

dependence upon God and the rights of the individual conscience, etc.) to make him a sort of forerunner of Protestantism, would be completely wrong. I know it is a reproach which has been made to me. If I have deserved it, I regret it, and I will try to repair my fault'. Not all of our Catholic historians have behaved so honourably.

ETHELBERT CARDIFF, O.F.M.

OF CLEAVING TO GOD (*De Adhaerendo Deo*). Attributed to Saint Albert the Great, translated with Preface by Elizabeth Stopp. (Blackfriars; 2s.)

This little work is a new translation of the Latin text written at the beginning of the fifteenth century, and formerly attributed to St Albert the Great. Though Professor Grabmann has returned to the traditional view of attributing the authorship to St Albert in the first instance, the tract in its present form cannot be his. The compilation, which contains a number of borrowed passages, is the work of a religious and a cleric, possibly of a monk of the Rhineland region, done for his own use. Whatever may be said of its origin it is strongly Dionysian in trend. The way to contemplation requires detachment from all earthly things, which in the concrete is to 'cast out of your mind the impressions, images and forms of all things which are not God; for once you have stripped your understanding, your heart and your will, your prayer will simply be looking upon God within you' (p. 17). One cannot help wondering whether this effort, involving as it seems to do a psychological contortion, is not liable, if self-imposed from without, to induce a state of mental vacuum akin to madness, unless there is at the same time an over-mastering influence coming from within when the soul has already become divinely impressionable through the Gifts of the Holy Ghost. There is always some danger especially in beginners of out-running the measure of grace, and therefore of failure by way of breakdown through excess. The premature attempt to darken the ill-instructed mind may and does end oftentimes in disaster. Evidently the cloud of unknowing is not the way for all and sundry, and the following of the way of negation implies a deepening of perception into truths already known. It is extremely difficult to see how certain aspects of the Incarnation are not emptied of their value and divine purpose when the use of the imagination is regarded as a waste of time. Not only St Thomas the theologian but St Teresa the mystic give due place to the imagination in the search for God. The liturgical worship of God in the life of the Church, with sacrifice as its centre, and the Christian materialism of the Sacraments and sacramentals, are agencies not only for hallowing the soul of man, but of arousing him through the senses and imagination even to the higher flights of the contemplative life.

1. See Paul Sabatier in Franciscan Papers, by A. G. Little.

Again the Rosary is a striking example of how the various faculties are to be employed in dwelling on the mysteries of faith.

That love is the mainspring of contemplation is later shown, and it is this which inspires recollection and is inculcated earlier on.

The emphasis which is placed on the overwhelming providence of God in the life of the spirit is a wholesome antidote to some modern forms of anti-pelagianism whether theological or otherwise, which over-stress the need of human devices or bring the natural and the supernatural within a single plane. Not even the human will, despite its freedom, can escape the over-ruling mastery of divine providence. Indeed, 'nothing, from the greatest to the least, escapes the eternal providence of God, nor swerves from its course, whether in nature or in the acts of the will, or in events that appear casual and fortuitous, or have been ordained by him' (p. 55).

There are some splendid passages on the love of God and its relation to contemplation. 'The Contemplation of the saints, is for the sake of love itself, that is, of God, who is the object of contemplation . . . the saints have the love of God as the chief end of their contemplation' (p. 35). This is the love of the contemplated spoken of by St Thomas.

'It is love only that turns us to God, transforms us into God, by which we cleave to God and are united to him, so that we become one spirit with him; and by love only do we enter into bliss, by grace from and through him in this life and by glory in the next. Love cannot find rest except in the beloved, when it enters upon full and peaceful possession of its treasure. For this love, which is charity, is the way by which God comes down to man, and by which man ascends to God. God cannot dwell where there is no love. If, therefore, we have love, we have God, for "God is love". . . The soul is more truly where it loves than where it lives, for it dwells in the beloved as far as its own nature goes, its understanding and will; but it dwells in the body only *in its form*, and in this it is not above the animal creation' (pp. 42, 43, 44). More accurately the soul dwells in the body by animating it *as its form*.

The translator has done her work exceedingly well, and her translation runs smoothly and pleasingly. Perhaps it would have been safer to say 'God is the exemplar of the soul' rather than the 'form' (p. 16). There is a useful preface and the printing is good. An index of sources to which reference is made in the preface would have thrown light on the text.

AMBROSE FARRELL, O.P.

WESTWARD BY COMMAND. By Marie Cotter. (Mercier Press; 10s. 6d.)

*Westward by Command* is not a life of Mother Cabrini—it is rather a catalogue of her movements and becomes boring through 'monotony in the sameness of actual facts' (p. 140). Of the real woman and saint we learn very little, and 'The Counsels of Mother Cabrini' make one wonder why they are given as an appendix and why the