

cannot do to me, that is to say, that you may love them of free grace, without expecting any return, and what you do for them I count as done to me.'

There is no such thing as a fruitless apostolate, because love is never wasted—love feeds love, till it consumes the soul. If outward results are denied, if men reject our love, God never will. And so we see Dominic de Guzman with courage and gaiety spending himself completely for Christ in the person of his brethren.

'Blessed be the Redeemer of all who making provision for man's salvation didst give the world Saint Dominic.'



## REVIEWS

ÉCRITS AUTOBIOGRAPHIQUES. Introduction and Notes by Louis Bouyer. (Textes Newmaniens Vol. II, Desclée de Brouwer; n.p.).

It is surely something of a reproach to English Catholics, that in spite of the growing interest in Cardinal Newman both in this country and abroad, so few of his writings have been re-published here during the past forty years. In France this lack is now being made up by the 'Textes Newmaniens', which in course of time will publish all Newman's chief works, giving the English text, with a French translation, introduction and notes. The present volume is the second in the series, and the editors deserve both our congratulations and our gratitude for having begun so important a work with a fitting care and thoroughness. The first volume contained the Oxford University Sermons; the second and third will bring together all the autobiographical writings which were found in Newman's room at his death. In one respect these will be of particular interest. Though none can strictly be classified as 'hitherto unpublished', this is the first time they have appeared in their entirety and in their own right, and not as material in biographies. And if autobiography does not provide the most complete picture of a man, it does give an essential insight into character without which that picture cannot be drawn.

This volume has five main items: an 'Autobiography in Miniature'; two short memoirs, one of which was certainly, and the other probably, intended as a contribution to a Biographical Dictionary; the 'Autobiographical Memoir', which covers his life up to 1832; an account of his illness in Sicily in 1833; and lastly his Catholic Journal,

from 1859 to 1878. The third volume will contain the remainder of his Journals, and the Memorandum on his connection with the Catholic University in Ireland.

On October 30, 1870, Newman wrote in his Journal: 'How unpleasant it is to read former memoranda—I can't quite tell why. They read affected, unreal, egotistical, petty, fussy.' Our first impression may well be much the same. There is, as one would expect in journals and memoirs, much trivial detail, an anxious examination of motives, and a quite open expression of dislikes and grievances. But the more permanent impression which the reading of all the documents gives, is of Newman's holiness. There is throughout a steady self-surrender to God's will and providence, a constant reference of all that he did, and of all that happened to him, to a supernatural scale of values; there is always the desire to be engaged on work for God and the Church, and at the same time an acceptance of the failures and bitter disappointments which followed him almost to the end. Perhaps what stands out most strongly of all is the steadfastness with which he followed the 'kindly light'. 'When I was young, I thought that with all my heart I gave up the world for Thee. As far as will, purpose, intention go, I think I did. I mean, I deliberately put the world aside.' And his whole life was a faithful working-out of this original purpose. Looking back over his early years he saw his three great illnesses as three moments at which God's finger touched him. 'The first keen, terrible one, when I was a boy of fifteen, and it made me a Christian—with experiences before and after, awful and known only to God. My second, not painful, but tedious and shattering was that which I had in 1827 . . . and it too broke me off from an incipient liberalism—and determined my religious course. The third was in 1833, when I was in Sicily before the commencement of the Oxford Movement.' From then on his course was set and there was no turning back, even in the years of uncertainty before his conversion, even in the 'fifties' and 'sixties', when misunderstanding and ill success gave him such bitter suffering. It is only against this background of his inner life, that Newman's great and growing influence can be understood, and that is why the publication of these papers is of such value. They do far more than give interesting details and anecdotes. They show us a man in utter simplicity before God, always faithful to the light that was given him, content to see none of the results of his labours so long as he laboured for the will of God. It is in this, rather than in his intellectual powers or in the circumstances of his life, that we find the primary cause of his influence both on his own age and on ours.

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