

REVIEWS

faction of the conditions of the religious consciousness ' cannot be met except on **the** presupposition of a firmness of conviction in the reality of Deity which pragmatist argument is powerless to provide.

V.W.

THE COMPLETE WORKS OF ST. JOHN OF THE CROSS. Vol I.
Translated and Edited by Professor E. Allison Peers.
(Burns, Oates & Washbourne; 15/-.)

It is difficult to overestimate the value of this new English edition of the **works** of St. John of the Cross translated from the critical edition of P. Silverio de Santa Theresa, O.C.D., by the distinguished Professor of Spanish in **the** University of Liverpool. Such a translation has become absolutely necessary since the declaration of St. John **as** Doctor of the Church in 1926, and on account of the growing realization of the actuality of his doctrine for modern men.

Volume I contains the *Ascent of Mount Carmel* and *Dark Night of the Soul*. It may perhaps be regretted that Professor Peers has not boldly set aside the exigencies of chronological order and given us in the first volume *The Living Flame* and *The Spiritual Canticle*. As an eminent Carmelite said to Père Lavaud, they should always be read before the *Dark Night*; in the first place because they give it meaning, and in the second place because it is their fusion with St. Francis de Sales' *Treatise on the Love of God*, with the common background of St. Thomas' *de Caritate* to all three, which has produced perhaps the finest way of spiritual life.

But we must be everlastingly grateful to Professor Peers for taking his stand with Fr. Bruno against the views of Jean Baruzi with regard to St. Thomas' influence on St. John: 'The Aristotelian-Thomistic philosophy, then at the height of its splendour, which he learned so thoroughly in the classrooms of Salamanca University, **characterizes** the whole of his writings, giving them a granite-like solidity even when their theme is such as to defy human speculation . . . further, we note the constant parallelisms and the infrequent divergencies between the doctrines of St. John of the Cross and St. Thomas . . .'

It was this training which humanly speaking saved St. John from falling into the error of quietism. It is not too much to **say** that if **only** the French Quietists of the 17th century had studied more deeply the treatises of St. Thomas on Grace and **on** the Theological Virtues, especially Hope and Charity, they would have avoided not **only** the errors but also the bitterness and misunderstandings which **so** weakened the Church in

BLACKFRIARS

France for the struggle she had to face a little over a century later.

Yet perhaps more than anything else this brilliant edition of Professor Peers will be seized on by those who realize the 'actuality' of St. John of the Cross. Not only because he appeared on the election posters at the last Spanish elections; nor because his views on the value of contemplative orders in the mission field sound like a commentary on the Encyclical 'Rerum Ecclesiae,' and find their practical example in the contemplative native congregations in India and China founded within the last decade. But most of all because as St. Theresa said 'his doctrine is life and charity'; and this is vividly realized by those who whether in Berlin or Madrid, Buenos Aires or Tokyo, are striving to bring about a new Christian Revolution, knowing that more than a natural heroism is demanded of them and that, as Maritain says, 'une rénovation sociale chrétienne sera oeuvre de sainteté ou elle ne sera plus.' Those of them who have understood St. John's teaching on the apostolic nature of the contemplative life will echo the words of Rudolf Mdeck, the young German in *The Gates of Hell*, who joined the Carmelites at Lille: 'It comes to the same thing whether I deliver lectures like Fahsel or whether I pray in my cell at Lille. The results on the battle-front are the same—or aren't they?

A.R.B.

JUDAISM, CHRISTIANITY AND GERMANY. By Cardinal Faulhaber.
Translated by Rev. George D. Smith, D.D., Ph.D.
(Burns Oates & Washbourne ; 2/6.)

Though these sermons of the Cardinal Archbishop of Munich are described by the Publishers as 'a deliberate and courageous challenge to the race theories of the new German State,' with the possible exception of the fifth and last they deal with matter which is of the utmost importance for Catholics of any State. They examine in a forceful and masterly fashion the intimate relation between pre-Christian Judaism and Christianity with all the authority of one who is a Prince of the Church and, as his Eminence himself tells us, has lectured for many years on this question in the Universities of Würzburg and Strasburg. It is not his object precisely to champion the Jews, but 'when antagonism to the Jews of the present day is extended to the Sacred Books of the Old Testament and Christianity is condemned because it has relations of origin with pre-Christian Judaism . . . a bishop cannot remain silent.' The bishop has broken silence with notable effect. His thesis may be summed up in the following quotation : 'Why God should have chosen