

REVIEWS

the problems with which it deals are still to a great extent uppermost in the minds of those who think. Humanism, freedom and the philosophy of revolution are certainly present-day problems, though nonsense about the superman and the myth of necessary progress are Wellsian absurdities from which most self-respecting thinkers have by now dissociated themselves. It is not possible here to give any criticism of the conversations in detail. The problems are difficult, the conversations are necessarily short, and in that relative sense, they are incomplete and unsatisfactory. Every reader, however, will be put well on the way to a solution, and, more important, the modern non-Christian will see that at least one Christian thinker is able to forget those problems which are dead and should have been buried centuries ago, and apply himself to the difficulties of his own time.

In these days when the valid claims of humanism are being urged and Christianity is accused of being unable or afraid to recognise them, it seems a pity that Theonas, the mouthpiece of Christian and philosophic wisdom, should be 'rather odd in appearance,' furthermore a misogynist who leaves his wife and retires to the desert to water the tree of Porphyry. Let it be said in his favour, however, that he smokes a pipe and carries in his pocket Claudel's *Grandes Odes* and a *Guide for Gardeners*.

I.C.

INSTITUTIONES IURIS CANONICI (De Processibus). By Matthaeus A. Coronata, O.M.C. (Marietti, Lire 30). DE SUSPENSIONE EX INFORMATA CONSCIENTIA. By Marius Pistocchi. (Marietti, Lire 5). RELIGIOUS MEN AND WOMEN IN CHURCH LAW. By Joseph Creusen, S.J. Translated by Edward F. Garcesche, S.J. (Bruce Publishing Co.; \$3.)

Fr. Coronata's third volume of commentary on the Code of Canon Law gives an orderly exposition of the fourth book of the Codex. The same clarity and completeness which made the first two volumes of this work so useful to the student of canon law are present in this latest addition. Particularly helpful are the many and well-documented notes.

In his *De Suspensione ex Informata conscientia* Fr. Pistocchi deals satisfactorily with a particular section of the fourth book of the Code, which treats of an extraordinary and extra-judicial process. The author after a brief introduction on the history and nature of this process, gives a detailed and careful explanation of each canon.

Fr. Creusen's *Religieux et Religieuses* still remains one of the best commentaries on the part of the canon law which con-

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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