

To illustrate the beauty of both, and the differences in stress, take these lines from 'The Song between the soul and the bridegroom' (pp. 18, 19):

Mi Amado, las montañas,	My Love's the mountain range
Los valles solitarios nemorosos	The valleys each with solitary
Las insulas extrañas	grove,
Los rios sonorosos	The islands far and strange,
El silbo de los aires amorosos.	The streams with sounds that
	change
	The whistling of the lovesick
	winds that rove.

The varying position of the Spanish stress is part of its beauty, the steady beat of the English its equivalent; and that change makes something new. Never, sad to say, can English read like this Spanish verse. The wonder is that Mr Campbell has transposed into the English medium this essentially Spanish melody and devised something beautiful too.

The buyer of this book, then, has a rich feast; the greatest mystical poet's complete corpus of poems in the original and a moving and accurate translation by one of our most distinguished modern poets. There is, besides, a searching preface by Fr Martin D'Arcy, S.J., wherein he discourses wisely upon the possibility of translating mystical experiences into human language.

The poems are not by any means self-explanatory; to prove it I showed them to an educated person. And when I said 'Well, what do you think of them?' (namely I and II) the answer was: 'wonderful love poems'. St John really *loved* God. Another was rather shocked that one should really love God. Worship, yes; adore, yes; admire, of course. But love! This Doctor of the Church leaves us in no doubt and Mr Campbell's translations have preserved that essential core: the *love* between the soul and God.

COLUMBA CARY-ELWES

THE LIVES OF THE SAINTS. By Omer Englebert. Translated by Christopher and Anne Fremantle. (Thames and Hudson; 25s.)

The handsome volume consists principally of one or two brief accounts of the life of a saint for every day in the year. There seems to be a good many people who would like such a daily reading, but do not find it conveniently provided in any modern book. The obvious place to look for it is in the second-nocturn lessons at Matins; but (even if one has an English translation of the Breviary) it is unfortunately equally obvious why those lessons are often found to be hardly what is required. On the other hand, though the revised 'Butler' usually provides

a good selection, that work is necessarily expensive and bulky, and the notices are often longer than is wanted. For readers of French, the same objections lie against the Paris Benedictines' *Vies des saints* (which have now reached September).

Father Englebert's book is the best attempt so far to 'fill the bill'. The longest notice can be read slowly in a few minutes; it is generally successful in seizing the salient points of a saint's life, and is concerned with actuality rather than with 'devotional moralising'; the learned Father Englebert is well-informed and reasonably critical about the historical sources; and the translation from French has been well done. But the fact that the book was primarily intended for Belgian and French readers makes the selection of saints sometimes a little unsatisfactory for readers in Great Britain and Ireland and North America, and it is occasionally not beyond criticism from a general point of view: surely Christine the Astonishing, for example, belongs to the by-ways of hagiology rather than to the broad path of the devout reader?

The book must certainly be recommended to the notice of the readers of this review, and the publishers are congratulated on their enterprise in presenting it to the English-speaking public.

THE SCANDAL OF CHRISTIANITY. By Emil Brunner. The Robertson Lectures. (S.C.M. Press; 8s. 6d.)

In the five lectures published in this little work Dr Brunner sums up his version of the New Reformed Theology. It is one of the most readable and interesting of his works, though from time to time his characteristic doctrines obtrude themselves and mar an otherwise well-drawn picture. For instance, by reason of his doctrine of the order of Creation, which is broken by sin, he lands himself in a position in which it is difficult to see how a double-truth theory is to be avoided if he is to indulge in significant theological writing, or, if such a theory is rejected, how any conceptual talk about God is possible.

The value of the lectures is that they underline in a striking fashion elements in the Gospel which are only too frequently overlaid by the fogs of self-interest and compromise. Yet this is only natural, in at least one sense of the word, for undiluted Christianity is something against which the natural man revolts; it is for him a stumbling block because it teaches that of himself man cannot free himself from sin and conflict. This the natural man refuses to accept for he clings, in one form or another, to doctrines of self-salvation and union with timeless truth beyond the imperfection of historical existence. For him sin is an epiphenomenon, essentially trivial. Hence the claim of the Church must seem a scandal when she teaches that religion, true and undefiled,