

gives no indications of the modern sources of his information, for the benefit of those who can read German and may wish to go to these authorities themselves. Much remains to be done, especially in revealing the literary antecedents of Nicholas's contemplations (and it must be said that Mr Lamb's few general remarks on this topic are shrewd). But meanwhile the Swiss have also produced some outstanding popular books about him: admittedly, they are more expensive books than could perhaps be produced in England; but still some of their methods and their material might with advantage have been used. To make a modern man grasp what Nicholas was and is, nothing could serve better than a sight of one or two of his surviving images and portraits made either in his lifetime or very soon after his death in 1487: the long emaciated form and the terror-struck face which those who saw him so vividly described, are singularly ill portrayed in the bust which serves as frontispiece to this volume. Then, if we are to understand and to feel the mysterious world of image-symbols through which Nicholas's untutored mind found a path to the light of the Godhead, we should see a reproduction of one of the strangest relics of medieval piety, the picture which he caused to be painted to help him in his contemplation. The picture is fleetingly described by Mr Lamb, who presumably saw it hanging in the church of Sachseln; but he has not shown its vital connection with Nicholas's story of how he was taught 'the points of the Passion'; and one must beg readers not to imagine that the crude wheel-like diagram depicted on this present book's dust-jacket has any real resemblance to the Sachseln picture. Altogether, this is a disappointing work, doubly so because one is left with the feeling that, given the means, and a conviction that the saints of the Middle Ages are still able to speak to us in their own tongues, the author might have written something which would adequately express the greatness of his subject, and which would have told us truly why, as he so movingly writes at the end, St Nicholas of Flüe is 'one who left wife and family and all that he loved best, so that he could become a brother to all men'.

ERIC COLLEDGE

TWO PORTRAITS OF ST TERESA OF LISIEUX. By Etienne Robo (Sands; 9s. 6d.)

A purely naturalistic interpretation of everything in a saint's life that is not obviously supernatural has the great advantage of simplicity and logic. Father Robo has attempted something of the sort with the life of St Teresa of Lisieux and has succeeded admirably. Plane away everything which is due to exaggeration, then everything which is due to uncritical admiration, then everything which may have two interpretations, one marvellous the other ordinary, and you reach

the solid foundation, duly proportioned, safe, irreproachable. That is the core of each saint's sanctity. That is what Father Robo has tried to find in the sources and evidences available.

Inevitably the book appears to be mainly destructive. The faults and imperfections of St Teresa have been glossed over, he brings them into relief. The words she used have been misinterpreted sometimes, even wrongly presented. He gives them their more ordinary meaning. The photographs have been touched up. He gives us a true one. His theme is that the image, both material and intelligible, of St Teresa has been tampered with, his purpose is to rub out the false lines.

A very sure and firm knowledge of the essential features of her character, and of her sanctity, is a prerequisite for such work. From this point of view Father Robo himself is perhaps open to the charge of subjective interpretation. He has in mind the picture of the *mulier fortis* and is very disinclined to get away from it. It is a safe pattern, of course, and is found in every woman saint. But is it enough?

The book is of great value as a piece of history, of hagiography. It dispels a haze of rather childish sentimentality and presents the virtues of St Teresa in the way a critical mature mind likes to see them. It will be a lasting corrective to some less firm, more popular, portraits of the saint. Nevertheless it is not the Little Flower. It is the genus and species, with some individual characteristics. Or, to keep to the author's own metaphor, he has restored a portrait, expertly, but he has lost the smile. It is St Teresa, unmistakably, but something has happened to her. It is what she was, but it is not herself. Many readers who have their own ideas of St Teresa will find this portrait most useful for purposes of comparison. Few will say, 'I was quite wrong and Father Robo is quite right.'

GERARD M. CORR, O.S.M.

THE MISSION AND ACHIEVEMENT OF JESUS. By Reginald H. Fuller; 8s.  
LIFE IN CHRIST. By Theo Preiss; 7s.

CONSCIENCE IN THE NEW TESTAMENT. By C. A. Pierce; 8s. 6d. S.C.M. Press.

The Student Christian Movement Press has published several more of its inexpensive and well-produced series of *Studies in Biblical Theology*; these three deal with New Testament subjects. R. H. Fuller's book is the most important. It is a criticism of the radical Form-critic Bultmann, and especially of his *Theology of the New Testament*, now available in English. For Bultmann, our Lord's entire mission was to proclaim that God's Reign, a cosmic event that would break in on human society, was imminent, but there is no evidence that in Jesus it had already