

St Albert the Great (Dr Sherwood Taylor) should not be missed by anyone interested in science and philosophy. Dr Sherwood Taylor has left many monuments of his great, penetrating, prehensile, honest mind. None, comparable in size, will do so much good as this portrait from life of an ideal Catholic scientist. The picture of St Hugh of Lincoln (Renée Haynes) is, in a curious way, more of a landscape than a portrait. Difficult to say why, as it is unmistakably a likeness.

Excitement (Bl. John Ogilvie, by Christian Hesketh), an interwoven thesis on sanctity (St Peter Claver, by Katharine Chorley), Welsh fire and wit (Blessed David Lewis, by Wyndham Lewis), unimpassioned remarks on Probabilism by a scientist (St Alphonsus Liguori, by Reginald J. Dingle) are all here provided in plenty, in good modern idiom. If there be a dim picture in this gallery it is George Scott-Moncrieff's 'St Margaret of Scotland'—but perhaps this impression is due to excessive expectations of such a theme. The unique saint, Nicholas von Flue, was given, of course, to E. I. Watkin, who begins thus: 'If during his later life Nicholas von Flue had eaten and drunk like other men, Switzerland as an independent State would probably not exist today.'

SAINT JOHN FISHER. By E. E. Reynolds. (Burns & Oates; 25s.)

In this companion volume to his *St Thomas More*, E. E. Reynolds has endeavoured to provide a modern life of St John Fisher which incorporates the materials brought to light in the years since Fr Bridgett published his pioneer work. From the outset it must be said that Catholics are greatly indebted to Mr Reynolds for producing a book at once scholarly and readable. There are however two criticisms which should be made.

Although at first there appear to be two flaws, on further consideration it will be seen that one is the child of the other. First, the character of the saint is never conveyed to the reader with sufficient conviction, nor are his actions and motives satisfactorily discussed. In chapter twenty-five, 'For his sister', for the first time do we get any picture of his personal love of our Lord crucified, the true substance beneath all the outward manifestations of sanctity and learning in colleges, sermons, controversial literature and asceticism. This lack is set beside some extremely interesting treatment of the people with whom St John lived and worked, and of the important events of his life.

The child of this first flaw is the rather dry and impersonal style of the book. If the author had tried to avoid the pitfalls of the traditional presentation of academic history and give a more personal picture of the man and saint the appeal of the book would have been much wider.

The book is pleasing in typography, illustrations and dust-cover and will undoubtedly become the standard life of St John Fisher. H.M.