

It is hard to resist the conclusion after reading Evans's and Ferguson's summaries of Pelagius's theology that any value that the Pelagian movement has for the contemporary world does not lie in their general theory, if indeed they had one, but in their individual insights and passionate moral commitment. I would instance Pelagius's 'Irenaeus' view of Adam's fall and its consequences, the passionate concern with social justice and the remarkable anticipations of Christian Marxism to be found in the *De Divitiis*, and Julian of Eclanum's humane refusal to deny salvation to the good pagan or damn the unbaptized infant and his trenchant assertion of the intrinsic goodness of the sexual act in marriage. As Morris has appositely remarked, their positive conceptions

were born out of due time. The socio-economic conditions of the fifth century were against them and the triumph of Augustinianism may have been just as well; for a disciplined, feudal Church based on fear as well as hope did preserve at least a modicum of humane values from external attack in a way that Pelagian individualism never could have done, until the arrival of better times. There is therefore a certain appropriateness in the fact that we owe our knowledge of what is most significant in Pelagianism almost entirely to the opponents of the movement, either because Pelagian works were falsely attributed to them by posterity and thus preserved by mistake, or through substantial Pelagian fragments incorporated in anti-Pelagian polemic.

DUNCAN CLOUD

MARTIN HEIDEGGER, by John Macquarrie. *Lutterworth Press*, London, 1968. 62 pp. 6s.
LUDWIG WITTGENSTEIN, by W. D. Hudson. *Lutterworth Press*, London, 1968. 74 pp. 6s.

'Makers of Contemporary Theology' is a series of booklets designed to introduce the general reader to the thinkers who exercise most influence on reflective believers at the present time. The six previous volumes have dealt with Paul Tillich (J. Heywood Thomas), Rudolf Bultmann (Ian Henderson), Dietrich Bonhoeffer (E. H. Robertson), Teilhard de Chardin (Bernard Towers), Martin Buber (Ronald Gregor Smith), and Gabriel Marcel (Sam Keen).

The soundness of the presentation is guaranteed by the competence of the authors. John Macquarrie has already written extensively on the work of Martin Heidegger and contemporary theology, and he has collaborated in the English version of *Sein und Zeit*. Taking it for granted that there has been no radical shift in Heidegger's thinking since then, Dr Macquarrie contents himself with a straightforward résumé of the basic ideas in that book. It seems unlikely that this will persuade any any one that Heidegger is 'by any standard, among the greatest and most creative philosophers of the twentieth century', which is the claim Dr Macquarrie makes. But any student of theology should begin to see the significance

of Heidegger's favourite themes. For all his appeal to the pre-Socratics, it is surely the biblical-Christian experience that shapes his work. Heidegger is the only serious secular theologian: his whole *oeuvre* may be read as a radical de-theologization of Christianity.

In equally brief space, Mr Hudson outlines the main ideas in Wittgenstein's *Tractatus* and in *Philosophical Investigations*, and suggests the implications for theology. The problem here is whether theology is possible at all. Mr Hudson ends by saying that some language games seem to be definitive of humanity in the sense that it is essential to our concept of man, as man, that he should engage in them. It is the nature of man to talk about God. The relevance of Wittgenstein's ideas to theology is thus that they raise the problem of the nature of man.

One wishes, of course, that these booklets might be developed into full-length studies. One wishes, too, that the perspectives they open might be confronted with one another. It would be more exciting if Dr Macquarrie were to write a book about Wittgenstein and Mr Hudson to do one on Heidegger. But that is perhaps a task for the next generation.

FERGUS KERR, O.P.

CHURCHES AT THE GRASS-ROOTS, by Efraim Anderson. A study in Congo-Brazzaville. *Lutterworth Press*, London, 1968. 296 pp. Paperback 30s.; hard cover 37s. 6d.

This is a study in the religious sociology of three parishes of a small Congolese indigenous Protestant church owing its origins to a Swedish Congregational Mission Society, and is part of a series *World Studies of Churches in*

Mission being issued under the auspices of the Commission on World Mission and Evangelism of the W.C.C.

With the end of political colonialism, though not of economic, the relationship of the mis-