

speaking of the profound and universal nature of his vision. But our prayer is in Christ, and not in him. God forbid that through any opposition of 'Weeks' and 'Octaves', we should still further deepen the divisions which exist between us.—Yours, etc.,

A. M. ALLCHIN

[Our readers will be grateful for this clarification of the issue. No sense of rivalry should be allowed to creep in between the Week of Prayer and the Unity Octave, and Catholics in this country can, where possible, make this clear by supporting and sharing in both.—EDITOR.]



REVIEWS

LE DROIT DES RELIGIEUX DU CONCILE DE TRENTE AUX INSTITUTS SECLIFIERS. By Dom Robert Lemoine, O.S.B. (Desclée de Brouwer; 400 frs Belg.)

The title of this important and interesting book is misleading. It is in no wise a detailed treatise on the Law of Religious, but rather an attempt to trace the gradual development of the idea which has culminated in the Secular Institutes of today, against the background of the law governing religious.

After an introduction on the state of perfection, or rather states of perfection (for the members of Secular Institutes although not 'religious' are nevertheless in a juridical state of perfection), the author proceeds to deal with the evolution of ideas and law in the matter of religious institutes from the Council of Trent until the French Revolution, and then during the nineteenth century and after, until with the Constitution *Provida Mater* we come on the term of four centuries of slow development. A last part gives a juridical commentary on the Constitution and the other Papal documents which have followed it, together with an attempt to compare the law governing religious with that governing Secular Institutes. A brief sketch is given of fourteen institutes already recognized and of a number of others seeking recognition. In a series of appendices the principal pontifical documents are given in full in a French translation; there is a full bibliography and an index of proper names.

The author's method in studying the evolution mentioned above is to investigate the foundation of a number of religious institutes of men and women, in order to show the gradual changes in ideas and law. In turn, the Clerks Regular of the sixteenth century, such as the Theatines, the Barnabites, the Jesuits, are studied in this way, followed by sections in which the Roman Oratory, the Oratory in France, the Vincentians, the Eudists, the Company of Saint Sulpice and others are considered. Seven Congregations of women are then studied, among

of the century, nor in the Code itself. The author states that this omission in the Code was intentional. We have to wait until *Provida Mater* to find their status finally defined, being on the one hand secular and so distinct from all forms of the religious life, and on the other, being juridically consecrated to God and so distinct from those pious societies for which the Code legislates, because members of a secular institute are in the juridical state of perfection.

The last section of the book gives a juridical study, running to nearly one hundred pages, founded on the best authorities, of the pontifical documents concerning secular institutes. This should prove very helpful not only to members of the institutes, but also to such priests as are called upon to take any part in their foundation, government or direction.

Enough has been said to show the interest and usefulness of this work. One fact which does stand out clearly in at least one reader's mind is the great prudence which governs the Church's dealings with new ideas; the wise caution with which she proceeds when faced with them and with new tendencies, issuing slowly but surely in the full acceptance and encouragement of everything in them which is in harmony with the needs of the time and with her divine mission. We see all this in the canonical or institutional order in this book, just as we have seen it in the Church's attitude in the doctrinal order, be it in the sphere of Scripture study, or in those of the modern sciences, of the liturgy and of her social teaching. The parallel holds, too, for the quickening of the development in the past sixty years, brought about on the one hand by the increase of knowledge and of new techniques of study, and on the other, by the consequent changed needs of the times we live in. The Church's answer to these needs in the particular sphere envisaged in this book is her full approbation and encouragement of Secular Institutes.

ANTONINUS FINILI, O.P.

THESE MADE PEACE. By Cecily Hallack and Peter F. Anson. (Burns & Oates; 30s.)

This book has been a quarter of a century in the making, and that it has appeared at long last is largely due to the perseverance and determination of Mr Anson. The story of its making he tells us in a foreword which is as interesting as anything in the book. Cecily Hallack died in 1938, and for six years before that seldom a week passed without letters being exchanged between her and himself about the raw material for this work. It was unfinished when she died. 'As an old friend', says Mr Anson, 'I felt it was my duty to revise, complete and augment the material which had been entrusted to me. Then came the war, and the typescript was put away for nearly ten years. When, at long last, a chance to publish it again presented itself,