

## BLACKFRIARS

his work is largely of Catholic inspiration and he has made little use of his great heritage of seventeenth century Anglican spirituality. The practical teaching centres on the use of the prayer of acts and remains predominantly Bakerist, and though there is evidence of some familiarity with Mgr. Farges and the ingenious P. Poulain, the perspective is fortunately that of Abbot Butler. It is a fresh example of the unique influence of the Downside tradition upon Anglican thought; a position gained through the recognition of scholarship, a distrust for clichés, the capacity for sympathy and the power to make contact. Yet it is of interest to note that Thomism has only affected Mr. Hughson through Dr. Kirk. The modern revival in Thomist mystical theology has barely touched England and, in contrast to the strangely fruitful union of the *Sancta Sophia* and of a simplified Von Hügel, the work of P. Gardeil stays still inaccessible and in an unfamiliar medium.

GERVASE MATHEW, O.P.

THE GLORIOUS BONDAGE OF ILLNESS. By France Pastorelli.  
Translated from the French by A. D. (Allen & Unwin; 6/-.)

Madame Pastorelli has given us a book both unique in its theme and remarkable for its convincing exposition. It is a study of the inner self of an invalid and of her relations with others who come into contact, friendly or professional, with her. The writer was struck down with an incurable heart complaint in the midst of an advancing career as a pianist with exceptional talent. At first the onslaught of the disease was gradual, but for several years past her bed and sick-room has become her "whole world." Deprived of all hope of recovery and lonely in her helplessness, she fell back upon the mystery of the why and wherefore of this state of life wholly new to her. She gives an absorbing account of her experiences in trying to probe this tantalizing problem. She finds that as the body grows weaker, the mind becomes clearer, the soul stronger; for illness and suffering do not make life to cease altogether, though they may narrow and restrict it. There is still *life* to be lived, viewed from however different an angle.

Being herself Christian and Catholic, she comes to feel the need for spiritualizing this life. By reading and deeply meditating she begins to realize the purpose of suffering. She finds that illness is part of God's permissive plan for the benefit of humanity and that pain may be the gift of the all-wise Father. Did not the Saviour *choose* suffering, not for its own sake, but for the purpose of redemption? Her reading of the Gospels, of the *Imitation*, of spiritual writers enables her to accept suffering and to realize more and more how it likens her to the privileged Cyrenian.

This is no new doctrine; it is the science of the saints. What is

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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