

it is useful to have the references. Text-slinging had a place in the polemics of the seventeenth century and may even be useful on the outdoor platform of the Catholic Evidence Guild, but nowadays apologetical arguments directly drawn from Scripture are properly the matter of Biblical criticism and scientific exegesis, and to what an impasse they may lead in a tabloid treatise like the present may be seen from the following quotation, which is its own condemnation: '*Ubi argumentis nostris adversarii restringuntur, ad ridiculam evasionem recurrunt, sc. quod textus nostri authenticia carent!!!*' (p. 22). The peculiar value of the book, however, is the concise and economical treatment of its chosen subject and method. Apart from the usual scriptural and patristic texts, there are few references, and of these a disproportionate number for a text-book are to periodical articles which even could they be consulted are often of scarcely more than ephemeral value, the Catholic newspaper press seeming here almost a major source. There is no alphabetical index.

T.G.

AMONG THE FRANCISCAN TERTIARIES. By Nesta de Robeck. (J. M. Dent & Sons; 10/6 net.)

This is a book which every man of desires in the Third Order of St. Francis should ask Providence to put on his book-shelf.

Approaching it without hope (for we have a mental digestion still disordered by the Septcentenary glut of talk about St. Francis) and disliking the pale green insipidity of its jacket and the characterless violet of its binding (for all Franciscan books should be habited in grey or brown or undyed linen or poor canvas, to our mind) we discovered on pages 2 and 3 that the author had sat at the feet of eminent authorities, and so we approached the first chapter with at least considerate respect. Before we had reached the end of it—it is 'Concerning the Third Order'—we had come to realise that this book will do the Order a great service. Here is proportion, sensitive to heavenly values; no mere picture book of incidents, but a scholarly book on the Spirit of the Order written with the simplicity that the Order has too often allowed to become effortless puerility. This simplicity is the fruit, rather than the frothy flower, of thought. Reading on, one sees the definite, distinct, radical power of the Third Order, its appeal to the primal generosities of every child of grace, innocent and penitent, to the almost *natural* as well as *supernatural* belief in

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an ever-active Providence. It blows—the wind of Pentecost—in the mouth of those born again by baptism to make them live the life of prayer which is as *natural* and forceful as breathing. Its happiness is that which St. Thomas points out to be the *natural* life of man. There is the secret.

In this book we see it in the sketches of Bd. Angela of Foligno, of St. Margaret of Cortona, of St. Louis of France, Bd. Ramon Lull, St. Bridget of Sweden, the little known Bd. Ippolito Galantini—each character growing in it, exquisitely strenuous like plants in deep, leaf-moulded soil, their variety fed alike by it.

And Bd. Benedetto Cottolengo! That last sketch is the crown of the book. He only died in 1842, and yet all the victorious folly of Il Poverello himself never made the world look more foolish than did this late born son of his, with '*La Piccola Casa della Divina Providensia*,' his religious orders by the dozen, his Utopian remedies for all the ills the world is heir to. Now we have discovered him! Blessed Benedetto, send us each a copy of this book!

T. O. S. F.

THE CATHOLIC CHURCH AND THE DESTITUTE. By John O'Grady. (Pp. 140. Burns, Oates & Washbourne; 4/-).

To this volume in the 'Calvert Series' Mr. Hilaire Belloc, the general editor, supplies a preface. A vehement, threatening and prophetic preface. 'If you pretend to be a Socialist without being a Communist you are a liar,' declares Mr. Belloc, which really seems a somewhat severe remark; besides being nonsense, and mischievous nonsense at that. Not only in Great Britain, where thousands of Catholics 'pretend to be Socialists' and are certainly not Communists, but throughout Europe Socialists and Communists are in bitter opposition. The fact that the Communist Party forbids membership to all who make profession of Christian belief separates Socialists from Communists, for in England, in especial, Socialists have always numbered Christians and Catholics in their ranks. Of course it is true that in 1848, when Marx and Engels issued their Communist Manifesto, the terms 'Communist' and 'Socialist' did mean the same thing; but in the course of eighty years the Socialist has become a social reformer favouring State ownership and co-operative control, and the Communist has fixed his headquarters at Moscow.

However, an editor's extravagant *obiter dictum* must not discourage the reader from the study of this very instructive