

ment of some faculty or gift, natural perhaps, but supernaturalised by the way these gifts were used in God's service.

St Anthony of Egypt is shown as the saint of Renunciation; St Augustine of Hippo as the saint of the Intellect; St Francis of Assisi as the saint of Love; St Ignatius of Loyola as the saint of Will Power; and St Teresa of Avila as the saint of Ecstasy. The writing in these chapters is so incisive that the story of each saint is utterly engrossing.

Even those whose lives are already familiar to the reader appear in a new light. Their personalities, their holiness is not changed but deepened.

But this book cannot be described—it must be read.

FLORENS ROCH.



## EXTRACTS

LA VIE SPIRITUELLE in the eyes of many English readers has suffered of late from the virile development of its quarterly *Supplement* which seems to have drawn off much talent and power from the original review. They have been comparing it unfavourably with the pre-war *Vie Spirituelle*. But the April number will have reassured the regular subscribers for it is back to its old standard with outstanding articles by such well known authorities as Père Congar and Père Heris. The former writes on the Eucharist and the Church of the 'New Alliance'.

In the Eucharist, and very precisely by transubstantiation, the essential point of God's plan is realised: our way towards him all at once finds its end, for this end is given from above. The way was making for this end, but it could not reach it. But now the end itself becomes our route; God, in Jesus, becomes our way and our goal; we will enter into the depths of God for God comes to us. We bring ourselves to return into the bosom of the Father, and to express this movement we make use of these poor offerings of bread and wine. But then these humble signs of our return become by transubstantiation the efficacious signs of that of the beloved Son—the sacrament of our return. . . .

The Church is founded on this 'passage to the Father'—death, resurrection and ascension. The Church herself is the Sacrament of the return, a means to the end. Therefore our daily Masses and Communion are our daily dying, our daily passage to the Father accomplished in the Church.

This article is followed up by a study of the 'Sign of the Table' written by a Breton and the whole is rounded off with one of those

satisfying theological articles we were accustomed to find in the earlier *Vie Spirituelle* on the perfection of charity by Père Heris. This perfection, which is the goal of the eucharist and of the Church, is only prevented by the sin of love—love against love. So the way in Christ is a way of overcoming the multitudinous sins which are hateful in the eyes of charity and which are, all of them, in one way or another loving sins (*péché d'amour*).

The perfection of charity is to love God for himself without any egotistical return on self. . . . The impulses which the soul feels towards God in the midst of the joys of contemplation make it always fearful lest it form some attachment to the joys themselves. But this fear and the gradual process of detachment leads to the spiritual joy, God regarding and objective, rejoicing in the good that is God. This is the better part which cannot be taken from the soul.

The theme may be followed in *Vita Christiana* (Florence) for April, where P. Leone Veuthey writes of charity in relation to sanctity and the apostolate.

Increate charity is God; created charity is the share in increate charity dwelling in us: 'The charity of God is poured forth in our hearts by the Holy Ghost who is given to us'. Charity makes us one thing with God: 'He who is joined to the Lord is one spirit'.

This life in God must be always overflowing on to others for God is constantly supporting all by his love. So the apostolate. . . .

And then we turn to the well-tryed wisdom of Fr Gabriel of S. Mary Magdalen writing in the Italian Carmelite review *Rivista di Vita Spirituale* (Rome: April) on the importance of the contemplative life because it springs from this supernatural love of God. Fr Gabriel relates the whole structure of contemplation to the 'interior life' and his simple approach should help a great deal towards a wider realisation of what contemplation really means.

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U.S.A. The Religious Sisters of America seem also to be suffering from the dearth of vocations which has been apparent for some time in Europe. The statistics for 1949 show that there are over 141,000 sisters in U.S.A. and that the total increase was 500. This number hardly balances the loss in their numbers by death etc.

LA PASSION is one of the latest numbers of *Fêtes et Saisons* (March: Blackfriars; 1s.) in which the four evangelists' accounts of the Passion are set out in a day-to-day narrative following each step of the way to Calvary with clear precision—a remarkable achievement in showing popularly the Passion as a well documented historical event.

REVIEW FOR RELIGIOUS (St Mary's Kansas; March). Fr Dominic Hughes O.P. takes up the cudgels in favour of Fr Garrigou Lagrange who had previously been attacked by Fr Ellard, S.J.; and the Editors have to explain that we are not bound to follow St Thomas slavishly, nor are Dominicans always opposed to Jesuits!

LA SALLE CATECHIST (the American quarterly of the Christian Brothers) in its spring number has an article of interest on 'Admission Policy' giving statistics of psychological tests in selecting future pupils for private schools.



## BOOKS RECEIVED

- Blackfriars*. Ferdinand Valentine, O.P.: The Lord We Serve, 7s.6d.  
*Bruce (U.S.A.)*. F. T. Weller: Roman Ritual, English and Latin, Vol. I, \$8.75.  
*Burns, Oates and Washbourne*. M. M. Philipon, O.P.: The Message of St Thérèse of Lisieux, 5s.  
*Catholic Truth Society*. Ronald Knox: St Paul's Gospels, 1s.; Robert Wilberforce: Meditations in Verse, 1s.6d.  
*Church Literature Association*. H. A. Wilson: The Hands of a Priest, 4d.  
*Clonmore and Reynolds*. Pierre Barbet: The Corporal Passion of Jesus Christ, 1s.6d.  
*Mowbray*. W. H. Longridge, S.S.J.E. (Trans.): The Spiritual Exercises of St Ignatius of Loyola, 1s.  
*Organ*. Dom D. Rutledge: Catechism through the Liturgy, Vol. II, 3s.6d.  
*J. S. Palugh (U.S.A.)*. O. M. Cloran, S.J.: Life Focused in the Mass, 25c.  
*Sheed and Ward*. Dorothy Donnelly: The Golden Well, 10s.6d.; M. Rignot, S.J.: The Christian Faces the Ruins, 7s.6d.; Hubert van Zeller, O.S.B.: We Work While the Light Lasts, 7s.6d.  
*Editions Spes (Paris)*. Albert Bessieres, S.J.: Vie de Jesus, 450 fr.; Colette Yver: Saint Pierre, 180 fr.  
*Stanbrook Abbey*. Peter F. Anson: Religious Orders and Congregations of Great Britain and Ireland, 12s.6d.

## LIFE OF THE SPIRIT

Contributors are encouraged to submit original MSS. or translations from the Fathers. *Literary Communications* should be addressed to The Editor, Life of the Spirit, Blackfriars, Oxford (Tel. 47221). The Editor cannot be responsible for the loss of MSS. submitted; and no MS. will be returned unless accompanied by a stamped addressed envelope.

*Communications regarding Advertisements* should be addressed to The Manager at the above address.

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*Binding*. Orders and Enquiries for binding volumes of the review may be sent to the Kemp Hall Bindery, 33 St Aldate's, Oxford.

*Devaluation*. In view of the change in currency, the annual subscription to LIFE OF THE SPIRIT is now reduced to TWO DOLLARS for the United States. Annual subscriptions of three dollars received since September 31st, 1949, will be extended for a further period of six months.