

from the highest faculties of the soul into our emotional life. True devotion is not something that we receive from God. It is something that we *give* to God. True and essential devotion consists in the gift of ourselves to God, that act of the will by which we offer ourselves to the service of God. Religious life, then, is of its nature a 'devout life'; devotion is of its essence since the religious has given himself to that service.

INCIDENTALLY, the Editor of the *Supplement of La Vie Spirituelle* in a blurb to the very excellent spring issue (No. 40) gives a clue to the main scope of this review. 'One of the objectives of this review is to bring its contribution to the objective and valuable discussion between the psychiatrists (from neurologists to psychotherapists) on the one side, and theologians and pastoral clergy on the other.'

And also, *Review for Religious* in the issue already cited announces the inauguration of a new department in its structure—'Survey of Roman Documents'—which will be of great value to English readers.



REVIEWS

THE GOSPEL ACCORDING TO ST JOHN. With an Introduction and Commentary by C. C. Martindale, S.J. (Stonyhurst Scripture Manuals. Longmans; 7s.)

More than a year ago we had occasion to welcome the first of the Stonyhurst Scripture Manuals, on St Mark's Gospel. The series, of which the present volume is the second, is intended primarily for schools and particularly for those preparing for public examinations. This first purpose is fulfilled by giving the fruit of Catholic scholarship in such a way that the result is no mere school book but a work for which many an older layman will be grateful. Its use in schools in any case supposes the guidance of a teacher and teachers will find it a welcome addition to their shelves. The form is, as in the earlier volume, that of a short Introduction to the Gospel followed by a verse-by-verse commentary printed under the text. The notes seldom exceed a short paragraph but are skilfully done and of real value. While the General Introduction disclaims the use of 'devotional comments or applications

or for the most part strictly theological ones', in fact this simple straightforward unfolding of the meaning and message of St John will be found one of the best ways of acquiring a deeper understanding of the Faith, and so laying a solid basis for true devotion.

PETER WORRALL, O.P.

JOHN HENRY NEWMAN, AUTOBIOGRAPHICAL WRITINGS. Edited and Introduced by Henry Tristram of the Oratory. (Sheed and Ward; 18s.)

There can be few people of whom it is as true as of Newman that the prophet is without honour in his own country. During his life he was attacked right and left, by the Anglicans because he became a Catholic, by Catholics because his ideas were so far in advance of his time that he seemed almost an heretic to them. Even now, while books and theses on him are pouring out on the continent, there is comparatively very little work done on him in this country, there is not even a modern edition of his works. Hence the present collection of hitherto unpublished very intimate autobiographical writings and notes is all the more to be welcomed. If one thing stands out from them, it is Newman's unremitting struggle for perfection which began when he was almost a boy and went on till the day of his death. There is at the beginning of the present book an 'autobiography in miniature', the size of half a printed page, which was written on the back cover of a school exercise book. It begins on June 19th, 1812, when, at the age of eleven, 'he was going up to Greek on Tuesday', and ends with the entry: 'And now a Cardinal. March 2, 1884'. Perhaps the most moving passage in this curious document, written in 1829, is the revealing sentence: 'And now in my rooms at Oriel College, a Tutor, a Parish Priest and Fellow, having suffered much, slowly advancing to what is good and holy, and led on by God's hand blindly, not knowing whither He is taking me. Even so, O Lord.' Slowly advancing to what is good and holy, blindly trusting in the guidance of God, this is surely the leitmotif of Newman's life. He was not a picturesque Latin, whose way to sanctity led through frightening penances and sublime ecstasies; he was a sober Englishman, an Oxford scholar, and his wrestling was not with the flesh and the devil, at least not in the most literal sense, but with the incomprehension of his surroundings and with his own temperament. This struggle is mercilessly analysed in the journals now published, from which we would cite one more revealing passage, written during a retreat at Littlemore in April 1843: 'I have only to observe that I seem unwilling to say "Give me utter obscurity", partly from a hankering after posthumous fame, partly from a dislike that others should do the work of God in the world, and not I.'