

if this book has much to offer except perplexity or positive revulsion to those who are sustained by the traditional spiritual classics and their derivatives. But there are many others who are left cold by cloister-nurtured spirituality, and to whom the very name of meditation or spiritual reading is foreign. Those who are needing or calling for a 'lay spirituality' will be won by his search for himself and his God in and through his profession; few can be unmoved by his profound humility before the Creator and his works both of grace and nature, by his devotion to the sick and suffering, or even by his proud and tempestuous opposition to the pundits of his time. But it is to his colleagues of the healing arts and sciences—doctors, nurses, and especially psychotherapists—that this book is to be particularly recommended. Fanciful though many of his views have become in the light of subsequent scientific discovery, fantastic as many more must seem judged from the standpoint of mechanised medicine, Paracelsus must stand for all time as a challenge and a stimulus to the Christian physician.

VICTOR WHITE, O.P.

THE LIFE OF BARON VON HÜGEL. By Michael de la Bedoyère. (Dent; 25s.)

This is an important work, and is bound to take its place as a valuable contribution to the literature dealing not merely with von Hügel himself but with the whole Modernist movement in the Church. There are indeed two sides to the treatment of the Baron's life—the external story of his friendship with so many men prominent in those unhappy years and the interior development of a man of deep piety and unremitting prayer. It is surely this latter factor, the genuine humility and profound spirituality, which saved him from the fate which overtook Tyrrell, Loisy and the rest.

Having access to much unpublished material, in the shape of von Hügel's letters and diaries, Michael de la Bedoyère has produced a work which is both timely in its appearance and satisfyingly full in its treatment. One is reminded of Horace's words to his friend:

*incedis per ignes
suppositos cineri doloso,*

yet the perilous path is trodden with delicate but sure steps, and the lurking ashes are nowhere fanned into flame. Whilst we cannot but feel sorrow for the tragic figures surrounding the Baron during what are described as 'the terrible years', however much we may be tempted to think that 'the authorities' might have acted with more enlightenment and patience, it remains incontrovertibly true that Loisy and Tyrrell were in the end the victims, not of ecclesiastical tyranny but of their own impetuosity and self-opinionatedness.

In a letter to Tyrrell, von Hügel pleads for '... deep recollection, purification, quietness, intuition, love . . . ; not all the wit, vehemence, subtlety, criticisms, learning that you can muster (and *how* great they are!) will ever, without those, be other than ruinous to others as well as to yourself'.

Against that sombre background, the figure of the Baron stands out in all its sweetness and attractiveness, radiant with a completely selfless love of God, of our Lord and of his Church, despite a consciousness of the transient blemishes that will to some extent always mar her on this earth. 'Von Hügel was all of a piece, if any man was, and those who imagine that the increasing devotion, indeed sanctity, of his later years, with their ever greater *emphasis* on conformity with the Church and their warnings against the deviating errors of Modernism with its fatal consequences for so many, implied a decisive change of orientation within him, are mistaken.'

THOMAS CORBISHLEY, S.J.

HENRI BRÉMOND. *The Life and Work of a Devout Humanist*. By Henry Horgath. (S.P.C.K.; 13s. 6d.)

The sub-title of this book gives rise to hopes that it is to be a life of Brémond in the Brémond manner. In fact it is no more than an affectionate introduction to the life and works of the famous historian whose originality and charm have obviously won Mr Horgath's heart. But even on this basis the book is not without interest, and the numerous extracts (excellently translated) will stimulate an appetite to go to Brémond's works themselves. But if the reader should do so, I fear that he will in that case discover that Mr Horgath has neglected many things, and those not the least important. He betrays himself when, instead of going on to give a detailed analysis of volumes VII-XI of the '*Histoire Litteraire*', he writes: 'Thus the remaining books of the '*Histoire Litteraire*' form for the most part a devotional treatise of great value to those interested in this subject, but inevitably lacking in the psychological interest which commended volumes I-VI to the lovers of life and letters' (p. 137). I do not know what Brémond would have thought of such an appreciation; but even if he were not satisfied with it, he would readily have pardoned one whose work bears testimony to such a touching enthusiasm for this 'devout humanist'.

H. DE RIEDMATTEN, O.P.

JOHN CASSIAN. *A Study in Primitive Monasticism*. By Owen Chadwick. (Cambridge University Press; 15s.)

This is a well-written study, conscientious and profound without being fastidious. For a long time now Cassian has been calling for a good monograph such as the present volume. Cassian's importance