

(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

secure a hold over him, is not giving. To give is not to seduce.' (p. 118.) Or again, 'If generosity enjoys its own self it degenerates into complacent self-satisfaction. This enjoyment of self is not joy, for joy is not a satisfaction but an exaltation. It is only in so far as it is introverted that joy becomes enjoyment.' (p. 119.) And frequently he opens up to us new vistas for our journey towards the truth: 'to say that one loves a being is to say, "Thou, at least, thou shalt not die".' (p. 62.) In another place, without explicitly mentioning theology, he makes us alive to the Trinitarian roots of our everyday life: 'Fundamentally, I have no reason to set any particular store by myself, except in so far as I know that I am loved by other beings who are loved by me'. (p. 8.)

Nevertheless, this second volume of his Gifford lectures does not really fulfil the hopes one had of it. After putting it down one remembers such sentences as those quoted; one remembers a particular chapter, that on 'Freedom and Grace', for instance, or 'Testimony' or 'Death and Hope'. But it is extraordinarily difficult to say what it is all about. The reader of '*Faith and Reality*' will certainly be the richer for having read it, yet scarcely equipped to give an account of his riches. However, these remarks may be wholly beside the point, for it is said that God is no arithmetician in his accounts with us—and one imagines that M. Marcel similarly dislikes accountancy.

DONALD NICHOLL



CORRESPONDENCE

To *The Editor*, LIFE OF THE SPIRIT.

Sir:—In his valuable article on 'The Pattern of Perfection' in your July number, Fr Oswin Magrath says: 'The Pope's recent allocution to the Congress of Religious in Rome, in which he stressed the compatibility between the religious state and the cure of souls, might allow us to envisage a diocesan clergy which formed a religious institute whose proper end was the cure of souls by a solemn and perpetual obligation. Such an institute, on St Thomas's principles, would seem to approach most closely the perfection of bishops.'

May I point out that Canons Regular—who rank first in the Western Church's hierarchy of religious institutes—answer almost exactly to this description? They are not, it is true, each and every one of them *obliged* to the cure of souls; but they *are* the only religious who exercise the cure of souls and hold benefices *by right* as distinct from privilege, and this they do precisely in virtue of their remote origin