

the Church and the Emergent Nation-States. Then follow chapters on the relations of the Church with the Protestant princes and with the Catholic monarchs, on the nineteenth century and the twentieth century states. In addition, Mr Woodruff has provided the reader with notes on the American tradition (a particularly useful piece of writing), on the Catholic monarchies and on nuntios and legations. At last, then, we have what has long been wanted, an historical essay, explanatory rather than 'apologetic', by means of which the twentieth century observer can see the problems of Church and State, whether of the past or of his own day, in their proper perspective, and by which he can appreciate how the methods and objectives tended to shift from one period to another so that what the ruler of one age were only too willing should be the business of the Church will be regarded by them in the next in a very different light. There is a test for this sort of book, from which it emerges successfully: it conveys the sense of practical reality. These are real men, pushed forward by events and currents of thought and policy, working in the context of their own generation, its problems and institutions.

There are a few points of no great importance on which a reader may be allowed to hesitate. On page 16 the British origin of St Helena, which was so proudly proclaimed by our ancestors, is not maintained. On page 44 the real background and effect of *Praemunire* is very insufficiently considered, and on page 46 it might have been worth while to give the reader a full idea of the purposes which lay behind Boniface VIII's policy. On page 56 one wonders whether there is really any firm foundation for the attractive story that Henry VII intended that the future Henry VIII should be Archbishop of Canterbury, though it is true that the youthful Prince Rupert was to be suggested as a likely man for the see of Durham. And today the Catholicism of Shakespeare's father is, I believe, considered to be more doubtful than Mr Woodruff supposes on page 60.

T. CHARLES EDWARDS

IN SEARCH OF A YOGI, by Dom Denys Rutledge; Routledge; 30s.

IMJI GETSUL, by Lobzang Jivaka; Routledge; 28s.

Both of these books are concerned to interpret something of Eastern religion to the West, the one Hinduism, the other Tibetan Buddhism. They are both by educated Englishmen, who went to see for themselves. The first is a Benedictine, the second a Buddhist monk. The first is more serious. Dom Denys Rutledge, after some years spent in establishing the beginnings of an Indian Benedictine community, decided it was time for him to withdraw from it, to let as it were the Indian modulation of Benedictine life develop on its own. On his way home he took the opportunity to check some of the claims put forward by Hinduism for the powers obtainable by the practice of yoga. The book is

the story of his search, via Banaras (popular Hinduism), the headwaters of the Ganges (the geographical and mythological source) and Rishikesh (where Sivanandanagar is one of the centres of Hindu missionary activity for the West). The tone of the book is bluff and even genial, but this does not conceal its seriousness. Plainly Dom Denys is a man of great determination and, though he was careful not to push his enquiries beyond the limits of courtesy, it sounds sometimes as though his swamis are squirming under the pressure of his theology. His conclusion, though stated somewhat less bluntly than this, is that it is unlikely that any yogi exists who has achieved these quasi-miraculous powers: after all, he had looked in the most likely places and questioned many highly educated Hindus who themselves admitted that they had never heard of or met one—educated that is not merely in the sceptical Westernized manner but in Hindu thought and scripture. There is a very impressive and rather moving account of a visit to two swamis of great integrity and spirituality in a Himalayan ashram. Beside the main intention the book is full of observations of Indian life and Hindu *moeurs*, sympathetically and often humorously described.

Good humour is equally characteristic of the second book. We are not told Lobzang Jivaka's English name, and the short account of his conversion to Buddhism and then to Mahayana Buddhism in particular is not impressive intellectually, however courageous his adoption of Indian ways of life. This led him eventually to a monastery in Ladakh where for three months he lived as a novice working in the kitchen—about half the time a man who wanted to join a Western monastery as a laybrother would spend as a postulant before even receiving the habit—though it is only fair to note that the reason he left was that his permit from the Indian authorities ran out and was not renewed. Intellectually therefore, this book does little to mediate Tibetan Buddhism to the western reader. The monastery is observed still from the outside and despite an impressive glossary at the beginning, one is not given any real understanding of (for example) *pūja*, the worship which might be taken to be the equivalent of divine office in choir. Nevertheless, the surface of life is amusingly conveyed, the pranks and trials of laybrother novices in Ladakh are not at all unlike those of laybrother novices in Staffordshire, and the young superior, Kushok Shas, comes across as a vivid and forceful personality capable of inspiring devotion. I finished this book hoping for his own sake that Lobzang Jivaka would be allowed to return, but wishing even more that Kuskok Shas might be brought to the fullness of revealed truth.

BENET WEATHERHEAD, O.P.

CONNOISSEURS AND SECRET AGENTS IN EIGHTEENTH CENTURY ROME,  
by Lesley Lewis; Chatto and Windus; 30s.

In 1718 Pope Clement XI gave the Old Pretender an asylum in Rome, and there in the Muti Palace he held his shadow court until his death forty-eight years later. The English government might fret and fume, but in the then