

priest." (A priest was the perpetrator of this.)

All the same, it is good to know that the reports of the 1943 Conference (which had to be curtailed) will appear shortly, for no one interested in the liturgy would like to be without these reports, which spur us on to emulate, if not the literary style of Americans, then certainly their energy and enthusiasm.

J. D. CRICHTON.

THE PILGRIM CONTINUES HIS WAY. Translated by R. M. French.  
(S.P.C.K., 3s. 6d.)

Here we have an unexpected continuation of *The Way of a Pilgrim*, translated from Russian by Mr French in 1930. The first of its three sections is a simple narrative of pilgrimage in Western Russia, with all the attractiveness and interest of the previously published part. The other two sections are a discussion on prayer, in the form of very unconvincing dialogue, and are only doubtfully written by the same hand as the rest of the work.

Mr French remarks that in this discussion "some things are said which sound strange to Western ears." Perhaps "to many Western ears" would have been more exact. For what strikes the present reviewer is that, putting accidentals aside, these sections on prayer might well have been written in the West; much of what is said could have been written by, for example, the Carmelite Brother Lawrence. And one of its faults, the almost exclusive advocacy of a particular "method" of prayer, is a fault not unknown among Western devotional writers.

The English of Mr French's translation is refreshingly good; and he has given us not only a useful spiritual book but also a further small contribution to the better understanding of West and East.

D.A.

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The Ditchling Press, Hassocks, Sussex.