

tillika professor bildar slutpunkt i avhandlingen. Den garanterade att de nya biologerna kunde fortsätta sin självständiga verksamhet vid anstalten. Detta uteslöt inte ett utvecklat samarbete med praktikerna inom skogsbruket, främst företrätt av Skogshögskolan och jägmästarna på fältet. Båda inriktningarna ställde sig positiva till det moderna industriella skogsbruket.

Avhandlingen är välskriven och en stor förtjänst är att frågorna och resultaten genomgående sätts i större kontexter, både nationellt och internationellt. Inte minst blir den samtida utvecklingen inom jordbruket och den agrara forskningen en viktig relief. Författaren visar hur fruktbart gränsdragningsbegreppet är för sina resultat.

Avslutningsvis är båda böckerna av intresse för dem som har ett specialintresse för den svenska skogens historia och betydelse. Wetterberg ger en bred och ändå grundlig översikt som stimulerar till tänkande över både historiska och samtida frågor. Jönsson ger en värdefull inblick i hur en ny vetenskapsgren etablerar sig och skapar nya förutsättningar både för forskningen om skogen och för skogsbrukets praktik. Många av de spänningar och konflikter som han berör har relevans även i dag.

För samhällsintresserade och klimatintresserade är böckerna läsvärda och ger underlag för att fördjupa sig i aktuella frågor, som om vi ska låta skogen växa som den vill eller om vi ska skapa miljösmapta produktionsskogar för att tillverka träprodukter som kan lagra koldioxid och ersätta andra sämre material. Och om hur vi kan skapa ett hållbart och resurseffektivt skogsbruk.

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BO PERSSON

Mikael Hermansson, *"En allians av något slag": Förändrade relationer mellan svenska kyrkan och Church of England, 1909–1954* (Malmö: Universus Academic Press 2018). 494 s.

Contemporary international history pays considerable attention to non-state actors, whose agency tresspassed national borders. Religious congregations, prone to engage away from home, make fine example. The multitude of conceivable relationships invites historians. In his study, Mikael Hermansson delves into "an alliance of some sort" that is said to have epitomized exchanges between the principal Christian churches in Sweden and England for 45 years in, roughly, the first half of the 20th Century. This period encompasses two world wars, in which Britain and Sweden have neither shared sides, nor fought each other. Volatile external environment has obviously affected the

relationship by projection of political concerns into things ecclesiastical.

At the first sight, the monograph has a neat, thesis-style structure. Theoretical and methodological framework is outlined, sources and the organization of the book presented. In order to familiarize his readers with the environment he studies, Hermansson introduces Anglicanism, its understanding of a catholicity neither Roman, nor Eastern in spirit in particular, the Luther legacy in England and mutual perceptions of the two churches. Contexts matter. Yet it is, I think, debatable whether the Church of England's (C of E) doctrinal development *vis-à-vis* other Christian churches merits such an elaborated discussion (pp. 71–84). The awareness of the need for communication between the C of E and the Church of Sweden (C of S) was growing late in the 19th. Century and the Swedish-American Augustana Synod played an important role in the process. Still, insights into its history based on a 1973 Lund thesis that the preconceived readers of this book most probably know (cf. pp. 98–101) appear redundant. The same reservation pertains to the portrait of Archbishop Erling Eidem (pp. 221–227).

Hermansson conveys how an informal network in high places, including Archbishop Davidson and the future Archbishop Söderblom, as well as George Bell and Yngve Brilioth from the younger generation, was established at the convention held in Uppsala in 1909. Interestingly enough, an inquiry as to whether it was possible to establish an Anglo-Swedish ecclesiastical relationship had been communicated by standard diplomatic channels. The relationship was maintained during World War I and after, despite British awareness of Swedish pro-German leanings. Although contestable questions were quite a few, concerning altar fellowship, validity of Swedish confirmations and ordinations etc., the dialogue continued. The C of S could act as a bridge-builder between Anglican and Lutheran churches in times when the C of E acknowledged the importance of inter-denominational relationships. In the 1930s, interpersonal intimacy within the network grew, and the C of E and the C of S shared worries on the matter of the developments in Germany.

Hermansson goes into commendable detail when discussing the Anglo-Swedish ecclesiastical relationship during World War II. He addresses pastoral issues concerning the Swedish community in England, as well as early peace initiatives. With respect the latter, he glosses the well-publicized efforts of the Norwegian Archbishop Berggrav in 1939–1940 as naïve (cf. p. 297). As could be expected, C of E collaborated with the British government on propaganda. There, Anglo-Swedish contacts could produce dissonances, also on the behalf of the Norwegian government-in-exile. Still, an exchange visit featuring Bell and Brilioth was organized in 1942, and a fact-finding mission of Herbert Waddams took place in 1944–1945. Waddams made a

disturbing observation that the C of S activities appeared to have legitimized the notion of the pending war as a mere great power collision without moral implications (p. 382). One can agree with Hermansson's claim that the Anglo-Swedish ecclesiastical network was capable of political agency (p. 386). The relationship was put to test, and survived. The post-war road to its formalization was still rather tedious. The impact of earlier exchanges was downplayed in the last juncture in the 1950s. By contrast to the past, High Church milieaus, previously wary of the Anglo-Swedish dialogue, engaged in it and challenged its inner circle.

All in all, Hermansson demonstrates an impressive command of sources and good acquaintance with previous research. He expands our understanding of inter-denominational relationships. Sections on church-state cooperation on wartime propaganda are likely to attract those modern historians who do not usually pay much attention to church history. However, Hermansson's presentation is occasionally not so easy to follow. One can make his structural choices responsible for that. In some cases. For example when a sub-chapter title heralds a theoretical input out of the blue, on Koselleck's pair of expectation–experience (pp. 128–130). Koselleck inspired this section, yet instead of theorizing Hermansson rather develops the story with a slight touch of reference to historical semantics. One could also wonder whether this inspiration is appropriate. Hermansson fares better with his other constitutive approach of choice, Luhmann's theory of trust (pp. 133–135), however, these reflections would suit the introductory chapter better. It is a pity that such infelicities mar a generally good impression of the book.

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Gerald Steinacher, *Humanitarians at war: The Red Cross in the shadow of the Holocaust* (Oxford: Oxford University Press 2017). 330 s.

Att Sverige åtnjöt ett högt internationellt anseende efter andra världskriget hade till stor del att göra med dess humanitära insatser under krigets senare år, inte minst till förmån för Förintelsens offer. Inom detta område konkurrerade Sverige med Schweiz och den Internationella Rödakorskommittén (ICRC). Denna tävlan på det humanitära området utgör en viktig aspekt av den österrikiske historikern Gerald Steinachers bok *Humanitarians at war: The Red Cross in the shadow of the Holocaust*. Huvudtiteln är något missvisande. Boken tar förvisso sitt avstamp 1944 men tyngdpunkten vilar på