

THE RUMANIAN CHURCH. By Marcu Beza. (S.P.C.K., 3s. 6d.)

The Russians apart, the Church of Rumania forms the largest of the Eastern Orthodox churches; it has notably friendly relations with the Church of England; and the relations between Rumanian Byzantine Catholics and Orthodox are in some respects considerably more satisfactory than elsewhere. Yet when in this country the Orthodox come under consideration, we have a curious tendency to overlook the Rumanians. A brief account of this church is therefore welcome, especially from a distinguished scholar who for six years has been the envoy of his patriarch to the heads of the other Orthodox churches. It is disappointing, however, to find that this essay consists of a collection of interesting but rather confusing notes on various aspects of its subject, rather than of an orderly presentation of the fundamental facts about a church of which most English people are completely ignorant. As might be expected from the author of *Byzantine Art in Rumania*, there are several useful references to ecclesiastical art, and there are eleven excellent illustrations of eikons, etc.; but the historical side is so 'bitty' as to be quite unsatisfactory to the curious reader.

From their origins the Rumanian people have undergone very strong Western influence, which, says Mr. Beza, 'proved undoubtedly most advantageous,' but adds that 'the vital and sustaining sources of Rumanian culture have been from the very start Byzantine—that is, Christian Orthodox.' And he stresses with what 'fearful suspicion' Balkan people regard 'any outside approacher to the Orthodox faith,' giving an example that seems a good illustration of what Mr. Christopher Dawson has written recently on the inter-relation of social conflicts with religious schisms: an itinerant seller of Bibles at Salonika was ill-treated by the common people on the ground that he had sold himself to the *Freemasons*! Such fantasies are not confined to the Balkans.

On page 25 and elsewhere surely 'St. Prodrum' should be 'the Holy Forerunner'; and on page 47 it is misleading to refer to the use of unleavened eucharistic bread as a 'point of the Roman Catholic creed.' Nor is it made clear that, though of course the reuniting Transylvanian bishop and other clergy in 1700 acknowledged that this practice was licit, they were not expected to adopt it themselves.

DONALD ATTWATER.

AUTOBIOGRAPHY OF A GERMAN PASTOR. By Hans P. Ehrenberg. (S.C.M. Press; 6s.)

These reflections of Pastor Ehrenberg in letters to a variety of individuals and communities challenge us both as Catholics and as Englishmen. There is something very attractive about his simple evangelical approach to the main problem of our time. He sees the