

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