

whose true literature this is, and who, please God, may soon be brought back again to these healing waters. I.E.

ACTUAL GRACE AND THE SPIRITUAL LIFE. By John V. Matthews, S.J. (Mercier Press; 7s. 6d.)

A considerable number of devotional books consist so entirely of pietistic ejaculations that it is difficult to see a long future for them. Father Matthews' study of grace is to be welcomed for having eschewed that tedium, though a reviewer might be misled into fearing the worst when he reads on the dust-cover that it belongs to the 'Recall to the Spiritual Life Series'. It is high time this phrase 'spiritual life' were either given its precise meaning or decently put to death. Living a holy Catholic life is not an exclusively spiritual affair, and Catholics in England, and Ireland, too, are now sufficiently tolerated for us to admit that living a Catholic life embraces politics and business, and everyday routine, and is more than an 'affair of the "spirit"'. More important still today, holy men are needed who not only cultivate their 'spirit', whatever that might mean, but holy men who find their religion driving their lives in office and factory and committee-room. Father Matthews himself, however, is rarely guilty of disembowelling the language of religion, though he does occasionally speak of 'souls' when he means persons or people, but in general his writing is marked by clarity, simplicity and deliberation. The simplicity is almost excessive, but it is useful. He has written a book of instruction presupposing nothing except willing readers. He does not attempt to move our emotions but to enlighten our minds. He succeeds. Only twice do we have to pause. In the ticklish question of the relation of grace and nature it would have been helpful to hear a little, though by the nature of the book only a little, of how nature can be predisposed—or not—to grace, and how grace builds on nature. In Chapter XVIII he sets out to show that actual grace does not take away human freedom: but as the question has hardly been raised the answer only creates difficulties; and there is one surprising remark: 'It is generally felt that actual grace took away St Paul's freedom of will for the time being when the saint was struck down on the road to Damascus'. How general? Information about the relationship of grace and nature would again have helped.

GERARD MEATH, O.P.

A CHAQUE JOUR SUFFIT SA JOIE. By Isabelle Rivère. (Emile-Paul; 450 fr.)

At a time when men all too frequently utter in despair the cry, 'Sufficient for the day is the evil thereof', it is refreshing to find a