

for this dismissal, and here the pattern of pilgrimage to the holy place, encounter with God and communion, finds the return, the fulfilment it is meant to have now; the function of the mediator is to bring back to the people the word of God. Moses came down from the mountain, his face bright with the glory of God, and it is with that work of mediation to do that we return to the world we left to set out on this Sinaitic journey. We are to return to our wanderings, but it is a journey in which we are sustained by the viaticum we have just received. We are still the holy people and the sense of separation remains. Christ prayed for the apostles that they should be in the world and not of it; but not that they should be taken out of the world. And our dismissal at the end of mass is our mission. We are sent back to our Egypt as witnesses of the glory we have seen. The charter of our commission to that apostolate is set out in the last gospel in the description of the work of John the Baptist: 'This man came for a witness to give testimony of the light'.

## Reviews

NEWMAN THE THEOLOGIAN, by J. H. Walgrave, O.P.; translated by A. V. Littledale; Geoffrey Chapman, 35s.

Books about Newman have a tendency to fall into one of two classes. Either they display an enthusiasm for the Cardinal which does not really advance our understanding of his work, or they are critical in a way which shows very little evidence of an attempt to appreciate the greatness of his thought and his loyalty to the Church. It is, therefore, a pleasure to find a book about Newman which is at once enthusiastic but informed, sympathetic yet theological. There can be few books which would serve as a better introduction to a serious study of Newman's thought.

The book is a translation of *Newman, le développement du Dogme*, but the English title is a better indication of its subject matter, as the question of development is central to, and involves aspects of the whole of his theology. Theology for Newman was not merely an abstract science but a dedication of the whole personality to the study of the saving truth; and while he quoted with approval the words of St Ambrose that it was not by dialectic that God had been pleased to save his people, he did not conclude from this that theology

had no part in man's redemption. Thinking about the faith and the attempt to deal with difficulties is not some kind of luxury for the otherwise idle, but is one of the means which enable us to live the faith. Thinking, and thinking truly, seeking truth with the whole soul, was for Newman the first duty of man and the fundamental act by which he accepted the order of reality. Now one of the difficulties which seem to face the theologian in this thinking about the truth, is that the Christian revelation appears not to have remained the same through the centuries. The original deposit of faith which we believe to have been completed with the death of the last apostle seems to bear little relation to the elaborate structure of creeds and dogmas which we know today.

Newman dealt with this problem by a profound analysis of the development of ideas in the life of both the individual and society. This analysis of the individual and social psychology of development enables him to explain how the grasp of the truths of the faith by the Church has developed over the centuries, while the truth expressed has remained the same. He shows how much which was implicit has been made explicit, and how the identity of the Christian revelation has been kept in and by this development. Christianity was given to *men*, to be accepted and understood by men, and one of the necessities of man's thought is that his ideas should develop in order to retain their essential identity. A child, for example, may have an idea of moral obligation, but if this idea does not develop with the changing personality it will cease to express the truth which it once conveyed.

The thought of an individual, and the development of ideas in an ordinary society are liable to become distorted and erroneous. The Christian revelation on the other hand, if it is to be the source of our knowledge of the truths of faith for all ages, must be preserved from this possibility of error. In this way the doctrine of infallibility is seen as an essential part of an understanding of the fact that God has left his truth in the keeping of men. Newman saw no half way house in logic between catholicism and atheism, and one of his reasons was that Christianity without infallibility is a woolly-minded and inconsistent position. As he came to trace the development of doctrine under the guidance of an infallible authority, he came to see that the very fact of development was a sign of the divine origin of the Church. In his apologetics, therefore, development plays a double role. In the first place it is a positive demonstration of the divinity of the Church, and secondly it refutes the accusation of changes in doctrine.

This book, in dealing with the central problem which has now been outlined, ranges far and wide over Newman's thought, and some of the best discussions, although relevant to this theme, are worthy of separate note. His treatment of the place of conscience in the life of the intellect and in the arguments for the existence of God is of great value, although, especially in the appendix on the subject, there is room for disagreement. Again, he shows how the notion that Newman was a nominalist arose, and how it is in fact erroneous. His section on the general psychology of development and especially the part on implicit and

explicit reasoning is masterly. Last, but by no means least, there is an analysis of most of the recent biographies of Newman. Newman's thought is so bound up with his personality, and there has been so much written about his character, that it is of real value to have this quiet well-documented discussion.

A criticism which could be levelled against the book is that it is over-charged with material. Whether or not it began life as a thesis it certainly bears some of the marks of having done so, and the very richness of the matter sometimes obscures the main lines of the argument. Newman himself could never have written a book like this for the whole genre of the systematic treatise was foreign to his mentality. He was not a professional theologian, but, like St Augustine, wrote as the occasion demanded. A systematic treatise, therefore, is more than liable to force his thought into a mould which bears more the mark of the interpreter than of Newman. It is to Fr Walgrave's credit that in spite of the systematic exposition he manages to give to Newman's thought, he is nonetheless a faithful expositor who neither conceals the difficulties nor attempts to tell us what the Cardinal 'really meant'.

JONATHAN ROBINSON

THE HOLY SPIRIT, by A. M. Henry, O.P.; Burns and Oates, Faith and Fact Books, 8s. 6d.

Père Henry's name is the guarantee of a good book; though this is below his best, reading as though it had been put together in a hurry, it is still well worth reading. The chapters that deal with scripture, fortunately the greater part of the book, are excellent; those that deal with later doctrinal development seem muddled by contrast.

In the first half of the book, the use of the word 'breath' for the Spirit gives a freshness and sense of living reality to the ideas introduced from revelation. We are shown God's winds as they blow through various Old Testament scenes, his life-giving holy breath, the breath he gave to various classes of men, warriors, kings, prophets, and we look forward to the Messiah and the living water he will bring. Then in a chapter called 'Invasion by the breath' we see all this fulfilled in the different periods of our Lord's life, until his last breath on the cross heralded the new prophetic age of the Church in which we live. It is so well done that it comes as a shock, in chapters five and six, to find ourselves suddenly wrestling with the difference between numerical and transcendental unity, with lists of heresies, with 'the act and term of the spiration', with relations and appropriated attributes. There seems to be no very clear order about it. And if all this had to be compressed into two chapters, they should have been much simpler, with the ideas appearing to grow naturally out of the earlier work, as happened in history, rather than have this sudden break. But things improve with the seventh chapter on the mission of the Spirit, and the book ends with a first-rate detailed explanation of what St Paul means by saying that the 'law of the Spirit' has replaced all external law,