

East and back ; but even in his lifetime, his brethren could not establish themselves and *work* in Morocco, without changing their dress and using money. So it has ever been : every reform movement in the Order foundered on this rock ; once numbers grew, manners of life had to change. The *Observants* felt the inevitable pressure, and developed beneath it. When the Capuchins came, a century later, escape was equally impossible. They had the warning history of the Order behind them ; and full of pathos is the sad but sterile cry of their early *Chronicles* : ' We are for the *very few* : with numbers we shall lose our distinctive characteristics, and become as the others ' : but numbers they could not and would not stem. Thus, as the author of this book points out, despite *legal* divisions, the Franciscan Order is really one, and the layman who sees no difference between Minors and Capuchins is very nearly right.

O.F.M.

THE HOGARTH LETTERS. NO. 1 : A LETTER TO MADAN BLANCHARD. By E. M. Forster. NO. 2 : A LETTER TO A SISTER. By Rosamond Lehmann. (The Hogarth Press ; 1/-.)

It was announced that the Hogarth Letters were to be pamphlets ' in the easy style of familiar correspondence.' The first of the series, however, Mr. Forster's *Letter to Madan Blanchard*, ' an able-bodied seaman of the eighteenth century,' affords fresh evidence of the influence of Mr. Garnett on English prose, indeed it might well be a prelude to a ' Sailor's Return.' Still Prince Lee Boo's adventures in Rotherhithe are delightful, and the style, always elaborately ingenuous, is often pleasing.

Miss Lehman on the other hand tells us that in her *Letters to a Sister* she has ' lingered over luscious pen pictures.' This is very true.

G.M.

LA RAISON REGLE DE LA MORALITE, D'APRES SAINT-THOMAS. Par le R. P. Léonard Lehu, des Frères Prêcheurs. (Paris : Gabalda. Pp. 264 ; 15 francs.)

It is time indeed that the intimate and necessary relation of Reason and Morality should be set before the modern world clearly and apodictically, for the collapse of morality and the debasement of reason, characteristic of modern civilization, are due almost entirely to their separation. The moral law, far

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from being an arbitrary imposition, is demanded by the rationality that specifies human nature; it is connatural to man and absolutely essential to his natural well-being and the attainment of ultimate happiness. Reason is very *raison d'être* and measure of morality. In this age of spurious 'rationalism' and frank immorality, true rationalism alone can restore morality. Reason must once more occupy its true place in the economy of Divine Providence, and that not least of all in the realm of human conduct. Herein lies the signal importance of the volume at present under review. It is true that being anxiously concerned to refute Pater Elter's interpretation of the signification of the word 'ratio' in the teaching of St. Thomas, Père Lehu's scholarly work loses perhaps something of its possible force. Its real importance, however, lies in the fact that it offers a clear and authoritative presentation of the Angelic Doctor's 'rationalization of morality.' Possibly no other philosopher or theologian has ever appreciated so accurately the true place and value of human reason as did this great Saint and Doctor of the Church. While he will not surrender one jot or tittle of Divine Revelation or suffer the least questioning of supernatural Faith or Morals, yet no less stoutly does he maintain that Reason has its own unique part to play in the drama of human purpose and striving. Nowhere is this more forcibly shown than in the Prima Secundæ of his *Summa Theologica*, from which, as well as from the parallel passages in *De Malo*, Père Lehu so generously draws.

We welcome this book, not simply as an academic exposé by a Thomist of a Thomist thesis, but as a torch for the guidance of modern civilization which is floundering in the darkness of its unreason, further and further into the morass of immorality.

H.J.C.

ENGLISH VILLAGE SCHOOLS. By Marjorie Wise. (The Hogarth Press; 5/-.)

'English Village Schools' is an admirable effort to put before the public the condition of the Village Schools of England. It is entirely first-hand work, and, on this account alone, valuable; but the author adds to a mere accumulation of facts her own sympathetic appreciation of the desires and efforts of both children and teachers, and she suggests some methods of reform. The whole book is marked by a real sincerity, both of observation and purpose, and is one that should certainly be