

next door, 'where all the sweetness so absent in the Upper Room has taken refuge. . . . At last one can kneel down and pray . . . the tabernacle here has brought back the eucharistic atmosphere so horribly lacking next door. . . . It is through Mary that we have found the true Upper Room of Jerusalem' (p. 69-70). 'The Eucharist has been the soul of our pilgrimage: without the Blessed Sacrament all the archæology and countryside would have little interest, and that closeness to Jesus which becomes so real in the Holy Land would surely vanish into thin air' (p. 57). Again and again we have such thoughts of the priest-pilgrim, as we go with him through Jerusalem, Gethsemani, Jericho and the Jordan valley, Bethlehem, Samaria and Galilee. Wherever he goes he records the emotions of the pilgrim: how the heart leaps at the first sight of Jerusalem, melts at the Holy Sepulchre, is overwhelmed at Gethsemani, oppressed by the arid road to Jericho, bows in simple adoration at Bethlehem, ponders many things at Nazareth, and is consoled in prayer amid the worshipping crowds in the churches. All these things have been noticed by the earliest Christian visitors, by the crusaders, and by pilgrims throughout the centuries. But it is a good thing that they are again recorded in this heartless age. The writer says that it is not merely snapshots that we should bring back from Palestine, but a pilgrim's heart (p. 26): perhaps this is why he has grouped his 41 photographs at the back. They are all very good photographs (though the reproduction is not first-class), and the air view of Jerusalem has a particularly well done and helpful outline-key on the adjacent page.

SEBASTIAN BULLOUGH, O.P.

ANGLO-SAXON SAINTS AND SCHOLARS. BY Eleanor Shipley Duckett.
(New York, Macmillan Company; 25s.)

The saints and scholars are Sts Aldhelm, Wilfrid of York, Bede, and Boniface. A long chapter is given to each and a short epilogue summarises their achievement and points out their importance as links between the sixth century and the Middle Ages. Between them they laid great foundations, in England, France and Germany, for the religious and intellectual life of later centuries. Their time was one of half-pagan rulers who would baptise thousands by force or plunder a monastery, according as their desire for treasure or land suggested. It was a period of tension between Roman and Celtic customs in much of Western Europe, one of great missionary effort and monastic growth. These are the themes which Professor Duckett handles with a wide knowledge of the sources, united to a warmth of enthusiasm and imagination which together produce a most interesting book, a vivid picture of an age, not simply portraits of four central figures. Not everyone will agree with the frequent use of the word 'schismatic' in connection with Celtic missions. The term gives too precise and general a character to the various disagreements on points of discipline between certain Western conservatives and the Roman See. At times, too, the author's imagination suggests interpretations of

the feelings and thoughts of her characters more romantic than is perhaps justified, and occasionally there is a touch of bathos or a lapse into the style of the poorer historical novel. This for example, from a passage on St Bede's boyhood, falls below the level of the book: 'Wherever you looked, you saw either the Lord or one of his saints; it made you feel very, very much in their presence, almost afraid'. Well documented, with a good bibliography, at once scholarly and readable, *Anglo-Saxon Saints and Scholars* should be popular.

ANTHONY ROSS, O.P.

THE WAY OF HAPPINESS. By John Gordon Jameson. (Hodge; 3s. 6d.)
Mr Jameson writes refreshingly about the Beatitudes, combining simplicity of appeal with a careful attention to the exact meaning of the Scriptural texts. E.Q.

JEAN CHRYSOSTOME: LETTRES A OLYMPIAS. Introduction et traduction de Anne-Marie Malingrey. Sources Chrétiennes. (Editions du Cerf; Blackfriars; 14s. 6d.)

This solid and attractive edition of the letters of St John Chrysostom, written during his last exile to his friend the deaconess and great lady of Constantinople, Olympias, is a worthy addition to the collection of Greek patristic texts appearing in the series *Sources Chrétiennes*. The admirable introduction of nearly 90 pages gives an account of the historical setting and the characters of St John and Olympias and deals with a fine balance and penetration with St John's at first sight rather disconcertingly Stoic rather than Christian principles of direction and with his attitude to suffering. There is also a useful *Notice Bibliographique* giving information about editions, translations, and studies relevant to the letters. The main interest of these letters is personal rather than historical or theological. They do not throw much light on the causes of St John Chrysostom's last exile (about which we have plenty of information from other sources); and what little light they throw on his theology is not altogether favourable. But they do show the very lovable character of the man and also the magnificent but by no means inhuman goodness of Olympias. Whatever may be thought of some of his spiritual direction there is nothing of the repulsive Stoic sage about St John himself. Suffering for him and Olympias was not an abstract 'problem'; their physical, mental and (at least in the case of Olympias) spiritual sufferings at the time of this correspondence were very real, and the worst of all was the pain of separation from their friends, a pain which St John, in a most un-Stoic way, felt very intensely and expresses in a most sincere and moving way, in spite of the rhetorical flourishes which were second nature to him. When he insists, as he repeatedly does, on praising God and rejoicing in and for our sufferings it is in the midst of great suffering, and so with a manifest sincerity and reality, that he is doing it.

The correspondence is also of great interest as illuminating a par-