

tions and overtones: neither the facts nor the conclusions to be drawn from them are so simple and clear-cut as some on either side suppose. But it may be remarked that the distinction between the Pope as Supreme Pontiff and as Patriarch of the West was not simply a theory of Solovyov or of Platon of Kiev or of Andrew Szepticky: it is inherent in the historical situation (pages 21-22).

In his *Three Conversations* Solovyov was criticising Tolstoy, whose preaching of moral perfectionism and non-resistance to evil he regarded as pseudo-Christian and indeed a paving of the way for Antichrist. This may well be thought less than just; but to turn from the Solovyov anthology to *The Tolstoy Home* is certainly to go into a very different intellectual and spiritual climate. Professor Frank emphasises the 'keenness and clearness with which Solovyov sees the invisible—the spiritual world'; Tatiana Sukhotin-Tolstoy, a woman of delicate religious sensibility and moral perception, is no less aware of a visible world, one that is 'too much with us'. Her diary gives the reader a sharp impression of the crude brutal struggling Russia that Solovyov grew up and lived in.

Tatiana Sukhotin-Tolstoy was the eldest daughter of Leo Tolstoy, her father's constant companion for thirty-three years, and this diary, from 1878 to 1911, is a candid and moving personal record. Its interest for students of Tolstoy is obvious, but it stands on its own feet; had nobody ever heard of Leo Tolstoy it would still be a most valuable insight to a human society that always seemed very strange, almost unbelievable, to nineteenth-twentieth century England, and now can only be observed through the eyes of those rapidly-decreasing survivors who knew it.

Both these books are notably well translated.

DONALD ATTWATER.

RUSSISCHE DENKER. Ihre Stellung zu Christus, Kirche und Papsttum.

By Bernhard Schultze. (Herder, Vienna; 23s. 3d.)

The author (not till the epilogue does he reveal himself as a Jesuit) is a professor at the Pontifical Institute of Oriental Studies in Rome, and has collected in this book twenty-four studies of notable Russian authors from the point of view of their attitude to Christ, the Church and the Papacy. Most of them represent Eastern Orthodoxy, though not as professional theologians, two are convert Catholics, and one a Jew. They are arranged in contrasted pairs, with copious quotations from their works, careful references, and an index.

With a wealth of information that is hard to come by in this country, because scarcely touched on in manuals of literary history, the book gives an impressive picture of the religious orientation of the great Russian writers—how far from indifferent they were to the Person of

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* (theandrisms) 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.

DONALD NICHOLL.