

Blackfriars

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.'