

## R E V I E W S

JOHN HENRY NEWMAN: CENTENARY ESSAYS. (Burns, Oates; 10s. 6d.).

The ever-growing body of the lovers of Newman will welcome this volume by a number of contributors who, though they approach their hero from different angles, yet show a remarkable homogeneity in their treatment, a tribute in itself to the extraordinary simplicity of this many-sided man.

Four of the Essays, as is just and fitting, by members of his own Community at Edgbaston, by men, that is, who lived with him and knew him as none other could. But one's mind goes back to those—not his earliest disciples—who could have written with even more intimate knowledge: Fathers Ryder, Bacchus and Neville. What could they not have told us? And how strange it seems, looking back over the years, that they told us so little; perhaps we were too immature to appreciate it. Here is an incident known to few. When Newman came to revise the *Apologia*, which of course had appeared in parts, he found that he, himself, had not a copy of it! He therefore sent to my father for a loan of his copy. In due course it came back with pencilled notes in the margins suggesting additions, changes and omissions. A treasure indeed, and one which was to come to me on my father's death. But alas, he took the volume to India with him, and on his death no trace of the precious book could ever be found.

It would be invidious to single out individual Essays, for all are of absorbing interest and each of them demands repeated reading. Father Tristram, in addition to his charming Introductory Essay, contributes three others: *Newman at Prayer*, *In the Lists with the Abbé Jager*, and *On Reading Newman*. The first and third speak for themselves, the first, being too sacred to quote from, the third, invaluable as coming from one who has a fuller acquaintance than any one else with the Cardinal's unpublished, as well as his published, works. The second, *In the Lists with the Abbé Jager*, brings to light a piece of history which has not, I fancy, been published before.

Is it possible to summarise the impressions left on the mind by these varying portraits! Singleness of purpose, or God and His Truth, or, in the words of the Psalmist, which he must have recited so often: 'Principium verborum tuorum veritas' seems, perhaps, the salient feature in Newman's life and work. "His power as a preacher," says one, "came from his being so obviously more conscious of God than of other men"; and another: "His great power is a certain vivid realization of the unseen, or rather that there is an unseen that you cannot see". Correlative with this was his intense conviction of man's utter dependence upon God, not only as Creator, but more than all, as the Revealer of truths which

it was absolutely necessary for man to know.

It is difficult for us now to realise how remote such notions were from the everyday life of the Oxford of the 'thirties'. Hutton exaggerates when he suggests that in the mind of Kingsley "a hearty English squire who does his duty, not only to the land, but to the tenants and the labourers on his estate, is the nearest thing to a saint which the world can produce"; but he did not exaggerate when he added, "it is not easy to imagine any ideal more different from Newman's."

Perhaps no man has been more persistently misunderstood. The modernists, who have tried to claim him for their own, have been the most grievous sinners in this respect, and one of the most valuable of these Essays is that by Father H. Davis, *The Catholicism of Cardinal Newman*, wherein he shows up the shallowness of the attacks by Tyrrell, Loisy, and notably by Bremond who, however, seems to have realised later that he had not done justice to the Cardinal. Father Davis makes us his debtors, by reproducing the letter of Pius X to Bishop O'Dwyer in which he congratulates the Bishop for his defence of Newman, whose writings show no affinity with modernism. We would gladly linger over these delightful Essays, especially on that by Werner Stark, *The Social Philosopher*, an aspect of Newman's work too little appreciated, and yet most applicable to the present days of crisis. Newman, as we know, regarded a serious illness he had as a turning point in his life. I wonder whether he ever came across these words by St. Jerome: "God who struck me down so suddenly and healed me with equal suddenness, did so to terrify me rather than to afflict me, to correct me rather than to punish me. Realising, then, that to Him I owe my very being and that perchance my death is only deferred that so I may be able to finish this work on the Prophets which I have undertaken, I therefore now consecrate myself wholly to this task, and like a man set on a watch-tower I look down, though not without grief and sorrow, on the storms and shipwrecks of this world. I now have no thought for the things of the present, but only for what is to come. To rumours and reports current among men I pay no heed, for my sole preoccupation is fear of the coming Judgment of God." (*Prologue to Book XIV on Isaías*, P.L. xxiii.477).

HUGH POPE, O.P.

NEWMAN AND LITTLEMORE. A CENTENARY ANTHOLOGY AND APPEAL.  
(Published by the Salesian Fathers, Littlemore, Oxford).

The flood of Newman literature still grows, but we welcome it all. This collection of brief Essays is due to the Salesian Fathers established at Littlemore, where they are anxious to build a church on the scene of the Cardinal's conversion. At first sight it might seem that nothing fresh can be said about those historic days. But it is otherwise. In most of the literature, recently, there has been