

Perhaps the answer to this problem is to stress the need of a psychological conversion. It is not so much contact with external nature which is required, though that is necessary, as the recovery of contact with our own inner nature. We have to discover the hidden depths of the unconscious in our own souls and to allow grace to penetrate not only the reason and the will, but our whole being, conscious and unconscious, body and soul. It is in these hidden depths of the unconscious that the springs of religion are to be found, and it is only when we have 'died' to our own superficial reason and consciousness that we shall be able to discover this root of the 'sacred' and the 'holy', which has been lost.

Father Conrad has written a very wise and also a very practical book. His chapter of 'suggestions' will be found of value to everyone who is seeking an integrated life in our present disintegrated society, and his chapter on 'Dislocations in the Religious Life' will be read with profit by all religious. It is a book to be read by all who are seriously concerned with the renewal of religion in the modern world.

BEDE GRIFFITHS, O.S.B.

THE POLITICAL THOUGHT OF JOHN HENRY NEWMAN. By Terence Kenny. (Longmans; 21s.)

LETTERS OF JOHN HENRY NEWMAN. A Selection Edited and Introduced by Muriel Spark and Derek Stanford. (Peter Owen; 25s.)

It is becoming ever more of an achievement to write something entirely new about Newman. Yet it has happened frequently in the last few years, and certainly Mr Kenny has succeeded. We have always been aware that Newman was a religious genius. There is now no question that he was a master in the field of education. Many people have written on various literary or philosophical aspects of Newman's work. But perhaps we least expected that someone would write a full-size book on his political thought.

This book is both important and interesting. If it seems to lack at times a certain clarity of exposition, this is due to the fact that it is the work of a pioneer in a vast, uncharted field, in which the subject, Newman, wrote no express treatise.

Of special importance would seem to be Mr Kenny's careful distinction between political conservatism and Toryism. He brings ample evidence to show that Newman was always a conservative in every sphere of thought, in the sense that he was convinced we should strive to preserve what is valuable even at the risk of slowness in destroying what is outdated. Newman was always distrustful of rebellion. But Mr Kenny also makes quite clear that Newman gradually came to realize that conservatism should not be confused and identified with the Tory party. Newman had already begun to emancipate

himself from the Tory party before his conversion to Catholicism. Mr Kenny is also able to show that Newman came to realize that there was a kind of political liberalism, opposed to Toryism, which was not inconsistent with true conservatism. Newman came more and more, especially as a Catholic, to associate himself with many forms of political, as also educational, liberalism.

In this matter, I suggest that Mr Kenny could have made matters clearer by distinguishing doctrinal liberalism more sharply from all other forms of liberalism. He does not emphasize sufficiently that Newman never altered one whit in his opposition to doctrinal liberalism. His *Essay on Development*, and his association with the Inopportunistes at the time of the Vatican Council, were consistent in his mind with anti-Rationalism, or, as he would have said, anti-Liberalism in religion. What makes it confusing is that he was sympathetic with liberal Catholicism: but, to him, liberal Catholicism was purely a question of religious politics, not a question of our attitude to creeds and revealed dogma. I would say that Mr Kenny could have stressed more than he does that liberalism in doctrine was for Newman indifferentism, and indifferentism for him was always seen as incompatible with Christianity. Newman began by tending to confuse liberalism in politics and education with doctrinal liberalism. He came to realize that they need not be identified. He ended by remaining anti-liberal with regard to our acceptance of the dogmas of revelation, and liberal in religious politics and education.

Mr Kenny says that for Newman the state is essentially unjust. He understands by this that Newman admitted no hope of any utopian, completely just, state on this earth. The corruption caused by original sin was the cause of this. But Newman did admit that we should aim at achieving justice, even though human weakness will always in one way or other defeat our idealism. If this is a just estimate of Newman's view, his position would seem in this respect not unlike that of Dr Reinhold Niebuhr.

Mr Kenny finds a tension between Newman's scientific concept of history and his occasional Augustinian concept of a God-directed history. Could not this tension be happily resolved by the recognition that, in one case, Newman was speaking of the purely natural science of history, and in the other of a theology of history? The latter science interprets history in the light of revelation, and finds in it the revelation of God's plan. But it is in full harmony with Newman's attitude to all secular science that he would not admit God's supernatural plan and providence as discoverable by natural observation and science.

But the book is full of interesting discussions. There are small things one cannot agree with, as the statement that Newman had no trust in

abstract intuition. But Mr Kenny has made a thorough study of his material and provided an excellent introduction to a new and interesting field of Newmanic research.

The second book is collection of Newman's letters edited by an Anglican and a Catholic. The Anglican half of Newman's life is in the hands of Mr Derek Stanford, the Catholic half in the hands of Miss Muriel Spark. Each editor gives an introduction. The letters are bound to be extremely selective, being in number but an infinitesimal fraction of the total number in existence. Over half the Anglican letters are from the period when Newman had begun to doubt the truth of Anglicanism. Mr Stanford himself is obviously quite unsympathetic to Newman's Anglican interests. He has something like Thomas Arnold's contempt for the Oxford Movement. He also makes it quite clear that he is unimpressed by the Newman revealed in the letters. It is unfortunate that the introducer to the Anglican section should be so unsympathetic with his subject. Incidentally he quotes the exploded myth about Newman's semitic blood, admitting however that it is an 'unproven speculation'. The reviewer would have preferred as an introduction an objective statement of the circumstances of Newman's Anglican life which form a background to the letters. However, the letters, though they omit those which show any enthusiastic support of Anglicanism, are indeed most interesting, and afford an intimate illustration of the Newman we know from the lives.

The Catholic half of the volume has a useful objective introduction by Miss Spark. She is content to trace the Catholic life in so far as it forms a background to her selection. I think Miss Spark has made her selection with a view to showing Newman's trials and troubles as a Catholic. However, until the whole of the Catholic letters are published it will be difficult to decide how far her selection is a fair sample. All who are interested in Newman will especially value this half of the book, if only for the reason mentioned, that no general collection of Catholic letters is as yet available. One at least of Newman's little-known humorous letters is happily included.

H. FRANCIS DAVIS

TRADE UNION LEADERSHIP. Based on a study of Arthur Deakin. By V. L. Allen. (Longmans; 30s.)

There are many strands in this enthralling book: the difficulties of a federal structure for a trade union as exemplified in the working of the Transport and General Workers' Union, the techniques of administration and leadership of a popular movement as shown by the activities of Arthur Deakin, and finally the life and character of Deakin himself. One may question whether Mr Allen has not tried to cram too much into one treatise: whether leadership might have been better