

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,

the work of revision was undertaken by Fr Marion A. Habig, O.F.M., an American Franciscan who is an authority on Franciscan history. Once more the work was revised and augmented. As a result of this repeated refining we can rely upon the historical accuracy of the book. A copious bibliography at the end enables further work to be done upon any of the numerous 'lives' here given to us in brief.

The work is opportune in view of the recent publication of new Constitutions for the Third Order of St Francis. It provides directors of Tertiary congregations with a mine from which they can quarry material for their monthly conferences. The Introduction is a valuable summary of the early history of the Third Order.

This is a book to dip into. It is a pity that the small print makes reading of it a little trying, but one who refuses to be deterred by this is well rewarded. The first forty pages are rather dry, and this would be another discouragement to anyone who tried to read the book straight through. By far the best way of using it is to dip here and there; the table of contents will enable one to dip intelligently, and to find the sections most to one's own taste.

The seven pages allotted to St Benedict Joseph Labre give a fair sample of the way in which the subjects are treated. One thinks with horror of what some older biographers would have made of his rather gruesome story. Here it is made interesting instead of revolting. The opening words give the key-note of the treatment; 'Here is another saint who, like his contemporary, Mary Frances of the Five Wounds, is to be admired and venerated rather than imitated' (p. 215).

The life of St Joseph Benedict Cottolengo (1786-1842), given on pages 228-235, makes a special appeal to us today, living as we do in a world in which social action is so much esteemed. 'What do Tertiaries do?' is a question which we often hear, and try how we will we cannot satisfy the questioner with an account of the value of prayer and personal sanctification in this age which likes results which can be seen. Some results of this saint's life are there for all to see, even to this day. 'The *Piccola Casa della Divina Provvidenza*, as that "city of God" is still called, continues as it started, *without a penny of capital*. God provides for it from day to day, and has done so for nearly a hundred and thirty years. No one knows how many are its inmates. According to the wish of the founder they are never counted. But there are fourteen communities of men and women working and praying, and twenty-four families of children, of the sick, and of the helpless. One of its hospitals can hold two thousand patients. And—including the sick who are nursed in their own homes by the *Vincenzine* who take food to them—the kitchens prepare every day the meals for about ten thousand souls.' (pp. 234, 235.)