

article in the *Dublin* by me and you will in vain search the Patristic *Judicis* for it. As a matter of fact the words occur in *Contra Parmenianum*, iii. 24; to realise their import the whole of that third book has to be read. For step by step the Bishop of Hippo leads up to that final sentence in which he crystallises his whole argument against the Donatist schism, the one word, so dear to Augustine since his conversion, 'securus', recurring throughout.

The last stage was reached when, after his first Communion as a Catholic, Newman went straight to his desk and penned the exquisite lines with which he finished what was, in some senses, his greatest work, *The Development of Doctrine*.

But we must close, though every page of Mr Moody's volume makes us itch to quote. There is an important misprint on p. 215. On the cover is written 'Veritas pravalebit'; but the text, 3. Esdras iv. 40, has 'Magna est veritas et praevalet', indeed the whole context demands the present tense. Newman's studies of the Fathers are somewhat oddly described, p. 57, as "a favourite pastime". Father Bertrand Wilberforce is miscalled 'Bernard', p. 182. But these are slight blemishes in a volume which all admirers of the Cardinal will welcome. A useful list of Newman's various published works is appended.

HUGH POPE, O.P.

APOLOGIA PRO VITA SUA. By CARDINAL NEWMAN. Introduction by Maisie Ward. (Sheed and Ward; 7s. 6d.).

A welcome reprint, though we regret the absence of the 'blots' so characteristic of the original edition. The Introduction is excellent for it gives extracts from Kingsley's correspondence which are less known: The editor might perhaps have added that on hearing of Kingsley's death Newman at once said Mass for the repose of his soul.

H.P.

#### V A R I A

GRACE. By Joseph Barker, C.R. (Mirfield Books, Dacre Press; 3s.). This is a brief and attractive Anglican presentation of a great theme. Its author combines learning with a gift for popular exposition. Inevitably, in so short a compass, the deeper implications of the subject are left in the background; though, where they emerge, Catholic theologians are unlikely to feel reassured. Grace is, of course, recognised as supremely the gift of God, but the stress is on its function of perfecting human nature, raising man to "his highest possible moral stature". The chapter on "Natural and Supernatural" hardly comes to grips with the real issues involved; there is no evidence that the author has studied the all-important concept of the soul's 'obediential potency' to grace. In consequence, one gets the impression that the supernatural forms a sort of continuum with the natural; which is not the Catholic view of it. St Athanasius, to whom appeal is made, great as was his contribution to the theology of the Incarnation, is not conspicuously the Doctor of Grace. Harnack, in a remark not without relevance to our present context, found in him "an inability to distinguish between nature