

approach to non-Catholics, and is preparing for it by urging on the Bishops the special study in each diocese of the movement and everything connected with it.

Professor Zander would say that the Catholic Church is incapable of assimilating the true ecumenical spirit because the nature of its universal claim makes zeal for conversion incumbent on it. He maintains that proselytism in any form is destructive of genuine ecumenism. It is a pity he uses this rather sinister word; in some of its meanings he would carry the agreement of Catholics. There is a real sense in which Catholics must hold that truth cannot be brought home to the conscience by skilful tactics or by the victory of mind over mind, but only in the humble search for a deeper appreciation of it by both giver and receiver. Indeed, Professor Zander seems to imply this by the distinction he makes between proselytising and confession of one's faith and preaching its truth; the one he condemns as destructive of true ecumenism, the other he holds to be essential to its spirit. Nor is his thought on this matter consistent with itself; for he claims that it is of the essence of true ecumenism that each section of divided Christendom should be prepared fully to propound its faith, and yet he seems to maintain that the Catholic Church in doing so denies itself the possibility of sharing in the true ecumenical spirit. There is here an unresolved contradiction; yet in spite of this defect *Vision and Action*, to quote the Bishop of Chichester's introduction, is 'a fascinating exposition of the Ecumenical Movement itself, its presuppositions, its principles and problems, from which Christians of all traditions can profit'. And certainly Catholics not least.

HENRY ST JOHN, O.P.

UNDERSTANDING EUROPE. By Christopher Dawson. (Sheed and Ward; 16s.)

PORTRAIT OF EUROPE. By Salvador de Madariaga. (Hollis and Carter; 18s.)

We are steadily coming to understand that the dilemmas which face us in every sphere have an essential unity. The European watch has no longer an effective mainspring, and the more it is shaken to induce it once more to start ticking on its way, the nearer it comes to disintegration. Mr Dawson has played an important part in teaching us this lesson, and his latest book, *Understanding Europe*, sums up and presents afresh his teaching. It is a book which is at once simple, direct and distinguished.

Mr Dawson sees Europe as a society of peoples bound together by a cultural relationship inherited from a noble past. They are the children of classical antiquity and Christianity. They have shared down the ages their experiences, their triumphs, their problems and

their remedies; they have understood that unity is not uniformity, and that the 'monolithic' societies are ultimately brittle. In the strength of that culture they have built up a group of new societies in the Americas and have revolutionised Africa and Asia. Today all that achievement faces the threat of disintegration or obliteration. His remedy is at once simple and difficult. Instead of inventing a new Declaration of Human Rights, modern Europe must return to the Christianity which gave it strength, vitality and meaning.

As an analysis the book could scarcely be bettered. It is a first-rate commentary on modern European history. The final chapter, 'The Problem of the Future: Total Secularisation or a Return to Christian Culture', is particularly felicitous. At the same time it might have well been worth while to emphasise more emphatically, for the benefit of a public which is largely post-Christian, that Christianity is not a remedy which can be applied at will, an injection of the spiritual to ward off temporal disintegration. Much of the current talk about the necessity for a revival of religion is uncomfortably reminiscent of the clamour for a revival of the ancestral pieties which marked the Roman world at the beginning of the Christian era. Faced, like the Jews of antiquity, with the prospect of captivity in Babylon, we can see only too clearly the consequences of our idolatry; but it is the consequences we dislike. For we are beginning to realise that the road to Samarkand is not as golden as we had supposed, and that we shall not be allowed to take our harps with us to the Jaxartes.

What is badly needed as a sequel to Mr Dawson's book is a study of the historical process by which the post-classical Roman world and the barbarian kingdoms were converted to Christ. Today that is the most relevant and the least studied part of European history. The year 597 remains the most elusive point in the history of the Anglo-Saxon peoples.

Perhaps one of the best chapters is the fifth, 'Eastern Europe and Russia', though one wonders whether the similarity which Mr Dawson sees between the Russian recovery under the Romanovs after 1612 and the Cossack deluge of 1648 is not, after all, superficial. The two movements, in Muscovy and the Ukraine, were, in fact, very different, though both of them found in Orthodoxy and in opposition to Tridentine Catholicism a valuable *mystique*. The Cossacks were, for the most part, a highly-organised body of bushrangers settled beyond the 'wild lands' of the Dnieper as a frontier-guard against the Tartars. Under the leadership of a Polish squire they turned instead against the big ranches of Red Ruthenia with their Polish squires, Jesuit chaplains and Jewish bailiffs. Bohdan Chmielnicki and his men played a part more resembling that of Hengist and Horsa than that of Owen Glendower.

Señor de Madariaga's book is well worth reading alongside Mr Dawson's, for it is concerned with another side of the same picture. One of the most alarming consequences which the conscript armies and state-directed education have produced is that Europeans are no longer easily intelligible to each other, while the revolutionary effects of the internal-combustion engine and the radio have thrust them cheek-by-jowl into each other's company. *Portrait of Europe* has two great virtues. It is witty and it is likely to be intelligible to a large number of Englishmen. It should be read a chapter at a time, with intervals for reflection. The author's principal thesis is that the glory of Europe is its diversity. The more the nations and, indeed, the provinces of Europe insist on being themselves, and the more firmly they turn their backs on the brainless vacuum of cosmopolitanism, the more European they will be. There is no place in Europe for the man who has no *patria*, and it is just because we have, whether we like it or not, no abiding city that we can hope to be civilised or that we can afford to be urbane.

T. CHARLES EDWARDS

THE GOSPEL ACCORDING TO ST MARK. The Greek text with introduction, notes, and indexes. By Vincent Taylor. (Macmillan; 50s.)

In this great work of nearly seven hundred pages Dr Taylor endeavours to do two things: to assemble all available new knowledge bearing on St Mark, and to show that Form-Criticism, rightly applied, leads us to the conclusion that Mark's account of Christ is substantially trustworthy.

Other Form-Critics have arrived at much more sceptical conclusions, and it would not be easy or proper for a mere onlooker to say whether Dr Taylor or they are the better Form-Critics. But we can heartily welcome any line of reasoning which decides for the veracity of St Mark, and we can thoroughly appreciate at least one argument which Dr Taylor frequently uses, namely, that the vivid non-essential details, the eye-witness impression, which Mark everywhere gives us, are strong evidence of the primitiveness of his source, and therefore of its truth. Dr Taylor believes he had several sources, mainly oral, and that Form-Criticism can provide a clue to their disentanglement. One cannot help regretting that he has given so much labour and space to this seemingly hopeless task. Mark's way of writing is so uniform that, if he has joined several pieces together, he has made the seams invisible. Previous attempts at analysis seem to be highly subjective—critic differs radically from critic. Dr Taylor admits past failures (p. 77) but thinks we must not despair till every method has been tried; only then may we confess insufficiency of data. It seems a weary, roundabout process.

A good deal of the book is coloured by the author's views on the