

Christ and the problems of Church authority and unity—how near they often came to the Catholic view—and what deep prejudices prevented them from coming nearer. The deep influence of Solovyev is clearly seen—not, unfortunately, in his submission to the Holy See, but chiefly in the wilder flights of his sophiology. In particular, his leading ideas of *vseedinstvo* (all-unity) and *bogochelovechestvo* (theandrist) reveal all their pantheistic possibilities in the hands of his disciples.

These scholarly studies are a first-rate contribution to our knowledge of the Russian mind. But, leaving Russia for a moment, it is surprising to be told (p. 394, footnote) that Regine Olsen was Kierkegaard's *frühzeitig durch den Tod entrissene Braut*.

B. W.

CONTEMPORARY JEWRY. By Israel Cohen. (Methuen; 25s.)

Amidst the general excitement caused by the efforts to unite Christendom it is well that so many of our deepest thinkers are devoting themselves to an understanding of Israel, of the nation through whom Christ was given to the world; for the wound which divides Christians from Jews is both older and deeper than that which divides Christians from each other. And although it affords no small satisfaction to recall the names of Bloy, Maritain, Journet, Petersen and Karl Thieme as examples of Catholics burning with love for Israel, one cannot help thinking occasionally that a different kind of Catholic needs to be encouraged to take part in this work of understanding, a Catholic sensitive to the sights, sounds and smells of Whitechapel as well as to the peculiar ethos of the *Jewish Chronicle*. To move from the rarified atmosphere of theological debate into the smoke-laden atmosphere of a compartment full of Jewish businessmen may teach one how to love one's fellows not under intellectual categories but in their very flesh.

Because it has been written from the heart of Jewry, Mr Israel Cohen's book has all these characteristics of Jewry which need to be taken into account so as not to enter too quickly into theological disputes. Sober, matter-of-fact, yet animated by legitimate passion, it provides all the facts and figures once could ask for about the distribution of Jews throughout the world, their place in the cultural and economic life of our society and their hopes for the future of their own state. Anyone who reads his account of their martyrdom in recent years should be ready at the end of it to forgive every offence he might have suffered from any Jew. In his references to the actual behaviour of Catholics towards Jews, Mr Cohen is decidedly critical, for practice in this matter has not always coincided with Catholic preaching. It is easy to forgive him for ignoring the other side of the story, even if his every reference to Catholics prompts qualifications.

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