

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 ' prynted 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