

either to too close an adherence to the original or to a certain looseness in expression. Of the former type are such phrases as 'this argument turns back against yourself' (p. 50) and 'the glass of his naïve beliefs is broken' (p. 27) (which means that his original faith is shaken); and of the latter type are such expressions as 'authority-based opinions' (p. 21) and 'second-hand belief' (p. 19) and 'my ego hesitated a little about the reply' (p. 24). In a number of places the point of the Arabic is missed altogether; for example, 'da'wat' is rendered as 'claim' (p. 49) whereas this is the equivalent of a different word, a quasi-homonym 'da'wa'. 'Wusul' (arriving or attaining) is rendered as 'connection' (p. 61)—which corresponds to an entirely different word from the same root. Where the Arabic should read to mean 'actively obstructed my designs' the translator has misread it, owing to the normal absence of vowel-signs in Arabic texts, to mean: 'altered the aspect of my purpose', which is precluded altogether, in fact, by the use of the preposition. There are a few more such mistranslations, but it must be confessed in all fairness that they are very rare indeed.

The second part of the volume embodies a series of instructions on such matters of practical worship as the manner of entering a mosque, the way in which one should meditate at various times of the day, as well as a sort of litany. Here a truly Christian spirit is reflected, as illustrated in a section devoted to meditation on our sins and the examination of our conscience (p. 105), in a manner which is quite out of keeping with the official Islamic attitude to ritual. The last part of this tract which embodies a series of instructions on our dealings with our fellow men, our duties towards our parents and teachers, etc.—although it logically forms a complement to the former part which concerns our dealings with God—is omitted altogether on the ground that it 'is probably not authentic' (p. 152). The present reviewer confesses that he is not convinced by the arguments advanced by Dr Watt in a periodical article in support of this thesis.

MAJID FAKHRY

ANGLICAN PUBLIC WORSHIP. By Colin Dunlop, Dean of Lincoln.  
(S.C.M. Press; 7s. 6d.)

Seeing and hearing the great Coronation ceremony in Westminster Abbey will have been a revelation to many Catholics, not hitherto aware of the liturgical dignity of Anglican worship. The Book of Common Prayer and the Coronation rite, which in its present form follows a Prayer Book pattern, are both largely derived from Catholic sources, and they are un-Catholic, for the most part, only in a negative sense: in what is omitted from or expurgated in those sources. What they express positively relates them very distinctly to the family of traditional Catholic worship, so that what has been excluded is apt to pass unnoticed.

The Dean of Lincoln's small book is a defence and explanation of the way of worship embodied in the Prayer Book, written with the Eirenic intention of commending it to Christians of other allegiances unfamiliar with the Anglican tradition. It is a clear explanation and, presuppositions apart, a very telling apologetic for what Catholics understand by worship.

The Church of England has had experience in the past hundred years of a great liturgical revival, in the course of which many mistakes were made. The lessons taught by those mistakes are being painfully learned today. We Catholics have our own liturgical problems to which our own liturgical movement is drawing attention with increasing urgency. Nothing in this book bears directly on these specifically Catholic problems but there is much in it which has indirect applications. It discusses the nature of worship and in particular of Eucharistic worship in a way almost entirely acceptable to Catholics and from which they may well draw enlightenment. It goes on to treat of the materials of worship; words, music and ceremonial in relation to the Prayer Book offices of morning and evening Prayer and of Holy Communion; the whole, of course, in an Anglican context. Yet in view of much contemporary discussion of liturgical reform among Catholics there are lessons which we ourselves may learn from it. One at least is that in liturgical development there should be no radical change imposed, roughly displacing traditions and habits of worship deeply rooted in the life of the people, but that it should proceed by slow evolution from within, if these deep roots of traditional piety are to be left undisturbed.

HENRY ST JOHN, O.P.

**THE COASTS OF THE COUNTRY:** An anthology of prayer drawn from the early English spiritual writers: Edited by Clare Kirchberger. (Harvill Press; 15/-.)

It is encouraging to see a further example of the interest which has been reawakened in the writings of the English mystics and there is no doubt that Miss Kirchberger has done most valuable work especially in discovering so much of her material from the original manuscripts. The introduction by Fr Godfrey Anstruther, O.P., emphasises the importance of this study and shows how much still remains to be done in this direction. He gives several indications of the significance of the English mystics. He shows how the pre-Reformation character of their writings recalls a simpler and less self-conscious spirituality and he tells us also that they wrote for people who were already praying liturgically and that what they wrote was intended not as a substitute for the Liturgy but as an enrichment of it. There are some good examples of this in the passage quoted on Liturgical prayer from the 'Chastising of God's Children' with its warnings against saying 'the more hastily and with the less savour their service that they be bound to, for great desire that they have to other