

University? and the ninth chapter, on the Illative Sense, of the *Grammar of Assent*) is followed by a selection of six sermons *in extenso* (including such masterpieces as *The Greatness and Littleness of Human Life* and *The Second Spring*). The third section consists of shorter "selected passages on miscellaneous subjects" and is followed by one of "aphoristic selections" often of only a sentence in length. Two or three of Newman's meditations and devotions precede the final selection which is devoted to most of the first and fifth chapters of the *Apologia*.

Dr. Harrold's anthology provides an admirable introduction to the reading of Newman. It does not attempt to assemble Newman's writings in a systematic doctrinal pattern as was done in Przywara's *Newman Synthesis*, but is rather concerned to remove many of those obstacles (not the least of which was the depressing topography and format) which have kept the modern reader from a proper enjoyment of a mind and style that are alike one of the glories of the Catholic religion and English letters. The truth is that what is fundamental in Newman is always clear; the "mystery" is provided by the barricades of an apologetic argument or an elaborate historical investigation. While it is true that an anthology is never a substitute for the corpus of an author's writing, it yet remains that Newman's concern for the freedom and integrity of the human mind and the supreme reality of God is well served by a discerning selection from his works at the present time. Never, perhaps, was there greater need of a right understanding of the proper spheres of nature and grace, of the potentialities and limitations of the human reason, of the final separation between Christianity and "the World"—and surely nowhere else are these themes treated with the strength and subtlety that are Newman's.

Newman is the most contemporary of writers because he is the most traditional. He cannot "date." The same is true of his style which is as timeless as the themes it so discreetly, so faultlessly serves. He is the master of the edged rejoinder no less than of the sustained period, of plain statement no less than of pulpit eloquence. "It is as absurd to argue men, as to torture them, into believing." "Who was ever consoled in real trouble by the small beer of literature or science?" "Reason can but ascertain the profound difficulties of our condition, it cannot remove them." "Health of body and mind is a great blessing, if we can bear it." Much more might be quoted, but one can only recommend *A Newman Treasury* as the most valuable of possessions at the present time.

I.E.

LIVE AND MOVE. By Leonard C. Horwood. (Epworth Press; 6s.)

Mr. Horwood introduces his book as "an attempt to give simple answer, expressed in ordinary language, to the age-old

questions: What is the right life? Who is the good man?" As such it can be said to be successful; at least it is a very readable book, and one which ought to be effective in stimulating the mentally sluggish, whether believers or unbelievers, to serious thought about man's nature and ultimate destiny. The first three chapters are especially good in this respect. For the rest the book seems to be a record of the author's own experience in trying to live the Christian life under modern conditions. He has seen the Light of Christ and has tried to follow it, but he is no visionary. "The Christian ideal is growth to manhood, not progress to any Utopia." The immediate aim of the Christian is the following of Christ, not world reform. "I find He (Christ) does not ask me to set the world to rights. That is a task for God." We may accept Mr. Horwood's testimony as that of a sincere and wholehearted follower of our Lord, but we imagine that the modern world will need a more objective criterion of what Christianity implies and what it does not. Unfortunately Mr. Horwood is extremely vague as to the doctrinal content of Christianity. We find no definite statement as to the Divinity of our Lord, for instance; though it is possible that two phrases (pp. 115 and 123) might imply that it was taken for granted. Then there is the statement on p. 25, regarding our Lord's declaration: "Except you eat the flesh of the Son of Man and drink his blood, ye have no life in you." The author comments: "If this be taken as literally true, there is an end of Christianity." We cannot see what Mr. Horwood means by "Christianity" in this context, but surely, if there was one saying which Christ insisted on being taken at its face value it was this.

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A SHORT BREVIARY. Edited by the Monks of St. John's Abbey.
(The Liturgical Press, U.S.A.: obtainable from Burns
Oates.)

We may well ask: "What is a Breviary?" The Breviary is already abbreviated: a briefer Breviary, is it still a Breviary? If the word means an official book of the official prayer of the Church, then "A Short Breviary" is not an accurate title. The volume contains in English, well printed in bold type, an "Office" based on the Roman Breviary, but reduced to the length of the Little Office. We can hardly therefore endorse the words of the publishers that it "represents the most important advance in active participation since the printing of popular missals," since this is not in the same sense a popular breviary, and the use of it will not be official participation in the official prayer of the Church. And yet it is a most valuable "prayer-book," with the tremendous advantage that it follows the movement of the liturgical year, and the prayers, psalms, lessons,