

convey nothing of the dynamic quality of the living spoken word.

The essay on Francis Thompson is repeated in this book; but many readers will think it is well worth the *encore* and the book is worth keeping for the tribute to G.K.C. written for BLACKFRIARS at the time of Chesterton's death. Fr Vincent (himself a holy man) salutes G.K.C. as fit associate with his fellow Londoner, St Thomas More and, like him, a great Englishman 'whose life bore quartering of philosophy, poetry, chivalry and holiness'.

The final paragraph of the Conference on Perseverance in Prayer (p. 173) is almost prophetic, where Fr Vincent, all unconsciously, describes what happened on his own death-bed when he faced slow starvation with heroic patience and a saint-like gaiety.

B.D.

THE IMITATION OF CHRIST: THOMAS A'KEMPIS, A NEW TRANSLATION  
by Edgar Daplyn, F.R.S.L. (Sheed and Ward; 6s.)

The author of this new translation of the *Imitation* rightly deplores the many defective versions of this golden book, so frequently mauled by translators who have sometimes cut and altered according to their own views and prejudices. Still, there have been some very good English translations, notably those of William Atkinson, Richard Wytford and the Jesuit Anthony Hoskins, not to mention the well-known Bishop Challoner. And to bring it up to date and satisfy the contemporary demand for modernizing our translations, we have the recently published rendering of Abbot McCann (Burns and Oates) and Leo Sherley-Price (Penguin Classics). It is difficult to say to which of these we would award the palm; both are so superlatively good; and both, we are inclined to think, are better than this latest translation.

No Scripture references are given and it is not always clear that Scripture is being quoted because the author has a version of his own. 'De lectione Santarum Scripturarum' is rendered 'Of reading holy writings', when clearly the Bible is referred to. Thomas A'Kempis is described as a Dutch monk. Isn't it an anachronism to call him Dutch? He was actually born in what is now Germany. He wasn't a monk, but a Canon Regular. And is the vigorous, lucid, rhythmical Latin of Thomas A'Kempis accurately described as 'a dead tongue'?

B.D.

THE MAKING OF A FRIAR. The Script of a Broadcast by the B.B.C. from the Dominican Priory, Hawkesyard. (Blackfriars Publications; 2s.)

This broadcast of the Solemn Profession of a Dominican laybrother is surely a model of its kind. The austere simple Dominican rite of Solemn Profession is impressive in itself; but its significance is