

of politics, based as it must be on the incalculable ways of man himself. We can approach the subject humbly, admitting our incapacity to fathom the depths of man's wickedness or to measure the infinite possibilities of the grace that may be in him, but still recognising a permanence and universality in the human type which renders possible the construction of a true science and gratefully acknowledging the contributions which other recently developed studies may make it. As may be expected this brief inaugural lecture (well worth giving after six years' occupancy of the chair) is thorough, allusive and witty; it is also deeply earnest and, with such a broad conception of the term as is here outlined, one may subscribe without reservation to the assertion: "In bad politics is our doom; in good politics is our only hope of salvation."

EDWARD QUINN.

NEWMAN

A TRIBUTE TO NEWMAN. Essays on Aspects of His Life and Thought. Edited by Professor Michael Tierney. (Browne and Nolan; 15s.).

If some of Eire's past scholars have been betrayed into a perverse misinterpretation of Newman's ideals and theories of university education, Professor Tierney's volume shows eloquently that her scholars of today are ready to make handsome amends. Of course Eire has never lacked Newman admirers and supporters. The first Catholic towards whom Newman felt any warm attraction was the Irish Dr. Russell of Maynooth. At the time of all the Modernist trouble it was the Irish Bishop O'Dwyer who wrote a spirited defence of Newman's orthodoxy, and won from Pius X a special letter of approbation. At no time of his Catholic life did he lack warm-hearted Irish support, and at no time since his death has he been without Irish disciples. It was the sad accident of history that on several occasions those who have been least sympathetic have held positions of the greatest influence. Professor Tierney has produced a large and pleasing volume, which has the high merit of being extremely readable. He has wished the work to be Irish, and eleven of the thirteen contributors are Irish scholars. The lecture of Mgr. Ryan, at Beaumont, and those of other scholars at Belfast, show that there must be many more scholars deeply interested in Newman than even this book would suggest.

The Englishman naturally turns to the chapters on Newman in Ireland by Mr. Roger McHugh, Professor Tierney himself, and Mr. C. T. Curran. In these chapters there is real understanding. We catch a glimpse of the ascetic figure passing from the university buildings to the university church in St Stephen's Green, to some an object of awe and reverence, to others a spirited companion, to all a leader loved and admired. We witness his organizing abilities, his unflagging efforts to get things going, his insistence on personal influence, his happy and far-seeing choice of professors. We are made to feel the infinite difficulties of his position, the tragedy of

his relations with Archbishop Cullen, and the help and sympathy of many Irish friends who thought differently from that uncompromising and unimaginative ecclesiastic. Mr McHugh has already done much to rescue Newman's name and work from misunderstanding in the introduction to his small volume, *Newman on University Education*. Here he writes in a vigorous, readable style, and throws much light on the impossibility of the situation and the sincerity of Newman's struggle for Irish education. Professor Tierney tackles more critically Father Corcoran's well-known attacks, and shows that the Aristotelian principles underlying Newman's philosophy of education and those which sound Christian civilization has ever professed. All three chapters, coming from ardent and competent Irish scholars, will give gratification to Newman lovers throughout the world.

It was a happy thought to include chapters by the Rev. P. Rogers and Professor J. Hogan on the church and university background to Newman's early life. The Church of England and the University of Oxford are at the best of times hard for outsiders to understand. This was more than ever true at the transitional period when Newman was called to take such a part in their transformation.

Father Fergal McGrath, S.J., is a competent Newman student, from whom we are not surprised to have a lucid account of some of the forces leading to his conversion. He rightly sees that there was never any question of a man harrassed by doubts seeking refuge in an authoritarian institution. On the contrary he had never suffered from doubts. The question was rather historical. He joined the Church of Rome when he saw it was the Christianity of history.

Mr T. S. Gregory carries us away by his brilliance. He writes of *Newman and Liberalism*. At first he seems to be speaking mainly of political liberalism, and thinks that Newman, from an early age, had a puritanical hostility to all forms of revolution. However, it gradually emerges that Newman's real struggle is against those forms of unfettered humanism which refuse to submit to the Incarnation. Liberal Christianity is at bottom intolerance of all authority, including that of the God-man, whose human nature and utterances must be perfect, because of His divinity.

The treatment of Newman's two great philosophical works must inevitably be of a somewhat introductory character. Doctor Philbin, in an account of the *Essay on Development* recalls the important circumstances leading to it, without which its point might never be grasped. Beyond that, he is content to rebut some of the many superficial accusations levelled against a number of Newman's incidental statements. Fr James, O.F.M. cap., on *Newman as a Philosopher*, is disappointing. He is dealing with the best known and most valued of Newman's contributions to Catholic thought, and his chapter is the shortest in the volume. He gives us no appreciation of the serious problems involved. In spite of the labours of Fr

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