

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 The author has been able to draw upon a considerable amount of unpublished matter though nothing of cardinal importance has emerged from it.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