parochial retreats. The 'mission' has by no means outlived its usefulness as a means of grace for a parish as a whole. Yet of its nature it must be a common denominator for a most disparate gathering of people. A retreat, aiming at the spiritual formation of what one can only call the *élite* of a parish (and the category bears no sort of relation to 'importance' or pew-status), should be complementary to a mission. And there is no greater disaster than the assumption that ordinary people have no need of instruction in prayer and the developed life of grace.

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CHURCH AND PEOPLE, published by the Benedictines of Farnborough at sixpence, has shed two articles—definite articles, that is to say—and changed its format. Its aim remains the same: 'To show "the people" (the faithful) how really and truly they are part of "the Church" and how important it is that they should fully participate in her life of worship'. The November number is an encouraging item on that agenda, and D. M. H. does well to remind us, in his essay on 'Reading the Fathers', how essential patristic study must be for any liturgical revival. We may perhaps be pardoned for pointing out (and this applies to several other periodicals besides) that the publications of the *Editions du Cerf*, so warmly welcomed wherever they are known, are readily obtainable in this country from Blackfriars Publications, Oxford.

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LIKE AS THE HART, a sixteenth century translation of St Augustine's commentary on Psalm XLI, has appeared at the modest price of one shilling and sixpence (Blackfriars Publications).

PRAEGUSTATOR.

CORRESPONDENCE

To the Editor, 'The Life of the Spirit'.

Dear Sir.—May I draw your attention to the contention of Dom Luismet, O.S.B., in 'The Mystical Contemplation of the Blessed Trinity' in respect of St John's use of 'Logos'? He argues with considerable cogency that Apocalypse 19, 11-14 indicates that this title of our Lord's was directly revealed to St John. 'His eyes were like flaming fire, and on his brow were many royal diadems; the name written there is one that only he knows. He went clad in a garment deep dyed with blood, and the name by which he is called is the Word of God'. If St John's gospel was written after the Apocalypse it would be very reasonable to suppose that St John's 'weighing up' of the title 'Logos', as surmised by Dom Columba Cary Elwes, came after and as a confirmation of the primary revelation of the Holy Spirit.—Yours, etc., JOHN TODD.

Stratton-on-the-Fosse.

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