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of Constantinople, in 1472. And on p. 385 the statement that at the Vatican Council the Melkite patriarch (Gregorios I Yussef) was 'inopportunist' suggests in its context that such an attitude was prompted by some disloyalty to the Holy See: in fact, most of the Eastern bishops were 'inopportunist,' and had valid reasons for so being. Unless the titular prelate at Rome is included (p. 328), there is only one Catholic patriarch of Alexandria, the Coptic, and his throne has been vacant since 1912; 'Alexandria and Jerusalem' tacked on to the title of the Melkite Patriarch of Antioch is only a personal privilege. The term 'Uniate,' which the author uses, is a colloquial and undesirable expression, not in official use in the Church.

T.O.S.D.

THE THINGS THAT ARE NOT CAESAR'S. By Jacques Maritain. A translation of 'Primauté du Spirituel' made by J. F. Scanlan (London: Sheed and Ward; 7/6).

Jacques Maritain is a *jeune*, and may he live long to preserve his indomitable youth. Profound philosopher though he may be, his heart is young, and his sympathies are with *la jeunesse*. Herein lies his power. Champion of the traditional, the classical, the orthodox, the Thomistic, he has succeeded in making the traditional revolutionary, the classical romantic, the orthodox scandalous, the Thomistic lyrical.

The pity is that his strength is also, inevitably perhaps, his weakness. His juvenility comprises not only the freshness of youth but the provocativeness of adolescence. Not seldom is there a seeming immaturity even when he is most thoughtful and most profound. Disillusioned age will be impatient with his high flights of imagination; and in England, even youth, trained in the decent doubtfulness of gentleman-scholarship, will find little that is ingratiating in his uncompromising dogmatism.

Those who have been irritated by his former works will be exasperated by the present. The subject-matter is a provocative one, and calls for delicate handling. It is claimed, truly enough, that the work treats of the unchanging principles which underlie the relations of the spiritual to the temporal; but it was composed during a time of stress, and it does not entirely belie its origin. The calm of the philosopher is apt to be ruffled by the controversial enthusiasms of the pamphleteer.

But only a myopic temporising will regret its appearance and translation. It expounds truths all too easily and readily over-

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looked. The first chapter treats of the *past*, 'understanding by *past*, the supra-temporal principles which protracted age-old controversies have induced the Christian mind to evolve and determine and which formerly took shape in historic forms that will never be seen again.' This part of the book is of the more abiding value. The subordination of the temporal to the eternal, of nature to supernature, of the nations to the Church, is lucidly explained. Some time ago a critic in the *Times Literary Supplement* taxed Maritain with confounding the spiritual with the ecclesiastical, but writing as a Catholic, inspired by Père Clérissac's *Mystère de l'Eglise*, he is right in identifying them as he does. Bogeys, such as the *Unam Sanctam* of Boniface VIII, which kindly outsiders had supposed to be decently laid and forgotten, are regalvanised and we do not fail to recognise the disciple of Léon Bloy, albeit tempered with a sweeter reasonableness. The disturbing doctrines of the Two Swords and of the Indirect Power are shown to be inexorably logical consequences of the elemental Catholic claims. There is a fine treatise on the Christian virtue of obedience—its nature, its scope, its qualities, its limitations. It is shown to be an 'exalted virtue, eminently reasonable; it is not in the least servile or blind, but requires on the contrary the greatest freedom of spirit and the strongest discernment.'

The second chapter treats of the *present*: the application of these principles to the affair of the *Action Française*; 'a passing movement which, effectively present in 1927, has gone for good in 1930.' The third treats of the *future*: 'the new historic forms, the new problems, the new tasks in accordance with which it may be presumed that these same unchanging principles will manifest themselves in the sphere of the changing.' If the first chapter is of the more abiding value, the third is of the more immediate interest, and Maritain's combined intelligence and imagination here find their fullest scope. It is a fine apology for the actual policy of the Church in face of the modern world: for the Papal diplomacy (a stumbling block to many earnest souls), for supra-political Catholic action, for the exaltation of St. Thomas Aquinas, for the re-awakened zeal for re-union with the East and for new methods of missionary enterprise, all of which have been so powerfully urged and encouraged by the present Holy Father.

It is to be hoped that readers will not be discouraged by the ponderous and difficult language of the special preface which the author has contributed to the English edition. The rest is easy

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reading; although occasionally there are under-translations, as when we read of a 'crisis of the Catholic spirit'; and over-translations, as when the university students of Louvain are called 'undergraduates.'

V.W.

A NEWMAN SYNTHESIS, arranged by Erich Przywara, S.J. (Sheed and Ward; 7/6.)

One characteristic of Fr. Przywara's work is its, at any rate would-be, thoroughness—we hesitate to say its German thoroughness because from his name the author would seem to be a Pole. According to the 'Publishers' Note' prefixed to the volume, 'his task is to reconstitute Newman's thought, systematically and in its completeness, as it was present in Newman's own mind'—certainly an ambitious undertaking. To accomplish it, we are told, the author sees man's growth to full spiritual maturity in three stages (fallen man's path to Christianity—his conviction of Christianity and of Christ as his divinely willed and commissioned Messiah and Saviour—redeemed man's path *in* Christianity), divides these three stages into a score of sections, and further sub-divides each section into some hundred steps; 'upon the points of that analysis Fr. Przywara threads passages from Newman—choosing those which careful research show to be representative of the final state of his mind.'

The publishers call the work a Newman 'Summa.' In reading what he wrote as a Catholic, one cannot help being struck by the fact that, while he quotes lesser theologians, he shows little acquaintance with the *Summa par excellence*. And yet had he gone beyond the medieval forms to the living thought—and we have not, of course, in mind simply the things in which Catholics cannot but agree—he would have found in St. Thomas much in which his mind and heart would have delighted. This *Synthesis* has reminded us again of passages to which very striking parallels can be found in the Saint's works. One reason of this is, we think, that both owed much to the same patristic sources.

Personally we prefer our Newman in bigger draughts than Fr. Przywara allows us. Many, too, will no doubt find Fr. Martindale's excellent little collection of extracts, *The Spirit of Cardinal Newman*, a more attractive introduction. But, whether or not this *Synthesis* is accepted as a systematic reconstitution of Newman's thought in all its fullness, it does give, serviceably arranged—and at a very moderate price—many of his best passages. And how very good they are!