

Book Reviews

Copland, it ran through several editions till 1656. It was re-edited by Oskar H. Sommer in 1892 in a limited facsimile edition. The present book is well printed, though the woodcuts, in comparison with Sommer's facsimiles, are wanting in vigour. The spelling is modernised and defects in the text repaired. The contemporary popularity of the work and the fact that it was one of the first fruits of the printing press give it an interest that justifies its reappearance. Two remarks in the Introduction point to other reasons for this edition. 'There will be shepherds keeping their sheep on the hills when millionaires and motor cars are a joke of ancient history' and '... this book is itself a piece cut out of the life of the fifteenth century to be seen for what it is and not what the historian would like us to think it. It is history at first hand.' The book has its own interest. It may be turned to the purpose of an intransigent anti-modern campaign, or prove useful to the amateur historian. It remains a testimony to the healthy philosophy of minds in concord with nature and obedient to the teaching of the Church and Divine Revelation.

C.C.H.

DE DONIS SPIRITUS SANCTI. By Gerardus M. Paris, O.P., S.Th.L. Preface by Père Garrigou-Lagrange, O.P., S.T.M. (Turin, Marietti, 1930, pp. xii, 114.)

This dissertation, which is a preliminary study on the Gifts of the Holy Ghost, is divided into two parts. In the first are set forth clearly the main sources from which the doctrine is gathered, in the second is given a more detailed examination of the Gifts themselves, their number and necessity for both the active and contemplative life, their relationship to one another, and to grace and charity, and finally their duration. Generally St. Thomas is faithfully interpreted, and the doctrine is presented in a strictly scholastic form.

One wonders if St. Thomas ever uses the expression 'infused contemplation'? However that may be, to introduce the distinction between perfect and imperfect infused contemplation into the article cited leads to equivocation. In that place St. Thomas means by perfect contemplation that which is realizable in the vision of God alone, in comparison with which, even the highest contemplation in this life is imperfect. The primary object of this imperfect contemplation is Divine Truth, the secondary object His effects. Through the gift of knowledge, by an intuition, the soul can see the traces of God in creatures. The gift of knowledge depends on the gift of understanding, and both

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on wisdom. The gift of wisdom contains in itself understanding and knowledge (cf. P. Joret, *La Contemplation Mystique*, p. 61). For this reason it is open to question as to whether the author is correct in assigning the gift of wisdom to what he calls perfect contemplation (p. 84). Wisdom is indeed the dominant factor in the higher forms of contemplation, but it has not the monopoly. The gift of understanding superadds its penetrating action to the gift of knowledge, in the understanding of created things, and to the gift of wisdom in the understanding of divine things, (Père Meynard, *Théologie Ascétique et Mystique*). Consequently, in one and the same act of contemplation all three intellectual gifts can work in unison or successively (cf. John of S. Thomas, *De Donis*, disp. 18, qq, 68-70). If this is not the case, it seems difficult to understand how St. Thomas could have held that the gifts of knowledge and understanding will have their own proper functions even in heaven.

Following the Thomist view, actual grace is required in every supernatural act, but contrary to the opinion of Billot, it is not to be confused or identified with the impulses and inspirations of the Holy Ghost operating through the Gifts. The Gifts, therefore, do not necessarily concur in every virtuous act. It is, however, tentatively suggested that, in fact, the Gifts actually play a part in all acts of virtue which are not remiss. The theologians quoted would appear to be against this, and the arguments given are not entirely convincing (p. 89). Account needs to be taken of the distinction between a perfect act of virtue, and one that is fervent, *i.e.*, in excess of the habit of virtue, and elicited by the soul under the influence of a movement from the Holy Spirit (cf. P. Froget, *De L'Habitation du Saint-Esprit*, p. 423).

The work is to be commended as it enables the reader to view his subject as a whole. For this purpose the schemes at the end should be particularly useful.

A.F.

THE LONELY TRAVELLER. By Doreen Smith. (Burns, Oates & Washbourne; 7/6.)

It is a refreshing change to read a 'Catholic novel' in which the Catholic Church is not mentioned at all until page 250 or thereabouts. By this I mean that the authoress has drawn her characters with such skill that the entry of the Church on to the scene appears to be the only logical conclusion to their development.