to increase it."

The longest and perhaps the most weighty contribution is that by Professor Bernard Leeming on "Orthodox-Catholic Relations" (pp. 15-50). Much of the paper is devoted to an examination of the *Filioque* but at the end a brief reference is made to the view expressed a few years ago by the present Archbishop of Canterbury about Papal supremacy and the eventual 'recovery' of the Petrine headship of the Church: "Catholics, of course, will scarcely accept the suggestion that the precise function of the primacy is still to be discovered." (45). This statement deserves to be closely linked with one (on p. 58) from Professor Dejaifve (like Dom Leeming also a Jesuit) about the Church of Rome ("the West"): "Here the historical and militant aspect of the Church, in which the organizational element is primary, is not only not forgotten, but even sometimes appears to absorb all the rest." Neither of the two Jesuit writers, in fact, would accept the view of Professor Hodges (p. 20) that the remedy for Christian division in the West lies in a return to "a sound and healthy life, *and that means to Orthodoxy.*" (reviewer's italics). The point is further emphasized at the end of Professor Florovsky's essay on "The Problem of Ecumenical Encounter." Are Orthodox Christians in the eyes of Roman Catholics merely 'Separated Brethren' or "schismatic?" If the former term is applied to them 'one should be certain that this change in phraseology is more than a courteous euphemism' (p. 76).

In a thoughtful essay "Gibbon Re-Written" Professor Hussey calls attention to the survival of pagan superstition and ritual in Macedonian territory (p. 98). The libation and ritual feast at the tomb of the dead on the Eve of All Souls is an obvious carry-over from pre-Christian religion. Such customs obviously give no offence to members of the Orthodox Church, especially the simple village women and girls who hand in the names of their departed relatives on scraps of paper for commemorative prayer by the priest. Without indulging in the scepticism of Gibbon a modern Protestant may properly wonder whether so long as what Hussey calls "the sense of the supernatural world" produces these abnormalities of behaviour there is much gain in discussing the reunion of the *non-Catholic* West and the Orthodox East.

Another of the essayists, Brother George Every, is responsible for the telling phrase 'the crudity of primitive Christianity' (p. 89). It is just this 'crudity'—the Palestinian religion of Jesus in its elementary form 'as yet unrefined by doctrinal development' (*ibid.*)—which is sought after by the various Nonconformist bodies of Protestant countries. Protestantism cannot come to terms with any form of Christianity in which it finds 'accretions' until these have been wiped away, and 'primitive Christianity' re-established.

Hussey rightly points out the immense debt of the Balkan countries to Byzantium (p. 103). As she says, the abiding influence of Byzantine civilisation and the role of the Church were things outside the comprehension of Gibbon (*ibid.*). Her closing words are specially welcome. We must "fully appreciate the continuity of Greek thought, Greek literature and Greek history" besides remembering "the attitude of present day Greeks towards their own medieval history" (p. 105).

John Lawrence in a penetrating essay on "Anglicans and Orthodoxy" sets out "to assess the present and potential influence of Eastern Orthodoxy on the Church of England." Although he holds "that the Western has more to learn from the eastern [the minuscule initial is strange!] than *vice versa*" (p. 133) yet he obviously expects Orthodoxy to take a leaf or two out of the book of Western Christendom. He instances "a tradition of civic and missionary responsibility" as well as the Western "view of creation and redemption" (*ibid.*). The present reviewer is not quite sure how to interpret some words on p. 125: "Anglican receptivity could be endangered if the conversionist efforts of what is now a small minority of Orthodox became general."

The penultimate essay "Russian Catholics and Ecumenism in the Twentieth Century" is by Dr. Irene Posnoff of the Foyer Oriental Chrétien in Brussels. The standpoint may be judged from a single sentence (p. 151): "We are sure that union with Rome will give new lustre to Eastern liturgical piety, will vivify it and make it more intense." Certainly neither of the two Russian Orthodox communities in Great Britain (one in communion with Moscow, the other not) could be expected to accept this view!

The last essay deals with the attitude of Christians towards Islam. One authority on this subject, Rev. J.S. Trimmingham, is cited on a number of topics and is adjudged to show a lack of affection for Islam (p. 156). The present reviewer, having but recently discussed the Rev. Trimmingham's attitude towards Islamic doctrine with him in person, is bound to express a grave doubt as to the correctness of this

judgment. Unfortunately parts of the essay (e.g. on pp. 164-5) suffer from a somewhat poor style.

The editors have done their work well. Two minor slips: on p. 55 read ἀπόρρητον and on p. 89 note 31 "e.g." The absence of an Index is a handicap. The Second Essay ends with a sentence in which there lurks an unfortunate ambiguity. The title of the *Festschrift* mentioned on p. 97, n. 17, must be corrected to Τόμος Κωνσταντίνου Ἀρμενοπούλου.

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Philip Sherrard, *The Pursuit of Greece (An Anthology selected by, Photographs by Dimitri)*. London: John Murray 1964. Pp. 291+33 plates and map.

In this artistically produced book a well-known Philhellene has gathered together more than 130 passages in support of his 'theme' that Greece is a land of 'perennial mystery.' The range of his choice is remarkably wide. All the passages (some of them translations) are in English. Sherrard's sources include French, German, Italian and ancient Greek authors and a quarter of the passages are renderings (nearly thirty by the compiler himself) from Modern Greek. The standard of translation is generally very high. We are taken on a kind of geographical tour of Greece during which many fascinating facets of the scene are explored. From Attica we move into the Peloponnese, cross over to the Seven Isles, move through central Greece to Athos (with hardly a word, however, about the Northern Capital Thessaloniki) and end our journey by going *via* the Aegean Archipelago to Crete. Sherrard is admittedly quoting "authors of widely varying temperaments and nationalities and from all ages" but Greece is the focal interest and nearly everything is richly evocative of the Greek spirit. For having achieved uniformity out of this surprising gallimaufry both the anthologist and his photographer deserve unstinted praise.

Sherrard holds that "the true picture of Greece gradually became overlaid by the romantics" of whom Shelley is for him a typical example. He writes in his Introduction about "that artificial image enshrined in the classical tradition" and applauds the twentieth century approach—"a breach...in that asphyxiating world of classical preconceptions to which since the time of the Renaissance the theory and practice of the arts had for the most part been confined." His point of view might almost be summed up in some words he cites from Thackeray (p. 23). "These new humanist gentlemen" as Sherrard calls them