

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-