

the Book of Common Prayer) with which the second part of the book is filled.

We believe that Dr Fuller has expressed an important truth which can be accepted as a principle but he has a fondness for absolute categories with which one cannot entirely agree. He seems to want to bring back the sermon *always* to the *magnalia Dei*. It would seem that if this were carried out rigorously it would lead to a certain monotony. Again, he does not distinguish between the more solemn seasons of the year, e.g. Paschaltide and Christmas when the Church is proclaiming and re-presenting the great mysteries of salvation, and the 'ordinary' seasons and the non-mystery feasts (such as those of the saints), when it would seem that the preacher should be allowed a greater freedom. For there *is* a need to instruct the people on doctrines that do not fall readily within the liturgical scheme, there *is* a need to expound the scriptures to them, and moral exhortation may very well have its place. Dr Fuller would I think agree with much of this and would argue that if the essential liturgical preaching is being done, then these things fall into their right perspective. As he rightly insists, Christian morality is the outflow of Baptism and it is with that in mind that we should expound many passages of the epistles which have Baptism in mind. Incidentally, he makes the necessary distinction between the epistles and gospels and suggests the appropriate treatment for both.

There are several other matters in this short book of considerable interest and although Dr Fuller does not always write elegantly (there is a very clumsy phrase at the top of page 29), he is always worth reading. Although he writes within the context of the Anglican liturgy and has a few statements that Catholics cannot endorse, any Catholic priest will profit from a reading of his book.

J. D. CRICHTON

PRAYER IN PRACTICE. By Romano Guardini. (Burns Oates; 10s.)

Few Catholic writers of modern Germany are more influential than Mgr Guardini, and several of his works are fortunately now available in English. This introductory book on prayer, written in simple and direct language while avoiding trivialities, is a most welcome addition to books on this subject. Prayer is presented as a life, whose development is necessary for true spiritual growth. It must be prepared by recollection (ch. I); it can be understood only in relation to God, One and Three (ch. II and III). Subsequent chapters treat of oral prayer and contemplative prayer, prayer to the saints and in time of need, liturgical prayer and private prayer. Although the terminology used

by the translator is sometimes slightly different from that which is usual. This thoroughly sound book can be recommended warmly to priests, religious and layfolk, to Catholics and non-Catholics alike.

HUGH FARMER, O.S.B.

LETTERS TO ANGLICANS. By Dom Aldhelm Dean. (Burns Oates; 5s.)

High Anglicans all have to face much the same difficulties in coming into the Church, though each one must do it in his own way. Dom Aldhelm Dean has clearly helped a number of them along this Damascus road and here publishes twelve letters which he wrote to some of them, in the hope that they may be helpful to others. He deals with all the main topics, the Catholic conception of the Church, Papal claims, the Branch theory, Anglican orders, as well as more personal difficulties, such as the feeling that a convert is in some way being unfaithful to the Church of his baptism, and that grace has been received through Anglican sacraments. Clearly all these difficulties must be met; and clearly too a High Anglican must come to a realization that any Anglican doctrine of the Church is fundamentally different from the Catholic one. At the same time, point-by-point answers to difficulties are useless unless they are seen as consequences of Catholic doctrine (with the main emphasis on this, rather than on the controversial points); and unless they are accompanied by a real sympathy for the non-Catholic position. And on neither of these two points is Dom Aldhelm entirely successful. He dwells, for instance, on the doctrinal differences within the Church of England in a way which would seem to irritate; and though doctrinal exposition is not absent, it is formal and secondary rather than vital and primary. It is of little use, for example, to produce the argument: 'the Church Christ founded was always to possess the Papacy; but only the Roman Church possesses the Papacy; therefore only the Roman Church can be the Church founded by Christ', except as summarizing a full statement of the Catholic doctrine of the Church, showing from the New Testament (that is, from grounds that Anglicans themselves accept) that Christ did indeed found an infallible Church which was to carry his salvation to all men to the end of time. The paragraphs which Dom Aldhelm summarizes in this argument do not really fulfil these requirements.

This emphasis on doctrinal principles, rather than on controversial argument, is essential because non-Catholics are often ignorant of Catholic doctrine, and it is often this ignorance which leads to their difficulties. But there is more to it than that. For it is not external arguments alone which lead a man to faith. These are both useful and necessary, but they are not the whole story. There is a difference between credibility and belief. No amount of arguments and suasions