

## Book Reviews

Aquinas; it is more probable that he succeeded Robert Bacon as head of the Dominican School at Oxford about 1249. All through his life he was in opposition to many of St. Thomas's teachings.

G.S.W.G.

THE BOOK OF SAINTS. A Biographical Dictionary. Compiled by the Benedictines of St. Augustine's, Ramsgate. (London: A. & C. Black, Ltd., 1931; 7/6 net.)

We have already noticed this excellent and clearly arranged 'Who's Who of the Saints' in its first edition. In its present form, in addition to a revision of the 5,000 or so articles previously given, it is enriched by a supplement dealing with the most recent names inserted in the Church's Kalendar—the English Martyrs, St. Thérèse of Lisieux, St. John Bosco, St. Peter Canisius, St. Robert Bellarmine, etc.

It is a little difficult, however, to discover on what principle the *Beati*, as distinguished from the Canonized Saints, are selected for inclusion in the book. Hardly any of the *Beati* of the Dominican and Franciscan Kalendars seem to appear, yet we find the names of many who belong to the more modern Congregations. The Preface states that only Saints of 'some prominence' can be admitted, but it can hardly be contended that, e.g., the Oratorian Bd. Sebastian Valfré is more conspicuous or better known than Bd. Raymond of Capua, the director of St. Catherine of Siena, or than Bd. Raymond Lull, the great medieval philosopher and Franciscan martyr and mystic.

F.R.B.

S. ANTHONY OF PADUA. By Alice Curtayne. *Father Mathew Record Office*. (Dublin; 2/6.)

Here is a work on St. Anthony one may unreservedly praise. It is not strictly speaking a *life*; there are very few dates and no attempt to unravel disputed details of chronology or locality. Rather it is an *appreciation* of Anthony—scholarly and beautifully written, one need hardly add—giving an insight into the man, the saint, the apostle, and into the times in which he lived and worked. Throughout, Miss Curtayne succeeds admirably, leaving the reader with a vivid picture of a living personality standing out clearly against a brief but adequate background of historical setting. This charmingly printed little volume appears as *Capuchin Monographs, I.*, edited by Fr. Senan, O.M.Cap. The editor is to be heartily

## *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 ' prynced 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