

follows that the attempt to construct a natural theology remains of enduring relevance. Norman Solomon in effect questions the idea that we have such a duty to disambiguate. With reference to the Hebrew scriptures, he argues that practice rather than belief may be the determining factor in an individual's relation to God; and the reader is invited to infer that the attempt to reconcile the metaphysical claims of different faiths, for instance in the way Hick proposes, may be unnecessary from a religious point of view.

There are also some papers which deal with Hick's development of a quasi-Kantian response to religious diversity. Brian Hebblethwaite explores the tension between Hick's commitment to a critical realism and his defence of religious pluralism, suggesting that his notion of a noumenal real may invite a non-realist interpretation of religion. Keith Ward argues that Hick's use of Kant's noumenal/phenomenal distinction poses difficulties which are not posed by the orthodox Christian notion of divine ineffability, and that Hick's own position is not adequately expressed in these terms: "Bluntly, he is a theist who is concerned to show how God may be experienced in many traditions" (p.215). In place of Hick's noumenal account of the common focus of the different religions, Ward proposes a "convergent pluralism". William Rowe also offers some thoughts on Hick's approach to religious pluralism, as well as commenting on his soul-making theodicy. Finally, in addition to all of the foregoing, the collection includes a biographical piece, presented by Paul Badham, and a "personal appreciation" of John Hick by Arvind Sharma.

As one would expect, all of the essays in this volume show careful preparation, and all will reward study. It will be evident from this brief summary that the collection covers a lot of ground, and reflects a broad spectrum of opinion. On both of these points, it is faithful to Hick's own approach to the philosophy of religion, which has been marked by the breadth of its concerns and by its willingness to engage with other points of view. In sum, the volume is a fitting tribute to a man whose writings have done so much to stimulate reflection on the questions of God, truth and reality.

MARK WYNN

GOD AND CREATION: ST. THOMAS AQUINAS. Translated and with an Introduction by William P. Baumgarth and Richard J. Regan. *University of Scranton Press, Scranton, and Associated University Presses, London and Toronto, 1994. Pp.310. No price given.*

This nicely produced volume contains an English version of *Summa Theologiae* 1a, 1-25, 1a,44-49, and 1a, 103-105. It also offers a brief Introduction, a Glossary of key words used by Aquinas, and a Select Bibliography.

The editors, who teach at Fordham University, have aimed to provide a translation which steers a middle course between the two currently best known English translations of the *Summa* — that of the

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(rather old but still available) version ascribed to the "English Dominican fathers" (accurate and literal for the most part, but sometimes misleading and often stilted by contemporary standards), and that of the more recent Blackfriars edition (more modern in its English than the earlier translation but often very deceptive and not, for the most part, still available). The result seems to me to be a good and readable edition, and the volume as a whole provides a fine entry into Aquinas's basic philosophical ideas about God for those who do not read Latin.

The editors are much to be congratulated on their decision to translate not bits and pieces of Aquinas but three solid chunks of a major and mature work. The Introduction to their volume is slight, and little serious guidance is given to readers who want an accurate overview of Aquinas on *De Deo Uno* to accompany the translations. The Bibliography is also slight. But the Glossary is good and should prove helpful to beginners. Since the volume is generous in its selection of texts (which come with notes independent of the Glossary), teachers and students looking for a book to accompany a course on Aquinas's philosophy of God should find it especially worth consulting.

BRIAN DAVIES OP

AT THE TURN OF A CIVILIZATION: DAVID JONES AND MODERN POETICS by Kathleen Henderson Staudt, *The University of Michigan Press*, 1994, ix + 216, \$39.50.

David Jones had extraordinary talents which still await widespread recognition; before he died in 1974 he already had the acclaim of W.H. Auden and T.S. Eliot. In the preface to his poem *The Anathemata* Jones tells us that in it he was trying to make a shape out of the very things of which he was himself made. In his own eyes he was constituted by being a Londoner, of Welsh and English parentage, of Protestant upbringing, of Catholic subscription. What he made from all that, and from his experiences as a soldier in the First World War and from a visit to Jerusalem in 1934, was given shape chiefly in poetry, painting, inscriptions, and essays. Having been a pupil of Eric Gill, and like him a lay Dominican, added to the quarry. He came to consider Aquinas as 'life-giving'.

Kathleen Staudt's aim is to see what kind of 'modernist' poet Jones was, when compared and (significantly) contrasted with the works of Eliot, Pound, Joyce and the historical writings of Oswald Spengler. Her interpretations are well-argued, and she makes telling use of Jones's letters and unpublished writings. The recent discovery of an unpublished 1939 essay on Hitler sustains an important discussion on Jones's response to the rise of fascism and the Nazis.

Like other modernists, Jones was keenly aware of living at a time of disjunction, when to be modern meant almost by definition to feel radically cut off from the past. Staudt is good at showing how Jones, sustained by an incarnational, sacramental view in an epoch often