

THREE CARDINALS. By E. E. Reynolds. (Burns Oates; 25s.)

Three cameo portraits embellish the dust-jacket of this interesting triple biography: Newman, venerable, hawk-like; Manning, forbidding, tight-lipped; Wiseman, watchful, almost benign. It is clever to present in this pictorial way 'the three Cardinals who played the leading parts in the development of the Roman Catholic Church in England during the second half of the nineteenth century'.

After a brief summary of the state of religion in England in the early nineteenth century, Mr Reynolds begins his biographical studies with Newman, who was born in London in 1801. Nicholas Wiseman comes next as he was born the following year, of Irish parents, in Seville. Manning, born in 1808, makes up the trio of men whose lives were to have such a profound effect on Catholic life in England. Their stories are told at first individually; then they intermingle.

Mr Reynolds asserts frankly that his book 'is not based on unpublished material'. His purpose, successfully accomplished, was to compare the personalities of the three Cardinals, their 'development and achievements and, at the same time, to note their relations one with another'. Mr Reynolds has done well to compress so succinctly the story of these three lives which had such impact on the development of Catholicism in England.

KIERAN MULVEY, O.P.

THEY SAW IT HAPPEN, 1689-1897. By T. Charles-Edwards and Brian Richardson. (Basil Blackwell; 21s.)

The fact that Dr David Mathew, distinguished historian and writer, has written an appreciative introduction to this third volume of the 'They Saw It Happen' series is sufficient indication and guarantee of its worth. 'We all need to study the materials for History', Dr Mathew writes, 'and in this volume a selection of the sources of a prolonged and changing period is set out for us.' Mr T. Charles-Edwards and Mr B. Richardson, Assistant Masters at Ampleforth College, have pieced together a fascinating collection of eye-witness accounts of events in British history between 1689 and 1897. As the authors point out, 'the story of the eye-witness is not history, but a part of the material of history'. Different viewpoints of the same event or of the same personality are fairly presented.

Inevitably, there are many extracts about battles, naval and military, which certainly make exciting reading. There are, too, reflections on the religious life of the people, their recreations, social evils, and much, as one would expect, concerning politics and politicians. Royal occasions and royal personages are presented in a vivid on-the-spot way. Even the remote Victoria seems quite human in one of her dear

Dizzy's letters when 'wreathed with smiles . . . she rattled, glided about the room like a bird'.

The anthology opens with a character-sketch of the cold, unlikeable Dutch William. It closes, suitably, with Queen Victoria no longer remote but 'much moved and gratified', describing the Diamond Jubilee celebrations. It is a pleasant note on which to end and brings to an admirable climax this excellent choice of eye-witness accounts of a major period in British history.

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ITINERAIRE DE HENRI PERRIN, Prêtre-Ouvrier. 1914-1954. (Editions du Seuil, Paris; n.p.)

Father Henri Perrin, who was killed in a motor-cycle accident in 1954, was one of the few priest-workers well-known in the English-speaking world. His small book, *Priest-Worker in Germany*, gave an account of his experiences with the deportees during the war, and this moving story of an unusual priestly mission stirred up a good deal of interest at the time. But it was only a fragment in the story of a life totally devoted to the service of God and of the working class. After his tragic death, Henri Perrin's friends and relations collected all his letters and papers, and now publish them in tribute to his memory.

Henri Perrin is made to tell the story of his life through his personal correspondence, through circular letters to friends, and above all through many letters to an anonymous Carmelite nun. Unfortunately his diary, which he destined to his mother, was accidentally destroyed. But the picture that emerges is clear enough. Henri Perrin was a native of the Vosges, level-headed yet obstinate, a born leader of men. His early life and priestly vocation followed a very normal course. Ordained in 1938, he joined the Jesuits in 1940, after a brief spell in the army before the fall of France. The months he spent in Germany working on a special mission revealed to him the immense problem of the dechristianization of working-class France. At the end of the war, together with other Jesuits, he became a priest-worker in the East End of Paris. Though he never lost his great love for the Society, both he and his superiors came to realize that his strong individualism was not compatible with the Jesuit concept of obedience, and in 1951 he became once again a secular priest, incardinated for the sake of convenience in the diocese of Sens, with full liberty to pursue his vocation as a priest-worker. He started work as a mechanic at the construction of the Isère-Arc dam, in his native Vosges mountains. There his gifts of leadership soon became evident, and when a strike broke out over wages and conditions of work he was soon appointed secretary of the strike committee. During this strike and others which were to follow he revealed himself