

movement, for him, is from the outside (secular activity) to the inside (personal faith) and not vice versa. He 'removes the personal element' if by that is meant a settled relationship apart from activity; but he brings it back in again in the way mentioned above as the inner aspect of works. It would have been helpful to see this point further developed. The author has promised another book, made up of suppressed chapters from this book, which no doubt will study this theme. As described here, it *could* be a very shallow form of discipleship.

This is not an easy book. Its central part consists in a fairly dense consideration of

modern biblical approaches to the problem of Christ (which this reviewer is not competent to criticize). I suggest it is a book which has to be approached bearing in mind the nonconformist tradition of strict separation of faith and works. Other traditions without this strict separation will not need such a stern reminder of the unity of faith and works, prayer and life, sacred and secular. Nevertheless no one can afford to be smug about this ever-present danger of duality, for it is a constant temptation to the human mind to make these neat but ultimately meaningless divisions. John Vincent's book is an antidote against this. JOHN DALRYMPLE

**THE WAY TO FAITH: AN EXAMINATION OF NEWMAN'S GRAMMAR OF ASSENT AS A RESPONSE TO THE SEARCH FOR CERTAINTY IN FAITH**, by David A. Pailin. *Epworth Press*, London, 1969. 280 pp. 50s.

At the end of his painstaking and extremely well-documented study of the *Grammar of Assent*, Mr Pailin says that 'By dealing with faith, Newman went to the heart of the religious and theological problem of the nineteenth and twentieth century' (p. 194). The centrality of the problems with which Newman was concerned in the *Grammar* explains why it is that, of all his major works, it has attracted the most attention, and amply justifies yet another major study.

The first half of the book is devoted to the background of the *Grammar*. In Part I, the principal factors which contributed to the crisis of faith in the nineteenth century (factors listed by Mr Pailin as: 'new philosophical positions, advances in science, developments in literary and historical criticism, and the growth of "democratic" ideas', p. 6), are described with a wealth of detail and, from time to time, a pleasant turn of phrase: 'To people who were more concerned to advance than to have firm foundations, a faith with a long history was more intriguing than significant' (p. 49). On the whole, this section is admirably done, although any such synoptic view almost inevitably contains some questionable generalizations, as when we are told that Hume and Kant 'shook the foundations of the philosophical tradition which had prevailed fundamentally unchanged since Plato and Aristotle' (p. 7, my stress).

Part II includes, as well as a discussion of Newman's awareness of the contemporary crisis and his intellectual background, a detailed account of the history, in his writings before 1870, of the themes with which the

*Grammar* is concerned. In this latter section, which is one of the most satisfying parts of the book, use is made of a number of unpublished fragments (mostly dated between 1853 and 1865), sixteen of which appear as an Appendix.

Few authors have studied the *Grammar* with more care and attention to detail, and yet the promise of the first half of the book is not completely fulfilled by the second, which is devoted to an analysis of the *Grammar* itself. This is partly due to a tendency for Mr Pailin's analysis to be rather wooden and static; partly to an occasional lack of precision: '... assent, and so faith itself, can only exist where the believer understands what he believes' (p. 98); partly to his own understanding of religious belief, of which something will be said later on.

'In Newman's analysis of assent, we find that the condition of assent is the apprehension of its object' (p. 98). Mr Pailin regards Newman's recognition that 'apprehension' is a necessary condition for assent as one of the most important features of the *Grammar*, and one to which insufficient attention has been paid by previous commentators (cf. p. 189). His exploration of the distinction between 'notional' and 'real' apprehension would perhaps have been strengthened if Price's excellent Gifford Lecture on this subject (cf. H. H. Price, *Belief*, London, 1969, pp. 315-48) had appeared in print in time to be made use of by him. However, his evaluation of the other aspect of the *Grammar* dealt with by Price (Newman's critique of Locke) seems, for all its brevity, to do greater justice to Newman, especially in its conclusion that 'Between Locke and Newman there exists, therefore, a difference of purpose which leads

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them to make statements which *prima facie* conflict, but in fact concern different kinds of problem' (p. 135).

Mr Pailin is well aware of the fact that, methodologically, the *Grammar* is concerned with 'the phenomenology of assents' (p. 169; cf. pp. 161, 172), but he insists, against some of the earlier commentators, that 'to limit his work to phenomenological description is an inadequate appraisal' (p. 187). This observation bears upon one of the most important elements in his critique of the *Grammar*: namely, the charge that Newman fails 'to distinguish consistently between the logical and psychological aspects of faith and assent' (p. 192). The formulation of that criticism is dictated by a distinction which he expresses as follows: 'By a "logical problem" we mean one which has to do with the structures of knowledge as it is based upon reason. A "psychological problem" deals with personal attitudes and positions which ultimately are not determined by reasoning processes although they are influenced by them' (p. 169). It is true that Newman's discussion of 'certitude' is somewhat confused, and that this is partly due to terminological inconsistency (cf. p. 180), and partly to his rather unsatisfactory analysis of the indefectibility of certitude (cf. p. 181). However, while it is correct to say that 'Newman is mistaken when he deduces the necessary immutability of certitude from the unchangeability of truth' (p. 182), Mr Pailin's distinction between 'logical' and 'psychological' issues does not seem to be an adequate tool with which to tackle this exceedingly difficult aspect of the *Grammar*. The difficulties inherent in Mr Pailin's own position are indicated by the remark that Newman 'does not recognize that the certainty which is required for a living religion is not the logical certainty of its objective truth' (p. 183; cf. p. 174). Mr Pailin does not tell us how he himself conceives of the relationship between the 'logic' of 'objective truth' and that of 'commitment', in which latter area he regards it as appropriate to situate the certainty of religious faith (cf. pp. 170, 196). Yet this question seems to be crucial for the epistemology of belief. Moreover, although he criticizes Newman for speaking of the assent of faith as 'a leap made by an act of the will' (p. 190), his own notion of faith perhaps places too much emphasis on this notion of 'leaping' (cf. pp. 173–5), as if, once an initial act of faith were made, the problems of the believers were at an end. To put it

another way, preoccupation with 'the act' or 'an act' of belief may obscure rather than clarify the problem of religious faith. Does a description such as the following: 'My real faith is in what I am certain of and therefore in what I am committed to without any qualifications or limitations at all' (p. 184), leave sufficient room for that open-ended, heuristic aspect of the pilgrim's belief which is rightly emphasized in contemporary theology, and of which Newman was not unaware?

One of the weaknesses of the Roman Catholic theology of faith in the manuals of the nineteenth century was a static and over-schematic concentration on the 'act' of faith, with a corresponding underestimation of the significance of the 'virtue' or '*habitus*' which was, in medieval theology, its dynamic correlate. Certainly the *Grammar*, unlike the *University Sermons* (which Newman never disowned; indeed he republished them the year after writing the *Grammar*), is not unaffected by this imbalance. It is interesting that a study of the *Grammar* by a Methodist should reinforce, rather than correct, what many people today would regard as one of its weaknesses. There is perhaps something in common between Roman Catholic concentration on the act of faith, and the preoccupation of some Evangelical theology with 'conversion' as 'occurrence' rather than 'process'. This observation, necessarily extremely tentative since Mr Pailin restricts his analysis to the philosophy, rather than the theology of faith, is suggested by the pattern of argument (reminiscent of one classical inter-

pretation of the '*sola gratia*') within which he approvingly quotes Tillich's description of believing as "'the state of being grasped'" (p. 191, his stress).

Mr Pailin's final criticism of the *Grammar* is one that has already been made by Professor Hick (cf. John Hick, *Faith and Knowledge*, London, 1967, p. 91): 'Newman is to be criticized for restricting his treatment of faith to assent to propositions' (p. 193). This charge seems to me to raise issues of such complexity concerning Newman's epistemology that it can hardly be discussed in a short review. It is disappointing, however, that as careful a commentator as Mr Pailin, who shows so wide a familiarity with Newman's writing, can succeed in studying the sections of the *Grammar* on 'notional' and 'real' apprehension, and still come up with so superficial and misleading a judgment. Perhaps the last word on the subject should be given to Newman himself, in a fragment, written in 1848, which Mr Pailin includes in an Appendix: 'The mind moves forward to believe, as it moves forward to love; in one case hearing His word about Himself, in the other to perceiving His goodness' (p. 208).

The number of critical comments in this review is misleading. *The Way to Faith* is an excellent book, and will surely establish itself as indispensable to future students of the *Grammar*. To have dismissed it in terms of unqualified and general praise would have been to fail to treat it with the seriousness which it richly deserves.

NICHOLAS LASH

**VRAIE ET FAUSSE REFORME DANS L'EGLISE** (2nd Edition, revised and corrected), by Y. M.-J. Congar, O.P. *Les Editions du Cerf*, Paris, 1968, 572 pp.

For the present reviewer to read this book, republished twenty years after it was written, has been a strangely moving experience. It has been to relive a part of one's personal history. First published in 1947, *Vraie et Fausse Réforme* appeared in a second much amended edition in 1950 (it is this second edition which has been reprinted with some additions and alterations). The book is strongly marked by the mood and aspirations of those years after the end of the war; in part it helped to create them. It was a time when the Church in France was springing into new life in a great variety of ways; there was the liturgical movement, *Centre de Pastorale Liturgique*; the return to biblical and patristic origins, *Sources Chrétiennes*, the realization of the Church's missionary task, Godin and Daniel, *France, pays de mission*, the

encyclicals of Cardinal Suhard, the worker-priest movement. It was a time of many and magnificent initiatives, a period in which the Catholicism of France exercised an impelling attraction and a formative influence on more than a few Anglicans whose minds were just awaking to the meaning of theology.

Many of the hopes of those years were only partially realized. Not until the opening of the Council did they seem to be coming to fruition. And then suddenly in the post-conciliar era in which we now live, it became clear that even the most lucid of the leaders of that earlier movement of renewal had not altogether foreseen the extent of the problems which the Church would face in its new situation of openness and liberty. In the new preface written for this edition, and in a few pages of