

## BLACKFRIARS

[love of God and love of neighbour] is the love of our neighbour, since we cannot know whether we love God,' he can only remark that the mystic 'could even on occasion forget the bleakness of his mystical abstractions for a view which would be acceptable to the veriest humanitarian' and he exclaims: 'Blessed are such inconsistencies' (p. 78). We wholeheartedly agree with him when on another occasion (p. 52) he says: 'For one thing the word love is so terribly ambiguous.' It is indeed.

We are concerned only with Mr. More's treatment of genuine Catholic mystics. How gravely he misunderstands them is clear from his final criticism (p. 109): 'Christian mysticism . . . is connected with a craving for intensity of experience at the cost of clarity and sanity.' He has yet to learn the fundamental truth that their quest is no selfish quest for religious experience, that for them too the aim of life is the perfect doing of the will of God.

L.W.

LA PHILOSOPHIE DE NEWMAN, Essai sur l'Idée de Développement. By Jean Guitton, Agrégé de Philosophie, Docteur ès Lettres. (Paris: Bouvin; 30 fr.)

The favourable reception accorded some weeks back at the Sorbonne to the above thesis only shows how studies on religious subjects handled in a capable frank manner receive respectful sympathy. Psychology, historical research and philosophical criticism have been brought to bear with happy results on this work. Nevertheless something further is required to make a thesis a literary success: *nascuntur poetae*. M. Guitton is fortunate in being one of these.

At a time when Christian philosophers were rare, England at any rate could lay claim to one—this was Newman. If we except the first stir of emotion connected with his name, we must admit he was neglected. As he lived, however, to a very ripe old age, he witnessed a reaction in his favour, a tardy popularity which with men of his calibre is generally posthumous.

M. Guitton has taken for the theme of his essay, that idea which above all other impressed itself on Newman's mind and which led him eventually to leave Anglicanism in 1845—i.e., that of 'Development.'

Which was the Church of his day that could claim identity with Primitive Christianity? Furthermore, 'What *was* precisely that Church of the Fathers' that was taken to be the standard of religion at Oxford? True, she had altered from the days of Tertullian even to those of Athanasius, or to speak accurately—she had developed.

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But then, development was not corruption as long as the original self-consistent idea continued to inspire and quicken it.

This reflexion now gave a different aspect to the first question raised. No longer need one seek to discover which Church appeared most closely to *resemble* the Primitive Church, but which Church had developed in the same direction . . . .

Through days of stress and storm Newman was forced to recognise, that the living 'Idea' which he had vainly sought to find in the Anglican Communion—*i.e.*, the true *continuity* of the Church of the Fathers was to be found in the Church of Rome. M. Guitton has endeavoured in this essay to show both the complexity and continuity of Newman's philosophy as manifested in the three stages of thought which led him to embrace Roman Catholicism. The three chapters which form the subject matter of this work, 'Religion and Dogma,' 'Religion and Tradition,' 'Religion and Progress,' illustrate this. The philosophical author has placed in the appendix the account of the circumstances which gave rise to the prominence of the problem of the Early Church, a problem never absent from Newman's thoughts.

Thus, M. Guitton's essay does not attempt to go over the ground covered by M. Bremond and M. Dimnet in their studies of Newman's religious experience. This book shows the development of Newman's *thought*.

'Newman's thoughts,' says the author, 'soar far beyond the circumstances which gave them birth, far beyond those "movements" and "awakenings" to which they gave rise. They have a message equally for the human intellect and the Christian soul.'

M. Guitton has nevertheless made himself familiar with Newman's environment. He has not separated the life of the man from the unhappy state of affairs which causes the greatest sorrow to the Christian conscience—namely the disunion of Christendom.

Those who prefer to classify ideas under ready-made headings may wonder why M. Guitton has stressed the ideas of permanence and equivalence more than those of change—but he wishes to bring into prominence that normative point of view to which Newman grew ever more attached.

Dealing with a difficult subject, he has traced out for us a clear line of thought which is pursued far beyond the subject matter of the book.

Such a line of thought may be likened to one of those straight and noble alleys which lead up to the castle at Hickleton, the home of the venerable and last survivor of the Oxford Move-

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ment. On either side are seen meadows where flowers are growing in wild profusion.

M. Guitton has pointed out for us a straight path, but he has left the flowers to blossom there where they had taken root.

R. CADIOU.

The publishers deserve well for providing what is perhaps the best of the volumes that are one result of an annual series of lectures: *MORAL PRINCIPLES AND PRACTICE*, papers read at the 1932 Cambridge Summer School of Catholic Studies, edited by the Rev. G. J. MacGillivray (Sheed & Ward; pp. 326; 7/6). Two capital lectures by Fr. James, O.M. Cap., on man's ultimate end and the criteria of morality, are instructive in their blend of metaphysical feeling and clear exposition. Two lectures on the natural and supernatural virtues by Fr. Hilary Carpenter, O.P., are closely worked out and are of lasting value. The names of other contributors are a guarantee of the book: Fr. Hugh Pope, O.P., Dr. Thomas Flynn, Dr. Grimley, Fr. Lewis Watt, S.J., Fr. Henry Davis, S.J., Fr. Joseph Keating, S.J. It may be a matter of personal criticism only, but the paper on private property might have gained in appeal for those who are attracted by Communism had it been modelled more closely on St. Thomas's article on the subject, stressed his distinction between administration and enjoyment of worldly goods, and shown that the latter is not a matter of exclusive private property. Also, a small point, in the admirable lectures on marriage the doctrine on the remedy for sin would have gained by a more exact reference to the original text of St. Thomas.

T.G.

The first volume has appeared of *MANUALE THEOLOGIAE MORALIS*, by Fr. L. Wouters, C.S.S.R. (Bruges; Beyaert. Pp. 856. To be completed in two vols.; fr. 195; discount of 20 per cent. for subscribers before the appearance of the second volume in November). Fr. Wouters is a moral theologian of repute—his sound solution of a difficult case of co-operation in contraception may be recalled—and it is difficult to praise too highly his intention of writing a text-book which closely relates the teaching of moral theology to its metaphysical and dogmatic foundations. His style is terse, his arrangement clear; and the printers have helped to produce a book that in more senses than one may be consulted with comfort.

T.G.

*IN DEFENCE OF PURITY*, by Dietrich von Hildebrand, Professor of Philosophy in the University of Munich; and *JUDGMENT ON BIRTHCONTROL*, by Raoul de Guchteneere, M.D., are now

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published at 3/6 by Sheed and Ward. BLACKFRIARS readers will now have an opportunity of possessing two extremely valuable books at small cost. But it would be unfair not to warn those who buy their literature light-heartedly, that they will be disappointed if they imagine that these works are easy to read and contain nothing more than a series of bright, snappy refutations of those modern heresies that concern both the married and unmarried Catholic; he will not. Instead, he will find that Professor von Hildebrand has written a brilliant analysis of purity from every aspect, so deep, so acute that (if I know my general reader) he will not want to tackle more than fifteen or twenty pages at a time, yet he will not be content until he has finished the book and mastered its arguments.

I feel that Dr. de Guchteneere's book falls between two stools. It is brilliant, but to the lay mind the chapters on medical evidence are too technical and to the medical, too scrappy. I know that I shall be charged with belittling the reader's intelligence, but let him raise the point with his G.P. (preferably a non-Catholic) and he will very quickly realise both his and, I may add, the doctor's limitations. For the rest I have nothing but praise and can only urge those who are frightened by its apparent 'highbrowness' not to be deterred. It is worth reading, supremely well worth reading. Time and again I have been told by medical men that it is the most intelligent work on the subject from the Catholic point of view, and not many have attempted to meet the arguments seriously.

Would it be possible to reproduce in more simple language the substance of these two books so that they may be bought, read and enjoyed by the great mass of people who dislike a paper-covered tract and are insufficiently equipped to appreciate the intricate, and to them bewildering, brilliance of these works. The need is a crying one. One last word, let them be bound in cloth, this is most important, and let them have strong, dignified jackets.

E.R.

GUIDE TO MODERN THOUGHT. By C. E. M. Joad. (Faber & Faber; pp. 268; 6/-.)

Mr. Joad's description of recent discoveries and current theories in psychology, physics and biology, should make clear to the 'ordinary intelligent reader' how these come to exert an influence upon 'contemporary thought.'

With a minimum of technical terminology and a minimum of criticism he indicates the materialistic and mechanistic implications of Behaviourism, its success in explaining the living organism as a machine without recourse to the conception of mind;