

come across even in this work, which has no greater pretension than to introduce the reader of vulgar tongues to a host of sublime works closeted in the uncritical pages of Migne. Such an introduction as this, containing as it does Père Bouyer's own personal interest as well as the fruit of extensive reading of the Cistercian authors, is very welcome to anyone who appreciates what is special about Cistercian life and thought. It opens the way to further enthusiasm and more detailed scholarship. Bouyer touches on many new points of interest and makes one remember that there are still many closed doors to be opened. We have yet to see, for instance, any treatment of the Galenic physiology that underlies William's and Isaac's idea of psychology and the relations between flesh and spirit, man and God. Nor has any one yet treated of the three quite distinct conceptions of charity that we find in Bernard, Aelred and William. For Bernard was a man deeply imbued with the sense of man's fall, and pity for his fellow men turned love in the direction of compassion. Aelred, thanks to his own friendly nature and Cicero, saw all fellow feeling in terms of proximity. William, finding among the simplest of the brethren (perhaps the lay brothers?) a complete re-presentation of the Incarnation, taught in his *Golden Epistle* that we must not separate man from God nor God from man, because in the Christian they are one. There are many more such points to be discovered and developed; there are many texts to be edited, and further names to be brought into the light where they belong . . . Helinand of Froidmont, the monks of Ford, Archbishop Baldwin of Canterbury, Adam of Perseigne. A book could be written about the Cistercian conception of the monastic life simply by gathering the Cistercian homilies on the Gospel for the Feast of the Assumption, 'There were two sisters . . .'. Bouyer's book, admittedly only an introductory volume, allows the authors to speak by means of lengthy quotations from their work, in translation. Its purpose is to make us interested, and not necessarily to convince us on all points so that we are forced to agree. He has preferred to produce a controversial introduction, of far more value than the careful thesis which is sure of itself on all points and about as interesting as watching other people doing crosswords.

J. HERZ

EVELYN UNDERHILL. By Margaret Cropper. (Longmans; 25s.)

This biography is deeply edifying, and in parts very saddening. If the saintly Evelyn Underhill was startled to receive from the Italian Franciscan Sorella Maria, as the 'word' for which she asked for the spiritual life, 'to serve the brethren in torment and labour', it was doubtless because this so well summed up her own experience, the

darker sides of which she tried to keep hidden. Early and late in her life, she knew and acknowledged that she could have found shelter in the Catholic Church, but she elected, for a variety of reasons which are stated with great frankness and simplicity, to pursue what must have been a lonely and difficult course. At some of the difficulties she could laugh: she tells one correspondent how Gore, with whom she was to appear at a public meeting, 'looked at me a bit as a gamekeeper looks at a poacher', and yet elsewhere she records how she struck an unpopular note in an address on the ministry of women by observing 'It's God we want to get recognized, not us'. She was a true follower of the mystics in her indifference to action for action's sake, her insistence upon individual inwardness: but like so many other spiritually gifted souls, she was worn out by the demands made on her which in charity she could not deny. It is not for us who did not experience her conduct of retreats and private colloquies to comment on them, beyond saying that their records here contain much which is pertinent to us all; but her intellectual progress is also well described and of great interest. It is well known that she first achieved fame as a non-Catholic expounding the medieval Catholic mystics: and it was perhaps inevitable in the situation to which she committed herself that she should be led on to wider surveys characterized by an indifferentism which seems at times to go even beyond the varieties of Christian belief. But we can now see that her later book, *Worship*, emerged from a time when she was returning from such excursions and finding for herself and others greater spiritual satisfaction in Christian worship, enhanced as it was for her by the felicities of the Book of Common Prayer, than in a solitary discipline of contemplation. The Catholic reader will find much here which is mystifying and some occasions for distress, and, reluctant as one is to give offence, it must be said that the picture which is drawn of Friedrich von Hügel as a spiritual director (Evelyn Underhill is now revealed as the 'Lady' of some of his later published letters) is not an attractive one: but none the less, to read of this enduring and devoted life of prayer is to feel oneself humbled and rebuked. This work is further enriched by a short notice of Lucy Menzies, friend and collaborator of Evelyn Underhill, and a selfless and tireless worker, who was to have written this life: those who know her superb book on Mechtild of Magdeburg will esteem it as high praise when one says that Mrs Cropper's biography is what Lucy Menzies might have wished it to be.

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