

REVIEWS

the New Testament. They conform to the plan usual in the series: the introductions are short, and the commentary (in which the Greek is not discussed) is concise and to the point, while excursions are given from time to time on matters of special importance. They show the same good qualities of solidity and serviceableness as the volumes previously published. It would indeed be difficult to name a complete commentary likely to prove more useful to the ordinary student. In the volume on the Catholic Epistles Dr. Meinertz has treated of the Epistle of St. James, Dr. Vrede of the other six.

L.W.

PRAYER AND HOLINESS: THE TEACHING OF VEN. AUGUSTINE BAKER THEREON. By Dom B. Weld-Blundell, O.S.B. (London: M. A. Magnani & Son, 1933; 3/6.)

Father Benedict Weld-Blundell was all his life a devoted student and admirer of the mystical teaching of Father Augustine Baker and published several volumes designed to popularise that teaching. He was working on this present volume when he died (1931), and it has now been published through the efforts of a faithful friend and disciple. The volume contains a portrait of Father Weld-Blundell and constitutes a memorial to his life's work.

Such being the circumstances of publication of this volume we should wish to give it unstinted praise and commendation, and yet we are not able to praise it wholly. Certainly, for those who find *Sancta Sophia* (now *Holy Wisdom*) a difficult book, because of its old-fashioned style and lengthy sentences, Dom Benedict's paraphrase will be of service and provide an easier approach to Father Baker's teaching. But it is a much abbreviated paraphrase and omits a very substantial portion of the book upon which it is based. In previous volumes Dom Benedict abridged the first and second treatises of *Sancta Sophia*; in the present volume he abridges the third, the Treatise on Prayer. The original treatise has twenty-five chapters, of which this book has preserved only eleven, and these in an abridged and re-written form. In fact the book stops short with Meditation and omits altogether Father Baker's specific teaching regarding the Prayer of Acts and the Prayer of Aspirations, the very forms of prayer on which he set special store. And this is the more surprising because Dom Benedict's Introduction leads us to expect little about Meditation and much about the other forms of prayer, and refers specifically to just that material which has been omitted. We wonder whether it be not the case that a substantial portion of his manuscript has failed to reach the printer. At any rate this volume, which includes that form of prayer

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(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.