

translate these lyrics into prose is to abandon more than half their magic.

Professor Peers's translations are not successful as poetry nor as substitutes for the originals, but printed as they are here, beside the Spanish, they will be useful in helping readers with a slight knowledge of Spanish to read the poems in the original, and that is no doubt what the translator himself would wish.

ROSALIND MURRAY

The *LIBER VITAE FRATRUM* of Jordan of Saxony, edited by R. Arbosmann, O.S.A., Ph.D. and W. Humpfner, O.S.A., S.Th.D. (Cosmopolitan Science and Art Service, New York; \$7.50.)

This is an historical commentary on the Rule of St Augustine completed towards 1357 by Jordan of Quodlinburg, a German hermit of St Augustine, who lived from 1299 to 1380. Its general presentation, ponderous in volume, matter and method, the critical apparatus, notes drawn out with scientific thoroughness, and learned concordances, might at first frighten away any but enthusiastic students of Augustinian monasticism. But it was meant to be read, as it was obviously written, not at one or two sittings, but in measured periods, and read thus it gradually captivates the simplest reader by the author's infectious love of the Patriarch of Hippo and of the way of life he founded. Though it is Jordan's 'most original and valuable work', and from 1571 officially replaced Hugh of St Victor's 'Commentary' on the Rule of St Augustine, it is, as the editors say in the preface, a rare book. Fr Humpfer is responsible for the historical side with the erudite Introduction and Fr Arbosmann for the critical.

In the Introduction we are told that Jordan was successively Lector at Bologna, Paris, and Erfurt (Saxon-Thuringian Province), Inquisitor, Provincial for many years, and even the Prior General's Delegate. This Introduction also contains a scholarly study of his literary work: one is even led to hope for more on his influence on the Way of the Cross. A point of particular interest is the editor's insistence that the Rule of St Augustine was written for monks, and not for nuns, as was held for so long. Equally noteworthy is the stress on St Augustine's definite intention of founding a religious order in the strict sense. The style of this Introduction sometimes sounds rather quaint: but the indices, sources, and bibliography are very complete. The printing, too, is pleasantly clear, though careful reading still brings out about a dozen misprints over and above those shown in the list of *errata*.

Jordan's actual text is remarkable for its division, which is typically Augustinian in its stress on the unifying power of charity. Thus we have: *Part I*, Community of dwelling: (a) Community life and its kinds, especially among the hermits of St Augustine (ch. i-xiv); (b) the common Augustinian habit (ch. xv); (c) the history of the hermits of St Augustine and their reunion by Alexander IV in 1256. *Part II*, Community of spirit: a commentary on the 'one heart and

one mind' of the Rule: (a) In general (ch. i); (b) One heart: unanimity of will by obedience, charity, humility, and patience (ch. ii-xiii); (c) One mind: uniformity of life in following the same Rule (ch. xiv) which includes prayer (ch. xv-xxi), study (xxii and xxiii), manual work (xxiv-xvii), and chastity (xxviii-xxxii). *Part III*, Community of temporal ownership: poverty: (a) In general (ch. i and ii); (b) In the Augustinian Order (ch. iii-xviii). *Part IV*, Community of distribution, proportional according to the needs of each: (a) In general (ch. i-iv); (b) with regard to food (ch. v-xiii); (c) with regard to clothes (ch. xiv).

All this brings out the unity of the vows and of the religious virtues very well, and shows how the Augustinian life is based on Acts iv, 32 sq. His presentation of poverty (Part III, ch. i and ii) is very personal: he comes near to condemning private property as unnatural and introduced by purely positive law only as the result of sin.

His homely method of illustrating each point by examples from holy Scripture, the lives of the saints, and especially the great men of the Order, helps to give living flesh and blood to what might seem the mere skeleton of a Rule: *exempla trahunt*: v.g. the scriptural commentary on the 'one heart and one mind' (Part II, ch. i).

Though naturally of special interest to those who follow the Rule of St Augustine, it constitutes a study of the religious life in general and provides a store of material for preachers. It is vol. i of 'Cassiciacum', a collection of Studies in St Augustine and the Augustinian Order, and so we look for further volumes in the series, and especially for the promised critical and historical study of the Rule. So far the only translations of the *Liber Vitæ Fratrum* are in Italian and Spanish: perhaps it might be worth while eventually to produce a more popular edition in English, for lay-brothers, tertiaries—and even preachers.

GABRIEL SLATER, A.A.

JESUS ET SON PAYS. By M. H. Lelong, O.P. (Editions du Cerf—Blackfriars Publications; 9s.)

This book is really the chronicle of a pilgrimage to the Holy Land. The author has written several other travel books, and here again he looks at the land he is writing of as a Catholic, as a priest. Not for nothing on his title page is the holy Name printed in letters exactly four times the size of the type of the other three words of the title. This fact summarises his attitude. He does not go about as an archaeologist or as an exegete, he goes as a Christian pilgrim. Archaeology and exegesis are brought in occasionally as side-lines. English readers will probably understand at once if one says he is a sort of Catholic H. V. Morton. He is simply pursuing the Master through Palestine, but it is the Master he knows so well and prays to all the time. Hence his deep sorrow during the visit to the Upper Room of the Last Supper, now in the hands of the Mohammedans (p. 60), and his joy in the church of the 'Falling asleep of our Lady',