

and heresy-hunting and oaths of allegiance Roncalli wrote and published this comment on violence of the anti-Modernist polemic: 'if the truth and the whole truth had to be told I do not see why it had to be accompanied by the thunders and lightnings of Sinai rather than by the calm and serenity of Jesus on the lake and on the mount'. Quite dangerous opinions for a young seminary professor and the secretary of the out-of-favour Radini Tedeschi, patron of social commitment and an early form of Christian democracy. The whole tone of Miss Trevor's description of Pius XII is very carefully managed by asides and small telling jokes. That Pope's interest in things modern is suggested by references to 'his keep-fit exercises, experiments with hormone injections and his electric razor (white)', and his aristocratic almost angelic manner conjured by the tale of Vatican officials falling 'on their knees when Pope Pius rang them up on the internal telephone system'. He walked in white satin slippers; John wore stout black leather shoes.

Miss Trevor has demonstrated Roncalli's motives at work throughout his life. She shows us the constant attitudes within which the 'inspirations' were framed. She can actually account for his emergence as the Pope who in a cheerful and cheering way got things moving, and who, if he had lived, might have got things done. She shows him as a man who all his life longed to be useful and found himself merely used. Bulgaria, Istanbul, Paris, even the election to the Papacy, happened, he knew, because other men made their own plans and found him usable. He was always loyal but he never ceased to be astonished that men could be so callous. In 1929 he wrote in his *Journal* that the 'many trials' of his ministry 'are caused not

by the Bulgarians for whom I work but by the central organization of the ecclesiastical administration'. He had expected help and encouragement from Rome while he worked in the difficult diplomatic posts to which he was assigned; instead he was ignored or reprimanded, and always distrusted. In 1936 he wrote in Istanbul: 'the difference between my way of seeing situations on the spot and certain ways of judging things in Rome hurts me considerably; it is my only real cross.' He was the more surprised, therefore, when his orders as Pope were ignored by men whom he had obeyed as servants of the Pope. Combined with this Christian loyalty was his Christian realism. This made him the friend of Greek Patriarch and Anglican curate, of French premier and Russian ambassador, and made him capable of making judgements in a more hard-headed manner than some other curialist diplomats: 'My illustrious predecessor was certainly very acute, but perhaps just a little optimistic; certainly the encounter with the reality of things is sometimes another thing.' He knew that he had to work in the present: 'Each of us has his own cross to bear and each cross takes its own particular form; mine is fashioned in the style of this century.'

Miss Trevor's account makes it plain at last that Pope John's reputation rests not on the cleverness of a public relations officer, nor on the acts of an old man delighting to shock his peers and be 'in' with the young, but on a hard-working life in the discovery and service of the Lord.

Mr Chinigo has made a collection of the Pope's speeches which in its total dullness shows just how well Miss Trevor has handled the available printed sources. HAMISH SWANSTON

NEWMAN AND THE MODERN WORLD, by Christopher Hollis, *Hollis & Carter, London, 1967, 30s.*
GOD AND MYSELF, by Hilda Graef, *Peter Davies, London, 1967, 42s.*

Christopher Hollis has studied Newman's life and teaching in its historical context and attempted to show their relevance at the present time. His central theme is that Newman's ideas, which were often rejected during his lifetime, are now finding their full justification and he claims that Newman was the great forerunner of the Second Vatican Council. Such a thesis is hardly new, nor are the philosophical or theological instances used in support of it, such as Newman's arguments in favour of God's existence or his attitude towards the role of the laity. But the author is

so well informed, historically and politically, that it is particularly interesting to read his account and evaluation of Newman's approach to the growth of democracy and the development of the neutral or secular state.

The author shows a realistic assessment of some of the institutional problems of recent years, he vividly describes the increasing isolation of Roman Catholicism during the nineteenth century, and he appreciates the significance of Newman's opposition to the negative, obstructive, 'Novation', official ecclesiastical policy of a *non possumus*. It is

refreshing to read an account of the *Syllabus* which adequately distinguishes its intention from Dupanloup's interpretation. The political and historical discussions are the most satisfactory elements in this work, whereas one might be less happy, for example, about the treatment of modernism or a claim that Newman's 'bias would have been against the vernacular' (p. 165). Indeed, this last opinion could be contrasted with Hilda Graef's remarks on page 118.

Even in the historical and political sphere, some points of criticism should be made. Hollis seems to have overlooked certain letters and remarks which would have balanced his account of Newman's attitude towards Ireland. Newman once remarked that had he been an Irishman, he would have been a rebel at heart; he realized, before Gladstone, that the problems were not simply land or property but the union and the nation; the Irish who refused to support Gladstone were not cowards as the prime minister seemed to suggest, but patriots (Ward, *Newman*, II, pp. 517-9, 527).

Newman's was a deeply spiritual life exemplifying the early proverb 'Holiness rather than peace'; his teaching shows an intense awareness of God and the 'unseen world'; his works are saturated with a spirituality based on biblical and patristic sources which embraces the whole man and penetrates the whole of human life. In Newman's own life and ideas, spirituality could not be departmentalized but rested on his firm conviction of the unity of truth whether spiritual, doctrinal, scientific or historical. His spirituality was integrated with his life as a whole and with his teaching. Education, for example, was a profoundly religious activity involving the spiritual as well as the intellectual formation of man.

Somewhat like Pascal and Kierkegaard, Newman came to learn of God through conscience, having an existential experience of a personal relation with God, hence the famous remark about the 'two only absolute and luminously self-evident beings'. Consequently Graef emphasizes the personal element in Newman's spirituality while appreciating that

it was more than the merely personal. By basing the spiritual life and Christian belief on the evidence of conscience and by using the personal approach as the means to truth, Newman's 'illative sense' is seen as an excellent explanation of contemplative prayer, and the intensity of his spirituality impressively evident in the contrast between the 'real' and 'notional' assent to the religious doctrines of faith.

The author also appreciates Newman's conviction of divine providence (which again was personal and not simply general), and his consciousness of the reality of the 'invisible world', natural causes being the visible instruments of invisible powers. In view of this, it is surprising that she does not equally emphasize the importance of his understanding of the sacramental principle—the historically human could at the same time be doctrinally divine, an understanding which is at once critical, theological and spiritual. Newman's ready acceptance of the theory of evolution or the pagan parallels to the Old Testament did not interfere with his recognition of divine creation or revelation.

An extensive study of the printed and manuscript sources has gone into the writing of this account of Newman's spirituality. Different aspects are competently handled and Newman himself is frequently quoted, sometimes extensively. Incidentally, 1835 on page 101 should presumably read 1845. Developments in Newman's ideas are traced, particularly in the case of his attitude to sin and sinners, and his stress on the love and holiness of God. The author is occasionally critical and not always fairly, but many will be grateful for her remarks about the impossibility of forcing great Doctors of the Church through the straitjacket of the modern canonization process. Something is wrong when it becomes easier to canonize a foundress of one of the innumerable congregations, whose life was strictly circumscribed, than an original, far-seeing thinker whose writings are of the greatest value to the Church, and whose life was completely given to the service of God and his neighbour.

J. DEREK HOLMES

EDUCATION, CULTURE AND THE EMOTIONS, by G. H. Bantock, *Faber and Faber*, 1967. 202 pp. 30s.

Professor Bantock sportingly quotes a critic's description of himself as 'acquiring outmoded social attitudes along with unspecified quantities of Madeira and nuts'. Such is indeed his

'image' and he repudiates it, declaring himself to be a revolutionary. There is a good deal of support in this book for such a claim, if to be a revolutionary is to raise a completely different