

we can the more easily attend to the interlaced spiritual meanings which are of such importance in Mr Williams's writings. Perhaps it is a good omen that these allegories of the conflict of good and evil repay publishing today. G.M.

A ROSARY CHAIN. By Sister Mary Dominic, O.P., with a Preface by the Very Revd Fr A. Tindal-Atkinson, O.P. (Blackfriars Publications; 5s. 6d.)

Each mystery of the Rosary is remembered in this gracious book by an appropriate passage of the Sacred Scriptures and by a brief meditation in verse. A method so objective and so *pure* cannot fail to strengthen a prayer that is available to all, and whose efficacy has in our own day received such striking testimony at Lourdes and Fatima. An example of Sister Mary Dominic's verse will serve better than a reviewer's praise to indicate its simple beauty:

THE FINDING IN THE TEMPLE

*Sorrowing I sought Thee many a day:  
(The day was night when we were far apart).  
I knew not sorrow was Thy wisdom's way  
To lead me to Thy Temple in my heart.*

Hand-set on hand-made paper, *A Rosary Chain* will be the perfect Christian present for all who love the Rosary—or indeed for all who will be glad to be reminded of how white paper can be, and how joyous its marriage with the printer's skill. I.E.

ROME ET LA RUSSIE AVANT L'INVASION DES TARTARS. By Baron Michel de Taube. Tome I. pp. 176. (Les Editions du Cerf: Blackfriars Publications; 9s.)

In the past twenty-five years a good deal of work has been done on the origins of the Russian nation and of the Christian church in that nation, matters that are very closely associated with one another and are no less complicated and uncertain. Baron Michel de Taube, who was formerly professor of international law in the University of Petersburg, has undertaken to examine the problem afresh in the light of new sources of evidence, and with the particular object of finding out to what extent it is true that the Western church had an active part in the beginnings of Russian Christianity.

His first volume is now published, and it deals with the neglected Varangian prince Askold, the origin of the state of Kiev, and a first conversion (i.e., over a century before Vladimir) of Russians to Christianity, between the years 856 and 882. Baron de Taube's marshalling of the evidence goes to show that Askold, rather than the shadowy Rurik, was the real founder of the Kievan state, and that during his time Christian influence was continuous among the Slavs of the Dniepr and he himself was baptised. (The argument that he took the name Nicholas after the contemporary Pope St Nicholas I is not altogether convincing.) This influence was exercised not only by Christians originating from Constantinople and Bulgaria in the south, but