

Blackfriars

congratulated on this beginning of what—let us hope—is to be a rich series of similar monographs on the Franciscan saints : and since Miss Curtayne conveys to her readers so much of the ' joy ' she acknowledges (p. 14) she finds in writing, it is to be hoped she will contribute again to this series. There is a slip on page 108 where for *Minister-General* we should read *Minister-Provincial*.

O.F.M.

THE LIFE OF LADY LUCY KNATCHBULL. By Sir Tobie Matthew, with an introduction by Dom David Knowles. (Sheed and Ward, 1931; 6/- net.)

This volume may be regarded chiefly as a contribution to the history of the English Catholic exiles of the Low Countries during the seventeenth century. It is a vignette from that story, drawn by the skilful hand of that gifted courtier-priest, Sir Tobie Matthew. Sir Tobie tells us in his old-fashioned periods how Mistress Lucy Knatchbull became a Benedictine nun in the English convent at Brussels, how she fared in that convent, how she became thereafter foundress and abbess of a daughter house at Ghent, and how she died with much piety and resignation in the year 1629. His history aims at being the record of a saintly life, and he has embodied in it a good deal of matter from Dame Lucy's own pen. These autobiographical passages are the most interesting in the book and give us glimpses of a mystical experience which has several points of contact with St. Teresa's. Though Dame Lucy may be no more than a duodecimo St. Teresa, yet this account of her spiritual life deserved preservation. The book is well produced and we enjoyed especially the excellent introduction.

J.M.

THE KALENDAR AND COMPOST OF SHEPHERDS. Edited by G. C. Heseltine. (London, Peter Davies, 1931; 21/-).

The Compost of Shepherds forms the greater part of this work, a fifteenth century compilation, typical of medieval miscellanies; a summary of knowledge, human and divine, considered necessary by the ' Shepherds ' for a ' long, whole and joyous life.' Its sources, where traceable, go back to the thirteenth century. Of the original publisher, Guy Marchant, a Catholic, little is known. The first English edition was ' prynted in parys in to corrupt englysshe and nat by no englysshe man,' according to Pynson, whose own translation was none too good. After a more satisfactory translation by

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Copland, it ran through several editions till 1656. It was re-edited by Oskar H. Sommer in 1892 in a limited facsimile edition. The present book is well printed, though the woodcuts, in comparison with Sommer's facsimiles, are wanting in vigour. The spelling is modernised and defects in the text repaired. The contemporary popularity of the work and the fact that it was one of the first fruits of the printing press give it an interest that justifies its reappearance. Two remarks in the Introduction point to other reasons for this edition. 'There will be shepherds keeping their sheep on the hills when millionaires and motor cars are a joke of ancient history' and '... this book is itself a piece cut out of the life of the fifteenth century to be seen for what it is and not what the historian would like us to think it. It is history at first hand.' The book has its own interest. It may be turned to the purpose of an intransigent anti-modern campaign, or prove useful to the amateur historian. It remains a testimony to the healthy philosophy of minds in concord with nature and obedient to the teaching of the Church and Divine Revelation.

C.C.H.

DE DONIS SPIRITUS SANCTI. By Gerardus M. Paris, O.P., S.Th.L. Preface by Père Garrigou-Lagrange, O.P., S.T.M. (Turin, Marietti, 1930, pp. xii, 114.)

This dissertation, which is a preliminary study on the Gifts of the Holy Ghost, is divided into two parts. In the first are set forth clearly the main sources from which the doctrine is gathered, in the second is given a more detailed examination of the Gifts themselves, their number and necessity for both the active and contemplative life, their relationship to one another, and to grace and charity, and finally their duration. Generally St. Thomas is faithfully interpreted, and the doctrine is presented in a strictly scholastic form.

One wonders if St. Thomas ever uses the expression 'infused contemplation'? However that may be, to introduce the distinction between perfect and imperfect infused contemplation into the article cited leads to equivocation. In that place St. Thomas means by perfect contemplation that which is realizable in the vision of God alone, in comparison with which, even the highest contemplation in this life is imperfect. The primary object of this imperfect contemplation is Divine Truth, the secondary object His effects. Through the gift of knowledge, by an intuition, the soul can see the traces of God in creatures. The gift of knowledge depends on the gift of understanding, and both