Irish Church Quarterly

The Mystery of Newman by Henri Bremond; H. C. Corrance

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The Irish Church Quarterly, Vol. 2, No. 5 (Jan., 1909), pp. 84-86

Published by: [Irish Church Quarterly](#)

Stable URL: <http://www.jstor.org/stable/30067585>

Accessed: 14/06/2014 02:03

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Dreyfus and its Consequences ; the French Separation Law of 1905 ; the Accession of Pius X. ; his Syllabus and Encyclical of 1907. In any future edition we hope Mr. Lilley will add chapters on the Pope's refusal to permit the Church in France to come to terms with the State, also on the later phases of the Vatican Biblical Commission. There is a valuable chapter upon the lessons and warnings contained for the Church of England in the crisis through which the French Church is now passing ; and so of Modernism generally. A perusal of these pages leaves the impression that its net result must be to enrich a Church which, like our own, is free enough to be able to assimilate unfolding truths to which Rome must necessarily remain blind. In the face of Roman authority all supporters of the modernist position seem to maintain a most curious inconsistency. As men of science, they have all abandoned *a priori* methods in the studies they have made their own, yet beneath all their speculations lies the assumption that the authority, which invariably condemns them, is not what it claims to be, and what history has proved it, but what they think it ought to be. There is a pathetic ring about the incurable optimism which can dismiss the unbroken advances of Ultramontanist since the days of Hildebrand as the "Sectarianism of a moment." Mr. Lilley has furnished his book with a preface in which he examines with honest enthusiasm the meaning of Modernism as a whole, and he appends a useful bibliography of the most notable books which have helped to shape the movement.

C. P. P.

THE MYSTERY OF NEWMAN. By Henri Bremond.
Translated by H. C. Corrance, with an introduction by
the Rev. George Tyrrell. (Williams and Norgate.)
10s. 6d.

What would Newman's theological position be, were he alive in the Roman Communion to-day? With some plausibility, both the Orthodox and the Modernist might each fairly claim him as their champion. Did he not reject the Scholastic Apologetic? Yet, on the other hand, was not his view on the "Deposit of Faith" exactly that of the Fathers? Such is Newman's elusiveness. That his abhorrence of doctrinal liberalism is incontestable, does not at once prove, as Father Tyrrell acutely remarks, that he may not have been its progenitor. Newman's doctrinal use of the term "development" with the association inevitably attached to it of Darwinianism, Hegelianism, and evolutionary philosophy in general, lends a misleading theological colour to his famous essay. Alike here and in his *Grammar of Assent*, he does not betray any want

of sympathy with the dogmatism of scholasticism, but rather doubts the efficacy of the orthodox dialectical method in its combat with the rationalism of the last century. Philosophy and science to-day accept Newman's weapons and repudiate those of the scholastic method. The battle against Rationalism has been fought and won. The true religious apologetic is based, with Newman, on faith, and appeals to the verification of practical results. Yes, but while philosophy now allows faiths and assumptions as the basis of all knowledge, it seeks to discriminate as to those which are critically inevitable. While it grants serviceableness as a test of truth, it goes on to lay down scientific conditions for the validity of that test. In these final issues we must confess that between Newman and the Modernist there is no spiritual bond, but rather an impassable gulf. Let us hold to Newman's synthetic method, paying him all grateful reverence; let us at the same time remember the teaching of history, that often a great teacher's synthesis, though become obsolete, has been canonised at the expense of his synthetic spirit.

The interest, however, which Newman has for M. Bremond is primarily personal. In these papers we have the attempt to unfold from Newman's own utterances, private as much as public, the history of a soul, and its individual relations with God. "There are but two beings, God and myself." In this confession we are not far, says M. Bremond, from holding Newman's secret, the key to those contradictions which, at the outset, render so impenetrable the mystery of his books and of his life.

Our author claims and exercises a full and free discretion in these pages. There is here no endeavour to conceal or gloss over blemish or inconsistency. We must take Newman just as he is, he writes, with his sceptical intelligence and profoundly believing soul, on pain of misunderstanding the originality and of sacrificing the opportunities of his "Message."

In an interesting passage we have a discussion of Newman's use of the principle of "Economy," and the consequent difficulty which Kingsley had in compelling his subtle antagonist to distinctly declare the full meaning of his words. "After all, the question put by the good Canon was not so foolish—What, then, does Dr. Newman mean?" The folly consisted in casting a doubt on the honour of a gentleman, in confusing "economy" with "lying." This habit on Newman's part of saying a thing without appearing to say it, of doctoring his thoughts, is, says M. Bremond, one element in the difficulty of understanding him. Another, the very opposite of the last,

arises from a superabundance of light ; for Newman is the most autobiographical of men. How are we to choose between the different portraits of a man who has been painting his own portrait all his life? M. Bremond's brilliant style reminds us of Taine. He has certainly furnished us with a fascinating account of a great religious leader and thinker. Profoundly admiring Newman, not blind to the flaws in his character—his elusiveness, his egotism—he gives us, not a portrait of undimmed excellence, but the whole life-long process of conflict, so that in these pages he retains for us that warmth and flexibility that distinguish living flesh from monumental marble.

R.W.S.

THE MURDERESS OF THE UNSEEN. A tract on Race Suicide. By Samuel Hemphill, D.D. (Dublin : Hodges, Figgis and Co.) 1s. net.

This tract deals in the most outspoken manner with two things, the prevention of conception, and the murder of the embryo. The author foresees that his work will ruffle some people's feathers. But this sits lightly upon him, in view of the tremendous importance of the subject with which he deals.

THE CHURCH'S SONG. A Companion to the *Irish Church Hymnal*. By T. S. Lindsay, B.D. (A.P.C.K.) 3s. 6d.

An important change is noticeable in the many fine hymnals which have been published since this century began. Information as to authors and composers is no longer withheld or relegated to the meagre columns of an index. It is true that the *Irish Church Hymnal*, in the quarto edition published in 1876, contained an exhaustive biographical index, compiled by the late Major George Arthur Crawford. This is eulogized by Dr. Julian as being the best work of its kind extant. This edition is now out of print. *The Church's Song*, therefore, will be useful. It supplies what is much needed. It is a popular guide to Church people who wish to know something of the authorship and origin of familiar hymns.

The compiler is an enthusiast ; he does not conceal his own tastes ; he spares neither praises nor adjectives. He cannot have spared himself in the labour of extracting from a mass of information the satisfactory mosaic which he presents to his readers.

While it is intended mainly as a handbook to the *Irish Church Hymnal*, and is concerned only with those hymn-writers and their works which find a place in that collection, it will prove interesting, however, to all who use any one of the standard English Hymnals. The chapters deal with the