

or, in other terms, that Christianity is a Way, not a sect (Panikkar quotes Acts 24, 14). Tradition, in the full sense, mediates a sense of reality, objectivity; but it must be received, not into the mind simply, but into our lives. Once again, we are reminded of the primacy of *doing*. It is in doing that we understand—perhaps one might add, it is in saying certain things too that we come to understand what they mean. And it is only within this doing, this orthopraxy, that orthodoxy can and should develop. Where the doing is in order, the orthodoxy will, in its own time, look after itself. (I'm sure this is an important missionary principle, not only in India, but also in our own paganized west.)

And we must be clear what the content of Tradition is: the living reality of Christ the Lord. In so far as we have allowed our religion to sink into being just dogma and morality, we have created a kind of 'Christianity without Christ'. Panikkar comments wryly that we should not be surprised now to find people seeking 'Christ without Christianity'. It is the living reality that is mediated by Tradition,

and that we must rediscover; that reality which is both divine and human, particular and universal, operative in the distinct events of the life of Jesus, but also in the whole of human history from the creation on. There is the covenant of creation as well as that of Israel, and Christ desires to be born within Hinduism, in a sense, because he has always been there, veiled, hidden, but nevertheless effective and real. Our Traditionalism must take in the whole tradition from the time of Adam, and must therefore learn to be free, to be This without having to be Not That, to be universal, beyond time and therefore truly able to create and dwell within time.

There is an enormous range of topics raised and illumined in this book. It makes a major contribution to the East-West dialogue (amongst other things, it gives a much needed warning that Hinduism should not be confined to modern philosophical Vedantism, which is the religion of only a few, and those generally westernized intellectuals); but it also has a great deal to say to all Christians.

SIMON TUGWELL, O.P.

THE NUN RUNNERS, by Sonia Dougal. *Hodder and Stoughton*, London, 1971. 192 pp. £1.90.

The title of this book led me to expect the worst, and I got what I expected. The sub-title, 'the personal story behind the front-page exposure of the nun-running scandal', immediately suggests the 'washing in public of dirty linen' type of confession story associated with the more sensational type of Sunday newspaper. It came as a surprise that the substance of Miss Dougal's book first appeared in the *Sunday Times*. Confession stories make difficult and painful reading especially when they are only about the sins of other people.

The mass media familiarized the world with certain unsavoury aspects of the sending of Indian girls to Europe to try their vocations. This book tries to continue the reporting of those exceptional and embarrassing aspects concerning Indian nuns in Europe. There may be some truth in what Miss Dougal says but it is very far from the whole truth. She tells us how she became involved in the teaching of Indian girls in an Italian convent and how she accompanied Marykutty, one of these girls, back to her homeland in Kerala. She spent about a week in Kerala and writes as though she had spent years there. There are passages of appalling self-righteousness and hysterical comment.

I think Miss Dougal displays an obvious

sincerity throughout the book, but is sincerity always enough? One can be sincerely mistaken, naïve and offensive. For example, she writes: 'Seeing the conditions in which they lived, I was not surprised any longer that most of the Indian girls who arrive in Europe are infested with fleas and lice. Their shining hair is full of them. Here in Kerala, sleeping on the floor, bathing in the river, it is only natural that these insects can survive and trouble them. The Indian girls find nothing surprising about it and rather enjoy themselves when they wash their hair, counting whose hair contains the greatest number' (p. 102). I cannot blame Indian nuns being hurt and furious with this kind of writing.

Miss Dougal continually hits out at Indian priests and religious: 'What upset me most of all, far more than I ever wanted to admit to myself, was that the people who had given me proof of insincerity and indifference were priests and religious. For me the priest had always been God's representative on earth and as such I respected and trusted him. I knew that there could be exceptions, that wherever there are human beings, one will find imperfection and human frailty, but up to that time I had never come into direct contact with attitudes like these. What shocked me most

was that they themselves were perfectly convinced that they were doing the right thing. Little Marykuty did not matter and neither did I. She was a nuisance for coming back and I was a nuisance for bringing her. There seemed to be no charity in these people, no human understanding, let alone divine' (p. 85). One is tempted to apply these words to Miss Dougal herself. However, in all fairness, she does say some charitable things about Indian priests and nuns, but they sound most unconvincing when set against all the bitterness.

I cannot help thinking that if Miss Dougal wanted to do a serious study and make a contribution to the complex question of the nature and training of priestly and religious vocations in India, she should have stayed longer than a week in India and consulted and read more widely. She could have consulted members of the Episcopal Commission on vocations, the vocation directors of various congregations and dioceses, and read the statements of many Indian bishops, priests and nuns on the 'Kerala scandal', as the media called it. Above all she could have studied more carefully the findings of the Vatican inquiry into the matter. She dismisses these findings in three curt paragraphs.

She complains that the Vatican inquiry took seven months to complete. The superior of my religious community was in charge of that

inquiry and went to endless trouble to be accurate, objective and comprehensive. There was an unbelievable amount of interviewing, cross-checking of facts and on-the-spot investigation. The accusations of the mass media were very serious and nothing but a full-scale investigation would satisfy Rome. Naturally, an enormous amount of the material gathered could not be published because it was highly confidential in the sense that evidence was given on the understanding that the witnesses would remain anonymous. Besides, I shudder to think what would have happened had the material got into the hands of someone like Miss Dougal. Yet, even with these limitations, the published Vatican report was absolutely authentic and sufficiently full. It was a pity Miss Dougal did not study it more carefully.

My overall impression is that Miss Dougal just could not wait to get into print. Because of her hurry she has merely intensified the gross distortion of the facts spread by the mass media. Whatever may have been our reaction to the mass image media coverage, it must be given the credit of hastening the full-scale Vatican inquiries which was a good thing. This having been done, what can Miss Dougal expect to achieve? I cannot wait for the day this book goes out of print. Until then, I strongly recommend that people do not read it.

BEDE MCGREGGOR, O.P.

FROM COLERIDGE TO GORE: A Century of Religious Thought in Britain, by B. M. G. Reardon. *Longman*, 1971. 502 pp. £3.25.

In the preface to this excellent survey Dr Reardon says that he had to resist a temptation to discuss the wider bearing of his materials lest his history became a platform for merely personal opinions. It is a testimony to the general sureness of those particular judgements that he does allow himself that I became increasingly impatient of Dr Reardon's self-denying ordinance and wished he had followed Storr's example and had presented the reader with a view of the higgles and piggles of events and persons and theologies. A deal about individual liberals, for example, is no substitute for something on liberalism in this century.

There is, however, one tremendous gain from the divisive manner. It has become a commonplace of modern criticism that all roads lead back to Coleridge, and Dr Reardon's method lets us take a second look at this opinion. Lets us ask whether Coleridge was really so important for his own time. Lets us notice that the impressive Christian life of Dr Arnold gave a

greater excitement to liberalism in nineteenth-century England. Lets us notice that F. D. Maurice was putting himself through rhetorical paces in his preface to the *Kingdom of Christ* when he was ambiguously acknowledging a debt to Coleridge.

Paradoxically, Dr Reardon on this matter attempts to give some connective hints by means of a sentence linking Coleridge and Arnold, a paragraph on Coleridge and Newman, and a page on Coleridge and Hare.

Dr Reardon's other bookend, Gore, certainly loses in intelligibility when not put in comparison and company with others. Gore has been selected before as the cardinal of English theological history, the hinge on which the period from Coleridge and that to the second Temple flap; he is less interesting than Coleridge but enjoys a less questionable claim to be a 'great Anglican'. Dr Reardon makes much of him. *Lux Mundi* here, as in other accounts, is set in parallel with *Essays and Reviews*.