

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