

effects of inflation (the loss of exports and the drain on gold), to check the upward spiral of prices. Some of the consequences of this raising of the Bank Rate may be unpleasant. It will make wage increases difficult, but that is no drawback if wage increases have been unjustly squeezing the incomes of other sections of the community. The check to wage increases may involve industrial unrest. That would be unfortunate. It would be far better if the Government could secure co-operation and moderation from the trade unions, but now that the unions have rejected wage restraint then it is clearly the duty of the Government to protect the value of the currency.

Finally, it must be remembered that the position of the trade union leader under such conditions is extremely difficult. Even if he were to see the need for moderation he would have to convince his rank and file. Unless he could do so there would be the danger that unofficial leaders would get control of the union members and bring about a wave of unofficial strikes. The problem, therefore, is one of educating the rank and file as well as the leaders. If wage policy is the most important problem from the national point of view at the present time, its solution may be very closely linked with the internal problem of curing apathy in the unions.

TOWARDS ECUMENICAL UNDERSTANDING

HENRY ST JOHN, O.P.

CHRISTIAN unity is the concern of all these three books,¹ and they are all of some importance; the first two for an understanding of the place of the Catholic Church in the ecumenical scene, and the third for the explanatory light it throws, from the Anglican side, upon the complex and debatable question of the Church of South India.

Mr J. M. Todd sets out to explain the relationship of Catholicism to the Ecumenical Movement. His book, the first of its kind in English and one which supplies a great need, includes a synopsis of the history

1 CATHOLICISM AND THE ECUMENICAL MOVEMENT. By John M. Todd. Introduction by the Abbot of Downside. (Longmans; 6s. 6d.)

THE SHEEPFOLD AND THE SHEPHERD. By Columba Cary-Elwes, O.S.B. (Longmans; 15s.)

THE CHURCH OF SOUTH INDIA AND THE CHURCH. By Donald Rea. (Published for the Confraternity of Unity, Baxter's Press, Oxford; 5s.)

and scope of this almost universal emergence, in the non-Catholic world during the past fifty years, of thought and action for Christian unity. It is written with a wide knowledge of the whole subject and with a deep conviction of the urgent importance of the ecumenical spirit as an essential element in the apostolate of the Catholic Church in the modern world. The essence of ecumenism is understanding; to seek out what is true in the beliefs, practices and values of those who differ from us and to make that the starting point of work for unity. We do not attempt, nowadays at least, whatever we may have done in the past, to convert the Chinese or the Hindu without the closest and most sympathetic study of what they already believe, and of the ethics and culture from which their beliefs issue and in which they are held and practised. We proclaim the Christian gospel as the true fulfilment of the aspirations which arise from these beliefs, and we take care to present it, as far as possible, in the atmosphere, idiom of thought and the clothing characteristic of the existing culture of those to whom we preach.

Yet when it comes to the task of winning back our separated brethren to the unity of the Faith, too often we speak to them in an idiom of thought which is foreign to them, we treat their culture and outlook and its achievement with indifference if not with contempt, and their positive beliefs, in many cases identical with our own, as if they were quite unimportant. While making clear the dogmatic position of the Church in face of the Ecumenical Movement, Mr Todd is forthright in maintaining that there is much in the tradition, culture and modes of worship of Anglicanism and the Free Churches, quite apart from the question of dogmatic belief, that could be effectively incorporated into Catholicism, and even that there are lessons concerning good things that have become latent in our own particular form of the Catholic culture and tradition that we could re-learn from them. The recognition of this and its utilization would be an effective means, where such means are badly needed, of drawing Christians now separated from us into the unity of the Faith. Not all Mr Todd says will secure agreement, but almost every word will be provocative of thought in an area where it has never occurred to many Catholics that thought is needed. Corporate reunion is an idea suspect among Catholics. Ecumenism does not directly envisage it. Its technique is one of penetration, by personal contact of understanding, without further aim than to elucidate the truth on either side. Only when this penetration has proceeded apace will it even begin to become apparent whether corporate reunion in any form is likely to be a possibility.

Dom Columba Cary-Elwes's *The Sheepfold and the Shepherd* is eirenic rather than ecumenical; that is to say he sets out to describe

rather than to defend the Catholic religion and way of life. He does this with gentleness and with deep insight into the content of what he describes. His chapter on 'Prayer' and that on 'Meditating on the Church' contains much both as to matter and manner that will be effective because of the depth and attractiveness of his exposition. But there are other points in the book where his sympathy with, and insight into, the non-Catholic mind seem to falter, and his penetration fails. He quotes, for example, a passage from *Catholicity*, the Anglo-Catholic Report to the Archbishop of Canterbury on the conflict of Christian traditions in the West, in which it is asserted that the scholastic system as embodied in St Thomas 'with its huge syllogistic structure of reasoning, not only upon revealed Truth but upon the deductions from revealed Truths and their consequences, and the requirement of it all for orthodoxy, seems to end in the substitution of a human rationalism for the *pistis* of the New Testament.' His only comment is: 'This is absurd and untrue. We are not bound to swallow St Thomas whole.' This gives the inevitable impression that for Catholics the theological approach to revelation termed scholastic is something 'we are not bound to swallow', which is highly misleading. What is needed here is a patient answer based upon insight into the Anglican and Free Church ethos that produces such a difficulty, and upon a sound analysis of the relation of theological reasoning and definition to the actual *res revelata*.

What the writers in *Catholicity* are saying is based on the fallacy, widely held among Anglicans, that revelation for the scholastic theologian is a series of revealed verbal propositions. This involves a second fallacy, the idea that for them, and for Catholics as a whole, faith is exclusively the intellectual acceptance of such propositions. That these fallacies are still current is evidenced by a book published as lately as last June, *Fundamentalism and the Church of God* (S.C.M. Press, 1958.), by Fr Gabriel Hebert of Kelham, a well-known Anglican theologian and himself one of the writers in *Catholicity*. In a chapter on God's Truth and human formulations he barely exonerates the Catholic Church from being committed to a dictation-theory of biblical inspiration, and goes on to say, with obvious implications, that the corollary of this is an intellectualist view of revelation, since that which is revealed by God consists of a written word. This, he continues, corresponds with the 'characteristically Latin view of faith as primarily an assent of the mind to the Truth which has been revealed; to believe *that* something is true. But the biblical meaning of faith is primarily to believe *in* God, or in Christ; faith expresses a relation to a personal God' (page 59).

The misconceptions of the writers in *Catholicity*, still reflected in Fr

Hebert's later thought, go very deep. They involve not only the relation of revelation to its human formulations, and the nature of the divine guidance by which human formulations can be secured from error, but also the nature of faith. But at least in quoting them Dom Columba might have emphasized that in St Thomas's teaching on faith the biblical *pistis* of utter self-commitment to God in love and trust holds no minor or secondary place.

Again, in another passage, Dom Columba implies that the South India scheme was 'a sinking of differences in order to make a good impression and create a fictitious unity which is not in the interests of truth'. (page 23); a judgment so naive and superficial as to be quite unjust even upon Catholic premises. It is all the more so if we consider the venture from the point of view of the ideals and hopes of its promoters, whatever may be thought of the methods adopted.

This brings us to the third book under review which is in fact an examination by an Anglican Papalist, published under the auspices of the Confraternity of Unity, of the whole bearing of the Church of South India problem upon the future of the Church of England. The verdict is a justification of the action of the Convocations of Canterbury and York in July 1955. The author is well read both in St Thomas and the latest work of Catholic theologians on the theology of membership of the Church. Accepting as he does all Catholic doctrine, including the definitions of Trent and Vatican, yet retaining many of the qualities of the Anglican mentality at its best, he frankly owns that in his view the Church of England is an *imperfect* church. But holding Anglican Orders to be valid he parallels its position with that of the Eastern Orthodox Churches, as a Church in schism but to be brought back to Catholic unity *corporately*. He grants that the C.S.I. is full of non-Catholic anomalies, but so also is the Church of England itself, and he maintains that both are involved in a movement which, slowly and by devious routes, is causing them to assimilate an ever-increasing 'catholicity'. At present this is a catholicity of sacramental life, and the ecclesiology which follows from it, but the end to which the whole movement is tending may well be, he believes, though doubtless in the somewhat distant future, the recognition and acceptance of true Catholic authority, and in consequence entry into the existing unity of the Catholic and Roman Church.

Who knows? Many Anglo-Catholics have been greatly impressed by what may be called the approaches to 'Catholicity' which are resulting, in many non-Catholic religious bodies, from the work of the Ecumenical Movement. These varied approaches are finding a kind of focus in the C.S.I. This has also impressed Catholic observers who by their knowledge of the actual growth of the C.S.I. both in unity and 'catholicity' are competent to make judgment.

As Catholics we stand outside all this. We are observers only, as are the authorities of the Catholic Church itself. Yet we need not be and should not be uninterested observers. Rome herself is certainly not that, as many indications show. As interested observers our judgment must be a suspended judgment, which keeps always in mind, however, that the Holy Spirit is constantly at work outside the visible boundaries of the Church; that the faith which he operates in men's souls is a pure and unmerited gift, given by degrees both as to time and also as to the extent of what it includes.

May it not be that the movement now widespread in the non-Catholic bodies towards the ideals of Catholic sacramental life, a movement markedly characteristic of Anglo-Catholicism from its first beginnings under the leaders of Tractarianism, is in God's providence a stage in the return of all men of goodwill among our separated brethren to the divinely constituted unity of the Church? It is possible for a Catholic to see in the restoration of the episcopal ideal as it is now in progress in the C.S.I., even though it is only the setting up of an external ordinance without the inner validity required by Catholic standards, the beginning, at long range, of a return to that pastoral hierarchy which Christ has set to rule his Church and which finds the centre and keystone of its authority in the successor of St Peter. Let us at least watch what is taking place with suspended judgment, but also with sympathy bred of knowledge and understanding of the real situation, with all its cross-currents and complexities. The booklet under review will greatly assist this understanding.

REVIEWS

ONE AND MANY. By Iltud Evans, O.P. (Blackfriars Publications; 4s.)

We welcome this short book (eighty pages) because it contains, without sacrificing substance or lucidity, as much as long volumes which dishearten by sheer look and weight (not to insist on price), and displays our Faith without the arguments which instantly arouse our perverse instinct to dispute what we are expected to succumb to; and finally, because it offers us that Faith not merely as a creed or code—as a two-dimensional diagram, an anatomical chart; or a kind of moral minuet which we must dance with regulated paces. The author shows us Christ living in each Catholic and therefore making the many into one. We are so glad that he begins by insisting on Baptism—how many, who would be hurt if their birthday were not celebrated, can even tell you the date on which their true self was born?—and that the Church herself now wishes the Faithful at least on Easter Eve to