

Among the excellent points, I would suggest the note on page 24, 'I only once took part in this procession, so that my observations were slight'. Would that all travellers spoke so guardedly! There is plain speaking where it is relevant: the relics of a wooden manger at Sa Maria Maggiore are spurious. All through there are thorough discussions of the texts or findings of tradition where these exist. Quite often the findings are inconclusive, and truth demands that we should say so. 'It matters little where precisely the *Gloria in excelsis* rang out: the important thing is the reverberation in the hearts of the faithful' (p. 47).

On some points Dr Kopp will disconcert present-day pilgrims. Thus for him Cana of Galilee is not Kafr Kenna, so conveniently on the road from Nazareth to Tiberias, but Kirbet Kana (p. 154), which flourished in New Testament times. On others he but confirms our impression, 'we can have no doubts at all about Jacob's well' (p. 165), and the arguments for Chorazin 'should be sufficient to silence all sceptical tongues' (p. 189). Other points I would like to discuss with the author. Thus he makes heavy weather of Gabbatha=Lithostrotos (p. 372); but Dr Kopp only has to stand in the Temple Area and look towards the Antonia, and realise why the Jews called it 'gabbatha' or 'up there'. His argument about the Strouthion pool is invalidated by his translation of Josephus, which Whiston renders 'over against the middle of that pool which is called Struthius'. But these points and much else are beyond the limits of this review.

ROLAND POTTER, O.P.

AN INTRODUCTION TO THE LETTERS OF ST PAUL, by A. W. Heathcote; Darton, Longman and Todd, 21s.

Dr Heathcote has designed this book for the use of sixth forms and students at training colleges taking a divinity course. He has succeeded in writing an interesting book on a subject which is all too often a dull catalogue of literary facts; this he achieves by approaching St Paul's epistles in a chronological order, fitted into his life as recorded in the Acts. This approach reveals St Paul's 'anxious care for all the churches' and makes us aware of the real need for it among his neophytes, quite undermining any tendency to think of the early Church as made up only of saints. St Paul tells of his own frustration in preaching to his kinsmen by race, the barb in his flesh; but the gentiles who welcomed the good news of his preaching were not instructed overnight in all its truths and their consequences. The very fact of the need for so great a doctrinal and moral content in the epistles to the churches is itself a great warrant for the concern, manifest in the pastoral epistles, over the choice and function of the bishop.

Where Dr Heathcote is relating the literary facts he is critical, interesting and useful. He does not maintain Pauline authorship for II Thess.; he uses a form of Kennedy's theory over the epistles to Corinth. His defence of a post-apostolic authorship for the pastoral epistles will be offensive to the pious ears of the Biblical Commission. Under the title of this book it strikes me as illogical to

comment on these epistles as not Pauline, and not to comment on Hebrews; and I suspect it is not merely a matter of logic, but of theology, which makes these writings unpalatable. Dr Heathcote is no Catholic; he has scant regard for any tradition, he is minimal in his interpretation of Christological, and particularly ecclesiological texts, somewhat crude in his interpretation of justification. This is apparent in his brief outlines of the content of the various epistles; when many hope for a revision of the Canon Law concerning the pre-eminence of books it becomes the duty of a reviewer to point out the sectarian bias of Christian books.

There is no mention that the canonical epistles and the Acts are inspired; a few quotations will illustrate the bias of the comments (p. 31 on I Thess. 4. 15). 'Such instruction would be accepted as revealed by the Spirit of Christ, but it would not be a word spoken by Jesus Himself while on earth, and so for us, at least, it would not have the full authority of Christ behind it.' (p. 68 on I Cor. 11. 1-16) 'The word "is" in the phrase "This is my body" most probably stood for "means"; this bread means my body . . . The Corinthians must discern the depth of meaning in this simple act.' (p. 78 on 2 Cor. 13. 13) This benediction 'is one of only two passages in the Bible which unites in a single sentence God, Christ and the Holy Spirit. The other is Mt. 28. 19'. (p. 93). 'There is general agreement that in meaning it ("bishop" or "overseer") is the same as the term "elder".' (p. 118 on Gal. 5. 13, 14) 'The Christian will naturally keep many of the moral commands of the Law, but he will do so through the aid of the Spirit and because he is a Christian and not in order to gain merit with God.' The comment on Col. 1. (p. 133) is minimal concerning the divinity of Christ; (p. 150 on Rom. 6. 1-11) baptism 'is a moral, not a magical transformation'.

This book is thus unfitted for presentation to sixth forms or to training college students without qualification; on the other hand the light it throws on the overall Protestant theological mentality can help to foster a greater appreciation of the problems facing ecumenical approaches: students might well benefit by giving it a critical work-over. It is well indexed and has a bibliography which is, I think, entirely Protestant.

DAVID COLLIER

SPIRITUAL WRITINGS OF SISTER ELIZABETH OF THE TRINITY, edited by M. M. Philipon, O.P.; Geoffrey Chapman, 21s.

To find a new spiritual writer, one who is neither cloying, sentimental nor embarrassing, and whose words perfectly reflect the writer's spiritual life—this is a rare experience. I myself have had it with Sister Elizabeth of the Trinity. I first came across her writings in one of Thomas Merton's books, and so the selection and publication of her most important ideas and prayers is a happy event for me.

Sister Elizabeth died in 1906 at the early age of 26. It was a Dominican who