

by Thérèse herself, and the same volume contains other striking parallels in both thought and language. Above all, one feels that this picture of the 'new Thérèse' calls for a complementary one from a professional theologian. Fr Petitot, O.P., led the way with his *St Thérèse of Lisieux* (English tr. 1927). This has never been superseded, and Frau Görres quotes it with approval. But there is room for a fuller study in the light of contemporary teaching on the nature of mysticism and of the call to contemplation and to holiness. The application to her life of the principles of Thomist mysticism, so brilliantly set forth in Fr Joret's *Contemplation Mystique*, would place the 'little way' in its true theological perspective and give the lie to the contention that Thérèse was no mystic.

At the beatification process a famous exorcist said that he had often heard from the mouths of possessed persons of the power of the 'little virgin' over demons *parcequ'elle était une âme détruite*. That, surely, is the crux. Unremitting self-conquest which began almost in the cradle—'from the age of three I have never refused God anything'—issued into an even more heroic self-effacement which left her whole being utterly open and surrendered to the action of divine love in and through her. 'One who is thus mastered by God is "a focus of divine forces", an open door for the effective entrance of God into humanity' (p. 131). Such a one is indeed 'another Christ', the Father's beloved child, interceding and suffering for the whole world: 'I live, now not I: but Christ liveth in me' (Gal. ii, 20).

A young person, seeing for the first time an un-touched-up photograph of the saint, looked at it for a moment in stunned silence and then said: 'Almost like the face of a female Christ' (p. 13). Would anything have pleased Thérèse more, or have pin-pointed more aptly the secret of her sanctity and influence?

S. M. ALBERT, O.P.

THESE LAST DAYS. By a Religious of C.S.M.V. (The Faith Press; 9s. 6d.)

'Greatly daring, but we hope with a reverence to match' (p. 31), an anglican religious Sister here sets out to present the facts of man's origin and destiny as known from revelation, against the background of such scientific knowledge about them as is available today.

'Time Seen Through Christian Eyes' is the sub-title, and the whole story from creation to the final consummation is compressed into eleven chapters. Modern discoveries and hypotheses throw light on the obscurities of pre-history, while a study of the Greek terms used by N.T. writers is the basis of conjectures as to what awaits us at the end of time and in eternity.

Scholarly and devotional, the book is thoroughly in the spirit of

*Divino Afflante*, and it is only on occasional points of theology and exegesis that Catholics will have to part company with the author. It will be a happy day when a similar blend of 'true learning and solid piety' becomes evident in the general run of popular Catholic writing.

S. M. ALBERT, O.P.

COMMUNION THROUGH PAIN. By Mary Jackson. (Blackfriars Publications; 6s. 6d.)

Our Lady's reiterated command for repentance and penance has inspired this series of meditations, intended primarily for those for whom 'the introduction to reality by pain has begun'.

Suffering is a predicament and a challenge. It involves us 'most poignantly and most personally in the "vast aboriginal calamity" which is original sin' (p. 1), challenging us to face up to and to accept all the implications of this situation, in both its personal and its cosmic aspects. And the generous acceptance of the challenge of pain may involve us in the even more painful challenge of holiness through the way of contemplative prayer.

Mary Jackson wrestles with the problem with the help of poets and theologians, and her conclusions have value not only for those whose day is measured 'from one dose of medicine to another' (p. 55), but for anyone who realizes that 'there is nothing so potent and precious in God's hands here below as man's free and loving suffering gathered into the heart of God' (p. 84). Particularly striking is the explanation of our Lord's words: 'take my yoke upon you'—that he had in mind the double ox-yoke still used in primitive countries, with the animals yoked side by side. Although he has gone on ahead, he is our companion in the way pulling along with us, and communion with him through the long nights of pain of soul or body is meant to issue in the consummation of union in a mystical death from which springs a new and unending life. All this flows from God's work in us at mass, which must be so 'stamped on us like a seal' that our whole life is one ceaseless communion and sacrifice, a permanent rendezvous with the Beloved Hero.

Chronic sickness can so easily mean chronic depression and frustration. It is heartening to find it presented as the stuff of holiness and a call to close union with God.

S. M. ALBERT, O.P.

JOURNEY TO BETHLEHEM. By Dorothy Dohen. (Geoffrey Chapman; 8s. 6d.)

Dorothy Dohen, a well-known American journalist, was for four years editor of the magazine *Integrity*. Her earlier book, *Vocation to*