

which the ordinary reader can hardly be expected to recognize.

In his Introduction Mr Mascaro gives a very moving description of the doctrine of the Gita, in which he compares it among others with that of Dante, St Teresa, and St John of the Cross. Such comparisons are legitimate, as long as one understands clearly the fundamental difference in the metaphysical and spiritual doctrine of the Christian and the Hindu. But it appears that Mr Mascaro does not understand this and imagines that they are really identical. Thus in the course of his translation he is led to introduce a Christian meaning into the poem, which has no real place there. To take an example in Book 2. 55, Mr Mascaro writes: 'When a man surrenders all desires that come to the heart and *by the grace of God finds the joy of God*, then his soul has indeed found peace! The literal translation of this is: 'When a man completely casts off all desires of the mind and is satisfied in the Self (Atman) by the Self (Atman), he is said to be one of steady wisdom'. To translate Atman, in the first place, as 'God', with all its Christian and Jewish overtones is apt to be misleading, but to introduce the specifically Christian concept of the 'grace of God' as well, is surely to be giving an interpretation not a translation of the text. But this becomes even more explicit when at the end of Book 2. 72, Mr Mascaro translates: 'man can reach the Nirvana of Brahman, *man can find peace in the peace of his God*'. The first part 'man can reach the Nirvana of Brahman' is an exact translation of the original, but the words 'man can find peace in the peace of his God' are a gloss added by Mr Mascaro which have no place in the original and simply translate the doctrine of the Gita into Christian terms. To give a Christian interpretation of the Gita may be legitimate—I believe that there is much to be said for it—but Mr Mascaro should let his readers know what he is doing. This translation can only be recommended therefore with definite reservations.

BEDE GRIFFITHS, O.S.B.

Notices

THE POWER AND THE GLORY. THE HEART OF THE MATTER. THE END OF THE AFFAIR. THE QUIET AMERICAN. OUR MAN IN HAVANA. By Graham Greene; Penguin Books; 3s. 6d. each.

The simultaneous publication of five of Graham Greene's best-known novels in Penguin Books confers a sort of canonization on a writer whose consistency of invention and sustained distinction of style have no parallel in the English writing of our time. These novels, ranging from 1940 to 1958, reflect the essential singleness of mind that marks Mr Greene as a writer, however much he may seem to be tortured by the infinite possibilities of conscience and the huge effect of the disregarded word or gesture. Re-reading these novels now,

one recognizes how easily Mr Greene's genius can be taken for granted, so effortless seems the story-telling, so utterly true the talk and its setting. Apart from all else, the geography of fiction has been wonderfully extended by this most travelled of writers; only *The End of the Affair* is set in this country, and somehow its suburban setting has an exoticism in reverse after the tropical brilliance of the rest. The impassioned debates that so often greeted these novels on their appearance already seem curiously dated. The obsessional concern with sin (never quite realized as such) and repentance (never wholly achieved), which so troubled the professional moralists, can now be seen as inevitable in a writer who discerns so much that is hidden in the human situation. And the irrelevance of so much that was said in excitement when the novels first appeared (was Scobie saved?) is seen in the context of Mr Greene's work as a whole. It has never been anything but serious (even when as in *Our Man in Havana* it is irresistibly comic as well), for it has an utmost reverence for man, but only as he is—agnostic, seedy, lonely, afraid, but always capable of glory, wanting at least (and it's the wanting that matters, he always implies) to belong to God.

LAST LETTERS TO A FRIEND, 1952-1958 (Collins, 25s.) brings together Rose Macaulay's final correspondence with her Cowley Father cousin. Nothing need be added to what was said in BLACKFRIARS (January 1962) about the first volume, except to remark that her petulance about 'R.C.'s' reaches neurotic proportions and her interest in the trivia of religious observance grows apace. It is a sad memorial to a woman whose true stature was so infinitely greater than the impulsive silliness of these letters would suggest.

GOD OF A HUNDRED NAMES (Gollancz, 15s.) is a collection of 'prayers of many peoples and creeds' collected and arranged by Barbara Greene and Victor Gollancz. Cardinal Bea's words ('We are all children of one God, who has created mankind, who has created each one of us, and whose children we all are') are quoted in the foreword in support of this Catholic anthology from east and west, old and new.

NEW PELICAN BOOKS include Hugh Klare's well documented *Anatomy of Prison* (4s.); M. V. C. Jeffreys' *Personal Values in the Modern World* (3s. 6d.); *Educating the Intelligent* (3s. 6d.) in which Michael Hutchinson and Christopher Young have some pertinent things to say about secondary schools and their aims and syllabus; and *Marx on Economics* (4s. 6d.), a condensed version, edited by Robert Freedman, of Marx's economic theories and critique of capitalism, drawn from *Capital* and his other writings.

POSTHUMOUS CRACKS IN THE CLOISTERS, by 'Brother Cholerick' (Sheed and Ward, 12s. 6d.) and BROTHER SEBASTIAN, by Chon Day (Souvenir Press, 7s. 6d.), are two classics in the curiously popular field of monastic caricature. Mr Day's

plump Friars and Brother Choleric's dyspeptic Benedictines (not to speak of his starchy nuns) have added to the gaiety, if not of nations then certainly of many who have never entered a cloister.

BEYOND ALL PITY (Souvenir Press) is the account, in the form of a diary, by Caroline Maria de Jesus, of the life of a Negro woman in a Sao Paulo slum. It is a terrifying picture of squalour and hopelessness, but redeemed by a sheer human determination not to let corruption and cruelty finally prevail.

LOVE AND GOSPEL (Universe Books, 4s.), by Cardinal Suenens, is a courageous, clear-thinking discussion of the problems that face Catholics today in their fidelity to the ideal of Christian marriage. The Cardinal expounds the undeviating moral teaching of the Church but pleads for a realistic understanding of its application in the circumstances of 1962. He appeals to priests, doctors and trained social workers to play their proper part in this work.

PREACHING (Gill and Son, 16s.) provides the papers of a symposium, edited by Ronan Drury, at the Maynooth Union Summer School of 1960. The various categories of preaching are considered, and attention is given to the insights provided by the liturgical and biblical revival of recent years.

WHAT IS THE GOSPEL?, by J. M. Paupert, and GREEK AND ROMAN RELIGION, by Alain Huis, are recent additions to the 'Faith and Fact' series (Burns and Oates, 8s. 6d. each).

TAKE ONE AT BEDTIME (Sheed and Ward, 18s.) is an anthology, compiled by Derek Worlock, which aims at providing laypeople with digestible spiritual reading in manageable doses. Mgr Worlock's authors range from Father Faber to Thomas Merton, from Rudyard Kipling to the Cure d'Ars.

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