

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.

REVIEWS

These tractates, though popular in form, are learned, well documented and written in a most impartial spirit of enquiry. The conclusion they reach is a conclusion universally endorsed by all the recognised authorities; that both the Celtic and the Anglo-Saxon Churches were in communion with the See of Rome and that they in no way differed from the rest of Christendom in their attitude towards that See.

It seems that an anti-Roman movement within the Anglo-Catholic party has stirred to life a counter-movement which looks upon union with the Holy See as the objective towards which Anglo-Catholicism must tend or die. And not all the learning, intelligence and youth are with the anti-Romans.

H.St J.

FROM FAITH TO FAITH. By W. E. Orchard, D.D. (London : Magnani & Son, Ltd. ; 7/6.)

Dr. Orchard's struggle for his faith claims our greatest sympathy. Both to those whose belief is already firmly established, and to those who are not troubled with the necessity of a God, his account of his conversion in the early part of his book seem superficially the outcome of emotion rather than of deep thought. It is only those who have trodden the same path that are able to appreciate fully his courage in clinging to his religion when there seemed so little on which to build.

Perhaps the most difficult point to understand in his advance is that, having arrived at the conclusion that the disciplinary and sacramental systems of the Catholic Church were the only possible means of providing a practical basis on which to teach the faith, and also that he himself needed a special commission to administer the sacraments, he did not seek at once the church where these were to be found.

His final chapters dealing with the objections to Catholicism call for great praise. It is very easy to stand without and criticise, but, as Dr. Orchard clearly shows, many of the failings disappear or appear in a totally different light when one judges them from within; then the necessity for this or that particular ruling can be seen in its true perspective.

E.D.R.

MUSIC

THE past four weeks have seen the performance of many fine concerts of richly varied music. On the orchestral side we have vivid memories of the immaculately drilled playing of the Berlin Philharmonic under Furtwängler at their three London concerts in February, the genius of Sir Thomas Beecham in his inter-