

Church today, as to what is being currently written about them. This book is well-balanced, but gains from its concentration on one specific problem. And M. Philips, who writes with refreshing incisiveness and wit, does not shrink from making clear his own views and preferences.

Inevitably this book calls for comparison with Père Congar's *Jalons pour une théologie du laïc*. It is most interesting to note how both (although written independently of each other) follow practically the same plan: both after introductory chapters on the Church treat of the layman from the viewpoint of the three functions exercised by the Church of priesthood, government, and magisterium; and both have concluding chapters on the lay apostolate and lay spirituality. Nevertheless their treatment of the subject-matter differs. P. Congar, despite numerous *excursus* into historical and other details, is chiefly concerned with a theological elaboration of the layman's position in the Church, while M. Philips treats of that theology more briefly only to launch him into, and to guide him in, his main topic which is an evaluation of practical problems actually obtaining.

This is extraordinarily well done. At times an English reader may feel that the author is dealing with matters very remote from his surroundings. This is particularly so, perhaps, in the valuable chapter on Catholic Action. Clearly, on the Continent the whole notion of Catholic Action, as organised by Pope Pius XI and in the forms it took in various countries, is undergoing a crisis. Both theory and practice have been the object of much adverse criticism. Many have thought it had become outmoded. From M. Philip's careful analysis, however, it rather emerges that we should look on this stage as a *crise de croissance*. An English Catholic, consequently, may find much in what he writes to feed, not so much a somewhat sterile feeling of guilt for omissions in the past, as a hope that our more empirical temper may have some useful contribution to make once the first rather 'boy scout' stage of the lay apostolate has been passed and transcended with the help of the present-day barrage of criticism.

RONALD TORBET, O.P.

EARLY FATHERS FROM THE PHILOKALIA. Selected and translated by E. Kadloubovsky and G. E. H. Palmer. (Faber and Faber; 35s.)

The *Philokalia*, originally compiled in Greek at the end of the eighteenth century, is certainly the best representative anthology of Eastern Christian spirituality. The present selection and translation is made from the greatly expanded nineteenth-century Russian version (the *Dobrotolubiye*). The editors' decision to include some additional writings on account of their relevance to others included in the volume is

amply justified. English readers will regret the omission (on the grounds that it is already available in French in the *Sources Chrétiennes* collection) of Diadoch of Photikos; on the other hand, they will be grateful for the inclusion (notwithstanding the recent French translation in *Sources Chrétiennes*) of Maximus the Confessor's *Four Centuries of Charity*. These *pensées*—whether written very early or very late in this great theologian's career—contain little of his deepest or most original reflection; but their interest lies precisely in the extent to which they echo traditional ways of thought at the time of the final flowering of Greek patristic theology. Behind them stands the picture of Christian *askesis* developed in an unbroken tradition from Origen, in the spirituality of the desert-monks in writings like those of Evagrius (of whom there is a fair selection included in this volume), and in that of the Cappadocian Fathers. The devotional life of the desert and a theology cast in Platonic moulds have here entered the sober common life and the learned theology of the cloister, and become a part of its permanent possession. Without this crowning work of assimilation and synthesis the selection would have been grievously incomplete.

The value, indeed, of this anthology, judiciously selected, well translated and beautifully produced, is to be found precisely in that it makes accessible to English readers one strand in the heritage shared by Eastern and Western Christianity: a strand which is often lost sight of. To reaffirm it and to place it within our Western spiritual perspective is surely the best preliminary to gaining some insight into the characteristic temper of Eastern Christianity.

R. A. MARKUS

AN ELIZABETHAN RECUSANT HOUSE. Edited by A. C. Southern.
(Sands; 6s.)

When in April 1559 the Bill of Supremacy was read for the first time in Elizabeth's first parliament, the only lay peer to side with the bishops in opposing it was Anthony Viscount Montague. Thereafter till his death in 1592 he remained an outstanding opponent of the church by law established. He was ably supported by his wife, Magdalen, daughter of the third Lord Dacre, who survived him by sixteen years. During the last few years of her life she had as her chaplain Dr Richard Smith, later Bishop of Chalcedon, and when she died in 1609 he preached her panegyric. This was published at Rome a year later in Latin. In 1627 an English Translation appeared from the pen of Dom John Cuthbert Fursden, o.s.b., and it is this work that has now been reprinted.

Works such as this were written for edification rather than for