

But of course this is only one of many themes in the book, which, by the way, contains only ninety-six pages all told. Physically, the book is uniform with the same publishers' Studies in Biblical Theology series, bound with thick paper. Catholic readers will note that the author's Protestant theology appears in places, particularly in his rejection of the possibility of reasoning to any knowledge about God from our experience of creation. W. H. Auden has an amusing reference to this viewpoint of our author's in his recently published poem *Friday's Child* (in memory of Dietrich Bonhoeffer, martyred at Flossenburg, April 9, 1945):

Since the analogies are rot  
Our senses based belief upon,  
We have no means of learning what  
Is really going on,

And must put up with having learned  
All proofs or disproofs that we tender  
Of His existence are returned  
Unopened to the sender.

R.S.

ST ODO OF CLUNY. Edited by Dom Gerard Sitwell. (Sheed and Ward; 16s.)

Students of the history of spirituality will be grateful to Dom Sitwell for his pains in giving us an agreeable volume of translations of John of Salerno's life of St Odo, the great tenth-century abbot of Cluny, and of Odo's own life of a holy layman, St Gerald of Aurillac. This is the kind of reading it is so easy to put off indefinitely unless one is given so convenient and enjoyable a way of doing it. The phrase in which John of Salerno speaks of the youthful Odo crossing 'the great sea of Priscian' will perhaps already have been familiar in quotation, but the whole of this opening section on Odo's early formation, with its emphasis on the importance of the connection with Tours, and its account of the virtues and difficulties of the young student, is particularly rewarding. Although neither author answers many of the questions about the inner life of his subject we should so like to ask, each conveys something of the temper of mind of a holiness that was profoundly humanizing in the barbarous society in which it flourished.

A.S.

THE HOLY RULE. By Dom Hubert van Zeller. (Sheed and Ward; 35s.)

The Rule of St Benedict was one of the great formative influences in the civilization of medieval Europe. In Toynbee's *Study of History*, it is 'one of the main foundations of the new social structure which was