

Further measures suggested include: a declaration of the rights of man or rather an affirmation of the dignity and worth of the human person and a reform of canon law in the sense of making the Church of the West less legalistic. This again is linked with demands for a restatement of natural law. It is considered necessary that the Church should be, and should be seen to be, dissociated from groups responsible for policies that are not only considered antisocial, but are incompatible with Christian charity. Latin America is cited here, with particular reference to the reasons for the present difficulties of the Church in Cuba.

Unnecessary barriers and a lack of charity in relation with other Christians is condemned; what is particularly criticized are the often quite needlessly harsh forms and expressions used. There are demands for a revision of the legislation relating to mixed marriages. It is demanded also that the relations between Christians and Jews be re-examined. One writer pleads for an improvement of relations with Mohammedans.

The foregoing gives some indication not only of what some German-speaking Catholics hope from the Council, but also of what they generally think of the Church at the present time. It must be pointed out that not all writers confine themselves to points of detail. One of them very effectively makes the point that what matters is not dealing with symptoms, but that the Council should do two things: base our Faith again firmly on what is its centre, the Incarnation of our Lord; and make clear that Christian morals are not mainly concerned with sex, but that they are an integrated whole based on love of God and neighbour; everything else will follow.

W. A. STEINER

Reviews

PHILOSOPHY AND RELIGION, by John Wilson; Oxford University Press; 12s. 6d.

About five years ago several groups of writers attempted to present an account of religious belief which would be acceptable to an influential school of British philosophy, sometimes called 'logical empiricism'. *New Essays in Philosophical Theology*, a collection of papers published in 1955, was followed in 1957 by two further symposia, *Faith and Logic* and *Metaphysical Beliefs*, and by Professor Ramsey's *Religious Language* and Professor Braithwaite's *An Empiricist's View of the Nature of Religious Belief*. Few readers, whether philosophers or believers,

