

the task of being representative of all those men who willingly opened their souls to the stream of divine grace' (p. 145). 'The close communion of life between Christ and Mary was destined to become a communion in suffering and in sacrifice' (p. 148). 'On Calvary the Bride Mother of the Word Incarnate reached the zenith of her earthly activity. Here she completed her life's task by sharing in the sacrifice of Redemption' (p. 151). From which it follows, 'that Mary's co-operation made no necessary contribution to the redemptive act of Jesus Christ himself; it could add nothing to what was already in itself complete' (pp. 153, 154). Further, in bestowing on us from her place of glory heavenly treasures, she is the Almoner of Grace. The translator has done his work exceedingly well.

AMBROSE FARRELL, O.P.

SPIRITUALITY

LES TROIS AGES DE LA VIE INTÉRIEURE. Par le P. Reg. Garrigou-Lagrange, O.P. Tome 1^{er}. (Editions du Cerf; 25 frs.)

The contents of this book will be familiar to students of St. Thomas and largely to readers of the author's previous writings on the spiritual life, though the presentation is new. It embraces the matter of a course of ascetical and mystical theology given by the author for a period of twenty years in the Faculty of Theology at the Angelicum, Rome.

This indeed is a first volume of a synthesis of already published works following them in substance on the main lines. The spiritual life is represented as the beginning of eternal life, consisting of the life of grace, with the accompanying virtues both theological and moral, together with Gifts of the Holy Ghost. Under the divine sway the spiritual organism may be brought to perfection, grace developing normally, without the need of anything extraordinary or miraculous. To the soul that is submissive and responsive to the influence of God, the Gifts of the Holy Ghost become like the sails of a ship helping it persuasively along towards the port of eternal salvation. Useful instructions are to be found on the subjects of spiritual reading, direction, the frequenting of the Sacraments, and on prayer both private and liturgical. There are likewise chapters of particular interest to those in the priestly or religious state.

At the beginning of the book is placed for consultation a very full list of authors with mention of their works. And several clear schemes are set forth in the text to illustrate the teaching therein contained.

AMBROSE FARRELL, O.P.

OF HIS FULLNESS: A CHRISTIAN REVIEW. By Gerald Vann, O.P. (Burns Oates; 5s.)

Twenty-four chapters, re-modelled from retreat conferences, on the principles and practice of the Christian life, written with much grace of language and charm of style. We found the whole book interesting and attractive, but liked best such chapters as that on prayer, where the author has allowed himself some space in which to develop his theme. Many other chapters are so brief as to seem abrupt and unfinished, and give the impression that they have been edited to the point of emasculation. The sub-title, and the book itself, show that the author wishes to make his appeal to more than the Catholic public. He is, in fact, extremely chary of the word 'Catholic,' dislikes Catholic exclusiveness, and denounces Catholic sectarianism. Indeed, when he is not thinking of Christianity in general but of the Church in particular, he is often in a critical mood, finding the members of the Church guilty of much un-Christianity. They are too much concerned with their individual salvation, too preoccupied with the conquest of sin, too neglectful of the beauty and glory of man and of the world. There is little humanism about them and little social sense; they tend to be other-worldly individualists.

Well, no doubt there is some truth in these criticisms, and the author does his castigation quite nicely. We seem to remember that Baron von Hügel also, in that grave, ponderous way of his, had much to say on these points. And he, too, had much to say about humanism, and acceptance, and positive values, and the rest. And this is attractive doctrine, and has behind it, moreover, all the compulsion of social habit. The modern man would, I imagine, as soon confess to a lack of humanism as to the lack of a sense of humour. And yet there are heights in Christianity which make humanism and it not always the best of bed-fellows. There is the folly of the Cross, there are divine extravagances, there are what St. Teresa calls 'those grand impetuosities of the saints.' Well, we do not suggest that Fr. Vann is unaware of these things, or does not accord them some recognition in his pages. But we did feel, after