

THE NEW PSALTER OF PIUS XII. Latin and English texts: Notes and Spiritual Reflections. By the Very Rev. C. J. Callan, O.P., S.T.M., LITT.D. (B. Herder, London, W.C.; 45s.)

Any work which can contribute to a better knowledge and love of the Psalter is much to be welcomed, and so too this handsomely produced volume. The New Psalter of Pius XII certainly calls for a new translation, and the unpretentious renderings of this literal yet readable version should appeal. Further, a student can learn as much about translation as about the Psalms, by carefully comparing this rendering, verse by verse, with that of Mgr Ronald Knox, in his more accessible *Book of Psalms*. For the rest, notes and comments, we have a work designed for the generality of educated Catholics: *vulgarisation* with some, perhaps inevitable, simplifications. We would have preferred a verse by verse type of commentary, with doctrinal summaries; and more stress on the varieties and genres of the Psalms, their very hebraic flesh and blood realities, as well as their spiritual profundities of this hymn book which is for all time.

R.D.P.

NEWMAN AT OXFORD. By R. D. Middleton. (Oxford University Press; 21s.)

This book is a study of Newman's thought up to the time at which he left the Anglican communion. In his *Apologia* Newman has left us his own record of this. Mr Middleton does not add anything essential to that record, nor does he attempt to do so; what he does do is to fill in the *minutiae* of the background of that work. By bringing before us in a deliberate and exact manner the books and the people who influenced Newman, and the minor characters who, like those in a Shakespearean tragedy, comment upon the situation at each significant crisis, by writing with a sense of place which recreates the Oxford of Newman's day, he adds life and interest to the numerous extracts from the *Apologia* which necessarily appear in his book. After a brief chapter on early influences the scene changes to Oxford, and Mr Middleton's narrative, which sometimes sinks under the burden of unnecessary detail, rises to a climax with the battle over *Tract 90* and closes with a fine tribute to Newman's memory.

Even before the skirmishes begin there is much of interest about Newman's friends; about Hawkins, for instance, that country clergyman who imparted to Newman a skill in controversy which, to Newman's surprise, was later attacked as 'Roman'; or Keble, whose devotional verse, here quoted at some length, hardly justifies Mr Middleton's praise of it. Here too is encountered the Oxford 'character' beloved of Paul Elmer More but with solidity of learning to balance eccentricity: Dr Buckland, whose lodgings contained bears, monkeys

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-