

it is for Christ to be divided; for the Church is the body of Christ, it is the Bride of Christ. Men can easily enough divide themselves from the Church. This is what has happened.

No educated Catholic would for a moment assert that the break away from unity, either in the early Church or in the sixteenth century, was entirely due to those who broke away. The Church gave these people ample excuse; it takes two to make a quarrel. On the other hand the fact that there were corrupt clergy and ignorant faithful in the Catholic Church of the sixteenth century does not *justify* a breakaway, though it may to some extent explain and condone it.

Professor Zernov perhaps exaggerates the importance of psychological factors in divisions. They are extremely important especially for the maintenance of those divisions; but we must not deny, in every case, a hard core of doctrinal difference. If we do, it will only lead to disappointment, such as there has been over the discussions between Anglicans and non-episcopal communions. Love is *not* superior to truth. We can only love what we know. Truth remains supreme, but it should not remain alone; and love of our separated brethren should lead us to want to understand their point of view, and from understanding to proceed to explain how it is at least incomplete.

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CHRIST IN HIS CHURCH. By Sister Jane Marie, O.P. (Bruce; \$3.96.)

This is 'the story of the life and action of the Church from her birth to the present day', and to judge by the very useful 'aids to learning' at the end of each section is intended for use in school and study groups. Its six hundred pages are packed with facts and as a reference book alone it is a treasure, though there are some surprising omissions: St Jerome's biblical work, for instance, goes unmentioned. On the other hand, rare justice is done to the influence of early Celtic monasticism. It is perhaps inevitable that in a book of this type historical narrative should sometimes turn into a catalogue of facts, but this is less forgivable when space is occupied by rambling discourses on the indestructible character of the Church. Nevertheless, under the guidance of a learned master this will form an invaluable textbook. The learned master—or at least easy access to source books—is a necessity because many terms will have to be defined at some length. This might have been done by maps and charts; the young student may easily lose his way among strangers, Goths, Huns, Visigoths, Franks, etc. The aids to learning, however, are fascinating: 'Write a script for a one-reel movie on the part of St Genevieve in the defence of Paris'. Especially commendable is the practice of putting questions *before* the sections, e.g. 'In your study of this unit see if you can find explanations of the following . . . "Secularism had its beginnings as far back as the thirteenth or fourteenth century".'

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