

Their meaning is—as another reviewer of *The Russians and Their Church* has pointed out—that there were more and better things in the Union of Brest than Polish politics and ecclesiastical scheming; for men and women do not voluntarily give their lives or suffer persecution and exile for the sake of 350-year-old clerical intrigues and the political dodges of foreigners. Just as there are some things that Catholics can learn to their profit from the non-Catholic East, so there are things to be learned by Russian Christians from their Catholic brethren: among those things is the meaning of œcumenicity and unity. The Catholic must recognize as his brethren invisibly in the Church all men of good will in good faith, “Jews, Turks, infidels and heretics.” Are “uniates” alone excluded from *sobornost*?

DONALD ATTWATER.

LA THEOLOGIE DE L'ÉGLISE de saint Clément de Rome à saint Irénée, par Gustave Bardy (Editions du Cerf; 120 frs.).

A valuable addition by an eminent patrologist and historian to the “Unam Sanctam” series published by the French Dominicans. It will add little to what is already familiar to the expert, and its judgment on controverted issues is mostly conventional and sober, but it provides a comprehensive, inspiring and synthetic account of how the Church was viewed and how her life was lived in post-apostolic times.

V.W.

ATTACK UPON “CHRISTENDOM,” By Soeren Kierkegaard, translated by Walter Lowrie (Oxford University Press; 15s.).

“This is Kierkegaard’s last work, and almost the last to be translated.” We may be thankful indeed that it was not by these bitter and sometimes shallow polemical diatribes that Kierkegaard was introduced to us in England as he was in Germany.

Of course there is a great deal of truth in them; truth which is still a challenge to complacent Christians and to “defenders of Christian civilization.” Kierkegaard in his later days saw more and more clearly what Christianity is not; it is less certain that his almost obsessional preoccupation with contemporary hypocrisy and “twaddle” had not obscured even his own previous insight into what it is. It would be easy for a theologian to reduce many of his more extravagant utterances to perfectionist heresy and for a psychologist to suspect paranoia. It is trite but necessary to point out that he had driven both his opponents and himself on to the horns of a dilemma which could not be resolved outside the Catholic Church.

V.W.

THE ABBE EDGEWORTH—1745-1807. By M. V. Woodgate. (Brown & Nolan; 7s. 6d.).

Our grandfathers were very familiar with the name of Edgeworth of Edgeworthstown. For two members of that family had won considerable prominence for themselves—Richard Lovell Edgeworth, the busy bustling versatile inventor who just missed being a genius, and who sank into Byron’s “worst of bores, a boisterous bore”; and