

without confidence that the West's awake. It is largely a question of recovering our confidence. On Mercator's projection of Europe we are back again to Charlemagne's limits, no mean empire; but on other projections of the world our position is formidable and our resources impressive even by comparison with those of North America. Madness apart, the great threat is the world shortage of food, not treated in the present survey. However the short-term, rather than the immediate, problem is one of payment, not production. There is a great opportunity not only for this country, the destruction of whose privileged position has been hastened by two wars in which it was the only stayer from the beginning to the bitter end and whose traditional policy of maintaining an equilibrium of continental forces must now be re-adjusted, but also for all the countries of the west. They are challenged from the east by the ideal of a classless system free from exploitation, not necessarily to a war but to their own fulfilment. But the book is an examination, not an exhortation; its effect bracing rather than soothing.

T. G.

SAMUEL JOHNSON. By Joseph Wood Krutch. (Cassell; 21s.)

We opened this large, well produced and illustrated volume of some five hundred closely printed pages with some misgiving. It seemed a bold and unnecessary thing to attempt at this time of day a new full-dress Life of Dr Johnson, and thus to enter into quite hopeless competition with James Boswell. Mr Krutch, however, in his able Foreword gives good reason for such a book as his, and carefully avoids all rivalry with the Laird of Auchinleck. He writes from a new angle, and on a plan of his own. For the strictly biographical part of his work he seems to have read and studied the whole of the vast field of Johnsonian literature, even to the tremendous literary finds of recent years. He has mastered the nineteen volumes of the Malahide Castle papers, and the treasures of 'Thraliana' and of the D'Arblay Diaries. And if he does not give us the gist of the manuscripts till lately at Fettercairn House, it is solely because the Scottish Court of Session had (owing to disputed ownership) impounded them and locked them up!

But Mr Krutch's main pre-occupation is Johnson treated psychologically, and this is carried out with rare insight, and careful American scholarship. He is also concerned with Johnson as the Editor of Shakespeare, and as the Biographer of the English poets, and to this subject he devotes no less than ninety pages of acute criticism and sturdy common sense.

The one objection we have to make (one which the author anticipates and apologises for in a prefatory note) is that his appraisal of James Boswell is insufficiently appreciative. His book was probably in print before the issue of Mr Wyndham Lewis's 'Hooded Hawk'. Had he read that he would have seen in Boswell not only

a great, a very great artist and genius, but (as the Cambridge Professor Raleigh used to say of him) 'a wiser personage than his bitter critic Macaulay'. and also a thoroughly likeable and even lovable man.

ROBERT BRACEY, O.P.

RUSSIA AND THE UNIVERSAL CHURCH. By Vladimir Solovyev. Translated by Herbert Rees. (Bles; 15s.)

In view of the interest in Christian unity, in the Eastern churches in general, and in the Russian church in particular manifested in the past twenty-five years, it is rather surprising that we have had to wait so long for a translation of *Russie et l'Eglise universelle*, which Vladimir Solovyev wrote in French and published in Paris in 1889. The work has now been done by Canon Rees, and he has done it excellently: his translation is clear, straightforward and English.

In a lengthy introduction Solovyev states his objects as being to show what Russia needs if her theocratic mission (for so he sees it) is to be fulfilled; to expound the theological and historical basis of the universal unity, the ecclesiastical monarchy, established by Jesus Christ; and to relate the idea of theocracy, the social Trinity, to the theosophic idea, the divine Trinity—'the trinitary principle and its social application'.

It has been said that all later Russian Christian thinkers derive in varying degrees from Vladimir Solovyev. However this may be, there is one aspect of his teaching that these philosophers and theologians agree in rejecting, and that is his recognition of the divine institution and practical necessity of the papal primacy. Nor have many of them been any better pleased by his acute estimate of the Byzantine church and empire in history (e.g. 'Rather than sacrifice its actual paganism, the Byzantine empire attempted in self-justification to pervert the purity of the Christian idea. This compromise between truth and error lies at the heart of all those heresies—often devised by the imperial power and always, except in certain individual instances, favoured by it—which distracted Christendom from the fourth century to the ninth.') His criticism of the Russian church and its relations with contemporary Orthodoxy, in which prominence is given to the evidence of I. S. Aksakov, is long and detailed; and he remarks—as Western observers have since had occasion to do—that in Russian Christianity 'it is the idea of the Universal Church that is lacking on both sides ["official" and "popular"]'.

That 'it is the historic destiny of Russia to provide the Universal Church with the political power which it requires for the salvation and regeneration of Europe and of the world' seems even less imaginable today than when Solovyev wrote; on the other hand, though it has been shaken to its foundations, deprived of its natural