

prejudice and introducing them, in a homely and human way, to the wonder of the Catholic Church and to the high ideal of holiness that is hers; among converts, by encouraging them on their hard journey and saving them from many misunderstandings; among Catholics, by deepening their love of the Faith and by helping many of them to determine their vocation to the contemplative life, so necessary for society in these times.

BRUNO WALKER, O.C.R.

VISION OF PERU. By Violet Clifton. (Duckworth; 21s.)

This fascinating story of the early history of Peru was, I believe, originally designed to be a biography of a mulatto slave boy who became a Dominican lay brother and is likely to become in the near future Saint Martin of Porres. But the biography grew to a far greater stature nourished by Mrs Clifton's own profound experience of the country as well as her researches into its ancient history. The result is the model of what every life of a saint should be if it were only possible. For she shows Martin as part of the life of a people and the existence of a place. Hagiography so easily isolates the object of its study so that the saint becomes a statue on a pedestal instead of a man who grew up among a people with a peculiar heritage and an immediate history. With other saints this concrete treatment is practically impossible because, at least in Europe, the history is so extravagantly varied and there are so many other saints, contemporaneous or approximately so, that it is beyond human contrivance to make them really living and to preserve them from their pedestal of isolation. But in South America Martin was born in the age of tradition when the Incas were disappearing and the Spaniards taking over everything. Moreover his father was a Spaniard, his mother an African slave; and so Mrs Clifton could see the whole history of that period and place somehow turning round in Martin. 'In this storm-coloured, this cloud-coloured one, three Continents took share because, in America, the lust of Europe quickened the womb of Africa, and so was born the son of an enslaved, and of a conquering race.' And the only other saint of that time and place was Rose of Lima, also a Dominican, who appears equally concrete and in her true setting. This book cannot therefore be called a life of Martin or Rose, but is indeed a Vision focussed on those two figures yet embracing an infinite variety in the reality that was and is Peru.

CONRAD PEPLER, O.P.

DIE GESCHICHTE UND GEBETSSCHULE DES ROSENKRANZES.

DER ROSENKRANZ UND DAS MENSCHENLEBEN.

Both by Franz Michel William. (Herder; Vienna.)

'The Rosary', says the author of these two attractive books, may be compared with a plant that migrates and grows. On the British Isles this spiritual rose bush springs up in luxurious green

foliage; in the lands of central Europe it begins to blossom forth in mysteries, and in the South of Europe these mystic roses receive their final number and form.' The former of these volumes, *The History and School of Prayer of the Rosary*, consists of two parts, the first of which traces the development of the devotion from its beginnings in the 150 Our Fathers, as a substitute for the 150 Psalms of the Divine Office, popular especially in the British Isles, to the 150 Hail Marys of the later Middle Ages and hence to its present form. The second part gives the history of the Rosary in the spiritual life of the Church, including its place in art. The author's scholarly exposition of the growth of the devotion is never heavy or tedious, and his impartiality in assigning to the Irish, to Dominicans and Jesuits alike, their special share in it is a pleasant feature, as are the well-chosen citations from the liturgy, from St Grignon de Montfort and from the Encyclicals of the Popes. The comparison of the artistic conception of Our Lady of the Rosary in the old pictures of Mary enthroned with the Holy Child with the modern one founded on the apparitions at Fatima is particularly suggestive, and the last section on the Rosary as a remedy for the restlessness of our time deserves to be pondered by every Catholic for whom the Rosary has not yet become part of his daily life.

The second book, *Rosary and Human Life*, is a meditation book based on the Fifteen Mysteries of Our Lady's Psalter, but very different from the usual books of this kind. Each of the Joyful Mysteries is divided into three scenes; for example, the Nativity into the events before the departure of Mary and Joseph to Bethlehem, the arrival at Bethlehem, and the adoration of the Shepherds. The development of these scenes follows the New Testament account and is remarkable for its solid theology and exegesis and the absence of all sentimental imaginings. The Sorrowful Mysteries are handled in a different way: the first part deals with their principal features in the life of all men, and the second with their application to our Lord. The Second Mystery, for example, speaks first of physical humiliation in general, and then of the Scourging at the Pillar. The meditations, which utilise the findings of modern scholarship, give, through their very objectivity and foundation on historical fact, a poignantly real conception of the sufferings of Jesus, which should lead many souls to a deeper realisation of the meaning of the Passion. The structure of the Glorious Mysteries is again different; a theological introduction entitled 'The Human and the Divine Elements in the Resurrection' and in the other mysteries respectively, is followed by the description of the historical event and its importance for our faith. Each of the Fifteen Mysteries is succeeded by an examen and suggestions for its application to our own life.

Both books, which take account also of the most recent English and American publications on the subject, are excellent helps to a

deeper appreciation of the Rosary, and it is to be hoped that an English translation will soon be available.

H. C. GRAEF.

ETHERIE, JOURNAL DE VOYAGE. Text. with introduction, notes and translation by Hélène Pétré. (Collection Sources Chrétiennes, Editions du Cerf; Blackfriars; 11s.6d.)

The renewed publication of this ancient text (first discovered in 1884) will delight alike those who love the Scriptures, those who love the topography and history of the Holyland, lovers of the liturgy and church usages, and a wider circle of readers who can draw great profit from this less usual yet authentic *source chrétienne*.

A certain mystery shrouds the very name and homeland of this indefatigable pilgrim whom we agree to call Aetheria. This devout lady, profoundly respectful of all church usages, avid of any scrap of information that would add to her knowledge and love of the Scriptures and her Lord, seems to have come from the west, crossed Egypt, ventured as far as Sinai, and followed, Bible in hand, the wanderings of the Hebrews. Then Judea and Jerusalem specially held her attention; and to her we owe a detailed description of the liturgy of Jerusalem about 390-410 A.D. This alone makes the account invaluable for students of the liturgy and church history generally. Countless other details add much to our knowledge of biblical topography, and customs and usages at the end of the fourth century.

Dr Pétré's notes and introduction are scholarly and helpful to the general reader, useful to the specialist. Altogether an admirably produced text, a model of its kind.

ROLAND POTTER, O.P.

THE LIFE OF CARDINAL MERCIER, PRIMATE OF BELGIUM. By Henry Louis Dubly. Translated by Herbert Wilson. (The Mercier Press.)

ANGLICANS ET CATHOLIQUES. Le problème de l'union Anglo-Romaine (1833-1933). By Jacques de Bivort de la Saudée. (Plon, Paris.)

The Mercier Press of Cork have issued as an act of piety towards their patron the short life published by Sands in London soon after the death of the late Cardinal of Malines. It may help readers of a later generation to assess the background of the Belgian patriot who presided over the much-debated series of conversations which took place between Catholics and Anglicans under his roof between 1921-6.

These take up the greater part of the latest study by P. de la Saudée, which consists of the first half of a painstaking collation of main sources, such as Lockhart's *Halifax*, Bell's *Davidson* and Oldmeadow's last chapter on Cardinal Bourne, together with certain unpublished material at Hicleton. Another volume of documents is to follow for the benefit of French readers. The work will find