

and guinea-pigs, but who gave Newman a lifelong interest in natural science; and Dr Whately, later Protestant Archbishop of Dublin, renowned for his excellent conversation and his performing dog.

Mr Middleton is perhaps at his best in the passages which describe the formal 'degradation' of Ward and the attack on Newman led by the enraged Tutors. They illustrate the inevitable behaviour of frightened conservatism; the entrenchment behind formalities, the appeals to decrepit loyalties, the resort to shabby personalities. Newman was later to encounter these all over again among the conservatives of his new Church. That his reputation survived them all perhaps provides some justification for the hope which the author expresses in the concluding passages of his book.

ROGER MCHUGH.

A SOLOVYOV ANTHOLOGY. Arranged by S. L. Frank. Translated by Natalie Duddington. (S.C.M. Press; 18s.)

THE TOLSTOY HOME: Diaries of Tatiana Sukhotin-Tolstoy. Translated by Alec Brown. (Harvill Press; 21s.)

The Petersburg edition of Vladimir Solovyov's complete works runs to ten volumes, and there are as well four volumes of letters; in English we have only some half-dozen of his writings, and the welcome purpose of this anthology is 'to give such a selection of extracts from [his] works as would enable the reader to form a general impression of the entire range of [his] ideas throughout the course of his spiritual development'. The extracts are grouped under the headings God and Man, The Church of Christ, Beauty and Love, and Morality, Legal Justice, Politics, with the well-known Short Story of Antichrist as an epilogue. Professor Frank has used much skill and discretion in the selection and arrangement of these passages, most of the material being quite new to English readers, and has added a very useful introduction.

In spite of the excesses, sometimes even the absurdity, of his speculations, interest in Solovyov's thought is growing all the time: slowly, but growing; with the emphasis of course on his master idea of God-Manhood and the unifying of the divine and human through the doctrine of Sophia. (That the second of his three visions of Divine Wisdom should have been vouchsafed in the reading-room of the British Museum is a circumstance whose curiosity we cannot sufficiently admire). It is the great merit of this anthology that it gives an over-all view of Solovyov's mind (certain more specialised researches apart) in his own words; though these 'words' are rarely easy, and no editorial skill could make them so.

In his introduction and in an appendix Professor Frank examines once more Solovyov's relations with the Catholic Church. This subject has been bedevilled by the use of the word 'convert', with all its associa-

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