

known many non-Catholics who accepted the Chalcedonian definition simply and devoutly and were divided from us by historical accident, or inherited misconception, or by poverty in Catholic apologetic. But it is undeniable that there are novel emphases in the Christology of Martin Luther and that these affected his whole conception as to the possibility of any human co-operation in our salvation. It is more questionable that these new emphases can be related to any of the fifth-century controversies. Père Congar perhaps tends to use the term monophysite too easily.

This may suggest one blemish. The patristic apparatus is slightly slipshod for a study rooted in patristic theology. It is a pity that Apollinaris of Laodicea should be six times called Apollinarius, that the note on Eutyches should be so inadequate and that on the origins of monophysitism misleading, and that the exact patristic references should be so few. It seems probable that an undue reliance has been placed upon the patristic summaries of Père Mersch. It is even possible that there is an occasional confusion between monophysite and apollinarist. But none of this should be taken as a criticism of either Father St John or Père Congar. It is a criticism of patristic specialists in their own Order who might have helped them and did not.

GERVASE MATHEW, O.P.

IN A GREAT TRADITION. By the Benedictines of Stanbrook. (John Murray; 25s.)

Dame Laurentia McLachlan had many claims to be regarded as one of the really great women of her generation, and this tribute to her rightly insists on the traditionally Benedictine character of her life and achievement. At first sight it must seem surprising that an enclosed abbess should be a scholar of international repute, the close friend of men so diverse as Sir Sidney Cockerell and Bernard Shaw, and a wise and perceptive observer of the world outside her convent walls. The secret lies in the strength and serenity of the true contemplative vocation. Where first things are securely established at the centre, the circumference can be astonishingly diverse. There is no contradiction, for all is related to the enduring and truly humane values of the religious life. Here the onlooker can not only see much of the game, but, from the detachment of the cloister, can—paradoxically enough—understand it too.

Much publicity has been given to Dame Laurentia's long and intimate correspondence with Bernard Shaw, and it does indeed throw a new and arresting light on a man who could seem so irresponsibly eager to live down to his reputation as an iconoclast. Confronted with the nun's wisdom and peace of mind, the fireworks became squibs,

and unexpected glimpses of humility and deference reveal a character different from the public person.

*In a Great Tradition* is charmingly written, with humour and distinction of style. It is itself a monument to the qualities that made the Abbess of Stanbrook so greatly respected and loved.

A.I.

MEMORY TO MEMORY. By Sir Arnold Lunn. (Hollis and Carter; 21s.)

Sir Arnold Lunn has many reputations, and any book he writes must reflect the variety of his experience as alpinist, religious controversialist and as the son of his father. His latest book of memoirs, agreeably desultory in design, fills in some gaps in the earlier autobiographies and recalls events and arguments that may seem dated now but which, in Sir Arnold's vigorous account, can still command the interest of those who have lived through them. Sir Arnold Lunn is unrepentant for the positions he adopted on such issues as the Spanish War, and his fierce suspicions of secular optimism remain unabated. He has many good stories, especially of his father and his circle, and such originals as Lord Montgomery provide amusing descriptions. The great merit of this book is its honesty. However much Sir Arnold Lunn may rage or bluster, he remains firmly convinced of the rights of the human conscience. He can be generous to an adversary, charitable of attitude while absolutely certain that his own standpoint is unassailable. He has done much good for many causes and persons, and not least in writing down so directly and disarmingly his hopes and fears, his hates and loves—himself, in fact.

A.I.

LIVES AND LEGENDS OF THE GEORGIAN SAINTS. By David Marshall Lang, M.A., PH.D. (Allen and Unwin; 13s. 6d.)

There can be few ancient Christian lands whose saints are less known in the West than those of Iberia, now the Socialist Soviet Republic of Georgia, between the Black Sea and the Caspian. The traditional apostle of this people, St Nino, is mentioned in the Roman Martyrology on December 15, under the designation of 'Christiana ancilla', and M. and O. Wardrop translated her Life into English half a century ago for the Clarendon Press series *Studia Biblica et Ecclesiastica*; St John the Hagiorite and his son St Euthymius the Enlightener are familiar to those interested in the history of Mount Athos: but the rest are hardly even names.

Dr D. M. Lang has now provided an excellent introduction to the