

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