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the book and the constitutional position is well described. Mention is made of Charles IV's Dominican connections and there is a balanced appreciation of his general relations with the Church.

One general criticism must be made against the picture which is here presented. The forces of opposition to the Church and to the 'Priests' Emperor' seem under-estimated. This is possibly due to the fact that Father Bede always seemed to find a difficulty in understanding the quality of bitterness. The strength of the fourteenth century opposition can hardly be appreciated adequately unless allowance is made for the tortuous impatience of restraint; the hatred against a possessing class; the curdled dissatisfaction. All this was very far from Father Bede. In addition to the main body of the work, reference should be made to the excellent brief survey provided by Mr. Douglas Woodruff in a foreword and to Dr. Barker's wholly delightful appreciation of Father Bede, whose followers will welcome this final volume, so fresh, stimulating and honest; so entirely characteristic of its author.

DAVID MATHEW.

NEWMAN EN ZIJN 'IDEA OF A UNIVERSITY.' By Paul Sobry. (N.V. Standaard-Boekhandel, Antwerp; Belgian frs. 30.)

This is one of the best scholarly works on Newman that have been written in recent years, but the title is misleading. It is not concerned with Newman's theories of education, nor does it deal *ex professo* with the history of Newman's connections with the National University of Ireland. The real subject of the book might be said to be Newman's style as a reflection of himself and his attitude to life, especially as illustrated in his *Idea of a University*.

If you would like to learn the secret of Newman, you will understand it better after you have read Dr. Sobry's book. You will appreciate better the simplicity and sincerity of his character and the simplicity and sincerity of his style. Perhaps the book will interest you most for the light it throws on the problem of style and what it really means.

The Louvain Professor bases his argument on Newman's own principles. First of all, we must know what style is not. It is not the mere expressing of a truth, nor even its clear enunciation. Scientific formulae enunciate truths with the utmost clarity, but they are rarely praised as literature. Style is more personal. It expresses the living mind, with its thoughts, views, and reasonings in all their moving and changing reality: it is the living, moving, surging shadow of a deep and agitated sea of thinking activity. A small mind is never sufficiently deep nor sufficiently stirred up to give rise to a great style.

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At the same time, more is needed than greatness of mind. Style is never easy. 'My one and single desire and aim,' Newman tells us, 'has been to do what is so difficult, *vis.*, to express clearly and exactly my meaning.' Hence the rareness of really great writers.

Basing his researches on this theory, Dr. Sobry sets himself a double task :

(a) He makes a brief study of Newman's life and thought simply with the object of discovering for himself what is most essential to Newman's intellectual development and what might be called his fundamental attitude to life ; and

(b) he studies and analyzes his style as a faithful reflection of that attitude and life. His object in this study is likewise twofold : (i) to gain a truer knowledge of the real Newman from the study of his style ; and (ii) to attempt to wrest from him the secret of his English from a study of the man.

In studying the man, we are tempted to fall into one of two extremes. No one was a more complete idealist, and yet none more eminently a man of action. While taking life for what it is and *realizing* its unreality, Newman recognized with startling clearness that without these shadows and the right use of them we can never attain to the true Reality beyond. With eyes for ever fixed on the Vision of Reality, hard action in the world around us, real kindness to real people, honest living up to real facts are our only hope. To look on Reality but not to act is to dream. To act without regard for the Truth, to follow false happiness, a delusion, to turn oneself away from the Author of one's being—this is the course of the world 'having no hope and without God . . .' 'All this,' wrote Newman, 'is a vision to dizzy and appal, and inflicts upon the mind the sense of a profound mystery, which is absolutely beyond human solution. What shall be said to this heart-piercing, reason-bewildering fact?'

The world is wedded to falsehood, striving after unreal ideals, speaking with unreal words, professing and not doing. Men spend themselves on trifles, and throw away their souls for a whim. Logic and reason and faith would lead them to the truth, but they are blinded by feelings and prejudices and love of the shadows.

Before the greatness which man should be, and the littleness he is, Newman felt called to an apostolate. To find Reality, and dissipate the fog of delusion. The struggle for these gives to Newman's works something of the character of an epic. His works are not calm treatises for the lecture hall ; but expeditions and campaigns. He battles not within his own mind, but in the world outside. Often he has to grope his way through the fog and mist and shadows of unreality, but he is deter-

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mined, and the Reality does not fail him in the last resort. Since his campaign is among men, he must take the world as it is. He must enter into real difficulties, real feelings, real uncertainties, real unreasonableness and illogicality, and bring light and certainty to his countrymen. Newman is the better guide in that he had himself been lost in the shadows, and at one time had nearly followed that most attractive of all will-o'-the-wisps, the ideal of the cultured, intellectual, kindly English gentleman.

In the second part of his book, Dr. Sobry turns to the consideration of the style as such. Newman's penetrating intellect and vivid imagination were excellent weapons for his campaigns. Joined to this was his acute power of bitter irony, when cherished idols had to be overthrown, or deep-seated delusions to be uprooted. These factors together made his style so real and individual much more than any vague 'onward march of his regal English' or mere rhythm and harmony of phrases. The latter might have led to prettiness; the former led to strength and conviction.

The author is anxious not to base his argument on vague generalities, a fault he finds only too common in books on style. Consequently he defends his argument by an analysis of sentences, by collections of favourite words or phrases, by emphasis on Newman's love for fine criticism and his eternal modifications of a statement which might appear too loosely made or in some degree unjust to those who held a different point of view.

Both the general nature of the work and the form of the individual sentences is influenced by this. His discourses on the Nature of a University are not eloquent flowing discourses with little practical direction, such as are frequently delivered on great occasions to lend a certain solemnity to the function, but were rather meant to teach and instruct his listeners as to the true nature of university education, and the dangers of accepting false ideals. 'Liberal education makes not the Christian, not the Catholic, but the gentleman.' The very form of the sentences falls into a kind of formula *A, not B*. 'It is well to be a gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life . . . but still, I repeat, they are no guarantee for sanctity . . . Taken by themselves, they do but seem to be what they are not; they look like virtue at a distance, but they are detected by close observers.'

One would have to continue much beyond the limits of a review to give an adequate idea of the rich fount of ideas which springs up during the reading of this excellent book. Many

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works have been produced which have attempted to explain the psychological motives for Newman's conversion and his life's work. Most have failed. The psycho-analytical method usually does, unless there is complete sympathy and understanding between the psychologist and his subject. Dr. Sobry, I think, within the limited scope of his book, has succeeded. No one who thinks Newman worth the trouble of understanding, or the secret of his style worth mastering, should fail to give this work a careful and thoughtful study.

H. F. DAVIS.

### MISCELLANEOUS

**PROBLEMS OF MIND AND MATTER.** By John Wisdom. (Cambridge University Press; 6/-.)

It is perhaps a curious example either of professional modesty or of belief in the elemental exactness of the subject-matter that Dr. Wisdom's book bears the same title as that of Professor Stout, to which it is patently intended as a creative commentary. This absence of proclamation in favour of meditation is a keynote of the book; though this is a meditation achieved with rare clarity.

Its resemblances to the Thomistic method of exposition are not purely accidental: there is a certain disinterestedness, and also a detailed practice of giving arguments against and for. This befits its purpose, which is 'to be an introduction to *analytic philosophy*,' as distinguished from *speculative*: the object of speculating 'is truth,' that of analyzing 'is clarity.' Analytic philosophy becomes what may be called a philosophy of psychology.

The subject-matter consists of two of the many relations between Matter and Mind: 'first the relation of ownership, and second the relation of knowledge.' There follows a not too helpful pair of definitions: 'A mind is a cluster of mental facts which are all about the same thing. A material thing is a cluster of material facts which are all facts about the same thing.'

After an introductory chapter the work proceeds, in order, to discuss Body and Mind: here is included a subtle account of the distinction and correlation between, and the mutual 'production' of, bodily and mental events, and next Ownership and Freewill. Part II is entitled 'Cognition'; it includes successively Perception, Knowledge of Material Things, Judgment and Truth—this last being most lucid. Two appendices complete the text of the work.

The style is both natural and illustrative. The author comes to terms with common-sense. This to some extent limits his field but it produces no logical or terminological inaccuracies, and definitions such as the following cannot really be condemned as