

does in January, of the Holy Family, of Holy Matrimony, the continuance of the Church till the end of the world, and so on, one finds it hard to accept that as really intended. Therefore it would seem that lay holiness is specially desirable and in accordance with the Divine plan, as well as specially necessary to these times. Yet in the writing about groups of lay contemplatives, it seems to be envisaged throughout that any such development can only be undertaken by those who are almost without responsibilities in this life, and who might as well be, humanly speaking, *inside* the cloister. Is it not true that the experience of the Grail, of J.O.C. and many other modern developments shows that much, very much, can be done by those deeply committed in the world?

Third. There are undoubtedly many of good intent who want, and know in their hearts they want, more of the things of God—of God himself, dare I say? Now the Order's history shows that it has always possessed adaptability and elasticity. Could these not be brought to bear at this point, so as to lead such people into more purely spiritual paths—I refer particularly to those who have progressed so far, and who are no longer satisfied by the ordinary parochial provision, or by mere pious societies and sodalities.

One ventures to suggest that, rightly undertaken, such an effort might, if faithfully sustained, produce results that would be entirely astonishing.

But anyhow, Mr Editor, may we please have some more on this subject, and on the type of spirituality which is proper to it?—Yours,  
D., T.O.S.D.

Sir,—The prolonged correspondence concerning a secular contemplative life has been most interesting and yet in some way tantalising and inconclusive. I particularly sympathise with your latest correspondent who revolts against the arbitrary distinction between work and prayer.

Do not these difficulties really arise from the fact that the Christian aspiring towards perfection soon finds himself up against the problem of detachment—'the old paradox of 'caring and not caring'? If we are to be apostles we must care for others intensely and persistently, as our Lord did: and yet the health of our soul demands unfettered and exclusive union with God.

One method which has proved helpful is the frequent use of this ejaculatory prayer: 'Thou and I . . . Thou and I'. Thus one disencumbers oneself from the clinging fingers of the world and maintains that essential union in the midst of worldly duties.

It is reminiscent of the old formula for Night Prayers: 'Endeavour to put yourself as far as possible in the dispositions in which you hope to be found at your death'. At that solemn moment we shall not appear as strangers before our Lord. He will not enquire, as some earthly potentate might do, 'Who is this person? Can anyone tell me something about him?' And we muster up our friends and good deeds to speak for us as witnesses.

No; it will be 'As long as ye did it, or ye did it not, to me'. He was there all the time in our work and our duties. Detachment, surely, consists in realising this and adoring him beneath the earthly trappings of his present manifestation, as we adore him beneath the accidents of the white host.

In this sense, I believe, contemplation is not incompatible with life in the world.—Yours, etc.

GLADYS M. STANFORD (Mrs)



## REVIEWS

LITURGIE UND MONCHTUM. Laacher Hefte I. To the memory of Abbot Ildefons Herwegen. (Verlag Herder, Freiburg.)

In the death (in 1946) of the Abbot of Maria Laach and of Dom Odo Casel on Holy Saturday this year (1948), the Liturgical Movement has lost two quite exceptional apostles. *Maison-Dieu* (No. 14) which contains important studies of Dom Casel's *Mysterium-Theologie* devotes the whole number to his memory, and now we are happy to welcome from Germany the first number of a new series which most appropriately is a memorial to Abbot Herwegen.

That his was a great creative personality, that he made possible the physical and intellectual conditions which enabled such men as Dom Casel to produce their profound liturgical studies, those of us who had no personal contact with Maria Laach long ago suspected; but here the story is told and all is made plain. Abbot Herwegen was a many-sided genius, a scholar whose whole intellectual effort was to restore a true notion of the Christian life in its widest extent and deepest meaning; a man of affairs who provided the material conditions for that restoration; an artist, a Christian humanist, but above all the Spiritual Father (how he loved that word *Pneuma!*) of his monks and of many more besides. Up to the war, the ideas of the Maria Laach school seem to have influenced only German-speaking countries—and there they made a deep impression—but elsewhere they were hardly known. A few professional theologians made passing references to Dom Casel's teaching on the Mass; a few liturgists were aware of the artistic productions of Maria Laach, but very little was known about this school. Dom Theodore Wesseling in his book *Liturgy and Life* introduced Dom Casel's teaching on the Mass into England but the welcome was not over-enthusiastic. Now at last the importance of the Maria Laach school is realised in France and forms the basis of much of the best work of the *Centre de Pastorale Liturgique*.

Perhaps there was a suspicion abroad that the Maria Laacher were extremists, that they were not quite in the centre of the theological stream. It is certain, as this journal makes clear, that Abbot Herwegen made some trenchant though never irresponsible