

Many Carthusian writers entered the monastery from the university.

Folly's words concerning the Carthusians are more applicable today than at the time they were uttered: few have glimpsed Carthusian piety, and few know the order's enormous literature. Whereas other orders have promoted the historical study of their traditions, the Carthusians — for ascetic reasons consistent with their spiritual principles and pertinent to the circumstances of modern society — have not pursued such scientific work. Individual Carthusians such as D. Autore and A. Stoelen have accomplished significant scholarly work, but collaborative efforts have been few. The last of these would seem to be the edition, or rather reprinting of the works of the *doctor ecstasticus*, Dionysius Cartusiensis (42 vols. in 44, 1896-1913, 1935), inspired by Leo XIII's encyclical *Aeterni Patris*.

Doubtless modern culture will benefit most from the Carthusians' undistracted prayer, but it would also benefit from a knowledge of Carthusian teaching. Clearly, the burden of advancing this knowledge outside the Charterhouse rests on the shoulders of secular scholars, who like the humanists before them admire Carthusian spirituality and literature. The recent organization of scholarly study of Carthusian tradition can be attributed largely to one man, James Hogg, Universität Salzburg. In 1970, Hogg founded the *Analecta Cartusiana* for the study of the history and spirituality of the Carthusian order. This publication was immediately welcomed by historians of spirituality throughout the world. In the last twelve years, the *Analecta* has issued over eighty volumes, including studies on Carthusian legislation, the history of individual Charterhouses, studies and critical editions of the works of Carthusian spiritual writers, and illustrated studies of Carthusian architecture. We cite here a few publications in order to indicate the scope and variety of the *Analecta*: Michael of Prague, *De quatuor virtutibus cardinalibus pro eruditione principum*, ed. W. G. Storey (2 vols., 1972); Nicolas Kempf, *Tractatus de mystica theologia*, ed. K. Jellouschek, with intro. J. Barbet and F. Ruello (2 vols., 1973); Heinrich von Kalkar, *Theoria Metrica*, Editio princeps, A. P. Orbán (1979); Guigo du Pont, *De contemplatione*, ed. P. Dupont, (to appear); Adam of Witham, *De quadripartito exercitio cellae*, ed. J. Hogg (to appear); W. Baier, *Untersuchungen zu den Passionsbetrachtungen in der "Vita Christi" des Ludolf von Sachsen: Ein quellenkritischer Beitrag zu Leben und Werk Ludolfs und zur Geschichte der Passionstheologie* (3 vols., 1977); R. B. Marks, *The Medieval Manuscript Library of the Charterhouse of St. Barbara in Cologne* (2 vols., 1974); A. Devaux, *La Chartreuse de Sélignac* (1975); H. Rossmann, *Die Geschichte der Kartaue Aggsbach bei Melk in Niederösterreich* (1976); G. Chaix, *La Chartreuse de Cologne au XVI<sup>e</sup> siècle* (3 vols., 1981); *Heinrich Hallers Übersetzung der "Imitatio Christi,"* ed. E. Bauer (1982). Volumes entitled *Collectanea Cartusiensia* contain article-length stu-

dies. The *Analecta* has organized international congresses for Carthusian studies, held to date at Köln, Aggsbach, and Tüchelhausen, as well as a congress on the spiritual tradition in general (Lilienfeld, 1982). The proceedings of these congresses are published in the *Analecta*. In 1982 James Hogg launched a project to edit the *Acta* of the Carthusian General Chapter, an important source for the study of medieval monasticism. In this editorial task, Hogg is joined by Michael Sargent, whose studies of the transmission of spiritual texts in medieval England are seminal for those who study the English mystics. The *Analecta* has published many important vernacular texts of the English Carthusians; scholars of the Middle English mystics are especially grateful for the *Analecta*'s publication of Phyllis Hodgson's revised version of her classic text, *The Cloud of Unknowing and Related Treatises* (1981).

It is evident that James Hogg's efforts have revived in our time the Carthusian literary tradition. The address of the *Analecta* is: Dr. James Hogg, Institut für Anglistik und Amerikanistik, Universität Salzburg, a-5020 Salzburg, Austria.

*These are the things we wish bestowed on us by the saints: prayer, learning, example. These we also ought to bestow on others diligently and lovingly.* (Guigo I, *Meditations*, 238).

### Dom Benoit Lambres, A Prolific Carthusian Writer of the 20th Century

Although the spirit of the Carthusian Order, stressing retirement from the world and anonymity, does not seem to encourage publication activities of its members, one nevertheless encounters several Carthusians among the first-rate spiritual writers of the Christian tradition. Guigo I and II, Guigo de Fonte, Hugh of Balma, Ludolph of Saxony and Dominic of Prussia, Henry Egger of Kalkar and Denys of Ryckel, Surius and Lanspergius, François de Sales Pollien and Augustin Guillerand are names of great importance to students of the history of spirituality. In their tradition stands the Dutch Carthusian Dom Benoit Lambres (1898-1974), who is one of the most productive spiritual writers in the 20th century.

Dom Lambres was born in Utrecht (Netherlands) on 2 January, 1898. As a young man he was devoted to music, art, and literature. His early love of these things influenced his later spirituality. (Editor's note: it also probably influenced his admiration for Hans Urs von Balthasar, who emphasized the aesthetic as a path to God). In several of his writings, Dom Lambres defends beauty as a major Christian value and as a way to God, and he also wrote several "musical meditations" and articles on poetry. After completing his grammar-school, Dom Lambres entered the Dominican Order in Holland. But soon he felt a strong desire for the contemplative and ascetic life embodied in the solitary and common ideal of the Carthusian Order. In December, 1920, he joined the Charterhouse at La Valsainte in the Swiss Alps.

His Carthusian aspirations proved well-founded, and in 1923 he made his solemn profession. In the same year he wrote his first book, entitled *Een boek over Karthuizers* ("A Book on Carthusians"), published anonymously a year later, and revised twice in 1937 and 1947.

In 1924, because of a shortage of cells at Valsainte, Dom Lambres was sent to the English Charterhouse at Parkminster (Sussex). In 1930 he was removed to Calabria, whence he began a sojourn among Italian Charterhouses. In 1931 he went to Vedana, in 1934 to Pavia, and in 1945 to Florence. In 1946 he became Vicar of the Charterhouse of Calci near Pisa, a community of Dutch Carthusians gathered to prepare the return of the Order to the Netherlands, where no Carthusians had lived since the suppression of the Roermond Charterhouse in 1783. In 1949 he went to the Charterhouse of Farneta at Lucca and in 1951 again to Florence. Dom Lambres' constant removal from one Charterhouse to another was caused by the impetuosity of his artistic character, which did not fail to create tensions in contemplative communities. In 1955 Dom Lambres found rest in the Charterhouse of his profession at La Valsainte, where he spent the last twenty years of his life. On 13 June, 1974, Dom Lambres died in his bed, where he was found at the time of the Night Office.

In an article in the *New Catholic Encyclopedia* Dom Lambres described the chief purpose of the Carthusian way of life as "to lead men to union with God in contemplation, through liturgical celebrations in choir and spiritual exercises in the silence and solitude of the hermitages." Dom Lambres gave attention to both the liturgy and spiritual exercises in an astonishing number of articles, mostly signed with his *nom de plume* "Benoit du Moustier." Through Benoit du Moustier's writings many readers in the Low Countries, Italy, France, and in the English-speaking world became acquainted with the Carthusian, or even the Christian spiritual tradition. Dom Lambres published more than twenty books and a great number of articles in more than thirty reviews. The Dutch review *Ons Geestelijk Leven* ("Our Spiritual Life") published almost fifty contributions of his hand, and another Dutch review *Tijdschrift voor Geestelijk Leven* ("Review for the Spiritual Life") about eighty. In many of his articles Dom Lambres shares his *lectio divina* with his readers, telling them about spiritual writers and translating significant parts of their works. Other articles deal with Carthusian history or aspects of the contemplative life. Often Dom Lambres gives practical advice to those who search God in prayer and meditation. Perhaps among his best publications are his own meditations on Scriptural words, liturgical texts or on quotations from poets.

Before adopting the pen-name "Benoit du Moustier." Dom Lambres was already well-known under another pen-name, "Prins Jesus' Minstrel"

(The Minstrel of Prince Jesus). Under this name he published a large number of edifying stories and meditations for young people in youth-reviews, later collected in books, the first of which, *Prins Jesus Minstrel* (1933), became very popular and was often reprinted. Other popular youth-books of Dom Lambres were *Don Felice, de geluksleer van een Kartuiser* ("D. F., The Doctrine of Happiness of a Carthusian," 1941), and the Italian *Sandro Argentovivo* (1948). In 1946 he anonymously published a novel, entitled *Het zielsavontuur van Desmond Bowdry* ("The Soul-Adventure of D. B."). The original version of this book seems to have been written in English. An Italian translation was published later, and the book was even awarded a prize by an artists' society at Milan (which did not please his superiors). Among his books two Dutch prayerbooks should also be mentioned, *Nova et Vetera* (1950) and *In Christo* (1962). The first of these, which went through six editions, exercised great influence.

Dom Lambres' studies in the history of Carthusian chant deserve special mention. Since he was extremely musical and was a Cantor the greater part of his monastic life, Dom Lambres devoted himself for more than thirty years to the restoration of Carthusian plainchant after the example of the work done by the Benedictine monks of Solesmes (France). At the request of the prior of the Grande Chartreuse Dom Lambres prepared a hymnal, revised in conformity with the oldest liturgical manuscripts. He was permitted some visits to Solesmes and engaged in an extensive correspondence with several important plainchant-scholars. In 1958 he completed his revised hymnal, and in 1963 he finished a revised gradual. To Dom Lambres' disappointment, his ideas about the restoration of Carthusian plainchant found only partial approval and realization within the Order. Dom Lambres also published several articles on the history of Carthusian liturgy and plainchant in the Swiss review *Le Lutrin*, the Dutch *Gregoriusblad* and *Liturgisch Woordenboek*, the *Revue Belge de Musicologie*, and the *Etudes Gregoriennes* of Solesmes. He prepared an extensive article on "Chant of the Carthusians" for the *Dictionary of Plainsong* (New York), which has never appeared, owing to the decline of interest in Gregorian chant and Latin liturgy after Vatican II, which Dom Lambres highly deplored. Probably for the same reason a one-volume edition of Dom Lambres' writings on Carthusian chant, intended by the Charterhouse of Miraflores (Spain), has not yet appeared.

Lastly, we wish to call attention to Dom Lambres' relations with the English-speaking world. During his sojourn in Parkminster, Dom Lambres became acquainted with the medieval English mystic writers. In 1932 he introduced them to Dutch readers in his anthology *Met Jesus. Een bundel Christusgedachten uit de Engelsche Mystiek* ("With Jesus. A Collection of Christ-thoughts from Eng-

lish Mysticism,"). In 1949 this anthology appeared in an Italian adaptation, *Jesus. Elevazioni di mistici Inglesi medioevali*. In the same year another Dutch anthology appeared, *Met de mystieken van Overzee* ("With the Mystics from Overseas"). In many articles Dom Lambres drew attention to the English mystics.

For those who only read English, Dom Lambres' most accessible publications are his fourteen articles on Carthusian spirituality and Carthusian writers in the *New Catholic Encyclopedia* (1967), and his contributions to English and American reviews. In *Mount Carmel* Dom Lambres wrote on the Rosary and on "Holy Unrest and Holy Rest"; in *Worship*, he wrote on mental prayer; in *The Priest* on the breviary and on Jacques Maritain; in *Spiritual Life* on the Benedictine ascetic Augustine Baker; in the Dominican review *Cross and Crown* on Walter Hilton, the Jesus Prayer, Julian of Norwich, "A Christian Perspective on Art and Beauty" etc. Most of Dom Lambres English articles, however, appeared in *Pax*, the monthly review of the Benedictines of Prinknash (Gloucestershire), to which he contributed from 1935 onwards. These articles concerned, among other things, Julian of Norwich, the *Ancren Riwele* (a rule for recluses from about 1200), the English mystics, St. John of the Cross, the use of the Psalter in the liturgy, etc. In the same review Michael Hambury in 1975 commemorated Dom Lambres as a "gifted Carthusian."

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Peter Nissen is preparing a complete bibliography of Dom Benoit Lambres' writings, which will

appear in a Dutch review. He is also planning an anthology of Dom Lambres' writings for the Carthusian commemoration in 1984.

## Notices

We note briefly the 1982-83 "Spirituality Series" lectures sponsored by the College of St. Catherine, St. Paul, Minnesota: Elizabeth Sewell, "Mary in the Christian Poetic Tradition" (21 September, 1982); Thomas Hopko, "Mary in the Eastern Orthodox Tradition" (17 November, 1982); Immaculata Keenan, "Mary and Dante" (23 February, 1983); Mark Jordan (Associate Faculty, Center for Contemplative Studies), "Mary and St. Thomas Aquinas" (20 April, 1983).

Perhaps our readers do not know an important reference work which we commend to their attention: *Dizionario degli istituti di perfezione*, dir. by G. Pellicci and G. Rocca, 6 vols. (Rome: Edizioni Paoline, 1974-). We can do no better than to quote Robert J. Burns, sj, *Catholic Historical Review* (1977), 69-70: "The *DIP* has ambitioned covering the history, spirituality, inner structure, and contributions of every monastic, mendicant, military, hospitaller, ransomer, or other order or congregation ... over the past two millennia within the Catholic Church ... It includes also biographical entries for founders and notable members; canonical and ascetical concepts; and some attention to psychological, social, and cultural aspects ... Deliberately historical in orientation, the *DIP* avoids the tendentious activism of either traditional or trendy theologians ... thus it skirts the contemporary excitements of conjectural theology which would have doomed it to a parochial audience and early obsolescence."

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*Truth ought to be displayed as something beautiful . . . Truth, without beauty and comeliness, and nailed to the cross, must be adored . . . Truth is not defended but defends. For it does not need you, but you need it.*

(Guigo I, *Meditations*, 3, 5, 204).

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