process and owed much to the work of Lombroso, with his somewhat crude theories of a physical criminal type which could be discerned by a process of measurement and classification. (It is interesting that the reaction against his theories was perhaps too complete. Kretschner's *Physique and Character*, a more sophisticated version of the connection between physical types and characterological differences, won the support, for instance of the late Dr Eric Strauss, as readers of this journal will recall). Mr Hibbert summarizes the various psychological theories about the origins of crime, and his judgment, here as always, is careful and far from credulous.

The book, however, suffers half-way through a descent into accounts of gangs and syndicates, cops and G-men, which, readable and highly informative as they are, somewhat reduce the consistency of his argument. In his concern to give actuality to his book Mr Hibbert cannot resist détours into sensational criminal cases which are already familiar—we have quite enough information about Hume, Heath and, for that matter, Capone as well—and in any case he is unable to deal with them at the critical length which would alone justify re-telling such twice-told tales.

But the last section on present problems is excellent. Chapters on capital punishment, corporal punishment, prisons, the police, the young offender and the sexual offender, are based on good authorities, and the plea for a constructive and truly remedial concept of punishment is always accompanied by the sort of concrete evidence that wins attention. A final chapter, prefaced by a remark of Beccaria's (and he was a notable pioneer, as long ago as 1746, in the understanding of the true problem)—'It is better to prevent crimes than to punish them'—rightly concludes that 'It is as true as it was when Beccaria wrote his great book that the solution lies not in making punishments more severe, but in making them more certain and in relating them to each individual criminal, so that if he is reformable he may be reformed'.

ILLTUD EVANS, O.P.

THE RUSSIAN RELIGIOUS RENAISSANCE OF THE TWENTIETH CENTURY, by Nicholas Zernov; Darton, Longman & Todd; 35s.

In *The Russian Religious Renaissance* Dr Zernov sets out to record the personal histories of some of the leading Russian intellectual emigrés in western Europe against the background of Russian Church and state relations, and the rise and fall of the *intelligentsia* in the late nineteenth and early twentieth centuries. His four main characters, Nikolay Berdyaev, Sergey Bulgakov, S. L. Frank and P. B. Struve, became active members of the Orthodox Church after a period of atheism which culminated some time before the Russian revolution. Most of the other and less well-known figures he mentions were practising Orthodox from the start.

The title is misleading. Even on Dr Zernov's analysis the 'renaissance', in any

but a personal sense for the converts, has not yet happened. 'Their ideas are not known in Communist Russia; their voice is not heard . . . but the time will come when these representatives will be able to speak . . . and will be heard (in Russia) and will be honoured . . . as their talents, labours, and sacrifices deserve' So the book ends. The publishers' hope for the book—'in the communist-Christian dialogue it is obviously of primary importance'—does not seem to be borne out by the text. Communism appears rather as the accidental circumstance for the emigration, though the views of these members of the *intelligentsia* on the revolution of 1917 are interesting. The Orthodox Church in Russia, after the emigration of the 1920s, is outside the scope of the book, and there is only an incomplete account (which ends before the death of Bishop Eulogy) of the ecclesiastical situation in the Russian emigration. The main narrative ends with the death of the principal characters at the end of World War II.

The drama of the book concerns the impact of the Russian emigration on the West and the Indian summer of the Russian *intelligentsia.* The nostalgia of a displaced people and the fervour of loyal patriotism is faithfully reflected in Dr Zernov's very personal and often partisan account. It was a vigorous and stimulating group and we are indebted to the author for recapturing the flavour and vitality of a generation which has passed or become absorbed into the countries which gave hospitality to the emigrants.

The author's attitude to the west is critical and ungenerous. The ills of the old order in Russia (and, for that matter, of the new) are attributed to western influence and there is no acknowledgement that any good or positive contribution has been received by Russia—or by the emigration—from the west. Whether this is historically true or not, Dr Zernov puts on record a state of mind which certainly exists among Russians.

In the chapter 'The Divine Wisdom', Dr Zernov gives his own assessment of the specifically Russian contribution to Orthodox and contemporary thought. The doctrine of Divine Wisdom characterises an original and provocative trend in speculative theology which crystallized in the writings of Father Sergey Bulgakov. Father Bulgakov inspired his friends with a great personal devotion and their loyalty to him has unhappily also been a cause of bitter conflict among the Russian emigrés. The controversy came precisely through his teaching about the Divine Wisdom which other Orthodox (both Russian and Greek) felt to be misleading to the point of heresy. Dr Zernov mentions the controversial nature of this teaching but does not give the grounds of objection, nor does he record that the writings of Father Bulgakov on this subject were formally condemned as heretical by the Patriarchate of Moscow. The chief opponent of this teaching was the late Professor Vladimir Lossky, certainly one of the most distinguished theologians of the Russian emigration. Can it be for this reason that Vladimir Lossky is not mentioned in the text of Dr Zernov's *Russian Religious Renaissance?* His name appears only in the long Appendix of sixty pages which lists the published work of all the Russian emigrants and their children. Bishop Basil Krivocheine, a patristic scholar of

international repute, is also banished to the Appendix, presumably for similar reasons.

Dr Nicholas Zernov is best known in England for his ecumenical work as a populariser of Russian Orthodoxy. It is fair to say that few Anglican and Free Church Christians in this country who know something about Orthodoxy, and particularly about the Russian Church, have not at some time been indebted to his enthusiasm and talent as a speaker. His place as a writer, however, whether as historian, biographer or theologian, has been more equivocal and Dr Zernov's books have attracted a good deal of adverse criticism from Orthodox scholars. The grand vision, the clear-cut simplifications, the fervour of a partisan, which help the orator, wear thin in print. The written word is subject to tests of accuracy and logic which are little influenced by personal persuasiveness.

HELLE GEORGIADIS

CHRISTIANITY AND REVOLUTION, The lesson of Cuba, by Leslie Dewart; Herder and Herder; $5.50

If Leslie Dewart is right, the story of the Church in Cuba is a tragedy of wasted heroism and lost opportunity. The twenty-six-year-old Catholic actionist who died in front of a firing-squad after the Pigs' Bay invasion, shouting 'Long live Christ the King!', died, not for Christ, but for a false religion, a Manichean creed which confuses logic and reality, and arrives at the conclusion that Rome is God and Moscow is the Devil; the religion of Anticommunism.

The unique value of this book lies in its combination of philosophical insight and a very thorough knowledge of Cuban affairs. Himself of Spanish origin and educated in Cuba, Professor Dewart has scrutinised every diplomatic document which throws light on Cuban-American-Russian relations from 1959 to 1962, and leaves us with little doubt that America was squarely responsible for the steady deterioration of her relations with Cuba in the first years of Castro's regime. Her initial unwillingness to negotiate over difficulties gradually deteriorated into economic aggression, and then into armed violence at Pigs' Bay.

How then did Castro provoke this aggressive response? Not by his communism, for this was the result, not the cause; but by his neutralism; by his assertion of Cuban independence, and of her right to trade with Russia. In Mr Dulles' view, neutralism was already wicked; but trade with Russia was a sure sign of damnation. This is Anti-communism.

Inside Cuba, American attitudes were echoed by the Catholic Church. When he had first come to power, Castro had proclaimed that 'the Catholics of Cuba had lent their most decided co-operation to the cause of liberty'; and this was no idle flattery, since great heroism had been shown by Catholics, priests and laymen, put to death and tortured under the corrupt Battista regime, and Castro's forces had worked in close collaboration with the 'Catholics of Cuba' (though not with the hierarchy). As soon as he was in power, however, relation-