

and tears starting to his eyes, begged him to read no more of what might disturb him in the beliefs he had adopted, but he pleaded in vain, and soon after Battista had the joy of knowing that her god-father had returned to the Church and that in his old age he embraced what he had once regarded as 'slavery', becoming a priest and entering the Order of Canons Regular. The letter to her god-father was written while she was Novice-Mistress and still comparatively young, for at the age of 40 she was appointed Procuratrix and it is said that in spite of the difficult times, she so managed that the community suffered neither want nor privation during her tenure of that office.

(To be concluded)

## R E V I E W S

THE MANIFOLD MASS AND THE INVISIBLE CHILD. By C. C. Martindale, S.J. (Sheed and Ward; 5s.)

Not the least intriguing feature of a new book by Fr Martindale is its dedication, and this latest book which is, in spite of the lengthy title, rather a short book, has two dedications. This is not mere caprice on the part of the author for he has given us two books in one and, of course, each must have its own felicitous dedication.

The obscurity of the long title is resolved when one realises that the conjunction is uniting the titles of two separate and quite different books. The first, *The Manifold Mass*, is written in the form of a play, but a play to be read. It is a charming whimsy to which the author, happily, gives us the key, for at times the flights of fancy are somewhat bewildering to a less poetic mind. 'St Gertrude relates', Fr Martindale tells us, 'how she watched our Lord celebrating his own High Mass in heaven. We, in our small way, shall consider ourselves permitted to see not only through stone or wooden walls, but into minds of all sorts, and even, to some degree, into the minds and actions of the heavenly court itself. Mass is manifold, and offers itself through creation, nor certainly do we forget that part of that creation is the sacred humanity of Christ.'

When the curtain rises we hear the hymn of the worship of the solitudes in which the mountains, the snows and the fir trees sing the praises of the Creator. This hymn is filled with lovely poetic phrases, the title itself, the snows 'unrippled seas of crystal', and the trees 'unconquered, unregarding the shattering shocks of time'. This is the prelude to a festival Mass in the Austrian Alps and to its solemn counterpart in heaven. There is much Austrian *gemütlichkeit* among the simple peasants and, on the celestial plane, a certain frivolity among the little angels. However, it is all very charming and helps us to share a little in St Gertrude's vision.

The second book, *The Invisible Child*, has not quite the same simple charm, though it is still very pleasing. Its theme is similar to the first, the interpenetration of the supernatural with the natural, the invisible with the visible, which is shown in a series of short stories in which the Christ Child appears in different centuries to such varied people as SS. Perpetua and Felicitas, a sixth century recluse near Paris, a medieval Franciscan, a sixteenth century Kaffir boy and a twentieth century roistering seaman.

K. M.

THE RUSSIAN RELIGIOUS MIND: KIEVAN CHRISTIANITY. By George P. Fedotov. (Harvard University Press; London, Cumberlege; 32s. 6d.)

As he is at pains to make clear in his introduction, the word 'mind' of Professor Fedotov's title has not a mainly intellectual connotation but is used in the sense of the whole content of consciousness: he has embarked on a history, not of Russian religious thought, but of Russian religious consciousness on its subjective human side; and this first volume (complete in itself) deals with the subject during the Kievan epoch, i.e., from the conversion to Christianity of Vladimir to the Mongol invasions of the thirteenth century. The enterprise and the book are most welcome, especially from one as qualified as Professor Fedotov, who was for years on the staff of the Russian theological institute in Paris and is now a professor at the Russian seminary in New York. There has been a certain amount of fugitive writing on the subject in English, and it has of course received attention in the books of Dr Nicholas Zernov and in such works as Nicholas Arsenyev's *Holy Moscow* and Mme Gorodetzky's *Humiliated Christ in Modern Russian Thought*: but that somebody should undertake for Russia, in the same spirit if not at the same great length, what Brémond did for France, was overdue. No doubt Christian religious consciousness can be subdivided almost indefinitely on a basis of civilizations and cultures, but there would seem to be four main streams, the Greek, the Roman (in the sense of Western), the Eastern (or Syrian) and the Russian. French religious consciousness, for instance, is a species developed within the Roman stream; but the Russian, though a derivative of the Byzantine Greek, developed for centuries almost in isolation within the wide borders of Rus and Muscovy, and is a genus on its own.

The first of the four parts of this work is concerned with the religious background of the Russians, viz., pre-Christian paganism and the religion of Byzantium. To the first Professor Fedotov concedes more continuing influence than most Western Christian writers are disposed to allow among other peoples, except such as the Ethiopians (whose religious consciousness developed—if it can be said to have developed—in isolation from its Egyptian Greek parent). About the definitive influence of Byzantium there can of course be no question: the people of the Kievan state received Christianity from Constantinople at the end of the tenth century, and 'the whole Russian mind and heart were shaped by this Eastern Christian mould. After 1054