

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?'

ILLIUD 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

the Confessor, Athanasius and Hippolytus. Some of the texts are well known, others are difficult of access otherwise.

It is good that now two volumes have been devoted to that intriguing figure, Hippolytus of Rome. The earlier one was his treatise on the 'Apostolic tradition', of which Gregory Dix of Nashdom produced an important study in 1937. The rediscovery of Hippolytus is barely 100 years old now, and one cannot help feeling that the learned Canon Barty might have given us a little more about him in the Introduction than he has done. (Neither the important work of R. H. Connolly of Downside, nor the work of Dix are mentioned.) It would have been interesting to know if he has any new conclusions about Hippolytus.

Several of the volumes in this series are examples of patristic exegesis, and the present Commentary on Daniel is of quite especial interest since it is the first extant deliberate commentary on a book of the Bible by a Catholic writer (i.e. excluding homilies or passing points of exegesis). The exegesis is at once historical, theological, moral and allegorical. Hippolytus's historical background is somewhat confused, but his theology is orthodox. His moral considerations reflect the troubled times in which he lived (c. 200), and the constant preoccupation of the faithful of the time with the possible coming of Antichrist in the near future. Political unrest suggested that the power that 'restrains him' of II Thess. 2, 6-7 (generally believed at the time to be the Roman Empire) might be removed, and so the wicked one be revealed. But Hippolytus warns his readers not to expect that just yet. (The blurb calls the commentary an *œuvre de circonstance* suitable for the reader who also lives in a time when the political future is very uncertain.) Hippolytus's allegorizing (and of course much of the Book of Daniel is allegory), though often very elaborate, is not fantastic. The commentary on Daniel dates from before Hippolytus's schismatic adventure which ended with his martyrdom together with the Pope from whom he had seceded. Hippolytus was the last Roman author to write in Greek.

The Greek text, where extant, is given with French translation on the opposite page. Where the Greek is lacking, recourse is had to the Old Slavonic version, not given, but the translation is made from the German version in the Corpus Berolinense.

The production of the book is very pleasing. It is printed at Tournai and the Greek type is of a fount similar to that usually used in England, which is rarely met with in continental publications.

SEBASTIAN BULLOUGH, O.P.

DIFFICULTIES IN LIFE. By Rudolf Allers. (Mercier Press; 12s. 6d.)

*Difficulties in Life*, like most psychological treatises, is an attempt to analyse human behaviour with a view to helping people to adjust their lives to their social environment, but unlike most of them it envisages an end which is not social merely. Dr Allers, however, is