

Przywara, S.J., and many other Newman scholars, he follows the fashion of interpreting metaphysically some of Newman's psychological dicta; and, while linking Newman's name with Locke and Berkeley—though Newman rarely mentions them but to criticize them—he partially supports against Newman Locke's theory of degrees of assent.

Fr Henry Tristram is as usual a delight to read. He gives a faithful account of Newman's long association with the classics. Fr Aubrey Gwynn, on *Newman and the Catholic Historian*, Professor McLaughlin, on *Newman and Science*, and Dr Thomas Wall, on *The Writer and Preacher*, complete a fine Irish *Tribute to Newman*.

H. FRANCIS DAVIS.

JOHN HENRY NEWMAN. By John Moody. (Sheed & Ward; 15s.).

The literature on Newman grows apace and Mr Moody's volume is outstanding. It is an attempt—a successful one we think—to provide what he terms 'a balanced' account of the Cardinal's life as a Protestant and as a Catholic. The author who, after passing through the various phases of Anglicanism and living for many years in the materialistic atmosphere which Newman so clearly foresaw and to which his writings are, as many are beginning to realise, so powerful an antidote, is peculiarly well equipped for his task.

The various groups of thinkers who formed Newman and whom he himself was unconsciously forming: Whately, Butler, Keble, Pusey, followed by the Froudes, Isaac Williams and the Wilberforces, to be followed in their turn by Ward, Oakeley, Faber and those who followed him into the Church, all had their share in producing the final result—the Cardinal of the Holy Roman Church, and all can surely claim a share in the amazing resuscitation of Catholicism since their day.

Newman's life may be well described as a series of crises, more precisely landmarks, as we now see them in perspective: the journey to Italy and what we might term the pathetic cry of 'Lead, kindly Light'; the gradual realisation that while the Established Church was based on the Reformation, that of Rome rested on the Fathers; the discovery that he had trusted too much to the great Anglican Divines, the 'stupor mundi' as they were termed, and his consequent determination to read the Fathers themselves, not, as he had hitherto done, merely to see whether they corroborated those Divines. It was to the Alexandrians he went, more especially to St Athanasius and his handling of the Arian heresy. How far he read the Latin Fathers is not clear, he certainly could not have written *Callista* had he not read St Cyprian. Had he done more than dip into St Augustine? Yet it was that great Saint's single apothegm which seems to have done more to remove the scales from his eyes: 'Securus judica orbis terrarum,' a sentence which, owing to Wiseman's quotation of it has since become classical. Did Newman look up the reference? Presumably Wiseman gave it—I have not his

article in the *Dublin* by me and you will in vain search the Patristic *Judicis* for it. As a matter of fact the words occur in *Contra Parmenianum*, iii. 24; to realise their import the whole of that third book has to be read. For step by step the Bishop of Hippo leads up to that final sentence in which he crystallises his whole argument against the Donatist schism, the one word, so dear to Augustine since his conversion, 'securus', recurring throughout.

The last stage was reached when, after his first Communion as a Catholic, Newman went straight to his desk and penned the exquisite lines with which he finished what was, in some senses, his greatest work, *The Development of Doctrine*.

But we must close, though every page of Mr Moody's volume makes us itch to quote. There is an important misprint on p. 215. On the cover is written 'Veritas pravalebit'; but the text, 3. Esdras iv. 40, has 'Magna est veritas et praevalet', indeed the whole context demands the present tense. Newman's studies of the Fathers are somewhat oddly described, p. 57, as "a favourite pastime". Father Bertrand Wilberforce is miscalled 'Bernard', p. 182. But these are slight blemishes in a volume which all admirers of the Cardinal will welcome. A useful list of Newman's various published works is appended.

HUGH POPE, O.P.

APOLOGIA PRO VITA SUA. By CARDINAL NEWMAN. Introduction by Maisie Ward. (Sheed and Ward; 7s. 6d.).

A welcome reprint, though we regret the absence of the 'blots' so characteristic of the original edition. The Introduction is excellent for it gives extracts from Kingsley's correspondence which are less known: The editor might perhaps have added that on hearing of Kingsley's death Newman at once said Mass for the repose of his soul.

H.P.

V A R I A

GRACE. By Joseph Barker, C.R. (Mirfield Books, Dacre Press; 3s.). This is a brief and attractive Anglican presentation of a great theme. Its author combines learning with a gift for popular exposition. Inevitably, in so short a compass, the deeper implications of the subject are left in the background; though, where they emerge, Catholic theologians are unlikely to feel reassured. Grace is, of course, recognised as supremely the gift of God, but the stress is on its function of perfecting human nature, raising man to "his highest possible moral stature". The chapter on "Natural and Supernatural" hardly comes to grips with the real issues involved; there is no evidence that the author has studied the all-important concept of the soul's 'obediential potency' to grace. In consequence, one gets the impression that the supernatural forms a sort of continuum with the natural; which is not the Catholic view of it. St Athanasius, to whom appeal is made, great as was his contribution to the theology of the Incarnation, is not conspicuously the Doctor of Grace. Harnack, in a remark not without relevance to our present context, found in him "an inability to distinguish between nature