

The text, by Anna Carnahan, is at first about the Vatican City, this 'tiny 108-acre state'. The smallness of its acreage is irresistible to the author by contrast with the magnitude of what goes on there, so that every diminutive adjective is exhausted, for adjectives cannot be dispensed with. (We even meet the works of 'the charming and gifted Raphael'.) But there is much that is instructive. We are taken swiftly round the Vatican Museum, given a résumé of Papal history, told about the 'ring round the Pope'—the Swiss Guards, the Noble Guards, and so on, and we are taken over the Lilliputian state and shown its railway station and post-office and so on.

But at the end the book becomes frankly the 'what porridge had John Keats?' kind. Even the clever camera wastes its talent on the Pope's black limousine, and a close-up view of the switchboard showing 'the stoppered sockets which are the Pope's private lines'. We are told what he has for each meal, and what kind of razor he uses.

It would be ungrateful to carp at a book undertaken in such a spirit of piety and containing such striking photographs.

BARBARA WALL.

THE MESSAGE OF ST THERÈSE OF LISIEUX. By M. M. Philipon, O.P.

Trans. E. J. Ross. (Burns Oates & Washbourne; 5s.)

The purpose of this little book, in the words of the Introduction, is to 'help souls to understand better the message, so suited to the present day, of St Thérèse of the Child Jesus: "to make God loved as she herself loved him" and to raise themselves by the practice of spiritual childhood to "the greatest heights of the mountain of love".'

Undoubtedly, St Thérèse of Lisieux is one of the greatest lights of the Church, and millions of souls have been brought under her influence, with the sanction of divine Providence and of the Church. Her doctrine of spiritual childhood is as old as Christianity itself, yet it is a new presentation of the Gospel of Jesus Christ, which if followed leads back to him.

In Part One there is a brief sketch of her life in her spiritual journey, mainly derived from the *Autobiography*, where it is indicated that the Saint made the love of the Cross the basis of her doctrine. And it was by terrible interior sufferings that God brought her into perfect configuration with Christ crucified. Part Two is a study of her new way to sanctity, with the conclusion that her way of holiness is available to all without diminution of the Christian ideal.

No doubt this book will prove useful as an introduction to the teaching of St Thérèse, especially to those to whom it is not yet familiar.

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