

just paradoxes?) are the following: St Thomas thought faith necessary for the acceptance of his proofs for God's existence (this is, of course, absurd, and is due to a confusion); the end always (*sic*) justifies the means; Christianity is the religion that is no religion; rational ethics has no argument against torture, or in favour of heroism.

The Christian truths that both books stress are the necessity of grace and faith, and the insufficiency, for the Christian, of reason or nature without these, whether in matters of belief or conduct. In this we are in agreement, and it is, of course, important that this aspect of Christianity should be proclaimed. But why must they exclude God altogether from the nature and human intelligence that he has made? We all know that, outside of Christianity and Judaism, God has never been adequately known and served. We agree that, outside of these revelations, there was no *personal* knowledge of God, and no *personal* love, in the sense that Christians understand it. Yet the fact remains that it was this same identical God that made all the world of nature, with all the beings in it; and that all mankind are called to be his children. Could it really be a necessary part of the Christian message to say that there is *no sign of God, no power of recognizing him*, until he speaks to us through Christian faith?

Incidentally, Mr Miller is wrong in thinking that St Thomas excluded the use of reason in the ordering and understanding of Christian revelation. He is also wrong in thinking that Roman Catholics judge rulers by their 'piety' rather than by their justice.

For Catholics, the only value of these books will be to give them a picture of an evangelical approach to grace and faith. They do not greatly help the dialogue between Catholics and Protestants, as they do not build upon Scripture interpretation. In fact, Mr Miller's book illustrates 'justification by faith' more from Arthur Koestler, Graham Greene and Robert Penn Warren than from St Paul or St John. I am sorry, then, to have to report that these volumes will not be of great importance for Catholics.

H. FRANCIS DAVIS

HARDNESS OF HEART. By Edmond Cherbonnier. (Gollancz; 12s. 6d.)

DOING THE TRUTH. By James A. Pike. (Gollancz; 12s. 6d.)

THE STRANGENESS OF THE CHURCH. By Daniel T. Jenkins. (Gollancz; 12s. 6d.)

THE NEW BEING. By Paul Tillich. (S.C.M. Press; 10s. 6d.)

The first of these books attempts to analyse the ethical presuppositions of biblical theology. The main contention of the author is that sin consists in idolatry or misplaced allegiance and that an indirect

argument in favour of the biblical view can be found in the universal practice of value-judgments among men. The biblical view implies that man is created free to choose. While the book shows evidence of wide reading and considerable learning, the precise reasons why the author's conclusions should be regarded as representing adequately the biblical view of man and reality is never made clear.

The second work, *Doing the Truth*, by James A. Pike, is a helpful analysis of Christian ethics and behaviour in terms of the biblical idea of vocation.

In the third book, Professor Jenkins speaks of the Church as the point at which God challenges man in history. Professor Jenkins's writing is always stimulating and his recent work is no exception. It may be doubted, sometimes, whether he really appreciates the position of the Catholic Church and whether his theological writing would not be improved if he liberated himself from certain prejudices which are only too common in neo-Protestant writing. These three books, which all belong to Messrs Gollancz's 'Christian Faith' series, illustrate a tendency in modern Protestant theology to return to a consideration of fundamental biblical ideas and in terms of these ideas to criticize and evaluate systems of philosophy and theories of culture. The Catholic theologian must welcome this movement as it has brought back the thought of contemporary Protestant writers to those fundamental themes which are common to all who regard the Bible as an inspired work.

A fourth book, *The New Being*, by Paul Tillich, is an excellent example of how this new movement has affected the preaching of Protestant ministers. Dr Tillich is a distinguished American minister and in this new collection of sermons he shows how powerful a weapon biblical theology can be for the preacher. Dr Tillich, with great skill, provides a series of sermons which would repay study by the parish priest. In spite of a certain amount of material which a Catholic would have to reject, the way in which Dr Tillich expresses himself and the ease with which he uses his biblical references should prove helpful as a model to those who have to preach every Sunday.

IAN HISLOP, O.P.

ERANOS JAHRBUCH, 1955, Band XXIV. Herausgegeben von Olga Fröbe-Kapteyn. (Zürich: Rhein-Verlag; S. Fr. 31.20.)

This volume of the Eranos annuals is devoted to 'Der Mensch und die Sympathie aller Dinge'. But, as John Layard warns the English reader, 'this word *Sympathie* has not the same meaning as our "sympathy". . . . In German it indicates the existence or establishment of a subtle bond or relationship, a mutual understanding.' Layard's own