

REVIEWS

Edwardine modernists suggests a wide miscomprehension of recent Catholic history; a fresco-painter of the *seicento* would have shown Newman's cardinalate as the official apotheosis of his teaching, and we must look among modern Catholic theologians for the legitimate heirs to his thought.

On more fundamental issues we note the same recurring divergence and agreement between Mr. Hardwick's standpoint and our own. It is probably true that Newman's latent liberalism was in part responsible for his secession, there was always a dynamic quality in his thinking; Dr. Pusey's thought was more static and he stayed where he was. Yet we cannot accept the underlying thesis, the antithesis between authority and individual liberty, they are necessary complements rather than possible alternatives.

G.M.

The Tractarian Series. (Philip Allan; 6/-.)

JOHN HENRY NEWMAN. By Frank Leslie Cross. Pp. 182.

JOHN KEBLE. By Kenneth Ingram. Pp. 184.

PUSEY. By Leonard Prestige. Pp. 174.

Of the lives of the three leaders of the Tractarian Movement here under review, that of Newman by Dr. Cross of Pusey House is at once the most original and the most open to criticism. In it a new theory is put forward to account for Newman's conversion, a theory which involves the contention that the *Apologia* though accurate in detail is fundamentally misleading in its whole staging of the story, because it places intellectual difficulties in the forefront of discussion whereas the dominant motive for Newman's change was a psychological one. It appears to us that Dr. Cross puts forward strangely little evidence to support his theory. He classes Newman as belonging to Nietzsche's *Ressentiment* type, and tells us that this element alone in his character accounts for many incidents in his life—including his conversion. The Church of England, after the affair of Tract XC, disowned him. His temperament would not allow him to raise his voice in self defence, and so he took refuge in an act of retaliation of the *ressentiment* kind. He retired to Littlemore, and ultimately disowned the Church that had disowned him. The proof of this appears to lie mainly in the fact that there is very little in the way of sustained theological reasoning either in his correspondence or in his written works between 1841 and 1845. It is a little surprising to find Dr. Cross making the quite bald statement that no one could derive from the Doctrine of Development

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alone even an inkling as to the grounds on which Newman left the Church of England. His whole interpretation seems to us to be dangerously facile and to smack too much of the theory-ridden exegesis of the gospels to which he refers in his introduction.

There is an exceedingly interesting chapter on Tractarian Oxford and an inadequate one on Newman and the Vatican Council. An appendix contains an interesting series of hitherto unpublished letters which passed between Newman and the Rev. Charles Plummer of Trinity College, Oxford. They are mostly concerned with Döllinger and the Vatican Decrees.

The biographies of Keble and Pusey are well written, making a straightforward use of the available material.

H. STJ.

MEN WHO LEFT THE MOVEMENT. By Gertrude Donald. (Burns, Oates & Washbourne, Ltd.; pp. viii, 422; 10/6.)

Newman, Allies, Manning and Maturin, named in the order of their leaving the Oxford Movement, are the men about whom Miss Donald writes in this book. The book is an answer to two questions: Why did these men leave the Movement? If they were alive to-day, would the Movement in its present state hold their allegiance? The answer to the first question contains the answer to the second. For the studies, which end with their conversion, of the first three the author relies on their letters and personal statements. The study of Fr. Maturin is based for the most part on letters written after his conversion. They indicate clearly, however, the road along which he had travelled. Newman himself stated that the imputation of wrong motives to the converts was to be expected. It was a necessary consequence of the convictions sincerely and strongly held by those who remained. The convert's true reason, namely, that he believed the Roman Church to be true, was the last to be accepted. These men were of an age to distinguish between attraction and conviction. Allies at the time of his conversion was thirty-eight. Newman and Manning were both over forty, and Maturin was fifty. And neither before nor after could they be said to possess 'a sheep-like nature.' The book will not be considered uncontroversial in this centenary year. But historically the Tractarian Movement is not the exclusive possession of Anglicans. Miss Donald has written a well-reasoned and fair book. It is a pity, however, that there is no index.

C.N.L.