

uniformly favourable to religion. The present situation is ambiguous. A tendency to continue the old and dubious association between Conservative elements and the Church creates difficulties on the one hand; the cry of Communism not unjustifiably raised against extremists on the traditionally Liberal opposing side complicates the old issue with a new fear. A last chapter describes the contemporary state of religion with great understanding. It is very encouraging that a modern North American Catholic should be able to assess the imperfections of some aspects of Latin American religion without yielding to the temptation to be censorious.

EDWARD SARMIENTO.

THE SPIRITUAL EXERCISES OF ST IGNATIUS OF LOYOLA. Translated from the Spanish with Commentary and translation of the *Directorium in Exercitia*. By W. H. Longridge, S.S.J.E. (A. R. Mowbray; 16s.)

The first edition of this translation and commentary by an Anglican religious appeared in 1922, achieving an immediate success. The new edition is substantially the same, containing a few changes in the notes. The translation preserves something of the rugged straightforwardness of the original with its knack of using a few simple phrases to express the deepest and most moving ideas. The Commentary contains plenty of sound sanctified common sense, rising at times to lofty spirituality. Father Longridge draws upon the classic commentators on the *Exercises*, his choice of quotations from Suarez being particularly happy, while several old friends such as Bishop Hedley or Father Joseph Rickaby appear along with great Anglican spiritual writers such as Bishop Gore or the less well known T. T. Carter, whose masterly description of the *Exercises* is given on p. XXXIV of the Introduction.

Father Longridge evidently wrote with the current misconceptions of the *Exercises* in mind and he deals with them all faithfully, often by means of quotations from St Ignatius himself. On the question of the *Exercises* and contemplative prayer there is a most instructive passage from Suarez on p. 261. The accusation that the *Spiritual Exercises* are introspective, self-centred, is tackled (p. 251) in the excellent description of 'contemplation' in the special Ignatian sense when he calls upon Bishop Hedley for one of that great writer's most moving passages in his support. Father Longridge apparently abominated the 'drill book' theory of the Ignatian *Exercises* as much as did the late Archbishop Goodier. He heavily underlines St Ignatius's oft-repeated insistence on the liberty to be accorded both to the exercitant and to the Holy Spirit. The Director is guide and counsellor, not a species of drill sergeant. The methods helpful to one soul may not be good for another in different circumstances. Nor, as Fr Longridge points out, are the material and methods prescribed for prayer in the *Exercises*, which were designed by St

Ignatius to mark a turning point in a man's life, necessarily to be used afterwards in his daily prayer (pp. 257-262).

The book may be recommended to all those engaged in giving retreats or in any way interested in the theory and practice of the spiritual life.

RICHARD BLUNDELL, S.J.

LE CREUSET DE L'AMOUR, LE PURGATOIRE. By Mary Starkie-Greig. Translated by Marie René-Bazin. Preface by J. Lebreton, S.J. (Editions Spes, Paris; n.p.)

Two English editions of Mother Mary St Austin's *The Divine Crucible* have already been given an excellent press and received a wide welcome as a permanent and valuable addition to English spiritual writing. The French edition now before us is not a translation of the work as published in English, but of the third of a series of four manuscripts of which the English represents the last. The translator in a foreword gives an interesting short biography of the author, of the history of these writings and their publication. Mother Mary St Austin felt herself hampered by the considerable theological additions which were thought necessary for an English-speaking public and which resulted in the published English text. Mme René-Bazin has successfully caught the vigour and directness of the author's style at a fresher and less complicated period of the work's development.

I. T.

GOD'S LOVE SONGS: An Essay on the Spirituality of the Psalms. By Dom Rembert Sorg, O.S.B. (Pio Decimo Press, Saint Louis, Missouri; 60 cents.)

This essay is a reprint of an article by Dom Sorg which was first published in the American liturgical magazine *Orate Fratres*. The theme is of such paramount importance: indeed, as the author himself rightly says, the study of the psalms 'may well occupy everyone's lifetime': that we are grateful to whoever enlightens us further, or helps us to deepen our appreciation of these sacred lyrics. The Psalter has been the subject of so many dissertations that it is small wonder if fresh contributions to such an abundant literature fail sometimes to make any real addition to what is already known. What really matters is that they should stimulate us to make more and more our own the sentiments of the divinely inspired psalmist, and to model our prayer to God on that of Christ to his heavenly Father.

D. S.

THE LORD WE SERVE. By Ferdinand Valentine, O.P. (Blackfriars; 7s.6d.)

This is a most attractive book, which is to be pondered on rather than merely read. It takes the form of meditative commentaries on the Gospel of St Luke. They are obviously the product of painstaking research and prayerful consideration extended over a period. The four parts are: The Coming of the Saviour, The Early