

theses is to exclude human reason from religious doctrine, and make this the exclusive domain of theology, or in other words ecclesiastical authority . . . This means the subjection of science to ecclesiastical authority' (p. 13). Again, he has made up his mind—it is an axiom with him—that the Jesuits are at the back of every move in the Church; the attacks on Free Masonry are due to their instigation; the insistence on the doctrine of St. Thomas Aquinas in the Encyclical *Aeterni Patris*—called a 'curious document' (p. 15)—is theirs. The Professor is rather fond of this word 'curious.' The Blessed Virgin, for instance, 'is curiously described' as 'circumamicta varietate'; had he never read the xlivth Psalm? He is quite convinced, too, that 'the majority of the Fathers (at the Vatican Council) were grossly ignorant or possessed a superficial knowledge derived from handbooks' (p. 74). But, despite all his reading—perhaps because of it—the Professor himself sometimes nods; are there such things as 'Dominican monks' (p. 95)? Who is the 'Magister Palatini' (p. 54)? Presumably the 'Magister S. Palatii.' When Anna Maria Taigi was declared 'Venerable' ought we to translate that by 'raised to the ecclesiastical rank of "honourable"' (p. 52)?

Are these things characteristic of Cambridge to-day? We sincerely hope not. Yet certain recent happenings there give colour to the impression. A child trying to do a jig-saw puzzle sometimes takes a dislike to some particular bit; he won't play with it, and therefore he cannot do the puzzle. It is the same with the historian of European events: he cannot say, 'I shall not take the Church into account'; nor can he say, 'I will take her into account, but merely as a phenomenon like any other.' No, to be an historian of the Christian period one must grasp the fact of the supernatural Church, divinely founded by Christ and to endure till the end of time. Then, and then only, will the various pieces in the puzzle fall into their due places; for the 'fact' of the Church is the key-fact providing the sole 'Open Sesame' to a door which to so many is fast locked.

H.P.

L'AMOUR DE DIEU ET LA CROIX DE JESUS. By P. Reg. Garrigou-Lagrange, O.P. (Editions du Cerf, Juvisy; 2 Vols. ; 35 francs.)

Readers of *La Vie Spirituelle* will recognise several of the chapters contained in this latest work of Père Garrigou-Lagrange, as they now appear for a second time in book-form. This however in no way diminishes the value of the work, particularly

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in its originality of presentation, though perhaps detracts from its general unity and may in part explain certain repetitions.

The present treatise in its main thesis may be considered as the sequel to that published some years ago by the same author, '*Perfection chrétienne et contemplation.*' That the higher states of contemplation are not beyond the reach of the ordinary Christian, is here confirmed by the teaching of the two great masters St. John of the Cross, and St. Thomas Aquinas, on the love of God and the mystery of the Cross. The royal road of the Cross is shown to be the way of following and imitating Christ, and there is no other way of entering into supernatural contemplation and of living it profoundly with love of God. Man's love for God above all things, which is of precept, receives a careful psychological analysis in the light of the theological and philosophical principles expounded by St. Thomas. The Mystery of the Cross is the supreme manifestation of God's love for mankind, and the Passion of Christ is the highest expression of the 'fulness of grace' with which in view of His universal mission as Redeemer, His blessed soul was endowed. In the Sacred Passion too, realising as it does the perfect union of two extremes, is made known the whole of Our Lord's interior life, '*l'union en elle de la souffrance qui va jusqu'à l'angoisse et de la paix la plus haute dans la consommation de l'œuvre rédemptrice*' (p. 207).

From the theological standpoint perhaps the most engaging are the two chapters in the first and second volumes respectively, in which is explained the doctrine of the Indwelling of the Blessed Trinity in the souls of the just. This doctrine is rightly called, '*le fondement de la vie intérieure*' (p. 163). The conclusions of Père Gardeil in '*La structure de l'âme et l'expérience mystique,*' are in the main accepted, though not always without reserve. It is insisted upon that the new mode of God's presence in the soul by grace and charity, presupposes His presence by immensity, and further that under the influence of the gifts of the Holy Ghost, by a kind of intuition and without any process of reasoning, the soul sanctified by grace, may receive a certain quasi-experimental knowledge of God's abiding presence. Père Garrigou-Lagrange, however, will not sanction P. Gardeil's admission of an '*expérience immédiate*' of God, for such knowledge is only possible in the Beatific Vision, but '*le juste peut expérimenter en soi cet effet d'amour filial comme ce par quoi est connue la présence vivificatrice de Dieu auteur du salut, un peu comme l'âme connaît expérimentalement et sans raisonné sa propre existence par ses actes, etc.*' (p. 184).

The second volume considers more in detail the various states of the mystical life, in accordance with the accepted divisions. This part should prove particularly useful to spiritual directors, as it furnishes them with psychological as well as theological explanations of the passive purifications of the senses and the spirit, with discussions as to their causes, signs and effects, enabling them thus to recognise the conditions of individual souls who may be entrusted to their care and guidance.

In defining the passive purifications as phases of the spiritual life marking periods of transition from the Purgative to the Illuminative Way, and from the Illuminative to the Unitive Way, we note a return to the teaching of St. John of the Cross, St. Catherine of Siena, Ruysbroeck and others. The positive aspect, too, of these states is emphasised, as being characterised by a more ardent desire for God, indicating the entry into a new spiritual life, which is destined ever to increase and to become more vigorous.

There are illuminating chapters on the Priesthood of Christ, and His Kingship, and others on Our Lady and St. Joseph, the model of the hidden life. Several pages also are dedicated to the theology of the Holy Sacrifice of the Mass, and the manner is suggested in which the faithful should be united by a personal oblation of themselves to the Victim Who is offered.

We feel sure that this work will be of the greatest value not only to the director of souls but likewise to the faithful who are desirous of knowing the way of Christian perfection. Further it should serve the student as a very useful introduction to the classical writers on Mysticism, whose works are freely cited and commented on throughout.

We venture to think that a general index would have been greatly appreciated.

A.F.

GERARD MANLEY HOPKINS. By G. F. Lahey, S.J. (Oxford University Press ; 7/6.)

The author somewhat disarms criticism by calling his book 'a little study,' and if the design of such a work be to whet the appetite and prepare readers for a fuller biography, then Fr. Lahey has succeeded in his purpose. For such a book is tantalising. It is made up of a series of papers dealing with different aspects of Hopkins' life and genius, such as, 'Hopkins and Newman,' 'The Artist,' 'The Man.' This arrangement makes the book disconnected ; there is a want of unity in its conception that gives the impression of a hastily written work. Fr. Gerard