

translation of the chapter on death (from the *Horologium*, Suso's own expanded Latin version of *Eternal Wisdom*) is actually attributed to Rolle in a later hand in an MS at the Cambridge University Library. The English (I have modernised the forms) has the authentic ring of our own mystics:

'And even as a travelling man standeth by the haven and beholdeth a ship that swiftly saileth toward far countries that he should go to, . . . right so stand thou stably in virtues, . . . so that thou mayest at the last come to the place of immortality and everlasting bliss.'

The *Horologium* was immensely popular all over Europe (Caxton printed it in 1490, and there is a fine copy at the British Museum), while *Eternal Wisdom*, being written in a Middle High German dialect, remained comparatively unknown. Professor Clark now inclines to the opinion of recent French critics who maintain that Suso first wrote this book in Latin and then translated it into the vernacular. The question arises, why should the translation of a translation appear once more in English, instead of a version of the much fuller Latin text which yet awaits translation? Perhaps Surius, the sixteenth-century Carthusian translator of Suso, can speak for Professor Clark who does not himself raise this issue. Surius says that he chose to translate the German rather than the Latin, *cum sit Germanico succinctus, purus, mire efficax, ne lectori prolixitate moveat stomachum, et nihilominus id, quod vult, in eius animo efficiat.* (From the preface to the edition of 1555.)

The present translation is meticulously accurate, and scholarly as well as eminently readable on the whole; but the task is a hard one and no version can really hope to convey the full lyrical and emotive power of Suso's language. There are several misprints. The footnote on p. 15 should read 'p. 203'; p. 39, for 'Leipzig' read 'Stuttgart'; p. 49, for 'though' read 'through'; p. 55, chapter heading, for 'inner' read 'outer' to translate 'ussren'; p. 70, footnote, read 'destroy'; p. 87, footnote should be 'Germania VIII'.

ELISABETH STOPP

THE FURTHER JOURNEY. By Rosalind Murray. (Harvill Press; 12s. 6d.)

Those who have travelled 'from utter non-belief into the Church' seem to their former fellow-pagans to have passed an 'Iron Curtain' into a wholly different world. Miss Murray has written this sequel to *The Good Pagan's Failure* with the idea of carrying out the duty of being 'a link or bridge between the separated worlds'. Her concern is not with intellectual difficulties in the doctrines of the Faith but with the ethical barrier: the difficulty of surrendering natural for supernatural values, the difficulties created by the failure of good Catholics to satisfy the exacting ethical demands of good pagans. Her wish is primarily to communicate across the frontier to

the unbeliever. But for the 'born' Catholic and the convert from other forms of Christianity, the book is especially valuable for its communication the other way. It should, for instance, help to demolish a kind of complacency which assumes that a lack of belief in exterior commandment implies a total lack of moral values: an attitude which must often have made good pagans wonder whether the Christians they encountered had ever had any genuine ethical experience. But while there is much helpful light shed on the difficulties arising from avoidable Catholic failure to manifest either the freedom of the children of God or any other desirable thing, it is even more helpful to have a discerning statement of the fundamental difficulty which can never be escaped or explained away. 'At some point, in some way, we must abandon the limited success of humanist achievement for the infinite failure of the Christian'.

CECILY HASTINGS

MORALS AND MARRIAGE. By Thomas Gilby, O.P. (Longmans; 7s. 6d.)
THE CATHOLIC BOOK OF MARRIAGE. By P. C. M. Kelly, C.S.C. (Longmans; 6s.)

It is with some relief that one turns to a book on marriage which offers in the first place a very lucid exposition of the theology which moulds the sacramental contract. Too many books written on marriage, by confining themselves to happy solutions of practical issues involved in day-to-day living, read very much like exalted versions of the advice often tendered in the end pages of women's magazines. Dealing with the theological issues involved in 'The Catholic Background to Sex', which is the subtitle of this book, Fr Gilby discusses with frankness and reverence the circumstances in which and by which the physical bond of love acquires the integrity which the holy vocation to marriage postulates. One may say that his treatment is a great essay on the humanising of relations within the marriage bond. Nothing of recent discoveries concerning the laws of fertility is disregarded, and while he stipulates that the procreation of children should be, just as any other human activity, a rational activity, he makes full allowance for the increased complexity of obligations in this regard which follows our greater knowledge of the laws which modify human fruitfulness. It is obvious from this book that the greater our knowledge of these matters, the greater is our responsibility before God. The more conscious we are of this response to God, the more does the physical bond of marriage become the external and sensible symbol of a true union of souls.

The Catholic Book of Marriage is more of a handbook, in which is gathered a great store of wisdom concerning the practical aspects of marriage and also much spiritual reading relevant to the peculiar difficulties of marriage and the living of family life. In many respects this is an