

her reasons quite simply, 'I want to serve God, and to help all the poor and unhappy people I can. That is why I must be a nun'. She becomes a nun, but is not left altogether at peace in her convent. The end of the story is charming; 'When Frideswide was dying she saw in a vision her friends St Catherine and St Cecilia, "It's quite all right, my dear", they told her, "we shall be here to meet you when you come".'

The book is full of humour. Holiness and humour often go together.
FLORENS ROCH.

A RETREAT WITH ST THERÈSE. By Père Liagre, C.S.S.P. (Sicut Parvuli Handbook I, Douglas Organ; 4s.)

This book is the first of a series whose aim is to make known the Little Way of Spiritual Childhood taught by St Thérèse of Lisieux and so much underlined by recent popes.

In so short a compass the author can do no more than consider certain aspects of the saint's life: her humility, her patience under suffering; in other words her doctrine in action. The first two of the twelve conferences give us the key to her life. Thérèse believed herself to be infinitely loved by Compassionate Love Itself (and here the operative word is 'compassionate'). She had not to look for lovable qualities in herself to know that God loved her. On the contrary, she gloried in her infirmities. For was not her littleness the greatest claim of all on God's love? From this realisation of God's love came her own thirst to repay him by all the means at her disposal.

The remaining conferences show us God and Thérèse ministering to each other's thirst. 'The cry of the dying Jesus, "I thirst", goes on echoing in the depths of my heart, kindling within it new fires of zeal. I would give my Beloved to drink. . . .

This is a valuable little book, repaying meditative reading. It is perhaps a little repetitive in parts, and there is a tendency to enumerate points which renders its style at times didactic and stilted.

ADRIAN DOWLING, O.P.

EXTRACTS

EPHEMERIDES CARMELITICAE (Libreria Fiorentina, Florence) promises to provide studies, reviews and texts illustrative of the Carmelite tradition in theology. The first number, of over 200 excellently printed pages, has a most useful bibliography of St John of the Cross (1891-1940: editions, translations, commentaries) by P. Juan de Jesus Maria, O.C.D., an article on the 'Natural Desire of the Vision of God and its apologetic value according to St Thomas', a study of Francisco de Vitoria, and—most notably—the first part of a detailed consideration of 'The problem of unitive contemplation' based on