

More serious perhaps—because it calls into question not only the author's concern for accuracy but also her historical judgment—is the matter of Arch's alleged intemperance. It is suggested that his habit of regular drinking (if it was a habit) might have been encouraged by his practice of staying in village pubs. This is surely a doubtful supposition. Many honourable and sober persons did this regularly. Many agricultural organizers followed the same custom in later times. Pamela Horn quotes a note from *British Trade Unions Since 1889* (Vol. 1), by Clegg, Fox and Thompson, which says: 'Joseph Arch, a loyal Liberal satellite, sat in the House from 1892 to 1900, drinking his bottle of whisky a day but hardly opening his mouth for any other purpose.' This is more like malicious gossip than factual reporting and no serious historian would regard it as being credible. But the biographer goes on to argue that his daily drinking did not prevent him from condemning the then Conservative Government of 1896 as 'a "parson, publican and brewer Government" opposed to the Sunday closing of public houses'. It would have

been most strange and out of character if Arch had *not* condemned that government: it would have meant turning his back on all the things he had believed in throughout his life.

What the writer is saying, by innuendo rather than by direct statement, is that Arch was a drunkard and a hypocrite. She does not prove either of these covert assertions. In his later years Joseph Arch appears to have deserted the Primitive Methodist sect, and he must have had reason for doing so because his preaching meant a great deal at one period of his life. Arch's experience of the world outside Barford and Warwickshire must have enlarged his mental horizons and affected his attitudes to men and institutions. This biography contains many new facts about the life of Arch as a trade union official but it does not really approach the personality or the beliefs of Joseph Arch. Probably it would have been a better work in all ways if the author had taken it beyond the thesis stage.

E. W. MARTIN

**THE SPIRITUALITY OF FRIEDRICH VON HÜGEL**, by Joseph Whelan, S. J., *Collins*, London, 1971. 320 pp. £3.75.

Years ago I read *Letters to a Niece, Selected Letters*, and the *Baron's Life*, and dipped into *The Mystical Elements* and *Essays and Addresses*. von Hügel's great lumbering sentences, full of recurring parentheses and, as it seemed, almost obscured by his heavy learning, put me off any serious attempt to read him properly. Fr Whelan has shown what a loss this has been.

Professor D. Knowles calls the book 'the revelation of von Hügel's mind and soul' that has given him so much to admire and such food for reflection. Professor Mascall says that it is a work of the highest scholarship. Bishop Christopher Butler thanks von Hügel for helping him 'to remain a convinced and open-minded Christian', and 'for preparing the way' for his move into the Roman Catholic Church. He speaks of 'the fresh air and limitless horizons' of von Hügel's world. Here are reliable witnesses.

But what about a run-of-the-mill reader, theologically not particularly educated? Surely we are offered not just an enlightenment, but almost a new insight, a coming into God's presence, because von Hügel practised prayer, and trying to read the book and reflecting on it will be praying.

'Live all you can', he wrote to his niece; 'as complete and full a life as you can find—do as much as you can for others. Read, work, enjoy—love and help as many souls—do all this. Yes—but remember: Be alone, be remote, be away from the world, be desolate. Then you will be near God.' (May I be excused if I say that Mrs Greene, his niece, found all this, it seems, in the person of our Bede Jarrett: 'Never so many opposite things have lived together in amity as in this rarely proportioned person'. *Pax*, August 1934, p. 105.)

'People put God so far away', he wrote, long before Tillich, 'in a sort of mist somewhere. I pull their coat-tails. God is *near*. He is no use unless he is near. God's otherness and difference, and his nearness. You *must* get that. God's nearness is straight out of the heart of Jesus . . . God's given-ness. . . . We are creatures and we must be creaturely.'

God is *near*, in our lives. We must gain life from 'a double current', of the here-and-now and the eternal, of history and eternity, of secularism and religion. Never is it 'either-or'; always 'both-and'. 'A broad secularity is the situation, the stuff of, and the opportunity for, a profoundly *religious* Christianity.'

From 'the eternal in the temporal', the flower and strength of which is Christ, comes the creaturely capacity for lasting love, having its cause in 'God, the already fully extant and operative eternal beauty, truth, love and goodness, infinite Personality and Spirit . . . ; and Jesus, who actually lived in the flesh . . . , the lowly servant'. This demands an uninterrupted service of others, 'a persistent faithfulness'. The joy of 'God-near' should arouse 'tip-toe expectation'.

There are 220 pages of text, fifty pages of notes, and an index. So there is much more that could be said. 'The most fundamental need, duty, honour and happiness of man is adoration.' He explains a necessary part of it—'Be very faithful in your service of the poor', both in prayer and in practical secular matters. And ourselves? 'For the rich development and full purification of our own personality, and our consequent increasingly worthy conception of his, we shall want work and recollection, the visible and the invisible, science and morals, nature and grace, a true self-dying and a true self-finding.' No wonder Maisie Ward, puzzling over his goodness and his part in the Modernist affair, remarked, 'There are quite simply two von Hügel's, one of faith, the other of history. He was called the Pope of Modernism; yet he was never condemned. In *Insurrection versus Resurrection*, p. 512, Miss Ward wrote, 'Surely since Tertullian he stands alone in being at once almost a heretic, yet almost a doctor in

the eyes of some of the Church's leaders'.

Evelyn Underhill thought him the most wonderful personality she had ever known. She recalled how he aroused awe and passion in his hearers 'when he uttered the name of his God'. And Abbot Cuthbert Butler remembered long walks on Hampstead Heath: 'We always returned home by the little Catholic church in Holly Place—it was his daily practice—and went in for a long visit to the Blessed Sacrament; and there I would watch him sitting, the great deep eyes on the Tabernacle, the whole being wrapped in an absorption of prayer, devotion, contemplation. Those who have not seen him so know only half the man.' In spite of his enormous learning, perhaps because, partly, of it, he emerges as one of 'the simple faithful'; it was very important for him not to lose touch 'with the devotion of the people'. So, long quiet reflective prayer, but short morning and night prayers; frequent confession and Mass, and a daily decade of the Rosary—'after over thirty years of this mixed *régime*, I am profoundly convinced on the penetrating sagacity of this advice'.

I shall want to keep this book and try to get to the bottom of it. For von Hügel, being a Christian meant having 'an unshakeable, because creaturely, strength, a deep joy, and a steady homely heroism, a gentle flowing love and service of your fellow-creatures in, with and for God, the Infinite, our Home'.

BEDE BAILEY, O.P.

**THE RUSSIAN ORTHODOX CHURCH UNDERGROUND, 1917-1970, by William C. Fletcher. OUP. £3.75.**

This valuable book fills a gap in our knowledge. It has long been known that there were underground church movements in the Soviet Union, but information about their character and the extent of their influence was impossible to verify in detail. Some of it was Soviet anti-religious propaganda and some of it came from émigré sources that have sometimes now been proved to be extremely accurate but could not be checked at the time. However, in the last decade or so a mass of information about religion in the Soviet Union has become available. It would be a whole-time job to read and digest all the religious protest literature which reaches the West every year. To sift this evidence is a vast task but it is now possible to get a much clearer picture of many aspects of religious life, as it has evolved since 1917. Dr Fletcher has assembled the evidence from

all sources for those underground church movements which stem from the Orthodox tradition. He is a reliable guide, and his book is readable.

'The phenomenon of underground religious organisations constitutes the primary factor which, so far at least, has inhibited the State from simply eliminating the churches from Soviet society.' If you close churches, people do not cease to believe in God. Religion simply goes underground. For this reason, during the relative toleration of the Church in the mid-'fifties I personally made the mistake of believing that there would be no renewal of religious persecution. It was clear that renewed persecution would drive religious people to find secret ways of expressing their faith and that these would be harder for the secret police to control than the overt activity