

students of Kant will recognize the contrast of analysis and synthesis. Professor Temple's application is to treatises of applied mathematics. Where the second movement predominates, and from a few principles are deduced in regular order a large number of particular disciplines, the language of the treatise may, he suggests, fitly be termed 'classical'. But where principles are being discovered from a tangle of new experimental data, where no ways are safe and intuition rules, the literary analogy must be with the romantic style.

With wit and learning Professor Temple proceeds to analyse, along these lines, the works of the masters in his subject, from Sir Isaac Newton to Sir Edmund Whittaker. And he concludes by putting in a plea for lecturing itself as a method of teaching able to provide something lacking in printed works, so long as it concentrates on the way of discovery, leaving precise and logical development to its rival. 'Classical perfection should be reserved for the monograph: the successful lecture is almost inevitably a romantic adventure.' Wise words; which might well be pondered by lecturers even outside the school of applied mathematics.

L.B.

THÉRÈSE OF LISIEUX. By Hans Urs von Balthasar, translated by Donald Nicholl. (Sheed & Ward; 16s.)

It is a curious commentary on the difficulty of simplifying the spiritual life that Teresa's 'Little Way'—the substitution of the simplest Father-and-child relationship for the complexities of asceticism and mysticism—is already the subject of a huge library of controversial explanations. The fact makes one rather suspicious of yet more books about her. Perhaps we may hope (but not too hopefully) this is the one destined so to explain the explanations that we may get back to the secure simplicity of Teresa's message.

Something like that aim seems to emerge from the author's 'Introduction'. There he analyses the judgment of the faithful, fully confirmed by Pius XI, on the special mission of the 'greatest saint of modern times'. The mission is stated in the Pope's words which, however, 'for a long time have gone unheeded'. Here is a bit of a shock: surely, the other books, pamphlets and reviews of the ever-growing Teresian library quote the Pope constantly? Could the trouble be connected with the modern Catholic tendency to quote papal documents at every turn much as the 'fundamentalists' quote Holy Scripture as literally inspired in every word of every translation, and in every circumstance? Not less, but more, than by the author is papal authority invoked by her biographers of the 'sugary, sickly' school. So also, if only to cover themselves, is appeal to authority made by the hefty enemies of 'sugar-and-treacle', indignant that 'many painful and bitter incidents in

Teresa's convent life had been glossed over by her sisters on grounds of 'charity'; of such indignation are born the 'anti-deception' people who 'outbid one another in presenting tragic, and in some ways shocking, scandalous details' (p. xxiii). The author in his turn, finds this 'psychological approach so much overdone that it needs complementing and correcting by the principles of theology', yet even the theologian gets a page (xxv) of warning against turning his subject into 'a perfect illustrated guide to the theology of the virtues'.

Certainly, Father von Balthasar has avoided those rocks, and his chart is worth study by all who would set a course through Teresa's or any other saint's life. As specially useful in this connection we would instance the chapter on 'The Word of God' which gives us details of Teresa's use of the inspired Scriptures—the Book that became almost her only reading just because she so much feared and hated the spiritually complicated. Into the same pattern is fitted her virile independence of 'schools' of spirituality: the chapter on 'Indifference' (this title is perhaps the only lapse in Mr Donald Nicholl's admirable translation: why not 'detachment'?) proves how truly 'her way bears an amazing resemblance to that of Ignatius'; yet probably no more than to Benedict's, Francis's or Dominic's, for hers is the mission to show all Christians (and non-Christians too, all in her charge) the way to the Father through his chosen images, the human father and mother.

That this book brings out well what we all owe to Louis and Zelig Martin is its best recommendation and, we trust, the pledge of their daughter's blessing on author and reader.

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THE MEDITATIONS OF WILLIAM OF ST THIERRY. Translated by a Religious of C.S.M.V. (Mowbrays; 7s. 6d.)

One could almost envy any reader for whom this unpretentious and pleasant translation of the *Meditativae Orationes* will be a first acquaintance with William of St Thierry. For although William was a writer who knew how to load his every word with the maximum amount of allusion, and to that extent not to read him in the Latin is to miss a good deal, this particular rendering does a very fair justice to the quality of his mind, and no one will fail to recognize from it what a very rare mind it was. It is scarcely possible to find his much better known *Golden Epistle* one half so characteristic as these shorter occasional pieces in which he argues and struggles and pleads with God, as a theologian engaged not in speculative explorations, but in a dearly-fought encounter with Him Who Is. William's burden is one of ardour and longing compounded with a profound apprehension of the ever-present judgment of the living Truth, so that his sense of spiritual