

and impartially stated, which will be useful to those who wish to understand the part being taken today by the Anglican Communion in the œcumenical movement or who are puzzled as to the exact meaning of the South India scheme.

Dr Bell writes from what may be called the central Anglican standpoint and some of his views will not please Anglo-Catholics, though his sincerity and fairmindedness will disarm criticism.

He devotes a chapter to the relations of the Church of England with the Catholic Church and in this deals fully with the Malines Conversations and with the work of the Sword of the Spirit. Later in the book he also touches upon Rome and the œcumenical movement and the problem of Reunion. In all this he writes with charity, impartiality and considerable understanding and yet at the same time realistically.

For those who cannot afford the three volumes of *Documents on Christian Unity* edited by the author, this is an excellent substitute.

HENRY ST JOHN, O.P.

YOUNG MR NEWMAN. By Maisie Ward. (Sheed & Ward; 21s.)

It was Cardinal Newman's wish that his biographer, Wilfrid Ward, should deal with his life as a Catholic, and this is why the official two-volume biography devotes only some seventy pages to the years preceding his conversion. It would seem that the Cardinal felt that those early years, during which his religious opinions developed and came to their Catholic maturity, had been covered once and for all by the classical pages of the *Apologia*, and that nothing further of moment could be added to them.

But a man's portrait of himself, however sincere and however skilfully drawn—and it is an understatement to use such epithets of the *Apologia*—must always be something less than complete. To know the man it is necessary to have a clear insight into the workings of his mind, and this can be best given by the self-revelation of an utterly candid soul bent on the vindication of truth; but it is necessary also to see him in his external circumstances as he cannot see himself, to know the kind of man he was to his family and friends and in the ordinary relationships of daily life.

Hitherto this very necessary view has been lacking for the general reader. The published letters, with their autobiographical memoir, the reminiscences of contemporaries, have long been out of print and difficult of access, and we have known the great Cardinal in his formative Anglican days only in his theological writings and in the pages of the *Apologia*. But now we have in *Young Mr Newman* a full and vivid story of the earlier years up to 1845, written by the daughter of the Cardinal's biographer and a fitting prologue to his two volumes which deal with the subsequent period.

Much new material has been drawn upon for this new biography: a diary kept by Newman, many letters in the possession of the Oratory Fathers in Birmingham, and many family letters treasured

by the descendants of the Newman sisters, the Mosleys—all hitherto unpublished. I think it is mainly in these family letters that a new light is shed, for the ordinary reader who is not a Newman specialist, on the Cardinal's character. We see him in their light as much less over-sensitive and introspective; the sensitiveness and introspection are still there, but they are offset by other aspects of his character which come out in these letters. His part in the give and take of an almost ideal family life, the quizzing and above all the devotion and unselfish single-mindedness of an adored son and brother by no means exempt from highly intelligent family criticism.

One of the outstanding characteristics of this book is the skill and perceptiveness with which the background—religious, political and social—of early 19th-century Oxford is made to live. In her introduction Maisie Ward remarks that it is much more fun reading for a book than writing it and that she has been tempted down many by-paths. She has even read Hampden's Bampton Lectures which hardly anyone bothered to read when they were published, and this thoroughness is an indication of the completeness with which she has gained the feel of Tractarian Oxford. Another marked characteristic is the clarity with which she sets in relief against the background of family, parish and university the growth of Newman's mind during the formative years.

Experience first made him doubt the *Evangelical interpretation* of conversion and led him to belief in baptismal regeneration. The acceptance of this doctrine is, it seems to me, the decisive turning point in Newman's life. Under the influence of Hawkins, who taught him the value of tradition in the interpretation of Scripture, he began to read the Fathers, and the doctrine of grace, first grasped in studying baptism, led on to a deeper realisation of the sacramental idea as a whole. The *Lectures on Justification* written in 1837 are a completely Catholic exposition of the doctrine of divine grace biblical and historical in treatment. Out of that, or rather concurrently with it, grew the conception in his mind of the Church as Christ's Mystical Body which did not reach its completion till the *Essay on the Development of Christian Doctrine* was written and his submission to the Catholic Church made.

It was Newman's peculiarity, as against the other Oxford leaders, and notably Keble and Pusey, that he could not be content to rest in the sacramental idea alone without going further to work out a coherent conception of how that idea must be embodied in an organisation which functions as a unity and in consequence speaks and acts with a living voice and authority. Newman had trusted to Bishops, the living voice of the Church of England, while Pusey had rested content with the written word of Prayer Book and formularies, and the living voice had failed him. It was this almost instinctive belief in the necessity of a living authority that led him, parting company with Keble and Pusey, on the last stage of his journey towards Rome.

Newman is the classic example and prototype of those who, under God, have been made Catholics by the Church of England. It was the Church of England that taught him the notion of a visible Church and a living tradition. It was from the Church of England, which sent him from the Book of Common Prayer to the Fathers, that he first learned the doctrine of sacramental grace. But in the Church of England there are, and always have been, two distinct streams of tradition; one Protestant, deriving from a love and reverence for ancient tradition and from the remains of Catholicism which to a degree far more marked than in any other body separated at the Reformation, survived in it. As a living entity the Church of England has never been able absolutely to make up its mind which of these is truly representative. This inability early gave rise to the doubts in Newman's mind which ultimately led him to the Church. Faced by the South India Scheme today as by the Jerusalem Bishopric in 1841, the Church of England still remains indecisive. The *via media* is an error, as Newman came before 1845 to see, but it is an error the maintenance of which will keep the Church of England nearer to the truth than would capitulation to Pan-Protestantism, however carefully disguised. Catholics can hope and pray that that capitulation will not take place and that the Catholic temper within it, which helped to bring Newman to the Church, will be increasingly emphasised and will thus continue its work in witnessing to and spreading large elements of Catholic truth.

\* HENRY ST JOHN, O.P.

BUTLER OF WANTAGE. An Offering from his Community of St Mary the Virgin. (Dacre Press; 6s. 6d.)

In 1848 William John Butler, the young Vicar of Wantage, gathered together three or four women under the leadership of Elizabeth Crawford Lockhart. In a small cottage in the town these women began to live the common life together and to recite the daily office from the Sarum Day Hours which had been translated three years earlier by Albany Christie. Thus was founded the Community of St Mary the Virgin which has since grown into the largest sisterhood in the Anglican Communion with branch houses in many parts of England, Africa and India, and which is this year celebrating its first centenary.

As a tribute to the memory of its founder the Community has produced a short biography of William John Butler (later Dean of Lincoln) who emerges as one of the most devout and constructive personalities of the Oxford movement. The sisters link up his religious and educational work with that of King Alfred, who was born in Wantage, with the Benedictine Priory established there during the reign of Henry II, and with that of the 17th century Bishop Butler (with his marked catholic sympathies), another distinguished native of this little market town. Be that as it may