

EXTRACTS

A PEACE-OFFERING. In an age which has but little time for the peasant we might do well to reflect upon the example of a peasant from Upper Austria whose integrity led him to die for peace.

Franz Jägerstätter came from the parish of St Radegund, which is well known for its passion play. From the first he seems to have smelt the evil in National Socialism very keenly, and to have foreseen that he would have to refuse unconditionally to serve in the Wehrmacht; in preparation for this he intensified his spiritual life and joined the Third Order of St Francis. As a consequence of his refusal Jägerstätter was condemned to death by a Berlin court on the 6 July 1943. During the months which followed many attempts were made to persuade him against his resolution, but even his wife's entreaties could not shake him.

Once the priest who was attending him realised that Jägerstätter's mind was made up he encouraged him in his course. In order to inspire him the priest mentioned another Austrian who just a year before had also sacrificed his life rather than go into the armed forces and fight for an unjust cause; this man was Father Franz Reinisch. When Franz heard this story of another Franz, an Austrian like himself, and furthermore a priest, his eyes lit up and he sighed deeply, just as though a great weight had been lifted from his soul. Then he said, 'I have always told myself so—that I couldn't be on the wrong track. But now that you say a priest has done just the same and has died because of it, then I must do as he did.' Before his execution on the 9 August, the feast of the Curé d'Arles, he wrote a letter to his family which ended, 'May God accept my life as expiation for my own sins, and for the sins of others as well'.

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ANOTHER HOLY MAN is described in *Vita Christiana* (March-April number). Don Abbo, known throughout the Riviera of Ponente as 'the Saint', was killed in an air raid in February, 1944. He was chaplain to a prison at Imperia. He was a great apostle of the dispossessed as well as of the prisoners. He lived the life of utter poverty, begging always for others and meeting all with Christ-like simplicity and sympathy. His attitude was one of charity above all. He believed that most of his 'parishioners' in the prison would not have been there had they met a good Christian in time. When someone incredulously indicated a murderer among these parishioners, Don Abbo replied, 'He was without father or mother; no one saw to his Christian upbringing; he has always been on the street; misery has always been his inseparable companion. Underneath he is a good boy. I visit him every day and he is very happy'.

to see me.' 'The Saint' was evidently the sort of man to stem the tide of Communism in his own country; and the secret of his success was clearly the interior spirit of peace for which he was so well known. He was always serene.

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VOCATIONS to religious life are badly needed by many Orders and Congregations, and there are many who feel drawn but do not know where to turn for advice or suggestions as to the different forms of dedicated life. The Centre in Claverton Street run by the Filiae Matris Boni Consilii has already done a great work in contacting those who have vocations with those who need them. Now they have begun their own magazine, a quarterly. *Quo Vadis?* (27 Claverton Street, S.W.1; 2s.6d. per annum) is simple and attractively presented so that older girls at school as well as those who have left will find it interesting. There are articles on the way of deciding on a vocation and a series on the different religious orders.

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THE SUPPLEMENT of *La Vie Spirituelle* (No. 9, May: 3s.6d. from BLACKFRIARS) is of particular interest. As it aims to be more specialised and scientific than the review itself, the studies on Scruples by J. Jérôme, and on the history of the word 'Mystic' by the celebrated Père Bouyer will repay close study. There is also a shorter article on the relation of the new Saint Lewis Mary de Montfort to the sources of his teaching in fourteenth century spirituality. Saints who appear to present new aspects of devotion to the humanity of Christ or to the person of Our Lady, for example, such as St Margaret Mary or St Lewis Mary, often stand in need of a theologian to show that such devotion is also to be found in the tradition of the Church and is newly presented and emphasised rather than new in itself. There are many parallels between St Lewis Mary and Henry Suso. J.-A. Bizet shows the close relation between the former's *L'Amour de la Sagesse Eternelle* and the latter's *Horologium Sapientiae*.

For Montfort Wisdom has taken flesh in the womb of the Virgin Mary; having found grace before God, Mary has had 'the power to incarnate and to give Eternal Wisdom to the world'. From this she has received the power also to incarnate him, through the activity of the Holy Spirit, in the elect.

It was from this point that the saint developed his *True Devotion*.

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REVIEW FOR RELIGIOUS (May: St Mary's, Kansas) presents the traditional teaching of the development of the Mystical Life in an article from a confrère of Thomas Merton, American Cistercian.

DIEU VIVANT (No. 13—Editions du Seuil) is of special interest for its articles on the application of general sacramental theology to modern problems—for example, Père Danielou writes on 'Histoire Marxiste et Histoire Sacramentaire'.

REVUE D'ASCETIQUE & DE MYSTIQUE (Jan.-March 1949) contains an article on 'Thomas de Jésus et la Contemplation Acquise' by Father Gabriel de Ste M. Madeleine, the Carmelite who has done so much to thrash out the difficult problem of acquired and infused contemplation.



BOOKS RECEIVED

- Bloomsbury Publications.* S. M. Ansgar, O.P.: *Painting Book of Our Lady of Fatima*, 2s. 6d.
- Browne and Nolan.* W. Stevenson, S.J.: *Christ Our Light*, 8s. 6d.; M. Tynan: *First Communion Book*, 6s. 0d.
- Burns, Oates and Washbourne.* Ronald Knox: *On Englishing the Bible*, 6s. 0d.; M.L.H.: *Sister Xavier Berkeley*, 15s. 0d.; Hubert van Zeller, O.S.B.: *Old Testament Stories*, 6s. 6d.
- Cambridge University Press.* E. K. Ellis: *St Catherine of Siena*, 1s. 6d.
- Casterman.* Jean le Presbytre: *A la Croisée des Chemins*, 48 fr.
- Cerf.* *La Sainte Bible*, Ezechiel; Corinthiens; l'Ecclesiaste, n.p.
- Christ Church Publications.* Percy Maryon-Wilson: *The Paradoxical Society*, 1s. 0d.
- Armand Colin.* *Litterature Religieuse*, 1400 fr.
- Irish Rosary.* Edwin Essex, O.P.: *Eyes of Mercy*, 7s. 6d.
- Mercier.* Alice Curtaigne: *St Anthony of Padua*, 5s. 0d.; James A. Kleist, S.J. (trans.): *Ancient Christian Writers*, 15s. 0d.
- Ouvrieres.* L.-J. Lé Bret: *Action, Marche vers Dieu*, n.p.
- Talbot and Co.* Wilfrid Cough: *Children in Church*, 2s. 6d.
- Walsingham College.* Donald Hole: *Walsingham, England's Nazareth*, n.p.

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