

out the Middle Ages. And although one feels that much of it is rather superficial as compared with Hugo Rahner's *Eranos* essay, which goes to the theological roots of the dance, there are many illuminating quotations from the Fathers to gladden the hearts of those who feel moved to join in the Dance of the Angels, that notion so dear to the heart of St Ambrose. As a supplement to Rahner's essay, Backman's book, however, is most welcome. And the descriptions and analyses of the epidemics of dancing madness will attract the student of medieval society (though he may be slightly disconcerted to discover how often it was due to eating ergot).

In one respect, nevertheless, the book proves somewhat disappointing. Backman constantly stresses the connection between the dances and the shrines of saints who were noted for healing people, especially the mentally sick. And he also notes the frequent identification of the priest with the healer, where the dance is equally appropriate to either office. Yet he has scarcely anything to say about the therapeutic effects of dancing as it may still be applied at the present day. In view of the discoveries made by deep-psychology along these lines it would seem that the documents he has collected on the subject of dancing could be made to yield a much richer harvest. Once that harvest has been garnered it will seem less strange that a paralytic should learn to dance again before recovering her ability to walk (cf. MacMillan's *The Reluctant Healer*. Gollancz, 1952); and perhaps some of those who feel paralysed in the twentieth-century church will learn again to walk with God when once they are allowed to dance there.

DONALD NICHOLL

VISION AND ACTION: THE PROBLEM OF ECUMENISM. By Professor L. A. Zander. (Gollancz; 18s.)

The position of the Orthodox in the ecumenical movement is of the greatest interest to Catholics. Looking upon their church as they do, as the only authentic Church, and in principle refusing all compromise in this respect, might they not be a valuable example for us? Might this not be proof that positive presence in the movement does not exclude intransigence in doctrine? It is with this preoccupation of mind that Professor Zander's book is to be read, wondering at the same time whether many of the Orthodox would really go as far as he in accepting the fact of ecumenism. The interest of the subject is increased by the author's abundant knowledge, his evident open-mindedness and his Christian sympathy for every type of thought and expression. Catholicism is constantly studied, and the position he takes up with regard to the these of eminent Catholics—Fr Congar, Abbé Couturier and Monsieur Journet—enables us to settle the point with uncommon clarity and precision. A whole series of questions arising from the Orthodox conception of ecclesiology are admirably put in unequivocal terms. But there is a quick transition to ideas

which betray a concern to regularise an attitude which can only result in compromise. What he has to say of 'heretics' is typical of this (cf. pp. 95-108): it is a question of 'psychological presuppositions'. Many things are worth remembering from these condensed and fruitful passages, and for my part I gladly agree with the insistence on this fact: 'What is a heretic for us . . . ? In the first instance a brother, a brother in Christ, for only a Christian can be called a heretic' (p. 101). But I think that despite Professor Zander's caveats, his theology has become unprecise when it is said with underlining: 'he, too, seeks salvation, and though we believe his path to be wrong, we have no reason to conclude that *it cannot* bring him to his destination' (p. 104). Proof that my uneasiness is well-founded is provided by the fact that he ends up with selecting different cases of 'holiness' in different confessions, and maintaining a positive will of God to produce and effect holiness in different ways which are expressed precisely by the inspiration of these different confessions. Professor Zander concludes: 'We come again and again to the conclusion that the path of salvation is a mystery and that all which is given us in the life and teaching of the Church is only a part (for us an unquestionable and unconditional part) of the divine plan' (p. 108). And that is not an isolated statement: time and again, in order to justify the fact of ecumenism, to accept its implication (e.g. in the question of proselytism), to explain the 'experiences' of ecumenical gatherings, Professor Zander manages to modify his Church as such with a quality of relativity. I will go further: he cannot escape a 'Protestant' conception. There is a threat of experience taking precedence of doctrine, private judgment will be put in front of the principles of the Church. In spite of the fervour inspiring the last chapter of the book, 'The Spiritual Reality of Ecumenism' (pp. 203-224), it must be observed that it is very much in this direction. A Catholic would not perhaps speak very differently, but his attachment to the unique truth and the clarity of what is proposed for his belief would stop him passing straightaway from subjective phenomenon to a generalising theological statement. Perhaps the fault lies deeper still, and by constantly contrasting the Catholic conception of authority with the Orthodox one which claims liberty for the individual (cf. e.g. p. 103 'papal infallibility is an expression of the infallibility of the Church (if interpreted positively) and also a denial of the believer's freedom (if interpreted negatively)'), Professor Zander goes beyond misunderstanding Catholics; is he not tending towards a Protestant conception? His reflections on the relationships of faith and liturgy are extremely interesting, but there again too hasty identifications make him pass judgments on the rites of oriental Uniates which are theologically untenable. And what has become of '*nonpraevalerunt*' in a judgment such as this on the dissension of heretics: 'In the perspective of history we see that those actions were mistaken and have led to the greatest disasters.'

But an erroneous path may be inevitable if it is dictated by tragic necessity inherent in the nature of things. A line of conduct involving disastrous and sometimes fatal consequences may be morally binding. This is the Christian tragedy for which there is no solution within the categories of human thought and feeling' (p. 87).

I have dwelt on the dark side of this work precisely because the author's quality and knowledge make it a very attractive book. I have fears that some Catholics may let themselves be taken in by a series of formulae which have the appearance of being sympathetic and familiar, and strike a note which sounds friendly and yet uncompromising. Professor Zander has in fact conceded too much to ecumenism; from a desire to justify what willy-nilly results in compromise, he seems to us to have let go of what is essential in Orthodox intransigence. What the Catholic position on the subject is, can be adequately gathered from the numerous citations he has made from Catholic writers. Whatever Professor Zander may think of it, we shall not cease to pray and do all in our power that the position expressed in a text of Mgr Charrière (to which he gives a sense quite different from what the author intends, pp. 112—113) may by that steadfastness which is rooted in its truth, ever become more prevalent, better known and to a further extent acknowledged by all as 'catholic', that is to say 'universal'. HENRI DE RIEDMATTEN, O.P.

**THE ANGLICAN DILEMMA.** By the Right Hon. Sir Henry Slessor, P.C. (Hutchinson; 12s. 6d.)

The interest in this little book is indicated by these words from the introduction: 'it represents the conclusions at which I have arrived after careful and protracted study whether a convinced Catholic can in conscience remain within the Anglican communion'. From the time of the Oxford Movement this has been the crucial question for Anglicanism. It is answered by the reflection and information contained in this book, and it is the only possible answer once full light has been shed on the notion of 'catholicity'. But it is precisely to this depth that one must penetrate to judge the apparently contradictory position of so many High Church men; by 'catholic' we do not understand the same thing, and so the illogical conclusion is less flagrant than one might suppose, and the way towards the full understanding of our position less obvious. For the rest, this little book can do much to enlighten certain aspects of the problem. It is a moving testimony to an attitude and an itinerary begun by Newman, which has brought to the Church so many chosen souls. H.R.

**THE BOOK OF THE SAVIOUR.** Assembled by F. J. Sheed. (Sheed and Ward; 18s.)

Book-buying being as expensive as it is today, Messrs Sheed and Ward do very well to ensure that for a small sum readers may at least sample