

beyond the statement of moral principles and extend to moral judgments on particular situations or suggestions for reform, they are speaking as individuals, not with the authority of the teaching Church. On the other hand, there are those who try to minimise the force of the Church's teaching in this field, even with regard to principles, by arguing that none of this teaching is embodied in the decrees of councils or in solemn papal definitions. This is true, but it overlooks the fact that the Catholic is bound to accept what is universally accepted by the Church, and the privileged position of the pope in the *magisterium* of the Church, even when not making one of his more solemn infallible pronouncements.

It is only possible to indicate very briefly the scope of the main part of the book. It begins with a discussion of the person and society, showing how the Church's social teaching is based on its knowledge of the true nature of man. This is followed by a discussion of the relationship between charity and justice. Then comes a chapter on *Need* and a series of chapters on the various institutions whereby needs are satisfied. Towards the end are two chapters on social antagonisms and class warfare, a chapter on trade unions and a final chapter on the Church's plan for society.

At one point, the authors' treatment of their subject seems inadequate. In the chapter on trade unionism, they raise the question of the closed or union shop. They begin by quoting papal statements that point to the dangers of such an institution for the ordinary worker. Later, however, they suggest that there is *some kind* of obligation on the worker to join the union. It may be significant that, at this point, no authority is quoted, in a book that gives some 750 references in the course of 441 pages. Are the authors at this point introducing their own ideas? If so, it is unfortunate that they should have done so without making it clear, or without outlining the kind of safeguard that is needed before the closed or union shop could be morally justified. Nevertheless, in fairness, it must be added that the text really gives no support to some of the more ardent advocates of the union shop, and particularly no support to those who would try to make the obligation on the worker to join one of commutative justice.

To conclude, one may perhaps refer to the final chapter, where the authors succeed in making clear the attitude of the popes towards 'corporations' that include both workers and employers. These were clearly welcomed by the popes as a *possible* form of *voluntary* association. There is nothing in this approval which in any way takes away from their support of trade unions composed only of workers. Above all, it is made quite clear that support for this kind of joint organisation is not support for state corporatism as it was practised in Italy, as many people mistakenly believe.

J. M. JACKSON

THE ENGLISH MYSTICAL TRADITION, by David Knowles; Burns and Oates; 2js.

The central portion of this book is given to separate studies of the four principal

medieval English spiritual writers, Richard Rolle, the author of *The Cloud of Unknowing*, Walter Hilton, and Julian of Norwich. Margery Kempe is given a chapter, too, and Professor Knowles takes the occasion of presenting in book form an expanded and more probing version of his article on Fr Augustine Baker in *The Clergy Review* XLIII (1958), although he does not regard Fr Baker as a 'disciple or continuator' to the medieval writers.

The separate studies are linked by a particular stress on mystical experience and theology, with this stress prepared for by two clarifying chapters on Christian mysticism and the evolution of Catholic mystical theology. Professor Knowles gives an opinion on which of these early English writers were in a position to speak from their own mystical experience (in a severe and restricted application of the phrase: cf. pp. 2-3, 18-9, 134, etc.). He also relates the teaching and probable experience of Hilton and the author of *The Cloud* to the later classifications of writers such as St John of the Cross. The book is markedly judicial in approach. Professor Knowles considers that Rolle knew little or nothing of 'purely mystical prayer and experience' (p. 64), and later he cannot, on his reading of the evidence, accept that Fr Baker taught from his own mystical experience: '*nemo dat quod non habet*, and Fr Baker will not show a true contemplative the way to the summit' (p. 187). At the same time Professor Knowles is most ready to give careful praise to both Rolle and Fr Baker for things of value in their writings on spiritual matters at large. Baker's *Sancta Sophia* is called 'one of the very few spiritual masterpieces that can be read again and again, and serve as a life's support' (p. 176), and the value of his teaching on mortification, divine inspiration and the necessity and stages of mental prayer is underlined. The study of Fr Baker is the fullest, and in certain ways the most abundantly interesting in the book.

In the medieval chapters the author's interest seems most actively engaged in *The Cloud of Unknowing* and *The Book of Privy Counselling*. Professor Knowles has written several times on these treatises: in his 1927 book (*The English Mystics*); in *The Downside Review* LII (1934), where he traced certain correspondences between the *Cloud* author's doctrine and that of St John of the Cross, and indicated that the doctrine on grace in *The Cloud* was 'indistinguishable from that of St Thomas' (part of this article, with many adjustments, is included on pp. 86-95 of the present study); in 1957, briefly, in the second volume of his *Religious Orders in England*, Ch. VIII; and now the present study. Taken together Professor Knowles's writings on *The Cloud* and *Privy Counselling* show an evolving and deep comprehension of these 'direct, practical, non-schematic' works, and the strength of his regard for their author. On the historical side the most noticeable features in his two more recent studies are closer attention to the fourteenth century Rhineland mystics, and to the phases and schools of medieval theology. The latter interest has led him to raise the question of how *The Cloud* author came to hold St Thomas's teaching on grace, and the question leads him now to challenging observations on the theological background of *The Cloud*: 'By the middle of the century there was no sort of agree-

ment in academic circles in England as to the nature of grace; not even the Dominicans held as a body to the traditional opinion. It is therefore very noteworthy that the author of *The Cloud* holds throughout to the Thomist position without any hesitation. It is difficult to suppose that anyone outside the Dominican order would have kept so closely to the teaching of Aquinas, and if we look for a school of theology teaching orthodox Thomism round about 1350, we can find it only in the Rhineland' (p. 95). These points are outside my competence to discuss, but since a consideration of doctrinal affinities constitutes the most distinctive line in Professor Knowles's more recent thought concerning *The Cloud*, it needs to be singled out. Professor Knowles writes of *The Cloud* author as 'deeply influenced . . . by the mystical teaching of Tauler' (p. 38), and of 'his clear dependence upon the Rhineland school of spirituality' (p. 71n). The surprising firmness of such phrasing could give the impression to an unacquainted reader that an English debt to the Rhineland mystics is a securely established thesis, instead of a very interesting possibility, involving much conjecture, and needing still more investigation. In his presentation of the view here, one misses some of the cautious reservations (and objections) made by Professor Knowles himself when touching briefly on the possibility of a Rhineland debt in *Religious Orders in England II* (p. 122), and it would have been helpful had more been said of the specific doctrinal affinities he has in mind (cf. pp. 76-7, 112).

A point concerning the date of Hilton's entry at Thurgarton sometime after 1375 (p. 102) can be added. As Professor Knowles points out, the dating of Hilton's entry depends on the movements of the Exchequer official Adam Horsley, for Hilton was not yet a religious when he wrote to Horsley urging him to carry out speedily his intention of becoming a Carthusian monk. It is known now that Horsley disappears from the Issue Rolls of the Exchequer, in May 1385, and his admission to Beauvale is recorded in 1386: 'Priori Bellaevalis in Anglia conceditur quod possit recipere dominum Adam clericum Regis Angliae ad Ordinem.' (C. Le Couteux *Annales Ordinis Cartusiensis VI*, 378. I am grateful to the kindness of the Prior of Parkminster for sending me this information.) So, unless we are to suppose a long gap between Hilton's letter and the time when Horsley acted on its advice (which on several grounds seems unlikely, cf. *Dominican Studies VII* (1954) pp. 182-4, 200) we should now think of Hilton as still a secular until shortly before 1385, or even later since we do not know how long after writing the letter Hilton himself entered religion. Hilton's life as a religious, then, was probably not much more than ten years, and perhaps less (he died in 1396). A further point can be added here since it gives an actual instance of the *kind* of foreign contact with the English mystics which Professor Knowles suggests as a possibility when remarking that 'the teaching if not the actual reportage of the sermons of Tauler could have come to England by the agency of members of his order' (p. 76). According to MS. Lambeth 472 Hilton turned into English 'viii chapteres . . . whiche weren founden in maister lowis de fontibus book at Cantebrigge' (f. 213v.), and Dr A. I. Doyle and Fr Benedict Hackett O.E.S.A. have pointed out to me that in 1383 the King of

Aragon sought help from John King of Castille, Duke of Lancaster, for the Franciscan Lluís de Fons (Ludovicus de Fontibus) sent by the General Chapter to Cambridge, so that the Chancellor and Masters should accept him '*ad oppositionem et responsiones lecturamque sententiarum et biblie . . . ut sic, Deo propicio, gradum magisterii obtinere citius valeat in theologica facultate*. (In J. R. H. Moorman *The Grey Friars in Cambridge 1225-1538* pp. 102, 177, with references leading to A. Rubio y Lluç *Documents per l'història de la cultura catalana mig-èval*, Barcelona 1908, 1921, II, p. lxxxvii.)

The book shows some of the most familiar characteristics of the writings of Professor Knowles: instances of his finely articulate estimations of human character and spirit, and of the sometimes magnificent power to trace trends, emphasis and distinguishing characteristics. Yet, apart from his Epilogue, it is difficult to get a whole impression of the writers who are discussed. Detailed analysis, quotations, illustrations from St John of the Cross (all necessary as evidence, and most valuable in themselves) are so much to the fore that the reader is often enlightened in a refracted way, by separate points and sections alone, rather than by being led through these to a share in the author's general view of his subject. Even so, it is sometimes especially in the smaller sections of discussion that a reader benefits from rare instances of the author's more personal comment, for instance in the discussion of Fr Baker's teaching on divine inspiration (pp. 179-80), or when Professor Knowles wonders whether Fr Baker 'has not fallen into a Charybdis of his own, by making prayer as an exercise, a pursuit, an effort, almost a life, into something with a mechanical efficacy of its own, the one clue and talisman. When all is said, the sole true end of the soul's life is to be united in will with God through love of him and one's neighbour—prayer it is, no doubt, in the deepest and simplest sense, but not prayer as an effort or activity distinguished from other virtues or activities of the Christian life' (p. 185).

JOY RUSSELL-SMITH

FERNAND PORTAL (1855-1926), *Apostle of Unity*, by H. Hemmer; translated and edited by A. T. Macmillan; Macmillan; 25s.

To an older generation, in its childhood when the question of the validity of Anglican Orders was being raised, and still young at the time of the Malines Conversations, the Abbé Portal was a fascinating and controversial figure. By the young today he is almost unknown and his significance unrecognized. This memoir was written originally in French by a group of Portal's friends, chief of whom was Canon Hemmer, one of the theologians who joined the Malines Conversations in their later and augmented stage. The present work is a translation and adaptation with explanatory notes for an English public. Contemporary ecumenists will find it of deep interest, for it presents a vivid picture of the outlook and character of the pioneers on both sides working for corporate re-