

will be translated and that perhaps a few young priests will take the trouble to acquire some German and go and study at the Herwegen Institut. Only in this way will the ideas of the Maria Laach school become really known and criticised and thus enter into the common stock of Christian thought.

J. D. CRICHTON

THE HAPPY ISSUE. By Warner Allen. (Faber; 12s. 6d.)

In *The Timeless Moment* the author described what he took to be a mystical experience and the immediate effects of that experience. Here he traces his mode of synthesising the inner experience with outer reality and reason. He has read widely and eclectically in mystical literature and is as we should expect greatly influenced by Inge's *Plotinus* and Aldous Huxley's *Perennial Philosophy*. He seems to have sought confirmation for his experience in books about mysticism rather than in the total exposition of the genuine mystics themselves—at least he quotes from *The Epistle of Privy Counsel* and *The Scale of Perfection* as taken secondhand from Miss Underhill and Dr Inge respectively. Such reading and such writing are very comfortable and very dangerous. They dull the fine point of the spirit which should be able to detect the truly supernatural from the natural touch of God. Leaving out all the hard things of Christian asceticism it becomes absorbed in a comfortable assurance of the presence of God. It would seem likely that the author's experience, which occurred while listening to Beethoven's Seventh Symphony, was a natural poetic experience which can of course achieve a quite considerable 'happy issue' in adjusting self from inside to awkward outward environment. A great deal of genuine mystical writing can be read on this infinitely lower plane and still seem to be true. But inevitably passages in such writers as St John of the Cross are hard to swallow, and Dark Nights are not very attractive. We are not surprised therefore when after tampering with St John of the Cross as a man with a spanner trying to unravel the mysteries of a watch the author turns with relief 'to the steady common-sense of Henry More, the Cambridge Platonist'. In this book, then, there is plenty of sound common-sense and healthy psychology, a delicate sensibility and a more than usually penetrating philosophical insight. But let it be a warning to those who dabble in mysticism and think they can find a comfortable way to a happy issue.

CONRAD PEPLER, O.P.

THE HUMAN WISDOM OF ST THOMAS. Arranged by Josef Pieper. (Sheed & Ward; 6s.)

Described on the title page as a Breviary of Philosophy from the works of St Thomas Aquinas, this book consists of some five hundred texts from St Thomas grouped in seventeen sections and designed to reveal the structure of the thomistic explanation of the universe. The texts are numbered consecutively throughout and are presented without comment or elaboration of any kind; even the

references are relegated to the end of the book, thus leaving the reader with as little distraction as possible in his perusal of the *ipsissima verba* of St Thomas.

The selection and juxtaposition of texts are skilfully done, and show a wide acquaintance with St Thomas's works. Mr Pieper admits that his choice has been determined by his own personal feelings, as was only to be expected. It would indeed be claiming a lot to say that any series of isolated texts, however carefully chosen, could give a complete picture of anything so closely articulated as the thomist synthesis. Still the principle of letting St Thomas speak for himself is a sound one, and this 'breviary' is to be welcomed as giving a sample of the real character of St Thomas's thinking and as an introduction to the further study of the original contexts of the passages here presented.

The translation of the texts, by Fr Drostan Maclaren, O.P., is excellent throughout, preserving as it does the combined robustness and precision of the original.

E.C.



## BOOKS RECEIVED

- Blackfriars*. Edward Quinn (Trans.): *The Way of the Cross*, 1s. 0d.  
*Bloomsbury*. S. M. Ansgar, O.P.: *The Stations of the Cross*, 1s. 0d.  
*Casterman*. R. Bastin: *Le Petit Pauvre d'Assise*, 36fr.; L. Cerfaux: *La Voix Vivante de l'Évangile*, 54fr.; Jacques Leclercq: *Dialogue de l'Homme et de Dieu*, 63fr.; M. I. Montuclard: *Rebatir le Temple*, 96fr.; Jacques Vivant: *Billets à Jean-Claude*, 24fr.  
*Hodder and Stoughton*. T. W. Manson: *The Church's Ministry*, 6s. 0d.  
*Mowbray*. St Athanasius on the Psalms, 1s. 6d.; Vernon Johnston and Ernest Evans: *The Story of the Prayer Book*, 3s. 6d.  
*Organ (Douglas)*. Cuthbert Smith, O.S.B.: *A Year with St Francis of Sales*, 7s. 6d.  
*Pensée Catholique*. Paul Denis: *Islam et Chrétienté*, n.p.; *La Révélation de la Grâce*, n.p.  
*Phœnix Press*. John Sandowne: *The Pattern of a Dark*, 6s. 0d.  
*Sands*. Carmelite Nun: *Our Eternal Vocation*, 7s. 6d.

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