

*analogiquement connue*'; the result of this substitution, and of a plural 'relations' where the clear sense demands, and the French permits, a singular, is to obscure the original's succinct clarity. May we in the interests of exactness notice certain other slight inaccuracies? 'All positive perfections subsist intrinsically and formally' in God (p. 42); presumably absolute perfections are meant. Twice the same passage of Aquinas is quoted, and reference for it made to Penido, with no indication, however, that Penido's reference is incorrect (nn. 47, 61). Another note (56a) quotes a phrase of St. Thomas to show that analogy of inequality is really equivocal, but a careful reading of its whole context reveals, as Ramirez' glossing on the passage shows (De Analogia, p. 42, n. 3), that St. Thomas is using '*aequivocationes*' as applicable to all kinds of analogy.

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#### CHILDREN'S BOOKS.

ANGEL MIRROR. By a Dominican Sister. (Sands; 5s.)

'You cannot have too much knowledge to teach even the smallest child.' So wrote once a wise experienced teacher: and when to the knowledge of books you can add that which comes from long and loving meditation on the things of God; when your earliest memories are rooted deep in the countryside; and when, by loving study and gracious instinct, you have won for yourself the freedom of that fair city, the mind of a child, then you may hope to write a book such as this one under review.

Though the idea of the story is taken from Dante's 'Divine Comedy,' the scene is set in a charming corner of the 'Earth Beautiful' amid a happy very human group of children whose ages range from seven to seventy. Angels for a brief space visibly enter into their lives, but in so real-seeming a fashion that, when these young earth-pilgrims have, with their angel-guides, glimpsed the dark entrance of hell, traversed the slopes of the Mountain of Purification, and even made a flying acquaintance with the Heavenly City, they take up again the threads of their earthly life in the most natural way possible, though not without a newly-worn store of heavenly wisdom suited to their ages, giving a new meaning to the life of everyday, and showing them the things of time '*sub specie aeternitatis*.'

The book's ninety-four pages are of bold clear type illustrated attractively by the author herself. But 'there is no excellent beauty that hath not some strangeness' in it, and the average child, whether aged 8 or 13, will need his Beatrice, in the shape of Mother or Teacher or other friendly Grown-up, if he is to appreciate and enjoy the unaccustomed wealth of quotation from St. Gregory, St. Thomas and the Apocalypse with which its later pages are strewn.

S.N.D.