

spiritual direction, addressed to lay people, written between 1837 and 1860 by Father Macarius Ivanov, a hieromonk of Optino and a famous *starets* of that house. Iulia de Beausobre prefixes them with an account of the tradition of the *startsy* and of two of its greatest figures, Father Paissy Velichkovsky (d. 1794) and Father Macarius himself, and a delightful description of the Optino monastery.

It was recently remarked in *Blackfriars* that there is little in the spiritual writings of the Russian pilgrim translated by the Reverend R. M. French that should strike the Western reader as strange. This is even more noticeable in this book, and indeed a number of relevant passages from Western mystical writers have been added to illustrate it. Those writers are John-of-the-Cross, Catherine of Genoa and Catherine of Siena; but the resemblance could have been carried much further and more strikingly by reference to, e.g., Francis de Sales and Vincent de Paul.

On the other hand, just occasionally the Western Christian is pulled up with a jerk. E.g., Macarius's reply to the sick correspondent who asked leave to eat ordinary food in Lent in accordance with medical orders. Here (pages 47-48), in a couple of short paragraphs, is a microcosm of those differences in "points of view," mentality, approach, that are a fundamental difficulty in the mutual understanding of Eastern Orthodox and Western Catholics.

But such considerations are of limited interest; this book was published primarily as spiritual reading: and on that head nothing more useful can be said than an urgent recommendation to read it. To the present reviewer it seems that Macarius, with a touch as firm as it is gentle, with wit and psychological insight, teaches quintessential Christianity at the level of the ordinary man and woman; that is, at a high level, but most simply and without frills, theological or other. One question is insistent: How much of this is due to the translator? Did Macarius write as effectively in Russian as Iulia de Beausobre does in English?

D.A.

A NEWMAN TREASURY. Chosen and edited by Charles F. Harrold. (Longmans; 21s.)

In the winter of 1940-41 almost all the publisher's stock of Newman's printed works was destroyed. The present anthology, which comes from America, is designed to remedy that loss to some extent. In the course of some four hundred well-printed pages, prefaced by some useful notes on Newman's themes and style and present importance, we are given a balanced selection from his prose.

The first section of Essays and Discourses (such as *What is a*

*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