

Book Reviews

The book is well translated, but a few misprints occur which might have been avoided. On page 52 *Cromwell* is made Archbishop of Canterbury instead of *Cranmer*. On page 58 *Augsburg* becomes *Ausburg*, and Cardinal *Sadolet* is written *Sandolet*. On page 103 there is an interesting hint of a fact historically certain but not generally known, namely that Anne of Denmark, wife of James I, was a convert to Catholicism.
W.G.

THE SPACE OF LIFE BETWEEN: MEDITATIONS. By Father Bede Jarrett, O.P. (Sheed & Ward; 5/-)

About ten years ago Father Bede Jarrett wrote his *Meditations for Lay-folk*, a book which has been used and appreciated by all sorts of people, old and young, high and low, wise and simple. Later on, he wrote *Living Temples*, a meditation book intended especially for boys. Here is another volume of Meditations which is meant more especially for young men: it was written at the suggestion of an airman, killed in a flying accident during the war, to whose memory the book is dedicated, who complained that nothing spiritually adequate was ever written for young men. There is nothing quite suited to their particular tastes and needs, and they remain 'the most forlorn folk in the Kingdom of God, too self-conscious to speak, too sensitive to religious ideals to want to escape religion, too tempted to move simply with the Sacraments, too perplexed always to see their way.' Fr. Bede claims only to have done the actual writing of the book: his young airman-friend did everything else, he says; he provided all the idea of it and even many of the ideas in it. Yet it has filtered through the mind of him whose name stands as author on the front page, and the book will be sought and valued by those who know Fr. Bede Jarrett's sane, fresh outlook and his gift of enlivening what others so easily make stale and dull, all those qualities in fact which have made him that rarest of rare wonders—a preacher who brings life and liveliness, inspiration and interest into the pulpit.

Fr. Bede's method is as individual and original as his choice of subjects. A simple idea is developed simply and set out under three headings. All sorts of subjects are chosen: 'These Degenerate Days,' 'Wine,' 'My Room,' 'Games,' 'Angels,' 'Hypocrisy' make up a list of varied interest; but the variety and the informal method will win the approval of the young and bring them to realize that all things come from God, and God should be in all things. There are some phrases which

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stick in the mind: 'A saint is a sinner conscious of his sin, who is sorry for sin, and seeks God'; 'Prayer is the awareness of God's nearness.' We hope this book will reach many of those young souls whom its author—and its inspirer—had in mind when it was planned and written.

A CHESTERTON CATHOLIC ANTHOLOGY. Compiled and edited by Patrick Braybrooke. (Burns, Oates and Washbourne; 6/-.)

The author's aim in compiling this anthology is, as he tells us in the introduction, 'to select quotations and thus obtain some indication of the trend of Mr. Chesterton's thought in matters of religion.' But since, as he also tells us in this introduction, 'Mr. Chesterton has personally approved every selection used,' it would be futile to criticise either his choice of quotations or his right to claim that these quotations actually do indicate the trend of Mr. Chesterton's thought. One of Mr. Chesterton's aims would seem to be to provoke an unthinking age to think. In his more religious works he would have us think about the simple truths which are the foundation of Catholic life. The simplicity of these truths is the note of his *Everlasting Man*, and in his *St. Francis* we have the life of a man who lived these truths, a life so complicated and unintelligible to those who fail to understand yet so simple to those who have taken the trouble to think and understand.

H.J.

MARIE DE L'INCARNATION : ECRITS SPIRITUELS ET HISTORIQUES.
Réédités par Dom Albert Jamet. Tome deuxième. (Paris :
Desclée, de Brouwer et Cie, 1930.)

We have already welcomed this edition of the writings of the seventeenth century Ursuline, at once a mystic and an apostle, whose saintly life was shared between two places so far apart as Tours and Quebec. As foundress and superior of the Ursulines of Quebec, Marie played a part in the early history of Canada which gives her writings a definite historical interest and value for the people of that country. Even more valuable and interesting for us who are not Canadians is the history of her spiritual life told by herself in her own words. If her 'relations' lack that touch of genius which makes St. Teresa's self-revelation so profoundly moving, yet they are first-hand documents, the veridical reports of one who had genuinely 'suffered the divine.'