

both a very sure guide to our right understanding, and a very strong inducement to us to turn back from them to the works themselves. 'Thou hast made us for thyself': Ruysbroek knew this at a depth, and expounded it with a sublimity unparalleled in the annals of the Church.

ERIC COLLEDGE

THE LIFE OF ST JOHN OF THE CROSS. By Crisógono De Jesús. (Longmans: 45s.; pocket edition: 18s.)

This new life of St John of the Cross appeared in Spanish in 1955. As the translator shows in her introductory note, it is the work of a scholar who devoted his life to the study of St John and St Teresa and whose documentation was necessarily more complete than that of the French Carmelite, Fr Bruno, whose life of the saint appeared in an English translation in 1932, which benefited by the expert editorship of the late Fr Benedict Zimmermann. As befits such a work as this, there are a very large number of footnotes and references; these are given together at the end of the book, the notes being suitably edited for English readers by the translator, and the references given without the comments which accompanied them in the Spanish text; in this way the difficulties due to considerations of space have been overcome without any great loss to the reader.

The life of the saint is traced in detail, one might almost be tempted to say in too great detail, were it not that it is precisely by the accumulation of so many small facts that the picture of the saint stands out in end so clearly. The portrait which emerges will certainly cause astonishment to many who only think of St John as a gloomy sort of person, addicted to a life of exaggerated penance. He was, in fact, anything but gloomy, and if he did lead a life of complete detachment, and of unremitting and sometimes almost frightening austerity, yet in many respects he remained very humane, and it is the balance between the two, so perfectly achieved, which made him, and still makes him, so attractive. His great love of nature, his loving care of the sick, his lasting affection for his family and for his especial friends were, whilst remaining very human, shot through with the love of God, whose whole-hearted and loving servant he was. One slight criticism of the author's work might perhaps be made. It seems to us that in the matter of the saint's persecution by the unreformed Carmelites, a more balanced view is that given by Fr Zimmermann in a postscript to the life by Fr Bruno. The Carmelite friars were all caught up in a welter of overlapping and often contradictory authorities, not to speak of the constant interference, sought or unsought, of the king; so that a good unreformed friar, and there must have been many, might well have thought, not without some show of justifica-

tion, that St John really was a disobedient friar and a potential destroyer of the order. This certainly appears from much of what is set down in the present life, but not so clearly nor in so balanced a way as by Fr Zimmermann.

The book is beautifully produced with a number of helpful illustrations, a map, and indices of persons and places. There is a smaller or pocket edition with the same pagination, containing only the text, a map and index; it is considerably cheaper, but inevitably the print is on the small side. Miss Pond's translation reads easily and pleasantly.

ANTONINUS FINILI, O.P.

WITH GOD AND TWO DUCATS. By Katherine Burton. (Chicago, The Carmelite Press, pp. xii and 214, with five portraits, \$3.50 or 25s.)

Under this surprising title comes the first published history of the Corpus Christi Carmelites—surprising, that is, for any unaware that the great St Theresa is reported to have said, 'With God and two ducats I can do anything'. This is a jubilee book, the fiftieth year after the Congregation's foundation in 1908 coinciding, happily enough, with its formal and final approbation in Rome in 1958. The present archbishop of Port-of-Spain, the Most Rev. Count Finbar Ryan, O.P., who has witnessed the growth of the congregation almost from the beginning, pays glowing tribute in the preface to the Carmelite sisters themselves and of course to their venerable Foundress, Mother Mary of the Blessed Sacrament Ellerker.

The distinguished women who started the movement were, all of them, converts to the faith. Dr Brindle, bishop of Nottingham, was soon on the spot and asked Miss Ellerker to open a school in Leicester. Coming at once under the paternal and powerful influence of Vincent McNabb, prior of Leicester, all the members became Dominican lay tertiaries. This was around 1909. In 1929, all who had remained in the community, along with the very large number of others who had joined them, became affiliated with Carmel! As readers of the book will see, much of great interest had happened during those twenty years. It was not the first time in history that individual Dominicans had a large share, one way or another, in the foundation of other orders, other patterns of religious life.

The work of this new Congregation of active Carmelites has remained what it really was from the very beginning. The idea of active Carmelites is not in itself an innovation, as may be learnt from this book: Joachina, canonized the other day by Pope John XXIII, had founded such a Congregation in Spain only a hundred years earlier. These Englishwomen, and the many other women who have joined them, seemed and seem quite ready to tackle St Theresa's