

O.T. studies in this country where the Free Church contribution is so prominent.

The book is exceedingly well conceived. The words chosen as of theological import are well selected. For example, under letter C we find Call (called, calling), Canaan, Care, Chasten (chastise), Cherub, Choose (election), Christ, Christian, Church, Circumcision (v. Abraham), City, Commandment, Communion (v. Fellowship), Confess, Conscience, Consent, Conversation, Corner-Stone, Correct, Counsel, Covenant, Cover, Create, Cross, Curse. The treatment is scholarly and very concise, though it may sometimes be felt that the elaborate treatment of, for instance, O.T. usage of a word is more than the ordinary reader or teacher or preacher requires, while sometimes the treatment is slightly insufficient for the expert. Anyway, the idea of such a theological word book is most welcome. But there are drawbacks. The most serious is the unreliable orthodoxy. One turns naturally to the article *Christ*. On Christ's claims to Messiahship in St John we read: 'Here there is a clear contradiction between John and the other Gospels, and there can be no doubt that the evidence of the earlier gospels is the more trustworthy. Unfortunately, this means that there is no sufficient evidence to show whether or not Jesus in fact believed himself to be the Messiah.' Unsound doctrine on so central a point makes the whole work a little suspect. Article *Rock* denies that Peter is the rock. Article *Virgin Birth* includes the serious confusion of apparently supposing 'the Roman doctrine of Immaculate Conception' to refer to Christ! The Gospels are generally regarded as written at the earliest fifty years after the events (art. *Baptism, Resurrection, etc.*) Article *Sacrifice* includes no mention of the Last Supper. A further weakness (serious in theology) is that the bibliographies are confined to Anglican or Protestant sources, continental writers including a few German, Swiss and French Protestants. In other words, when (thinking of the big French *Dictionnaires*) we consider how a Catholic with his wide range and his traditional education could have edited such a book, we see the serious limitations of the present volume. One indeed wishes that there were a *Theological Word Book of the Bible* compiled from a true orthodox standpoint. Such a book would do well to place itself confessedly in the debt of Canon Richardson's work, and would then succeed in being the treasure-house that this book just fails to be.

SEBASTIAN BULLOUGH, O.P.

STUDIES OF THE SPANISH MYSTICS, By E. Allison Peers, Vol. I, 2nd edition revised. (S.P.C.K.; 22s. 6d.)

Each of the great countries of Western Europe seems to have had its school of mysticism; Professor Allison Peers has made his own that of Spain. Besides doing studies of individuals he has translated both

St Teresa and St John of the Cross, nor has he neglected earlier examples such as the great Ramon Llull. Here we have the first of three volumes upon them all.

In the first volume, here revised—but not much—we are given the cream: St Ignatius, Luis de Granada, Luis de León, the two Carmelite saints and some others. What does a reader look for in such a book, and what will he find? He will look for information to simplify the understanding of the works of these writers: data on their lives, some account of the matter of their books, hints on their special approaches to the subject, mysticism.

The reader will find adequate facts about the lives, except where too few facts exist; the matter of their works is discussed; the special 'slant' of each writer is touched on. The reader gets more: he is carried away by the enthusiasm that Professor Peers has for his subject. He will want to read these great men and women themselves. That, after all, is what should be done.

It is now half a century since the wave of mysticism has overtaken the Western soul. What has it got to show for itself? In the first place a confusion between holiness and mystical phenomenon. The former still consists in the love of God and obedience to the Holy Roman Church; the latter is still only a flower and its counterfeit, a weed, opium-like, which can lull the adept into a false security on this earth. There is a danger in books of this kind that they pick the flower and omit or understress the plant and its ground. From a spiritual point of view the graces of prayer are gifts; it is needful to be able to recognise them. We can counterfeit them but not merit them. From a literary point of view some mystics have been supreme writers, but that is quite another matter. Again there is the danger of confusing the two elements.

The best chapter in the book is on St Teresa. That on St Ignatius is, I guess, pre-Brémond, and the approach is vitiated by an obsession with the Exercises, which are after all only exercises. The chapter on St John of the Cross from a literary point of view is still out of date, because no year passes without new discoveries, e.g., the latest Damaso Alonso book, *Poesía española*.

It seems to me that the works of Luis de Granada and those of Luis de León are not mystical, though I am grateful for their inclusion for study in this book.

C.C.-E.

THE ROD, THE ROOT AND THE FLOWER. By Coventry Patmore. (Grey Walls Press; 10s. 6d.)

The writings of Coventry Patmore can be considered from many points of view: the literary, both as to prose and poetry, the spiritual,