

BLACKFRIARS

HOCHLAND (July): A fine study—and defence—of Karl Adam by Dr. Franz Hofmann.

HOWARDIAN: The idea of *An Aquinas Society* explained by Fr. Henry St. John, O.P.

JOURNAL OF THE ROYAL SOCIETY OF ARTS (June 17): *Work and Culture*: Eric Gill tells the R.A.

MONTH (July): Good sketches of *St. Andrew of Bobola* of Poland by Fr. John Murray, S.J., and of *St. Vladimir* of Russia by Countess Bennigsen.

SCHOENERE ZUKUNFT (June 26): Précis of an important study by P. Zeiger, S.J., of recent profound developments and changes in moral theology, fulfilling but not destroying the legalist-casuist "Confessional-morals" of latter centuries in favour of a deeper and more comprehensive moral theology closely linked to dogma and social realities.

VIE INTELLECTUELLE (June 25): *Rembrandt and Reunion*, or "Catholic ecumenicism" through art-criticism: Mr. Visser't Hooft and Père Régamey, O.P., open up new avenues of approach.

PENGUIN.

REVIEWS

FAITH AND PRACTICE

THE FAITH IN PRACTICE. By Philip Hughes. (Longmans; 5s.)

There is no lack of spiritual literature in English dealing with Catholic faith or Catholic morals; yet there is still an urgent need for books based upon the explicit and purposeful recognition of the fact that Catholic faith is not just a theory or even a mere statement of objective supernatural truth, but a vital, organic unity, a practical plan for human living; for the only truly Catholic faith is Catholic faith in practice. So many sincerely good and "practising" Catholics appear to have a narrow vision of Catholic life, that is to say of the wholly supernaturalised human life that they are invited to lead; they tend to concern themselves entirely disproportionately with particular and sometimes petty details while they lose sight of, perhaps have never even glimpsed, the astounding profundity and largeness of the Divine Economy in respect of human kind, its essential unity and purpose. They are not necessarily to blame for this deficiency; perhaps we who should teach them by word and pen have failed to keep the main issue before their eyes. At any rate we have good reason to welcome a practical effort, like that of Fr. Hughes, to supply what is undoubtedly wanting.

REVIEWS

The author has already shown himself to be a writer of large vision and refreshing pedagogy, and in this present volume those qualities are specially notable. In a sense he offers nothing new—yet what he offers is a new thing and a most valuable thing. Herein, though not herein alone and not for the first time, he shows himself a worthy disciple of St. Thomas Aquinas. He is keenly aware that “Catholicism is not merely a religious theory—it is a life to be lived.” He has not written an apologetic in the ordinary sense of a defence of the Faith, except in so far as a valid exposé of the living Faith is of itself a very compelling apologetic. He has addressed himself primarily “to those who already believe and are instructed in Christian doctrine” and yet have not sufficiently realised that Christian doctrine is the source of the Church’s spiritual life and of their own lives as integral members of the Mystical Body of Christ. In the first half of the book (Parts I-III) Fr. Hughes presents in a concise yet comprehensive and easily-written resumé the essential elements of Catholic belief in themselves and in their relation to one another. He describes the divine instrument of man’s supernatural destiny and the means whereby he may possess himself of this instrument. It is in the second half (Parts IV-V), however, that we see *The Faith in Practice* and are made to realise that “morality” is the *living* of the truths of Faith. Fr. Hughes has, in fact, reproduced in miniature the fundamental thesis and process of the *Secunda Secundae* of the *Summa Theologica* and has shown both here and in the first part a happy reflection of the Angelic Doctor’s power of synthesis.

We do not urge that this book is perfect in all its details; indeed the author will probably be made aware of a number of details calling for emendation in a second edition. But it is nevertheless a very important and, in our view, successful effort to fulfil an urgent need, at any rate for the more educated. Perhaps there is still wanting a similar book for the simpler folk. Will Fr. Hughes not undertake this too?

HILARY J. CARPENTER, O.P.

THE THREE WAYS OF THE SPIRITUAL LIFE. By R. Garrigou-Lagrange, O.P. (Burns Oates; 3s. 6d.)

“Material goods,” says St. Augustine, “unlike those of the spirit, cannot belong wholly and simultaneously to more than one person.”

“Such are the inexhaustible riches of the spirit that they can be property of all and yet satisfy the desires of each. Indeed, only then do we possess a truth completely when we teach it to others, when we make others share our contemplation; only then do we