

so important for our time. The essay on Soloviev gives a clear and useful account of his ideas—the best of its kind the present reviewer knows. Dr. Zernov's treatment of Soloviev's reconciliation with the Holy See is not altogether satisfactory, but it would not be fair to blame him for this: so long as Catholics talk of Soloviev's (and others') 'conversion,' as if he had previously been an unbeliever or a heathen, there is bound to be misunderstanding.

An outstanding idea common to these prophets is the paralysing tragedy of Christian disunity. Christians cannot 'approach the task of transfiguring mankind and the rest of Nature in their present state of divisions, for only the reintegrated Church can be used by the Holy Spirit as a proper instrument for this purpose. . . They believed that inasmuch as the confusion as to the Church's true mission facilitated the growth of divisions among Christians, so the recovery of its right understanding will bring about the restoration of visible unity among them. . . The oecumenical fellowship among Christians could never be based on any man-made pattern. It could only be inspired by the new life given to them through the Holy Eucharist.'

The Student Christian Movement Press has given us a number of excellent books, and this is one of the best of them. Dr. Zernov writes with a lucidity and plainness that is uncommon among Russians: the English reader does not get the impression that he is reading as it were a foreign language, nor the Catholic that he is looking at minds whose processes are unintelligibly different from his own.

DONALD ATTWATER.

THE EDGE OF THE ABYSS. By Alfred Noyes. (John Murray; 5s.)

The book is advertised as a controversial, stimulating book and a damning indictment of modern pseudo-intellectualism. We agree, and we agree with the reader who writes to Mr. Noyes 'You have put into words the thoughts which have been haunting us for months.' It is pleasant to read the author's remark 'All too often the reader lacks the intellectual background which would enable him to estimate the value of the fragment in the light of what had already been thought out by uncounted generations before him. An amusing instance occurs in Mr. H. G. Wells's book, *The Fate of Homo Sapiens* (and it is only one of a thousand in that author's works). He quotes a nursery hymn which he heard in his childhood:

There's a friend for little children
Above the bright blue sky,

and remarks with a naive contempt that modern astronomy has made that point of view impossible.

Mr. Wells, of course, was presumably unaware of what Origen had to say about such things nearly two thousand years ago, when that early Father ridiculed the heretic Celsus for supposing that

these figures 'up' and 'down' or 'overhead' entered into the *philosophia perennis* of Christendom. Celsus, like Mr. Wells, was not concerned with real thought, which has always made a distinction between the material and the spiritual worlds. He was concerned merely to make a debating point which could draw a horse-laugh from the crowd; and, for that, a nursery hymn would serve as well as anything else.' But this is not the only accurate diagnosis of the kaleidoscopic complexions in the world to-day. Summarising, Mr. Noyes concludes: 'It is only as members of this mystical Body, the *Civitas Dei*, that we can reintegrate the life of the world, or re-discover the unity, the hope, and the true end of human life. Outside that City, as a great writer said recently, there is only the Night.'

J. F. T. PRINCE.

PRINCIPLES FOR PEACE. Selections from Papal Documents. (N.C.W.C., Washington; \$7.50.)

This book, edited for the American Bishops' Committee on the Pope's Peace Points, certainly deserves the adjective monumental, for it comprises extracts from speeches and letters of the Popes from Leo XIII to Pius XII, all relevant to the establishment and preservation of harmonious international relations. Gradually, as one glances through the thoroughly indexed pages, there is built up an admiration for the constancy of the occupants of the Holy See who during war labour for the restoration of peace (the efforts of Pope Benedict XV are at once illuminating by virtue of their statesmanship and saddening because of the universal hostility they aroused), and in uneasy time of truce to recall men to the rule of law.

Speaking to the College of Cardinals on Christmas Eve, 1937, Pope Pius XI, after asserting that there was a real religious persecution in Germany, went on to protest that 'the Pope does not engage in politics, he does not live, he does not work to engage in politics, but to render testimony to the truth, to teach the truth . . .' In the sphere of international relations the Popes have consistently testified to the truth; applying the unchanging demands of the natural law and the law of the Gospel to every new occasion which has arisen. Nearly a third of the book consists of the utterances of Pius XII since the beginning of the war, all of them looking to the new post-war world, calling for victory over hatred, over distrust, over utilitarianism, over an unbalanced world economy, over *sacro egoismo*. May statesmen not turn a deaf ear to the Vicar of Christ; may his voice be heeded in the councils of the great!

J.F.

CRIME AND PSYCHOLOGY. By Claud Mullins. With an Introduction by Dr. Edward Glover. (Methuen; 8s. 6d.).

This book is written by a well-known magistrate, who has a wide psychological reading, from which he seeks the answer to many of