

One must confess, unwillingly, that the third book is not quite of the calibre we have learnt to expect from this series. The five essays are selected chapters from a larger collection. The last is an examination of the vexed question of the Last Supper—was it a Passover meal? The solution, which Mr Fuller refers to and accepts in part, that it was an ordinary meal at which our Lord spoke of the Paschal typology of his approaching Passion and of the Eucharist, is interesting. The first and third essays, which are concerned respectively with the conception of justification in the thought of St John and with the Last Judgment scene in Matthew 25, 31-46, are linked by a background of juridical imagery; the keys to this are on the one hand the notion of 'advocate' which underlies the title of Paraclete, and on the other the concept of Rabbinic law that the ambassador is to be identified with the one who sends him; in the third, the significance of our Lord's own identification of himself with the unfortunate for the theology of the Mystical Body is excellently brought out. Perhaps, however, the best essay is the second, in which Pastor Preiss shows how in the Epistle to Philemon St Paul used and broke down the contemporary laws on slavery. One must regret deeply that sickness and his early death did not allow him time to work out for us more fully his many interesting insights.

B.W.

ENGLISH SHRINES AND SANCTUARIES. By Christina Hole. (Batsford; 15s.)

*English Shrines and Sanctuaries* is not, and does not claim to be, a serious and exhaustive history of our English holy places. Miss Hole has instead chosen stories of those saints and shrines that have interested her most and woven them together to form a very pleasant and entertaining book. The tales are chosen for their picturesque character rather than their historical significance, but the function of the shrines in the religious life of England does nevertheless emerge, unobtrusively yet definitely. There is, for instance, the delightful and revealing story of Ergwin, sacristan of St Albans, who followed the relics of St Alban stolen by the Danes overseas to their new home at Owensee in Denmark. Owensee was a monastery, so Ergwin offered himself as a postulant and was accepted. His devotion to St Alban was so great and so obvious that he was put in charge of the shrine. Then one day the relics of St Alban disappeared as Ergwin slipped quietly away and returned to England.

Instead of the famous Batsford photographs this book is illustrated with woodcuts by Eric King. The idea was good, for shrines and monuments are often rather dull to look at, but unfortunately the woodcuts are weak and overdramatic.

J.S.