

appreciations. Among these are Lady Margaret Sackville, Lewis Spence, James Pittendrigh Macgillivray, Canon John Gray and Mark André Raffalovitch. The latter two friends were well-known to many members of the English Dominican Province, of which they were notable benefactors. Mr Cammell also knew them well and writes interestingly of them, though there are minor inaccuracies which consultation with a Dominican source would have put right.

Mr Cammell's interests are extensive. One could, with accuracy, say catholic. There are accounts of the author's opposition to vivisection, the art of fencing, spiritism, necromancy and much else besides. The book is richly interspersed with his own and others' poetry. Donald Seton Cammell, a son of the author, has designed an attractive dust-jacket, a painting of the Outlook Tower, Edinburgh.

KIERAN MULVEY, O.P.

BIBLICAL RELIGION AND THE SEARCH FOR ULTIMATE REALITY. By Paul Tillich. (Nisbet; 8s. 6d.)

CHRIST AND CONSCIENCE. By N. H. G. ROBINSON, B.D., D.LITT. (Nisbet; 17s. 6d.)

In the past half-century Protestant theology has seen the 'thesis' of Liberal rationalism followed by the extreme 'antithesis' of Barthian fideism. The welcome emergence of a synthesis of faith and reason, and of a vindication of the rightful place of reason in theology and of nature in salvation, is evidenced in both these volumes.

Professor Tillich is among the most acute, comprehensive and concise thinkers of our time, and he deserves much more respectful attention from Catholic theologians than he receives. This slim volume first brilliantly maintains the inevitability—to say nothing of the desirability—of philosophy both in itself and for theology. It then squarely faces the conflict which appears to exist between Biblical religion 'in its radical and shocking character' and ontology; and finally outlines the reconciliation and co-ordination which are implicit in each, and which must be found between them. The author neither wastes nor minces words, but his incidental criticisms of critics so far apart as logical positivists and Harnack are as devastating and final as they are brief. He would not be flattered to be called a Thomist, and many Thomists may fail to recognize their own thought brilliantly expressed in contemporary idiom, but here it certainly is and presented with a clarity and precision that they might well envy (and not withstanding a few paragraphs, notably on faith and doubt, which they might justly consider confused). Moreover it would be unfair, for not only does Tillich show no direct dependence on Aquinas, but he works out expressly much that Aquinas could take for granted. This

is particularly notable in his final thesis to the effect that, 'Against Pascal I say: The God of Abraham, Isaac and Jacob and the God of the philosophers is the same God. He is a person and the negation of himself as a person.'

It is not altogether easy to turn from Professor Tillich's streamlined thought and writing, and his direct concern with reality, to Dr Robinson's more wordy and academic discussion of books. It is less incisive and less concise, though its criticisms are more detailed and the subjects of its criticism are given more chance to speak for themselves. But its judgments are usually apt, and this book also represents less a swing than a salutary steadying of the pendulum which should be welcome to Catholics generally, and to Thomists particularly.

VICTOR WHITE, O.P.

THE PAULINE VIEW OF MAN. By the Rev. W. David Stacey, M.A. (Macmillan; 25s.)

The thesis of this book is that St Paul was neither a Hebrew nor a Greek but a Christian, who had seen the Risen Lord, on the road to Damascus, and received from him a new and blinding revelation concerning God, man, and the world. But the background to St Paul's new Christian thinking was Hebrew, and remained so under the transforming light of the new vision; where St Paul uses Greek terminology without parallels in Hebrew he normally derives it from later Jewish sources. So much is true, and given convincing demonstration, within limits: for Hebrew thinking allows of no anthropology that is not rooted in the idea of the community, and in this matter, as J. A. T. Robinson and others have shown, St Paul is a Hebrew of the Hebrews, yet in this book the idea of the human community and of the Christian community are barely mentioned; again, for the Hebrews and for St Paul God is Spirit, an infinite immaterial force, yet St Paul's belief in the Holy Spirit who is at work in the world transforming it, equally with the Father and the Son, goes far beyond this, but is not even referred to in the chapter on 'Spirit'. These are grave *lacunae*, yet there is much good work in this book on St Paul's language and ideas concerning man.

JEROME SMITH, O.P.

BREVIAIRE DE POCHE. Par A. M. Henry, O.P. (Editions du Cerf, 750 francs; obtainable through Blackfriars Publications.)

The French layman's debt to Père Henry grows ever greater. His work in editing *L'Initiation Théologique* must already have ensured the permanent gratitude of thousands. And five years ago his *Breviaire des Fidèles* made the riches of the Divine Office available in a form