

workers in mind are very young; and the style of the life, which is inevitably full of 'Mary must have been', 'likely enough Joseph', 'one naturally supposes', indicates that they are also feminine rather than masculine. But it is a simple little book which will appeal to the simple of all ages. The only criticism to be offered is against the tendency here typified of giving to the simple what they expect in art and letters instead of what they might so easily be taught to appreciate—for they still expect vision through Victorian eyes.

J.H.

MONSIEUR F. PORTAL, PRETRE DE LA MISSION. By H. Hemmer. (Bloud et Gay, Paris; 220 frs.).

The Abbé Portal is known to English Catholics chiefly through his part in the discussions on reunion which culminated in the Malines conversations. One advantage of this very full biography is that it shows us many other aspects of his zeal and apostolic charity, his seminary teaching, his formation of the young men at the Ecole Normale, his direction of souls. But his main interest was in the problem of reunion, to which he was moved by his ardent charity in the first place but also by the impression made on him at his first meeting with Lord Halifax. The delicacy of his position is admirably explained, but it does seem as if his biographer had not even to the end fully appreciated the outlook of English Catholics. There is much to be said for proceeding gently and learning to appreciate the Christian spirit of our separated brethren, but—knowing the unrepresentative character of the Anglo-Catholics and properly insisting that there is no Catholicism without the Pope—it is not surprising that Cardinal Vaughan and others should have asked first for signs of readiness to submit to Rome. Indeed the Cardinal seems to have been particularly gracious in inviting the Abbé to call on him in London, unfortunately in a letter delayed in the post until the addressee had returned to Paris; it does not seem to have occurred even to his biographer that a Catholic priest coming to a foreign country to discuss reunion with acknowledged schismatics ought himself to have made an effort to see the representatives of his own Church: 'Le peu de temps dont il disposait ne lui laissa pas le loisir de poursuivre son enquête auprès des évêques catholiques d'Angleterre' (p. 50).

On p. 193 Fr Vincent McNabb is described as 'un dominicain de Dowerside (presumably Downside).'

EDWARD QUINN