

## REVIEWS

The author has already shown himself to be a writer of large vision and refreshing pedagogy, and in this present volume those qualities are specially notable. In a sense he offers nothing new—yet what he offers is a new thing and a most valuable thing. Herein, though not herein alone and not for the first time, he shows himself a worthy disciple of St. Thomas Aquinas. He is keenly aware that “Catholicism is not merely a religious theory—it is a life to be lived.” He has not written an apologetic in the ordinary sense of a defence of the Faith, except in so far as a valid exposé of the living Faith is of itself a very compelling apologetic. He has addressed himself primarily “to those who already believe and are instructed in Christian doctrine” and yet have not sufficiently realised that Christian doctrine is the source of the Church’s spiritual life and of their own lives as integral members of the Mystical Body of Christ. In the first half of the book (Parts I-III) Fr. Hughes presents in a concise yet comprehensive and easily-written resumé the essential elements of Catholic belief in themselves and in their relation to one another. He describes the divine instrument of man’s supernatural destiny and the means whereby he may possess himself of this instrument. It is in the second half (Parts IV-V), however, that we see *The Faith in Practice* and are made to realise that “morality” is the *living* of the truths of Faith. Fr. Hughes has, in fact, reproduced in miniature the fundamental thesis and process of the *Secunda Secundae* of the *Summa Theologica* and has shown both here and in the first part a happy reflection of the Angelic Doctor’s power of synthesis.

We do not urge that this book is perfect in all its details; indeed the author will probably be made aware of a number of details calling for emendation in a second edition. But it is nevertheless a very important and, in our view, successful effort to fulfil an urgent need, at any rate for the more educated. Perhaps there is still wanting a similar book for the simpler folk. Will Fr. Hughes not undertake this too?

HILARY J. CARPENTER, O.P.

THE THREE WAYS OF THE SPIRITUAL LIFE. By R. Garrigou-Lagrange, O.P. (Burns Oates; 3s. 6d.)

“Material goods,” says St. Augustine, “unlike those of the spirit, cannot belong wholly and simultaneously to more than one person.”

“Such are the inexhaustible riches of the spirit that they can be property of all and yet satisfy the desires of each. Indeed, only then do we possess a truth completely when we teach it to others, when we make others share our contemplation; only then do we

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truly love a virtue when we wish others to love it also; only then do we wholly love God when we desire to make Him loved by all. Give money away, or spend it, and it is no longer yours, but give God to others, and you possess Him more fully for yourself." (p. 2.)

It follows then that "whereas material goods, the more they are sought for their own sake, tend to cause disunion among men, spiritual goods unite men more closely in proportion as they are more greatly loved. This principle helps us to appreciate how necessary is the interior life; and, incidentally, it virtually contains the solution of the social question and of the economic crisis which afflicts the world to-day." (p. 3.)

Conversion implies an inward transformation through the infusion of sanctifying grace and charity, whereby sin is blotted out in the soul.

This is eternal life and the point in the soul's career at which the germ of eternal life takes root in order to grow up, and more and more to animate every faculty and inspire each action "until the depth of the soul is purged of all egoism and surrendered entirely to God." Thus even here on earth the interior life of grace is intended to become the normal prelude to the beatific vision. Then, whilst charity remains, faith will make room for vision and hope will be displaced by the everlasting possession of God.

The development of the soul's life is often compared to the three stages of physical life: childhood, youth, and manhood. The transition from one stage to another is marked by a period of crisis. The first period of transition from the purgative to the illuminative way has been described by spiritual writers, by Tauler and St. John of the Cross under the name of the *passive purgation of the senses*, and by Père Lallemand, S.J., under the name of the *second conversion*.

Moreover, there is another spiritual crisis, marking the passage from the illuminative way to the true life of union with God, which is mentioned by Tauler and St. John of the Cross as the *passive purgation of the spirit*, involving a transformation of soul, which may be called the third conversion.

It is evident that the full splendour of the Christian life demands more than the maintenance of a state of grace by an escape from sin. But it is the bringing to full age and stature the life of Christ. As the author of this book himself expresses it, his object is to show "the beginners in the spiritual life must, after a certain period, undergo a second conversion, similar to the conversion of the Apostles at the end of our Lord's Passion, and that, still later, before entering upon the life of perfect union,

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there must be a third conversion or transformation of the soul, similar to that which took place in the souls of the Apostles on the day of Pentecost."

Although to some the scriptural approach may seem too plausible to be convincing, the teaching as a whole is of paramount value to all who desire to reach the perfection of the Christian life. And the translation offers pleasing reading.

AMBROSE FARRELL, O.P.

ENGLISH PRAYERS AND TREATISE ON THE HOLY EUCHARIST. By St. Thomas More. Edited with an Introduction by Philip E. Hallett. (Burns Oates; 2s.)

This little collection of *English Prayers* with the "*Treatise on the Holy Eucharist*," which St. Thomas More wrote in the Tower, is another of the gifts which Monsignor Hallett has made to the faithful in these islands. The growing cultus of the Saint is shown by the establishment in London and New York and Brussels and Sydney of professional societies of lawyers who have taken St. Thomas More for their patron, and there are numberless other societies of University students and others who have done the like.

The inclusion in this collection of a translation made by St. Thomas More early in the 16th century of a prayer of Picus Mirandula reminds us of the obligations that More owed to the Italian humanist, who was perhaps his guide also in philosophy and in the liking he showed for Aristotle and Aquinas. In the *Treatise on the Holy Eucharist* occurs the distinction between the *sacramentum tantum* and the *res sacramenti* which is borrowed from the *Summa Theologica*. To trace the influence of the philosophy of Aquinas is a work that ought to be done by some Catholic scholar as a piece of post-graduate research. It would be of value from the point of view not only of philosophy and theology but also from the point of view of the history of the English law.

But these reflections are perhaps not entirely germane to this little book which is primarily a book of devotion and which contains in the *Treatise on the Holy Eucharist* and in the prayers from the *Treatise on the Passion* (as Monsignor Hallett is prompt to point out) devotional prayers that in "balance, simplicity and tenderness of feeling" invite and sustain comparison with the best work of Cranmer.

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