

and constant failure over some tiny point of perfection, but also when one is occupied in labouring to correct some obstinate external defect, one is less likely to become interested in one's own state of prayer. It is the occupation with something objectively useful that is valuable, for God often chooses that time to infuse grace unknowingly into the soul and mould it to saintliness.

The art of contemplation lies in combining great esteem for prayer—judging it to be the essential of one's vocation—with a certain distaste for an undue interest in its mechanism. Directly the soul knows it is praying and stops to examine the fact, it ceases to pray.

Finally, 'training' for a life of contemplation never entirely ceases, because the soul has always need of *some* framework and it is not wise, as Fr Steuart says, 'to tear down the staircase because one has arrived at the top of the stairs'. On the other hand, according to Père Lallemand, 'we shall never make much progress in virtue or entirely rid ourselves of weaknesses and imperfections without contemplation—but with it we shall effect more, both for ourselves and others, in a month, than without it we should accomplish in ten years'.

The habit of contemplative prayer unifies little by little the whole personality, and the senses hitherto so difficult to order become deadened and finally submerged as in a sea.

It is in the transition from one kind of prayer to another that so many turn back; and so the above suggestions may help the soul to tide over the bad moment and establish itself in peace.



RELIGIEUX ET RELIGIEUSES. By J. Creusen, S.J. (L'Édition Universelle; Desclée de Brouwer; 135 Belgian francs.)

This is the sixth and revised edition of a most useful summary of the Church's law concerning religious. It comprises 320 large and well-stocked pages. It has already been translated into English, Dutch and Spanish and must be an indispensable handbook for anyone having the care of religious. Although brought up to date with reference to all the latest decrees of Rome, the author has not included the legislation regarding Secular Institutes as their members are not technically religious in the canonical sense of the term.

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