

each. The book is closed by nearly forty pages of passages from the Gospels recommended for frequent meditation. I.T.

“ST. THOMAS D’AQUIN.” Par G. K. Chesterton, traduite par Maximilien Vox. (Editions de l’Arbre).

This version carries over the genius of an English pen with genuine ease and freedom into excellent French, which is at the same time very readable. In fact, the supple and expressive words in that tongue seem to enliven even more—if possible—the flashing style of Chesterton. If the author has preferred to omit small passages, which would encumber a French version, the whole still preserves a unity of tone worthy of the master about whom the biography is written. But this is more than the life of a great saint, it is an introduction which, as the French author would say, gives both to the scholar and the untutored reader a real “goût” for St. Thomas in a language better suited than the hard English tongue for the subtleties of metaphysics.

A.R.

SOME LOVES OF THE SERAPHIC SAINT. By Father Augustine, O.F.M.Cap. (M. H. Gill; 7s. 6d.).

THE MUSIC OF LIFE. By Father James, O.F.M.Cap. (Mercier Press; 6s. 6d.).

The Franciscan note of joy in created things, expressed so unforgettably in St. Francis’ own *Canticle of the Sun*, is generously present in these two books by Irish Capuchin friars. Father Augustine is not, however, content with a sentimental picture of the *poverello* gently playing with the birds and beasts of the Umbrian hills. Francis’s love is as wide as that of his Master; it ranges from the earth at his feet to the altar, from the pain of the world about him to the pain of the stigmata. In a series of attractive chapters Francis emerges, in St. Bonaventure’s phrase, as “a live coal ablaze with flame of the love of Christ”.

Father James’s essays are more directly the heir of the *Canticle*. Again to quote St. Bonaventure, they are a meditation on the idea that “omnis creatura clamat Deum esse”, and under an attractive ease of writing they emphasise the truth of the Franciscan message—which is none other than that of the Gospel vividly understood and deeply lived. I.E.

LIFE OF MOTHER MARY ANTONIA, O.S.M. AND CONTINUATION OF THE ANNALS OF THE SERVITE MANTELLATE. By a Servite Nun. (Sands; 7/6).

Mother Mary Antonia (née Loughnan) was the second Superior General of the Servite Mantellate Nuns in England. Grouping the events around her life (with sometimes a rather tenuous connection) the author continues the story begun in the “Life of Mother Philomena Morel”. It is an interesting story, though obviously its main interest will be for the growing number of

those who are influenced, one way or another, by the Servite spirit (particularly tertiaries). It might have been more dramatic, but it could not well have been more true to character. There is something domestic, familiar, a family-atmosphere, about everything truly Servite, and the author has, perhaps unconsciously, exemplified it from beginning to end. It will be a useful book for parents who are about to send girls to convent schools and who are thinking more of the spirit which informs the teachers than of the amount of homework the child will have to do. A teacher who is nothing but a teacher is incompletely equipped for the work. Mother Antonia and her nuns loved the children. That is a thing which cannot be learnt by Government subsidy. The work of these nuns in the class-room is enriched by their contacts with the everyday work of everyday parishes. May they never go academic. G.M.C.

THE CURE OF LA COURNEUVE: L'ABBE JEAN EDOUARD LAMY. By Senator Helena Concannon, M.A., D.Litt. (Gill & Son, Ltd., Dublin; 5/-).

The Publishers are to be congratulated on producing in war time so attractive a book at such a price, likewise the author who has sketched in a charming fashion the life of a very holy, and extremely hard-working parish priest, and founder of a religious congregation. We are vastly captivated by the good priest's youthful life, and greatly edified at his big love and great work for souls. The book should be an incentive to loving more and doing more. G.B.

OUR LADY OF YORK, MOTHER OF MERCY. By Rev. David Quinlan (from St. Wilfrid's Church, Duncombe Place, York).

The restoration in 1943 of the statue and shrine of our Lady at St. Wilfrid's, York, has occasioned this brief history. The statue was the centre of devotion and pilgrimage in Flanders in the 17th century. Already old, it was then in the care of Dominican fathers and later of Dominican nuns who were supported at Menin by the civic authorities on condition that they maintained this devotion to the Mother of God and Mercy. After the persecution of Napoleonic times it passed by a series of bequests to York. The shrine should now be a centre for the return of England to our Lady, which is an essential feature of the conversion of England. C.P.

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