

his disciple, Madeleine Slade. They are the letters of a spiritual father to his daughter. Again, this kindness or generosity of spirit figures largely in Mr Duncan's introductory essay to his anthology in which he recounts his first meeting with Gandhi at his ashram during the 'thirties. It is with fitting appropriateness, too, that Mr Duncan does not confine his anthology to a selection from Gandhi's books, but includes extracts from the diary which Gandhi kept from the day that India was granted Dominion status to the day that he was assassinated, although perhaps the most valuable part of his editorship lies in his choice of the correspondence between the Mahatma and the Viceroy over the August disturbances of 1942. Politically, the correspondence reveals little if any agreement; but in the frank exchange of views on both sides there is a courtesy of tone which lifts it well and truly above the sour and dry-as-dust tone of other similar correspondences. It is, one feels, the correspondence of men who see statesmanship not as a game of chess, but as a vocation; and their differences of opinion—though unresolved—reflect not so much personal failure as a belief that the corrective virtues of time are ubiquitous and wisely to be rejected by no man.

The same philosophy permeates Gandhi's letters to Madeleine Slade, and these two volumes can be read together: indeed, in one sense, the newspaper articles in which he set forth most of his philosophy before it appeared in book-form was not unlike a series of letters, since he always attempted to make his philosophy as *personal* as possible. Naturally this allowed for a good deal of free-play between master and disciple, so that the relationship is perhaps better described as one between father and son or father and daughter: certainly those who would describe it as the normal author-and-reader relationship are far off the mark. For there was a willingness to learn on both sides and a realisation that those who teach are instruments through whom others may speak, as a small child may first speak to God through his mother or father. Such a philosophy is dependent upon a humility which (on both the domestic and political plane) accepts defeat and conquest in the same spirit; it is both the policy of far-sighted men and the aim of saints. It was both Gandhi's policy and aim. NEVILLE BRAYBROOKE

THE MONASTIC CONSTITUTIONS OF LANFRANC. Translated from the Latin and edited by David Knowles, LITT. D., F.B.A. (Nelson; 15s.)

William the Conqueror's reform of the Church in England was effected principally, as in Normandy, through the influence and example of the monasteries. Most notable among the abbots from Normandy who succeeded to English abbeys and cathedral priories was Lanfranc, archbishop of Canterbury, formerly prior of Bec and abbot of Caen. Lanfranc was admirably suited to be the chief agent in

carrying out William's ecclesiastical policy. As archbishop of Canterbury he was both Primate and Superior of one of the greater monasteries. To assist him in governing Christchurch he chose Henry, prior of Bec, and compiled for his and the community's use a body of customs taken from 'those monasteries which in our day have the greatest prestige in the monastic order'. He intended that Canterbury should set an example of liturgical and monastic observance to all England. As Benedictine monasteries (apart from Cluny and her dependencies) were completely autonomous, Lanfranc's Constitutions could not be enforced elsewhere, but owing to the personal influence of the compiler and the excellence of the customs they were readily adopted by other houses and survived in one form or another down to the fourteenth century.

The Constitutions are divided into two parts: 'The Liturgical Directory and the Administration and Discipline of the House'. The latter part is mainly from the Customs of Bernard of Cluny and is of general interest. Lanfranc shows much Benedictine discretion when making his liturgical arrangements. These may appear complex to the reader unacquainted with the structure of the Divine Office and its medieval monastic accretions, but in point of fact they are simple in comparison with the elaborations of Cluny. Several interesting events of the liturgical year should not be passed over: the bath before Christmas, the Lenten distribution of books, the Palm Sunday and Rogation processions and the Maundy ceremonies.

Professor Knowles has appended a later document 'The Instruction of Novices', which throws additional light on the daily practice according to the Constitutions. Lanfranc's work, providing as it does exact evidence of the first Norman observance in England, is well worthy of attention.

PLACID HIGHAM, O.S.B.

THE EPISCOPAL COLLEAGUES OF ARCHBISHOP THOMAS BECKET. By David Knowles. (Cambridge University Press: 12s. 6d.)

This book is in substance the Ford Lectures delivered by Professor Knowles in 1949, augmented by the inclusion of material which time forced him to omit from the spoken lectures, and which amounts to about one-sixth of the book. It is presented with some diffidence, 'mainly out of deference to a convention', as a work with no claim to great and permanent value, which treats only certain aspects of its subject and has no foundation of new or exhaustive research.

To contest the self-judgment of the author, as far as it goes, would be presumptuous. But although the reader will share his hope that this book will be superseded by more ambitious works, he will be