

Ninian, Patrick, David, Brendan, Kentigern, Columba, Columban, Cuthbert and Brigid. Without going into the controversies which are carried on in learned journals, Miss Leathem used those books most widely respected when she was writing, so although some will quarrel not unreasonably with this or that, especially in connection with SS. Ninian and Patrick, the general reader for whom she writes will gain in knowledge and can hardly fail to increase in devotion to the Celtic saints. Only rare sentences show that the writer is not a Catholic, and they will be obvious to Catholic readers. The publisher and the illustrator have done their work well. A.R.

IDEAL MOTHERHOOD. By Dr Mary Kidd. (Burns Oates; 2s.).

This is the third edition of a very practicable book for expectant mothers written by a Catholic doctor. It is full of necessary and useful information.

SAINT ANTHONY OF PADUA. By Alice Curtayne. (Mercier; 5s.).

It is a pleasure to find Miss Curtayne appearing again as the popular hagiographer. The present volume is not intended to be so impressive as her renowned 'St Catherine', but it is very readable and gives a strong impression of St Anthony without the maze of surprising detail usual in the 'lives' of saints. That is Miss Curtayne's genius.

ST MONICA. By Wilkinson Sherren. (Organ; 2s.6d.).

The only source of value for the life of this great example of married sanctity is the work of her son. But St Augustine is not easily read by all and, besides, to have a clear idea of what she was like it is necessary to know something of the North African Roman society of the 4th century. The author of this short biography has set out to make St Monica a living person for the simplest of readers. He is successful in the attempt and does not stray too far from his sources.

ENGLISH PRAYER BOOKS. By Stanley Morison. (Cambridge University Press; 12s.6d.)

This third edition of 'An introduction to the Literature of Christian Public Worship', to quote its subtitle, has been enlarged by an additional hundred pages and several well-produced plates. It will be amusing to some, aggravating to others, to find the serious reference to Canon Smith's work as coming from 'a papist seminary' in the first (1943) edition has only become 'a Papist seminary' in the present volume. This example of the author's canonisation of a nickname occurs in the 'Postscript' which in some ways is the most attractive section of the book, being a kind of 'common place book' of all sorts of information regarding the liturgy and its history with many suggestions and hints for further study. Most of the additional matter concerns the appearance of Anglican worship in the sixteenth century and will contribute to the literature in honour of the centenary of the Book of Common Prayer, but the whole book is full of interest and erudition. Stanley Morison has affinities with Edmund Bishop in this field and deserves the attention of

scholars and general readers alike. We are glad to note that this is still entitled the first of a series on 'Problems of Worship', though no other volume has yet appeared. O.P.

ANGLICANS ET CATHOLIQUES: LE PROBLEME DE L'UNION ANGLO-ROMAINE (1833-1933). Par Jacques de Bivort de la Saudée. (Librarie Plon, Paris; n.p.)

This is a documented history of the relations between Anglo-Catholicism and the Holy See during the century which followed the beginning of the Oxford Movement, written at the request of Anglo-Catholic friends for the information of continental Catholics.

The bulk of the book consists of a full account of the five Malines Conversations. The author has been able to draw upon a considerable amount of unpublished matter though nothing of cardinal importance has emerged from it. His account is mainly factual and he does not greatly obtrude his own judgments beyond showing his belief in the possibility of corporate Reunion in *some* form, and pointing out that Catholics can work for such reunion without prejudice of any sort to individual submission to the Holy See.

H. StJ.



EXTRACTS

A VOCATION and how to discern it, both in its general and in its specifically religious and priestly sense, are subjects of great interest and practical utility today. *Vita Christiana* (Florence) devoted a double number of nearly two hundred pages to this subject, beginning with a chapter from Père Sertillanges's book *La Vie Intellectuelle* in which he points out the long stages that lie between the first desire to become a priest and the actual acceptance of that gift, stages of preparation of mind and heart, the discerning of spirits—for the simple desire or inclination is not sufficient grounds to decide the vocation. Fr da Vigolo contributes some valuable notes for the spiritual director on the important place that chastity takes in the question, and remarks wisely on the 'serene and virile autonomy proper to the virtuous celibate' (i.e. the celibate by choice and grace). A Camaldolese writes on the discernment of the contemplative vocation. Among the signs of such a vocation he lays down as the first—a perfect obedience particularly in those matters which contradict the individual's personal spiritual aspirations; the second is an aptitude to contemplative prayer, but this alone is not sufficient, the other signs must also be present. The vocation