

## **Blackfriars**

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

book, with its explanation of the Christian doctrine of charity, its survey of Catholic charities before and after the Reformation and its very full and detailed account of Catholic charities in America to-day. The author notes that 'Catholic social work naturally falls into two important divisions, namely, the work of caring for individuals and families in need of special assistance and the betterment of the economic conditions of the wage-earning group.' 'While these two types of work are inextricably bound up one with the other . . . we find that they are widely separated. The persons interested in what is known as Catholic social action constitute an entirely different group from those engaged in Catholic charity work in Germany, France, Belgium, England and to some extent also in the United States.' It was otherwise with that great man Frederick Ozanam. The author knows more of America than of England. When he tells us 'under the leadership of Cardinal Manning they'—'the Catholics of England'—'rallied to the support of the organised labor movement,' we can only regret that the Catholics of England generally did nothing of the sort, though a few notable exceptions might be named.

J.C.

'BONNE MERE' REV. MOTHER CHUPIN. By R.P. Mortier, O.P. Translated by the Dominican Nuns at Portobello Road, London. (Sands & Co.; 5/- net.)

Thérèse Chupin was born at Nantes under the very shadow of the Terror and the names occurring at almost every page of her biography are eloquent of the tragic times with which the eighty-three years of her life were interwoven. But the chief interest of this book lies not so much in its historic setting as in the dealings of Divine Providence with the soul of its humble Bretonne heroine.

Strength of character and holiness above the ordinary were certainly the endowment of the young girl who at twenty-four years of age was made, sorely against her will, Superintendent of the St. Lazare Prison for Women. She began her task by obtaining the King's pardon for two unfortunate women who were under sentence of death, and within a few years worked a marvellous transformation in the place even then known as the worst spot in Paris. So well did she make herself loved that when the revolutionaries of 1848 stormed the prison the women saved her life by covering her with their own uniform. Her work of heroic and unfaltering charity continued for twelve years and then, the Government having decreed that