

mon, subjective, experience, but from an object shared by all Christians, an object which envelopes all things from the blessed Trinity to the alms of the faithful. Grace may indeed be considered objectively as the redemptive act of Father and Son giving reconciliation and justification, as coming from the Holy Spirit; it is also the Blessed Trinity taking up its abode in the Christian soul as an object known and loved. But in order to gather the full meaning of these suggestions one must turn to the Catholic doctrine as given in the recent Encyclical (cf. par. 79) and in the theological explanation of the special presence of God in the graced soul, founded on the creative presence of God in all things. Fr. Thornton does not clearly show what subjective transformation takes place in the soul through possession of this object, yet it is there that the secret of the mysterious union of all in the one life of Christ is to be found. But this should not dim our gratitude to the author for his constant warning against the false subjectivism of emotional experience; the common life in the body of Christ is no merely spiritual union of those who love God, but an external life of the many living together in the world as the Church.

The whole doctrine may be reduced to the simple fellowship of a meal. All the members partake of the one spiritual food at the one table. The visible community of the Church grows from 'Communion,' the *koinonia* of the body and blood of Christ. The effect of the Eucharistic food may be expressed in two ways, either as the unity of the Mystical Body or as the fervour of actual love of God (cf. St. Thomas, III, 73 and 79). In this 'consummation of the spiritual life' the two elements of the Church, the juridical and the mystical, are joined indissolubly. Fr. Thornton here does great service by insisting that this 'Communion' in the Pauline sense was essentially sacrificial (cf. p. 326), so that the fellowship of the Church being drawn into the chalice flows out from it. 'The mystical body is the fulness of Christ because it is like a chalice into which the precious blood of Christ is poured. The whole sacrifice of Christ is therefore present in the mystical body . . . It is a reasonable supposition that the whole Pauline doctrine of the Body of Christ is to be traced, in part, to the words "This is my body," spoken by our Lord at the last supper' (p. 330). The complementary aspects of the Body of Christ are welded together in the Eucharist, where the obedience of the sacrifice is intimately united with the love of the communion; here is the *koinonia* the Common Life in the Body. The book as a whole provides an excellent commentary on the papal Encyclical.

CONRAD PEPLER, O.P.

THE SPIRIT OF CATHOLIC ACTION. By Charles K. Murphy. (Longmans; 10s. 6d.)

There is such a dearth of literature in English on Catholic Action, and we have been cut off from all supplies from the Continent of

Europe for so long, that any addition to our scanty libraries is to be welcomed. Charles Murphy has concentrated to a large extent on the spiritual basis, and his book will be found useful both as a compendium of Papal directives and for spiritual reading. Apart from the chapter on *The Catholic Actionist in the Post-War World*, the reader must not expect a practical guide. Both Scripture and letters of recent Popes are marshalled to good effect, but in the commentary one misses a certain theological precision, such as is to be found in the work of Fr. Pollet, O.P. Thus, while the author can speak of 'the deepest conviction of vocation,' he does not draw out its implications in the order of grace. A further defect is that the author would seem to have no first-hand knowledge of Catholic Action *in action*, and cannot make his rather academic treatment live through examples. Perhaps the outstanding chapter is that on Charity, which reaches a very high level. The work is improved by an index, and marred by too-frequent quotations from a previous book by the same author.

JOHN FITZSIMONS.

COLLECTIVISM AND THE CATHOLIC TRADITION REGARDING PROPERTY.

By David G. Peck. (Dacre Press; 1s.)

At a time when in sheer despair, in face of the monopoly and the cartel, men are being forced to believe that the only way out is through collectivism, Mr. Peck's little book is a very necessary statement of the unchanging claim of Christian tradition that a widespread diffusion of property is the only bulwark against ultimate slavery. Rightly does he remark that 'significant in a sinister way is the appeal of collectivist plans to the mass man.' The reader will find a third way suggested, viz.: credit 'collectivised' and industry 'democratised,' with which he cannot but agree.

J.F.

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