

given in a footnote; the translation opposite the Latin text is a fine piece of exact interpretation; and there are forty-four pages of notes, most of them explaining the readings adopted or the translation given, a few dealing with doctrinal or historical matters. Some may be disposed to wonder whether so technical a piece of scholarship, so valuable to the student of the Rule, is quite what is required for the less specialised reader and the wider spiritual purposes which the Orchard Books are designed to serve. No one could have been better equipped than Abbot McCann to give us in a dozen pages the clue to the life organised by the Rule, and to elucidate in notes the evolution of Benedictine practice and observance and the principles of Benedictine spirituality, as Abbot Savaton of Wisques has done with such succinct wisdom in the notes to his French translation of the Rule. But, as Abbot McCann writes, 'the Rule needs little commendation and is best left to speak for itself'. It could hardly do so more lucidly and more objectively than in this edition.

ÆLRED SILLEM, O.S.B.

THIS IS CHRISTIANITY. By Robert Nash, S.J. (Gill, Dublin; 9s. 6d.)

The main criticism of this book is its title. A series of short essays that appeared originally in Dublin's *Sunday Press* and which deal with more or less apologetic aspects of the Church should not claim such a title. The essays are pleasing but explanatory and defensive of what is demanded of Catholics today. Holy Communion is a 'prescription from the divine Physician'—yes, indeed, but surely *that* is not Christianity.

C.P.

THE CHURCH IN THE NEW SOCIAL ORDER. By Emil Brunner. (S.C.M. Press; 3s. 6d.)

SOCIAL AND CULTURAL FACTORS IN CHURCH DIVISION. By C. H. Dodd, G. R. Cragg, Jacques Ellul. (S.C.M. Press; 2s. 6d.)

Dr Brunner's paper covers familiar ground. He maintains that the primary task of the Church is the Kingdom of God and not social reform. None the less it is the duty of the Church to resist the modern tendency to depersonalisation, and to do this Christians must work out the theology of the community. Dr Brunner commits himself to the extraordinary statement that 'the Ekklesia is in no way an institution, an order' which, unless the words 'institute' and 'order' are mere terms of abuse, does not harmonise with what he says about group and cell. Emphasis on the dynamic and indefinable can lead to quite as much distortion as exclusive preoccupation with the static.

The small booklet on non-theological factors in Church division has no great intrinsic interest for the Catholic and will be of use only to those who have a special interest in the problems of Protestant divisions.

IAN HISLOP, O.P.