

its historical background from Plato to Aristotle, is representative of the book's considerable appeal to historians fascinated with the thought and influence of Augustine, the Pseudo-Dionysius, Bonaventure, Grosseteste and others. The bibliography is selected, the index adequate.

Duke University.

R. C. Petry.

MEDIÆVAL RUSSIAN CHURCHES

By SAMUEL HAZZARD CROSS. Cambridge, Mass.: Mediaeval Academy of America, 1949. xiv-95 pages, 113 illustrations. \$7.50.

A sumptuously printed book, published as a tribute to the late Samuel Hazzard Cross, a distinguished Harvard Slavic scholar, it presents a study of Russian church architecture—the result of a year spent by the author in Russia with his colleague, Professor Kenneth John Conant, who edited the volume. The scholarly monograph traces the development of Russian architecture from the earliest times—late tenth century—to the end of the seventeenth. It is particularly interesting to note that the Kievan period (prior to 1240) is the most important architecturally—a fact which fits well with the growing awareness on the part of scholars of the great cultural significance of the pre-Tartar era. The standard Kievan style of the period was the six-column basilica with three apses, a style which influenced the Novgorod and Vladimir-Suzdal builders of churches. In the last-named region, there are to be found the best examples of mediaeval Russian architecture, which bear witness to a remarkable adaptation of the Romanesque features to the basic Byzantine style. The Tartar invasions brought about cultural stagnation. After the recovery from this blow, Russia returned to its native architectural tradition, but in a greatly simplified form. Moscow, at first, had to import Italians to train the natives in building skills. With the acceleration of Westernization begun by Peter the Great, the native architectural tradition was gradually abandoned.

The numerous illustrations are indispensable to the elucidation of the text.

Cyril of Alexandria belonged to the fifth (412-444), rather than the fourth, century (p. 21).

The Hartford Theological Seminary.

Matthew Spinka.

THE REINTERPRETATION OF LUTHER

By EDGAR M. CARLSON. Philadelphia: Westminster Press, 1949. Pp. 256, \$3.50.

The intention of the author of this volume is to delineate clearly and to analyze the findings of Swedish Luther research. He accomplishes his purpose to an admirable degree. With the appearance of Dr. Carlson's book, we now have a sympathetic analysis of the aims and results of forty years of Swedish theological research. The hope of the author is that these profound and stimulating Swedish Luther studies will be of relevance and interest in the present struggle of theological reconstruction and search for truth. His hopes are not in vain. Many will agree with the method, aim,

Mediaeval Russian Churches

James Westfall Thompson

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