

## REVIEWS

new are the experiences—natural at first, then spiritual—which the invalid undergoes and whereby she is brought to understand the same truth. For this reason Madame Pastorelli's book should appeal to confirmed invalids. It will make them reflect that the duty of life is not over: that there are many things left for them to do in the way of helping themselves and others; that they should not repine selfishly and complain of such things as they are unable to do.

The second part of the book is in its scope mostly of a practical nature. Much good advice is given to the various classes of people who have to deal with the sick—doctors, nurses and friendly visitors. Finally, the views of life of the healthy and the sick are described and contrasted. Reasons are urged for the understanding and sympathy that should be shown the one towards the other.

The translation is admirably done, retaining the clarity of expression and beauty of phrasing which we associate with the best French writing. An inaccuracy occurs on the title-page. The preface is written by Père Sanson, the Oratorian preacher of Notre-Dame. The letters after his name should be "Cong. Orat." and not "O.P." J.-D. ROUSSELLE, O.P.

## HISTORY

THE INDIAN TRAVELS OF APOLLONIUS OF TYANA. By Jarl Charpentier. (Almqvist & Wiksell, Uppsala; Kr. 2.50.)

The learned Swedish sanskritist makes in this small study an interesting contribution to a theme which has aroused controversy—to wit, whether Apollonius of Tyana was an imposter, a charlatan or a genuine neo-pythagorean mystic. Prof. Charpentier fixes Apollonius' lifetime as between 14 and 97 A.D. (thus making him a contemporary of St. John the Apostle), and the date of his visit to Taxila he places at about 47 A.D., i.e. at about the same time as St. Thomas the Apostle is supposed to have visited Gundapharna, the Pahlava King of Gandhâra, of which Taxila was the capital. (The traditional date of St. Thomas' visit is 52 A.D.) The "King" who received Apollonius, however, is given as "Phraâtes": Prof. Charpentier therefore takes it that Gundapharna did not at that very moment reside at Taxila and that Phraâtes was simply a provincial governor.

However this may be, the fact is that Apollonius was staying at Antioch, when he rather suddenly decided upon a great journey to the Wise Men of the East: and Prof. Charpentier observes that this city "was one of the headstations on the overland route from India and Persia towards the Mediterranean world, and that it is not at all impossible that Apollonius may have got some tips concerning his way to India during his stay there." The point is all the more interesting, as it establishes the fact that spiritual

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interests at that time took others than St. Thomas from Syria to Gandhâra, and it therefore strongly corroborates the possibility and even probability of St. Thomas' apostolate in India.

Another rather striking parallel is the date of the composition of the *Acts of St. Thomas*, which probably were written in connection with the translation of the relics of St. Thomas from India to Edessa in 232 A.D.; whilst the biography of Apollonius of Tyana was written, at the behest of the Empress Julia Domna, in 220 A.D. by Flavius Philostratus.

Prof. Charpentier does not mention these "coincidences" at all: I content myself to draw attention to them and to suggest that one cannot believe them all to be but the outcome of "chance."

In the meantime the recently deceased Uppsala sanskritist has rendered a last service in giving it as his considered opinion that the account of Philostratus is authentic, at least as regards Book II of his *Life of Apollonius*, which deals with his hero's visit to Gandhâra; though Book III, which adds a visit to a *math* in the Gangetic region, seems to him merely a "romance, added to enhance the glory of Apollonius, as one able to fathom even the deepest of all human wisdom, that of the philosophers of India."

H. C. E. ZACHARIAS.

THE PASSION AND THE MARTYRDOM OF THE HOLY ENGLISH  
CARTHUSIAN FATHERS. By Dom Maurice Chauncey, 1570.  
Edited by Rev. G. W. S. Curtis. Foreword by Dr. Frere.  
(S.P.C.K.; 8/6.)

The fourth centenary of the Carthusian martyrs coincided with that of St. John Fisher and St. Thomas More and was eclipsed by it. The present volume is its most permanent memorial and is due to Anglican scholarship. Even in his lifetime Dom Maurice Chauncey was held to be the primary authority on the detail of the Carthusian martyrdoms. He had been a member of the London Charterhouse and had survived into Elizabethan Catholicism as Prior of Sheen Anglorum in the Netherlands. Yet only two of his accounts, those of 1547 and 1550, have been in common use as sources, and although a final version, that of 1570, was known to survive in a single manuscript, this is the first time that it is printed. The Latin text and an English translation are given on parallel pages; a clear text and an attractive translation. It is illustrated from the engravings of the martyrdoms dedicated in 1555 to the Dominican Protector of the Carthusians, and there is a careful and scholarly preface by E. M. Thompson.

Throughout there are many variants from the earlier accounts; some details have been considerably expanded, there is a close description of the restoration under Queen Mary and of the