

Theodore's teaching into metaphysical terms and consequently fell foul of the Alexandrians who are viewed as the villains of the piece. The latter part of the book contains a more detailed study of Theodore's scriptural exegesis. There is much, in this section especially, which makes the book a fascinating introduction to the theology and method not only of Theodore but of the Antiochenes in general. But one does not feel that a sufficiently solid scholarship supports the easy generalizations and the wide surveys. In particular, on the knotty problem of the *communicatio idiomatum*, the Alexandrians are credited with 'attributing everything to the divine nature', and 'distinguishing only between those things proper to Christ by nature and those not' (page 41). This is distinctly misleading, since there is no discussion of what is meant by the term *physis*, nature, in Alexandrine christology.

FABIAN RADCLIFFE O.P.

THE MEDIEVAL MYSTICS OF ENGLAND, edited with an introduction by Eric Colledge; John Murray, 25s.

One of the awkward things about spirituality is the way in which certain authors have been, as it were, canonized as guides for the benefit of us all. Saint Teresa understands the beginner so well, one has been told, and Saint John of the Cross describes so perfectly the whole parabola of the spiritual life. But although no one disputes this canonization from the point of view of the essence of their teaching, from the way in which the thought is presented how often must the English reader feel that Teresa, John of the Cross, Suso, Margaret Mary, are strangely off his wavelength, simply from the angle of nationality? One might have hesitated to say this in time past, but now one can say it uninhibitedly, with Küng . . . 'a degree of emotion which would represent the utmost permissible limit for a Christian in Scandinavia might well be too little for a Christian in Italy. On the other hand, what may be genuine piety in Portugal or the south of France (in the matter of pictures, statues, prayers, processions, etc.), cannot simply be transferred to Germany'. In that *etcetera* of genuine piety it is reasonable to think of spirituality if 'the Church cannot simply abstract from the psyches of different populations and races, of the latin and germanic races, of men and women'.

Accepting the fact that there is a national element involved, which is of the utmost importance, one can forecast a much happier spiritual progress to many zealous people if they will only make the effort to delve into the mystical tradition of England. One fears that too many Catholics have held aloof from the English authors because they have felt that, after all these years, people like Julian virtually belong to the Church of England, simply because so many Anglicans know and love their Julian. And they are all too often given the impression in manuals that the English tradition is pretty small beer in comparison with the continental currents. But even if it were (and how far from the

truth that is) it would always have the advantage of being indigenous spiritual pabulum, with a special worth in being so much part and parcel of our English roots and heritage.

Perhaps it is unnecessary to say all this, but the reason why I say it is because I feel one cannot have enough of the kind of material that Eric Colledge has brought into his *Medieval Mystics of England*. I would have liked to see the book brought out as volume one of a series that could go on indefinitely. His introduction and his bibliography provide fascinating vistas of our less familiar forbears—Godric of Finchale, the solitary of Farne, Christina of Markyate, Stephen of Sawley . . . even a snippet of conversation that Margery Kemp had with Richard of Caister ‘who wrote no word which is known to posterity’, is enough to create an image in the round, so real and so tangibly English are the personalities involved.

The anthology begins with a set of excerpts from the first book of St Aelred’s *Speculum Charitatis*, a work which will be new to many readers. It has obviously not been easy to do justice to this rather extravagant piece, and one would have thought that Aelred’s third book, on the sabbaths, would not only have been easier to translate and to summarize, but would have given a synthesis more truly Aelredian. And why call it *The Mirror of Love* when Aelred, like all the other Cistercians, was trying so hard to prove that love and charity are not the same?

St Edmund Rich’s *Mirror of Holy Church*, ponderous and thoughtful, is followed by *Ego Dormio*, so typical of the best of Rolle. Then comes the *Book of Privy Counsel*, and a very good digest of the *Scale* that takes in nearly forty chapters. The extract from Julian is sufficient in itself to show what a perceptive editor Dr Colledge is, for he has chosen the vision of ‘the Lord that hath a servant’. He concludes the anthology with Julian’s unforgettable words to Margery at Norwich, and could not resist, for colophon (who could?) the little parable that the Archbishop thought was so good, about the bear who ate the pear blossoms then ‘did horribly void them from his tail end in front of the priest’. All in all a splendid, a thoroughly representative mixture.

GEOFFREY WEBB.

MYSTICS OF OUR TIMES, by Hilda Graef; Burns and Oates, 25s.

This study of ten saintly Catholics almost contemporary with ourselves, illustrates and proves Miss Graef’s thesis that a truly mystical experience of union with God far from being incompatible with an active life may be its source and support. Her examples include two Jewish converts, the lively and attractive Irish girl Edith Quinn, an apostle in Africa of the Legion of Mary, an Italian professor of law of exceptional attainment already beatified, the Jesuit scientist and philosopher of science Teilhard de Chardin, a mystical bank manager, a married French lady whose evident holiness led her unbelieving