

not appear in the index of a verse anthology, but if Fr Pepler or anyone else wanted to say they are poets I for one would not mind. They all had in common a spark of the divine. They saw Christ afresh and fell captive. 'Poet' seems an apt description for such a one.

ADRIAN DOWLING, O.P.



REVIEWS

THE CALL OF THE CLOISTER: RELIGIOUS COMMUNITIES AND KINDRED BODIES IN THE ANGLICAN COMMUNION. By Peter F. Anson. (S.P.C.K.; 42s.)

This is a most complete and comprehensive survey of the growth of religious life in the Church of England, and from it, in the Anglican Communion at large. Almost from the Reformation itself there seem to have been yearnings, notably those of John Evelyn and others in the seventeenth century, for a partial restoration of what had been so completely destroyed by Henry VIII, and it is noteworthy that a very un-Protestant aspiration after the ideal of celibacy played no small part in these yearnings. But Nicholas Ferrar's community at Little Gidding remained an isolated instance of anything accomplished in this direction until the establishment of Sisterhoods by Dr Pusey and other early Tractarian leaders in the middle of the nineteenth century.

During the hundred-odd years since these beginnings, numerous communities of men and women have been founded; some now famous, whose life and work continues to exercise a notable influence on the Anglican Communion as a whole, others, now defunct, sometimes with elements in their story that are bizarre and extravagant, as was the experiment of the famous Father Ignatius of Llanthony; and others again, smaller and humble in their accomplishment, little known to the world outside, yet integrated into the widespread religious system that in modern times has grown from the Elizabethan settlement.

Three things will probably surprise Catholics hitherto unacquainted with the complete story here related. The first is the amazing extent to which religious life has developed in the Anglican Communion during the course of a century. The second is its reality and seriousness, and the high aspirations of its asceticism; for the most part we are accustomed to think vaguely of Anglican monks and nuns as people occupied in

elaborate and unconscious play-acting. The third is the almost complete extent to which the whole movement towards religious life, after facing bitter episcopal and other opposition, has now been received into official recognition and indeed favour.

Mr Anson's work has involved an immense amount of patient research, and apart from its interest from other points of view, his book is a valuable contribution to the history of the Church of England, and consequently to the understanding of it. In many cases, especially in those of the larger and better known institutions such as Cowley, Mirfield, Kelham and Wantage, he has been able to write with a fullness which gives us a real insight into their solid worth and their impact upon Anglican life. He himself has a personal and first-hand knowledge of Caldey in its Anglican days and the circumstance of its entry into Catholic unity, together with that of the Benedictine nuns of Malling and Milford Haven, now at Talacre. His account of the subsequent development of the Caldey remnant, who remained in the Church of England, and the emergence of the Nashdom Community is of special interest.

Mr Anson is consistently objective and factual, and wounding sarcasm is happily absent from his pages. He is to be congratulated on producing a book written by a Catholic, bearing the *imprimatur* of a Catholic bishop, published by a famous Anglican House and dedicated to the Anglican Community of the Resurrection of Mirfield. This is indeed an eirenic gesture, and a sign that the chief aim he has had in writing is to make known to Catholics and others the existence of spiritual realities that we should recognize and welcome in spite of the deep dogmatic differences that separate us.

HENRY ST JOHN, O.P.

THE MONGOL MISSION: NARRATIVES AND LETTERS OF THE FRANCISCAN MISSIONARIES IN MONGOLIA AND CHINA IN THE THIRTEENTH AND FOURTEENTH CENTURIES. Translated by a Nun of Stanbrook Abbey, and edited with an Introduction by Christopher Dawson. (Sheed and Ward; 18s.)

THE LIFE OF ST LOUIS, BY JOHN OF JOINVILLE. Translated by René Hague, from the French text edited by Natalis de Wailly. (Sheed and Ward; 18s.)

Mr Christopher Dawson's 'Makers of Christendom' series, of which the first two volumes, on the Western Fathers and on the Anglo-Saxon Missionaries in Germany, were reviewed in this journal last March, goes on from strength to magnificent strength. The third and fourth volumes, published this summer, are a triumphant illustration of the