

the form in which his whole ideology is expressed, it surely is also indispensable to know what the writings on which he bases himself—Upanishads and Cankara's *bhasya*, separated as they are in time by a millenium and a half—meant to contemporary thought, and how they, and Neo-Hinduism, have come to be what they are.

There are a few minor blemishes—e.g. the fanciful etymology of the word *upanishad* (p. 11), and the explanation that Buddhism disappeared from India, because of its accretion of 'grotesque religious ideas and ceremonies' of medieval invaders (p. 10), instead of the fact that Hinduism incorporated so much of Buddhism that there was nothing left for Buddhism to continue in India as a separate and rival religion. More important, there is no index—but perhaps this lack will be supplied, as it ought to be, for both volumes when the second one is published.

'The good is one thing, the pleasant another. . . . It goes well with him who of the two takes the good, but he who chooses the pleasant misses the end.' (*Katha Up.* I. 2. 1.)

H. C. E. ZACHARIAS

BISHOP HEDLEY'S RETREAT, 16th edition. (Burns Oates; 16s.)

It is with a sense of filial piety that I set going my typewriter to review this great book. My novice-master pressed it into my hand as a guide during the first retreat. As I re-read it, the atmosphere of that distant past returns: death, prayers of aspiration, the Divine Office, obedience, and all the fundamentals of the spiritual life. It is therefore difficult to write about this book without a sense of awe and also of gratitude.

But a sixteenth edition needs no praise nor indeed exposition, for we all know what it contains: the finest statement on the spiritual life made by any of the generation in which the fervent bishop lived. He represents the flower of a century of English Catholicism, the last flash of the counter-Reformation, with something besides. Perhaps it is this element that readers might wish to ponder.

At the time the book was written, before 1894, it must have been something of a novelty—I speak under correction—a retreat organised not precisely on the Ignatian lines. The stresses were somewhat different, less on the virtues and the struggle to acquire them; more on the liturgy and the Mass, the Blessed Sacrament. Prayer is not organised in meditations but in aspirations. But the saints of his predilection were counter-Reformation saints, Saint Alphonsus and the Glories of Mary, Saint Francis of Sales and the Devout Life, Saint Ignatius himself. Strangely enough, though the book is thick with the thought of Fr Baker, he is not once quoted directly—unless I have missed it. It is

interesting to note that St Thomas Aquinas is there in the structure of the book as well as quoted. In this Bishop Hedley represents the early fruit of the Thomist revival.

The most notable thing about the sources of the book is that the Holy Bible is quoted on almost every page and often many times. Nor is the Bible for him only the New Testament; the Old is as well known as the New, especially Isaias and the Psalms.

Already we see appearing on the horizon the revival of enthusiasm for the liturgy and the sense of the Communion of Saints. But one feels that Abbot Marmion's books have not yet appeared, nor therefore is the doctrine of the Mystical Body more than touched upon, more than half discerned. Indeed the last fifty years have witnessed a great shift in stresses in the spiritual life. Saint John of the Cross was to be declared a Doctor of the Church; Soeur Thérèse was to conquer the world with her little simple—but hard—way; the present Holy Father was to lay down the theology of the Mystical Body and that of the liturgical revival. In one thing Bishop Hedley is in the forefront, even of our time, though the wording might be different; his devotion to our Lady is theological as well as eager. He sees her as the dispenser of all graces with her divine Son.

COLUMBA CARY ELWES, O.S.B.

AMOUR ET SILENCE. By a Chartreux: Preface by Mgr Charles Journet. (Editions du Seuil; n.p.)

This little book, written by a Carthusian monk, is edited in a series of spiritual books published by La Vigne du Carmel. The frontispiece is a photograph of what seems to be a Carthusian monastery in beautiful wooded country—no doubt the monastery to which the author belongs and of which he would seem to be the Prior. But no names or descriptions are given—save only that under the picture is printed: '*photo Carmel du Reposoir*', which seems to indicate that it is the property of a convent of Carmelite nuns.

This booklet (for it is hardly more) is divided into two parts: Part I, *Introduction à la Vie Intérieure*; and Part II, *Sermons Capitulaire*. Part I deals with the principles of the spiritual life: its supernatural object, the life of faith—the presence of God in his creation and his special supernatural presence in the souls of all (who *allow* that presence) that all may share in his own Divine life. Then we have explained the way to live in this presence—prayer both at stated times and throughout the day: the 'life of prayer'. A method of prayer is offered the reader—'*Toute simple, aussi simple que possible*'—the use of the three theological virtues of faith, hope and charity. The author gives us examples of these acts, but no doubt these are only offered as helps and often there