

BLACKFRIARS

cerns religious. This English version is, therefore, a welcome addition to the small number of good law books in the vernacular. Although the translator throughout his work has had the needs of the United States in mind, yet we can recommend this book to English readers interested in the subject. It should be useful to religious superiors.

K.W.-G.

ST. JOHN OF THE CROSS. By Fr. Bruno, O.D.C. Edited by Fr. B. Zimmermann, O.D.C. With an Introduction by Jacques Maritain. (Sheed & Ward 1932; pp. xxxii, 495; 18/-.)

The French original of this Life was meant to appear in 1926 to mark the bicentenary of the Saint's canonization. However, such was the care taken to ensure accuracy in every detail that a delay of three years ensued before the work was published. Some idea of its documentary weight may be had from the fact that at the end of the volume there are more than one hundred pages of notes and references to sources. Indeed this is the first complete and documented Life of St. John of the Cross ever published and will surely be the standard work for years to come. The French Academy recognized the historical and literary merit of the work by 'crowning' it.

It is hardly necessary to stress the importance of a Life of this Saint, especially in these days, when the material is made the measure of so much. We need to be constantly reminded of the true end of man, his union with God by charity, and that those are really great who most closely achieve this union. In the one thing which alone is *necessary* John succeeded. His life means nothing unless viewed in this light.

But besides a faithful picture of St. John's true greatness we get in these pages many interesting sidelights on other important people of the period. St. Teresa of Avila of course figures largely in the story, and Anne of Jesus (of whom Bañez said that she was the equal of Teresa in sanctity and her superior in ability) and other great mystics of the Reform. Also the talented and charming Gracian, whom Teresa called her St. Paul, and the iron-willed Doria, who succeeded him as leader of the reformed Carmelites and eventually drove him out of the Order and caused John to end his days in what was practically disgrace. Instructive, too, is the light thrown upon the life and customs at the great universities of Alcala and Salamanca.

In Chapter xvi we have an important section on the Moors of Granada, who though outwardly Christians still clung interiorly to the Moslem religion. In the following chapter

REVIEWS

Fr. Bruno shows the essential difference between true Christian mysticism, of which the Saint was a faithful exponent, and the mysticism derived from Moorish doctors like Algazel, and also the absence of dependence of John's doctrine upon Neo-Platonism as represented by Plotinus and Denys the Areopagite. This part of the work finds a complement in M. Maritain's introduction, where he shows the substantial unity of Thomistic and Juanistic theology, despite the difference in the mode of approach.

The book is excellently produced and the translation reads easily on the whole, though one is frequently reminded that the original was written in French. We have to thank the editor and publishers for putting this important work within the reach of the English reading public. But we think that the word 'translation' ought to have appeared on the title-page and jacket. As it is, you do not discover for certain that it is a translation until you arrive at the Editor's note on p. xxx.

A.L'E.

THE ROSARY. Its Power and its Use. By Fr. John Leather, O.P. (London: Sands & Co.; pp. 135; 6/-.)

A well-produced volume about the Rosary, the Rosary Confraternity, and the annexed Indulgences. It was a happy idea to describe the fifteen mysteries and illustrate each with a reproduction—Alinari and Anderson photographs with one exception—of a painting by Fra Angelico. A catechist in an English country district assures us that if this section could be published separately at a modest price—this would mean less expensive illustrations, but that could be managed—it would prove of the greatest value, and hundreds of copies could be sold. We commend this suggestion to Fr. Leather and Mr. Sands.—(T.O.P.)

HISTORY.

EMMAUS. SA BASILIQUE ET SON HISTOIRE. Par les PP. L. H. Vincent et F. M. Abel, O.P. (Paris: Librairie Ernest Leroux.)

In the first part of this handsome and learned volume Père Vincent gives a full account of his recent excavations at 'Amwâs, a village situated eighteen miles or so westward of Jerusalem where the hills of Judæa begin to rise from the plain. 'Amwâs is the Arabic equivalent of Emmaus, and it was certainly the site of the Emmaus of the Book of Macchabees. Père Vincent shows that the ruins there are those of a Christian basilica, with three apses, and dating to all appearance from