

off into heresy, it is by itself a meagre substitute for the glimpse we should try to give our children of that vision which 'eye hath not seen, nor ear heard: neither hath it entered into the heart of man, what things God hath prepared for them that love him'. (I Cor. 2, 9).



LETTER TO THE EDITOR

DEAR FATHER EDITOR,

I am indeed sorry if anything that I wrote on the subject of prayer for unity should have given Fr Victor White, and perhaps others, the impression that Anglicans and Free Churchmen were organizing a Week of Prayer which would 'positively exclude . . . the intentions of the Octave approved by the Holy See'. I am sure that nothing is further from the intentions and desires of those who take part in promoting the Week of Prayer in this country. Indeed, the fact that both the organizers of the Octave and the Catholic Missionary Society are represented on the Advisory Conference for the Week of Prayer would seem to guarantee this.

I think one cause of misunderstanding may have been that I did not make it sufficiently clear that the subject of my article was prayer for unity among Anglicans and Free Churchmen in this country. So that when I remarked that the Octave 'is not now widely observed', I meant of course among Anglicans; and when I wrote of 'the restrictions of outlook' which marked the original observance of the Church Unity Octave, I wrote as an Anglican about a devotion which was originally started by Anglicans. From that point of view, I am sure that Fr Victor White would agree that the first formulation of the idea was distinctly limited. It could only appeal to those Anglicans who, while remaining in the Church of England, accept the full claims of the Papacy.

Whether or not there was anything radically new in the Abbé Couturier's vision, I do not presume to judge. It seems to me that, like many great discoveries, it revealed to us something which was implicit in what had gone before, but had not yet become articulate. But one thing is certain, and that is that through him God has given us a way of praying for unity which is being faithfully followed by Christians of every denomination. The breadth of his contacts, and the lasting impression which he has made both during and since his life-time, seem to justify one

speaking of the profound and universal nature of his vision. But our prayer is in Christ, and not in him. God forbid that through any opposition of 'Weeks' and 'Octaves', we should still further deepen the divisions which exist between us.—Yours, etc.,

A. M. ALLCHIN

[Our readers will be grateful for this clarification of the issue. No sense of rivalry should be allowed to creep in between the Week of Prayer and the Unity Octave, and Catholics in this country can, where possible, make this clear by supporting and sharing in both.—EDITOR.]



REVIEWS

LE DROIT DES RELIGIEUX DU CONCILE DE TRENTE AUX INSTITUTS SECLIERS. By Dom Robert Lemoine, O.S.B. (Desclée de Brouwer; 400 frs Belg.)

The title of this important and interesting book is misleading. It is in no wise a detailed treatise on the Law of Religious, but rather an attempt to trace the gradual development of the idea which has culminated in the Secular Institutes of today, against the background of the law governing religious.

After an introduction on the state of perfection, or rather states of perfection (for the members of Secular Institutes although not 'religious' are nevertheless in a juridical state of perfection), the author proceeds to deal with the evolution of ideas and law in the matter of religious institutes from the Council of Trent until the French Revolution, and then during the nineteenth century and after, until with the Constitution *Provida Mater* we come on the term of four centuries of slow development. A last part gives a juridical commentary on the Constitution and the other Papal documents which have followed it, together with an attempt to compare the law governing religious with that governing Secular Institutes. A brief sketch is given of fourteen institutes already recognized and of a number of others seeking recognition. In a series of appendices the principal pontifical documents are given in full in a French translation; there is a full bibliography and an index of proper names.

The author's method in studying the evolution mentioned above is to investigate the foundation of a number of religious institutes of men and women, in order to show the gradual changes in ideas and law. In turn, the Clerks Regular of the sixteenth century, such as the Theatines, the Barnabites, the Jesuits, are studied in this way, followed by sections in which the Roman Oratory, the Oratory in France, the Vincentians, the Eudists, the Company of Saint Sulpice and others are considered. Seven Congregations of women are then studied, among