

lengthy titles of some of his writings (*cf.* page 34) might have been written by his contemporaries Richard Challoner and Alban Butler—but the degree to which all three, in their different conditions, 'speak the same language' is not really surprising. Tikhon 'did not fight theological battles or direct important movements of ecclesiastical learning and policy . . . ; he did not open new vistas to Russian monasticism . . . , nor was he a great ecclesiastic and statesman . . . The popularity of his *Works* bears witness to his influence, but it was a spiritual and moral influence of a non-combative, non-spectacular, silent type.' He had the gift of pithy observation, as when he warned the temperate against complacency, 'for Stalin too never drinks'. And to those who excused their modest self-indulgence on the ground that they were not monks, he replied, 'My beloved, all these words of love, poverty and service were spoken before there were any monasteries at all'.

The climate of the later life of Tikhon of Zadonsk is one wherein the reader can breathe and move freely and naturally, with eyes fixed unconstrainedly upon Heaven, 'the fatherland of a Christian'. That the English reader can share in it is due to the industry, the learning and the sympathy of Mrs Gorodetzky.

DONALD ATTWATER

ASPECTS DE BOUDDHISME. By H. de Lubac. (Editions de Seuil; n.p.)
SUBMISSION IN SUFFERING, and Other Essays on Eastern Thought. By
H. H. Rowley, D.D. (University of Wales; 12s. 6d.)

It is so rare to find a theologian who is prepared to undertake a serious study of eastern thought that one must be grateful for these studies in Buddhist doctrine by Père de Lubac. As one would expect from the erudition he displays in other fields, he has read widely in Buddhist literature both of the Hinayana and the Mahayana schools. He draws attention to some remarkable analogies between Buddhist and Christian doctrine, some of which, like the conception of the Cosmic Pillar or Tree of Life, are due to the use by two different religions of the symbols of a universal myth; others, like the doctrine of the 'sambhogaya' or 'transfiguration' of the Buddha, while presenting some most curious resemblances to certain Christian speculation of a more or less Gnostic character, only bring out the fundamental divergence of the two religious traditions. But the most important of these essays is the first one, which is a study of the Buddhist virtue of 'karuna' or 'compassion' and its relation to the Christian virtue of charity. Père de Lubac is able to show how the metaphysical difference which distinguishes the two doctrines marks inevitably their characteristic virtues. We feel here that there is a real failure to grasp the essence of the

doctrine which he is studying. All Indian thought is based on certain profound intuitions of a mystical character. In Hinduism it is the intuition of an absolute spiritual reality underlying all the phenomena of the universe. In Buddhism the intuition is of a negative character; it is the sense of the utter unreality of all phenomena, and the constant effort to pass beyond all images and concepts and all the limitations of the finite mind. It is then difficult to study Buddhist thought on the conceptual level, as Père de Lubac tries to do.

Professor Rowley is a Biblical scholar of distinction and he brings to the study of eastern thought, especially of Chinese philosophy, all the learning and accuracy which one expects of a western scholar. When he is dealing with Chinese thought, especially the philosopher Mo Ti, to whom he devotes a most illuminating essay, he makes a most valuable comparison between Chinese and Christian morality, though here too one notes a failure to appreciate the mystical character of Lao Tzu. But in the first essay, which gives its title to the book, one feels that he does not do justice to the depth of Indian thought. A deeper understanding of the Christian doctrine of Original Sin would, we think, have enabled him to appreciate better the confused intuition which underlies the Indian doctrine of Karma.

BEDE GRIFFITHS

THE EARLY CORNISH EVANGELICALS, 1735-1760. By G. C. B. Davies. (S.P.C.K.; 16s. 6d.)

This work forms a useful pendant to the account of Wesleyan origins to be found in Mgr Knox's *Enthusiasm*. It adds an excellent description of the life and work of a clergyman of the Church of England who, while remaining in sympathetic relations with the Wesleys, criticised stringently those tendencies in their movement which were drawing them from union with the Anglican body. This clergyman was Mr Walker of Truro, the central figure of the book, a man of great pastoral zeal and self-abnegation, the model of those Evangelicals who were attempting to draw the Church of England from its Hanoverian torpor. Mr Walker emerges from this account as an attractive and saintly character and a wise counsellor of the Wesleys. His advice was listened to with respect, but it is very noticeable how unable John Wesley was to give Walker the plain answers he wished for to the plain questions he asked, and how decisive to Wesley's thinking were those subjective enthusiasms which seemed to him the very sanction of all he did.

P. FOSTER, O.P.