

or mitigate the contrary feeling of being abandoned and desolate. Can one dare to use as a parallel our Blessed Lord in the Garden of Gethsemane and on the Cross? Suffering and desolate, abandoned by God, and yet still the second Person of the Trinity? At any rate I do not think this experience is integral to the mystical state; I do not think it is the form of it. I should say that the pure love of God was the form and essence of the mystical state.—Yours, etc.

BRUNO S. JAMES

REVIEWS

THE MISSION OF A SAINT: Essays on the significance of St Teresa of Lisieux compiled by Vernon Johnson. (Burns Oates; 3s. 6d.)

THE WAY OF PERFECTION by St Theresa of Jesus, translated from the Spanish by Alice Alexander. (Mercier Press; 10s. 6d.)

Familiarity can breed more destructive vices than contempt. In the spiritual order nothing is perhaps so deadly as the good-natured acquiescence in the usual that acknowledges a truth but may be far from accepting its implications. It might seem that the veneration of a saint who died but fifty years ago must be secure from the cold hand of formalism, and it is certain that never in the Church's history has devotion sprung up so naturally and so warmly as it has done in honour of St Teresa of Lisieux. And yet one remembers some of the biographies, and most of the statues; remembers too that basilica at Lisieux, which in its pretentiousness is a monument to what the saint was *not*.

Already, then, it may be necessary to get behind the plaster façade and to attempt to rediscover the central strength of one whom the present Pope has described as 'the greatest saint of modern times'. It is to travesty St Teresa's message to the world if one confines it to the circumference of sweetness and roses: St Teresa in her autobiography used the idiom of the world she knew—French, bourgeois and nineteenth-century at that. It matters only in so far as it is the providentially intended setting for a teaching that is as hard as steel. Most opportunely, therefore, has Fr Vernon Johnson edited (on behalf of the Association of St Teresa of the Child Jesus) a series of essays on the mission of St Teresa, designed to celebrate the jubilee of her death and to inaugurate a Lay Association in her honour, similar to the existing one for priests.

Messages from the Holy Father, Cardinal Griffin and the Apostolic Delegate preface essays on various aspects of St Teresa's mission—with regard to the Gospels, our Lady, the Holy See, the Priesthood, the Foreign Missions, England, Scotland and Russia. Within the space of 48 pages the treatment must inevitably be slight, and one would have wished especially for a fuller consideration of the

sources of St Teresa's doctrine. Fr Towers shows plainly how evangelical were her spiritual instincts, and how deeply rooted in ascetic tradition is her 'Little Way'. A great deal of the familiar narrative of her life and miracles might have been sacrificed to a more extended study of their significance and of their applicability to the lives of people today. The supreme fact about St Teresa is that she has made holiness available to hosts of people who have scarcely heard of the sources on which she drew so confidently. Her greatest glory is of course her own sanctity, but even that must draw us to the supreme glory it mirrors.

A deepening of devotion to St Teresa of Lisieux will lead necessarily to a greater love of the Gospels and to the teaching of that earlier saint of Avila, to whose name she gave fresh splendour. A new and readable translation of *The Way of Perfection* in its measure commemorates, too, the *Histoire d'une Ame*. Miss Sackville-West did both saints a service if only by linking them, at once so identical and so other, in *The Eagle and the Dove*. There are no monopolies in spirituality. Or, more truly, there is one alone—the love of God. St Teresa of Lisieux was chosen, under God, to bring men and women to holiness by the simplest and surest way. 'Unless you are converted and become as little children, you shall not enter the kingdom of heaven'.

The Mission of a Saint has many illustrations, and gives some idea of the disaster that overtook Lisieux in 1944. It seems a pity that no use has been made of an opportunity to show a wide public that modern artists—notably a Czech sculptor with a wooden statue to be seen at the Carmelite church at Lampeter—have paid their tribute to St Teresa. The portraits we are given are the familiar ones, and the time has surely come for artists to be allowed the freedom that is theirs in Catholic tradition. If it be said that the 'photographs' are enough, by the same token the artist might reply: 'Why, then, do more than reprint the Autobiography?'

ILLTUD EVANS, O.P.

HIPPOLYTE: *Commentaire sur Daniel*. Introduction by Canon Gustave Bardy, text edited and translated by Abbé M. Lefèvre. (Cerf; Blackfriars; 20s.)

It is good to be able to welcome a new volume in the excellent series of patristic texts called *Sources Chrétiennes* which is being published by the Editions du Cerf (of which Blackfriars Publications are the agents in England). This volume is the fourteenth to appear. Previous volumes have been various texts of Gregory of Nyssa, Clement of Alexandria, Athenagoras, Nicholas Cabasilas, Diadochus of Photike, Nicetas Stethatos (these three are little-known texts, of particular value for the study of Eastern asceticism and mysticism), Origen, John Chrysostom, Ignatius of Antioch, John Moschus, Maximus