

Blackfriars

One criticism is necessary—the perennial danger of extremes. We admit and advocate the truth that the new realities brought to light by this school are of great importance. But they neither monopolise importance nor are most important. Tragic enough that great ideas have amazingly slow influence in moulding society—a fact it would be disastrous not to recognise. Nevertheless, society only coheres by doctrine—a doctrine of some sort, and behind even the crudest social life there lie ideas. Further, the ultimate benefit of any civilisation to the future, its grade of value, comes from the truths it has perceived and the art it has created. To neglect this fact would be equally disastrous. It seems to be the temptation of the new school. We may quote one indication; it is, in a way, trifling, but it points to an attitude of mind. Writing of the Austin Canons, in a note, Vol. 1, p. 161, Mr. Coulton says: 'They were, in fact, practically monks, and are often so-called by mediaeval writers, though modern pedantry sometimes ignores this.' Monks and Canons have essential differences; to suppose their identity would betray ignorance of the definite and most interesting nature of a Canon. To know that mediaeval people sometimes used their names as synonyms is of value—it is a fact of social history, Mr. Coulton's subject. To make their confusion an objective reality is to fall into subjectivism which asserts that only what *we* think is.

A.M.

NEWMAN'S APOLOGETIC. By J. D. Folghera, O.P. Translated by P. Hereford. (Sands & Co.; 5/- net.)

The scope of this little book is wisely limited. Newman's defence of the faith is generally identified with his refinement of certain of its most important aspects. The University Sermons, the Doctrine of Development, the Grammar of Assent, and, more broadly, the Idea of a University—these properly represent him. And this view is the right one; for a defence of the faith must be contemporary, and in these books Newman establishes relations with specifically modern interests and ideas.

But Newman was not concerned with these particular problems alone. They were points he concentrated upon, the salient points, of his whole body of doctrine. His mind was historical and, therefore, sensitive to tradition, to the traditional and age-tested arguments. The framework of his doctrine was the catechism. It is precisely his attitude to these primary realities

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which this book intends to reveal; miracles, the idea of the Church, the Blessed Virgin. It does so mainly by a dexterous use of his own words.

Apologists must not only be contemporary—in the sense of meeting up-to-date ideas. They must also be *in* the mentality of those to whom they appeal. In England they must be English: and that implies a distaste for fanaticism and brilliant *a priori* methods; a sense of security in the concrete and historical—characteristics most admirably evident in the great Cambridge trio, Lightfoot, Westcott, and Hort. For Catholics Newman is the bridge to that mentality. He is not to be slavishly copied—for even he belongs to an age that is past. It is his *spirit* we need, his broad approach, his integral outlook. We can achieve this only by studying him, and Fr. Folghera has given us a good beginning. The translation is unobtrusive and efficient. It must have proved sufficiently irritating, since much of the work is taken from Newman's own writings, and, therefore, demanded a constant reference to them. It is a pity that Cardinal Mercier's Pastoral on the Malines Conference has been omitted from the translation. It dealt, indeed, with a transitory event; but its lesson was of present and permanent value, and nowhere more appropriately emphasised than in a book on Newman.

A.M.

A RETREAT UNDER THE GUIDANCE OF SAINT TERESA. Drawn from the writings of the Saint by Mother Mary of the Blessed Sacrament, Carmelite. (Burns, Oates and Washbourne, Ltd.; 7/6 net.)

In his letter of approbation the Provincial of the Discalced Carmelites in France says that this book is rapidly becoming a classic; in its English version it will certainly meet with a no less enthusiastic reception. The compiler has done her work so well that the book perfectly fulfills the promise of its alluring title. The translation has had the competent revision of the Benedictines of Stanbrook, from whose edition of St. Teresa's works the quotations have been taken.

N.O.H.

THE STORY OF BLESSED JOHN FISHER. By Noel MacDonald Wilby. Pp. 184. (Burns, Oates & Washbourne; 3/6 net.)

The author of this short life of Blessed John Fisher suggests that it may fill 'the gap between Father Bridgett's standard biography and the popular C.T.S. pamphlet by Mgr.