

BLACKFRIARS

(Meditation) which Father Baker was inclined to disparage, and omits any special treatment of those other forms which he taught so emphatically and so copiously, cannot be regarded as a satisfactory presentation of his teaching on prayer. Nor, we are sure, did Dom Benedict intend this serious *lacuna*. An accident of some sort has happened.

For the rest, we would note that there are several small errors of historical fact in the Introduction and that the 1653 of the title-page should be altered to 1657. The book is well produced and should be useful within the limits which we have indicated.

J.M.

THE INNER LIFE OF THE CATHOLIC. By the Most Rev. Alban Goodier, S.J., Archbishop of Hierapolis. (Longmans; 5/-.)

A highly praiseworthy attempt to explain to non-Catholics what Catholicism should mean in practice to a thoughtful and devout Catholic. Already there are books in abundance to explain Catholic dogmas and externals, but without some understanding of a Catholic's inner life and his personal reactions to his religion, it is hard for the outsider to view these things in due perspective. To do this the author has been compelled 'almost to expose his own soul,' with the result that the book necessarily lacks impersonality. 'The Inner Life of A Catholic' might have been a less misleading title. So understood, the book should serve not only to enlighten the non-Catholic for whom it was written, but also to direct and intensify the life of many Catholics.

V.W.

THE CHURCH OF ENGLAND AND THE HOLY SEE.

1.—WHAT DO THE CELTIC CHURCHES SAY? By the Rev. Silas Harris, M.A. Pp. 36.

2.—WHAT DOES THE ANGLO-SAXON CHURCH SAY? By the Rev. J. G. Horward Morton, M.A. Pp. 20.

(Price 1/- each, from the Rev. G. S. Dunbar, 12 Woodstock Road, W.4.)

These tractates are the first and second of a series of eight, under the general title of *The Church of England and the Holy See*, published in connection with the Oxford Movement Centenary by the Council for Promoting Catholic Unity.

Those who have planned the series have wisely begun it with these two, for the legend of an ancient Church of England, Celtic and Anglo-Saxon, independent of and antagonistic to Roman jurisdiction, is still believed and propagated in some Anglican circles.