

The best wine has been kept for the last. The best wine is usually the strongest! There is very much in the third part which is very humiliating both to subject and superior, and for this very reason is most salutary. Here is bold speaking, and very true warning. These things needed saying, and in no uncertain terms. Fr Valentine is to be very highly commended on the out-spoken words of this last part.

The frequent quotations from Bl. Humbert are very welcome as his works are all too little known to the general public. Perhaps this little book may also encourage a closer reading of that author. The same quotation is made twice from St Ignatius (pp. 67 and 75) but no reference is given.

DOMINIC J. SIRE, O.P.

A YEAR OF GRACE. Passages chosen and arranged to express a mood about God and man. By V. Gollancz (Gollancz; 10s. 6d.)

In his foreword the author tries to explain that difficult word 'mood'. He begins negatively—a mood is not a *doctrine*: the mood 'expressed in this anthology' is unfashionable because alien alike to the prevalent anti-religious humanism and anti-humanistic religion of today. The book, he says, expresses the mood that has been 'dominantly' his ever since boyhood, which is, I think, the perception of what Gerard Manley Hopkins (whom he quotes) reveals when he writes: 'And for all this, nature is never spent; there lives the dearest freshness deep down things'. The author has felt that 'love, with mercy and pity as its chief attributes, was the only reality, and that I, being real, was in communion with it'. There was one dreadful year, during which he lived 'in the hell of terror and despair', but even if by an effort of the will he can recollect and realise these, he does so, living 'in the love that faithfully cared for me and saw me through to safety'. Since the range of Mr Gollancz's reading is enormously wide, and since the book is explicitly stated not to contain a 'doctrine', the quotations cannot always be consistent: their contradictions may be apparent only, or real, in either case 'according to human understanding'. With that, we cannot quarrel, and indeed are grateful for many lovely passages from Jewish prayers, from Persian or Arabian writers, and the New Testament and later Christian writers, Catholic or not, are often quoted.

The author (who prefixes a phrase or two of music to each part) would like his book to be read 'as a consecutive whole', 'a continuous piece of writing by one hand, all now appearing for the first time'. This would be very difficult, if only because we would be bound to like some quotations much better than others, and to be brought up with a jolt by the 'contradictions', which would be too agitating for a 'bedside book' as, too, he would like it to be. There are five 'parts':

(I) God's mercy and love; A Reading of Christ; Joy and Praise. (II) Good and Evil; Sin and Repentance; Man, fellow-worker with God. (III) The Relation of Man to Man. (IV) Acceptance; Man's Dignity and Responsibility; Activity; Integrity; Humility; Freedom. (V) The Self; Intimations; the Many and the One. The 'mood', then, would seem to be one of gratitude, of a tempered optimism, of a generous charity that sees all the good it can and welcomes what it sees; but we cannot help thinking that the 'contradictions' are too often 'clashes', and the author will not rebuke us if we think that a more consecutive thought, a stronger affirmation, would have made the book still more heartening and nourishing.

C. C. MARTINDALE, S.J.

THE SPIRITUAL EXERCISES OF ST IGNATIUS: A new translation. By Louis J. Puhl, S.J. (The Newman Press, Maryland, U.S.A.; \$2.25.)

This translation of the *Exercises* is an attempt to provide a more idiomatic rendering, avoiding as far as possible the literal translation of old Spanish expressions into English or of Spanish words into English ones derived from the same Latin root but having, possibly, a slightly different meaning. Since in so far as shades of meaning are concerned there are bound to be differences between English and American usage, some of the changes made in the traditional English wording may be deemed unnecessary by readers on this side of the water. After all, the giving and making of retreats has its technicalities like any other art or science, and the tyro will soon learn them. Thus no great advantage is to be expected from the substitutions of 'observations' for 'annotations' or 'mental representation' for 'composition of place', while to rename the 'Seven Deadly Sins' the 'Capital Sins' is a break with Christian tradition not even justified by metaphysical considerations. 'Attachments' seems, however, to be a better translation of '*afeciones*' than 'affections' while the word 'election' is perhaps better replaced by 'choice of a way of life'. The retreat-giver will find this book interesting from a literary point of view but not essential to his calling.

RICHARD BLUNDELL, S.J.

THE MYSTERY OF BEING: II—Faith and Reality (Gifford Lectures).
By Gabriel Marcel. (Harvill Press; 16s.)

It should be generally accepted nowadays that M. Marcel has a shrewd and warm understanding of the human heart. We have come to anticipate from him startling observations which awaken us from spiritual torpor, as when he says that 'to give with a predetermined end in view, such, for example, as using the beneficiary's gratitude to