

as Newman saw, that matters of theological import were considered diplomatically, what was of importance was the impression that would be created, Propaganda had its eye, not on the truth, but on the interplay of personalities. Newman wrote in 1863: 'And who is Propaganda? Virtually one sharp man of business, who works day and night, and dispatches his work quick off, to the East and West.'

How familiar all this seems. Well, things are changing in Rome, and the sharp man may easily be out of business. But change comes more slowly in England, and we are the heirs of the situation described so well by Mr Coulson. His account and Newman's essay will enable us to see more clearly the issues involved and help us to begin to be intelligent about the Church.

NEIL MIDDLETON

LOVE ALMIGHTY AND ILLS UNLIMITED, by Austin Farrer; Collins, 21s.

Anglican dogmatic theology has sometimes appeared to be no more than pastoral: no more, that is, that the answering of difficulties that are felt by congregations at Evensong, people in the street, and specialists in senior common rooms. Very often the creative endeavour, the point of growth in its development, has seemed to lie in the perplexities laymen face in philosophy, through microscopes, on couches, and in the pages of popular writing of one sort or another. No one is better qualified than Dr Farrer to deal with the diversity of modern questioning, and this book is full of helpful patient answering. Dr Farrer, however, has a habit of questioning his answers, and as he moves into the swing of his familiar dialectical style we begin to see that he is asking the questions, and it is the traditional answers that are being questioned.

The subject of this study is the traditional theological account of evil in the physical world, amongst animals, and in the structure of redemptive theology. There are no simple answers for the difficulties that Dr Farrer uncovers in the traditional apologetics. Everybody knows that our view of the human situation in the world has changed quite drastically in all kinds of ways since the days of St Augustine and St Thomas. It takes courage to be prepared to drop the slogans and open the arguments we have inherited to contemporary seriousness. Amongst the many attractions in Dr Farrer's writings, the essential quality has always been his concern and the thoroughness of it.

This is, of course, a moral problem, and, as we would expect, certain structural difficulties arise when moral concepts like 'evil' are made to perform the duties of theoretical concepts. Although all comes right in the end, Dr Farrer allows himself to take a strangely moral view of the physical world; a view that I suspect the early empiricists picked up from certain elements in scholastic thought. The world as open to a quasi-moral assessment stands over against man, and develops its own use for concepts like 'law' and 'cause'. One would expect moral words to behave peculiarly when they go on holiday into the physical

world, but what is important and normal about them is surely the way they behave at home, in a human setting. Dr Farrer never attempts this sort of discussion; the chapter called 'Man redeemed' follows on the heels of 'Animal pain'. Something important seems to have been left out. There are, after all, no such things as bare evil facts; evil is something that we grow to realise. It is properly a human experience, something that becomes more explicit as we grow in goodness. Our response to this growth is one of critical realisation—a heightened response to what is good, a clearer understanding of what is evil. As we grow morally we become articulate about evil. To fail to make this growth in criticism is to sink into the sub-human state of apathy. The apathetic, for example, can tell neither the good nor bad in art; the concerned critic while growing in his appreciation of what is good, delights in his confident appraisal of what is bad. 'Bad' is an essential word in the critic's vocabulary. It is this sense of growth from apathy into moral discernment, this type of human analysis, which has slipped Dr Farrer's attention and leaves some of the later theological arguing rather lopsided. At times he seems to be giving theological overtones to an analysis which is simply human.

Dr Farrer has always been an elusive writer. There is something about the style and rhythm of his thinking and the level of his persuasiveness that side-steps systematic criticism. Many will find this book helpful in answering their questions, but I feel that its real value lies in his study of the Church in the context of judgment, and what he has to say about the contemporary Christian view of the world, the economy of salvation, and the mystery of iniquity. In pastoral response to some very English questioning, Dr Farrer has produced an original essay in theological thinking that is full of a suggestiveness of what English theological writing might be like.

CHARLES BOXER, O.P.

THE SPIRITUAL HISTORY OF ISRAEL, by J. Jocz; Eyre and Spottiswoode, 25s.

THE BRIDGE IV, edited by John M. Oesterreicher; Pantheon, \$4.50.

Born in Lithuania of Jewish Christian parents, Dr Jocz is an Anglican who teaches theology in Canada. His theological outlook, uncharacteristic of Anglicanism, owes a good deal to Karl Barth. His style of writing is also out of the best Anglican tradition in being disconcertingly full of irrelevant, rather splenetic outbursts, such as that there is a 'conspicuous lack of mystics' and that there are 'no hermits' in the Bible. Indeed the whole book is most untraditional and most unCatholic. 'The immorality (sic) of the soul', we are assured, 'as a doctrine is of special danger to our modern age in which man asserts his autonomy with demonic ruthlessness'. The title is misleading. Basically the book is about prophetism as the key to understanding the biblical conception of revelation—and the first chapter on the prophets themselves starts by citing