

The final chapter reflects further on the paradox and failure of Newman's idea of the educated man. The 'philosophical habit of mind' is the ability to unify knowledge and for Newman the University is the place where such unification takes place. It can only be done in this kind of community of learning and teaching. For Newman the greatest danger is fragmentation, already increasing in the 19th century and making the unification of knowledge ever more difficult. Newman began to think of modern cities as 'virtual Universities', the 'atmosphere of intellect' having moved from the seats of learning to the centres of civil government, to the literary world, and (we will now add) to the media of social communication. For Bottone Newman's ideal is impossible in the contemporary world but remains necessary as a regulative ideal. When compared with alternative ideas of the university – the nationalist one of Humboldt, or the techno-bureaucratic one of 'excellence, performance and productivity' – it seems clear that Newman's is best because of the value it gives to the human person and to the project of knowledge as such. Perhaps the term 'university' should no longer be used since, as thinkers like Derrida and MacIntyre argue, the institutions that currently claim this title are so far from representing what its (medieval and Catholic) originators had in mind. Newman's idea continues to fascinate, and Bottone's book is an intriguing consideration of it.

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DEATH BE NOT PROUD: THE PROBLEM OF THE AFTERLIFE by Mark Corner, *Religions and Discourse Vol. 46*, Peter Lang, Bern, 2011, pp. x + 283, £38, pbk

This fascinating study of the meaning of death and the idea of life after death comes from an author equally at home in the worlds of philosophy and theology, and is much to be recommended. It restricts itself, for the most part, to western philosophy and the Christian tradition, but it will also be of great interest to readers from other spheres of world philosophy and religion, where comparable problems arise.

Part One concerns itself with general reflections on the meaning of death. The inevitability and the moral significance of our mortality are well brought out, and the folly of attempts to acquire, or even to hope for, more and more of the same kind of life is clearly demonstrated.

Part Two turns to the theology of Heaven and Hell. Again, the difficulty of imagining Heaven and the moral grotesqueness of traditional images of Hell are convincingly stressed, as are the problems of envisioning some purgatorial intermediate state. The influence of Donald MacKinnon's powerful writings is discernible behind these reflections.

Part Three examines the difficulties attending both the idea of the immortality of the soul and also that of the resurrection of the body, as we find these ideas articulated in the New Testament and in the post-biblical period. Again the problems of some kind of intermediate state between death and resurrection are stressed. It is suggested – a suggestion to be developed later in the book – that these problems are eased if the idea of our translation into God's eternity replaces that of life after death, certainly if 'after' means continuation of time as we experience it here.

Part Four turns to the treatment of these issues by philosophers of religion. Familiar critiques of the idea of a disembodied soul are rehearsed, though insufficient justice is perhaps done to the mind/body dualism espoused by Richard Swinburne and H. D. Lewis (the latter being rather oddly referred to as a theologian). John Hick's 'replica' theory is subjected to trenchant criticism.

Part Five provides us with the author's own view. Echoing the philosophers' difficulties with criteria of identity and continuity in the notion of survival, Corner adopts a more Kantian notion of the limits of experience and a more Barthian notion of the overcoming of death by being taken into God's eternity.

The book concludes with a brief, clear, summary of the argument that permits the reader to appreciate both the strengths and the possible weaknesses of the author's position. My own reservations concern his excessively Kantian reading of Barth, especially on the topic of time. After all, Kant's view of the transcendental ideality of space and time is not really a tenable notion, and Barth's view of God's time as something analogous to our time might permit a conception of life 'after' death rather than just life 'beyond' death. In other words there is a sense in which God's eternity can be thought itself to contain futurity. Certainly life 'after' death should not be thought of as a continuation of this life in the same dimension of this world's space/time. But there is a certain over-literalism in restricting the sense of the word 'after' in this way. So I would recommend closer reflection on the notion of God's time, as found in the writings of Barth, Balthasar and Pannenberg.

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THE VERY STONES CRY OUT. THE PERSECUTED CHURCH: PAIN, PASSION AND PRAISE, by Caroline Cox and Benedict Rogers, *Continuum*, London, 2011, pp. 150, £19.95, pbk

THE PRICE OF FREEDOM. RELIGIOUS PERSECUTION AND CONFLICT IN THE TWENTY-FIRST CENTURY, by Brian J. Grim and Roger Finke, *Cambridge University Press*, Cambridge, 2011, pp. 257, £19.99, pbk

In recent times newspapers and other mass media have frequently reported harassment and persecution that Christians of various denominations have suffered. Most cases have come from the Middle East and Far East, as well as from Africa. Here is an apparently new social phenomenon which was absent in the news items that appeared in the years that immediately followed World War II. In decades before then there were reports of persecution in Soviet Russia, and before that, during the time of World War I, there was wide coverage of what were held to be the Armenian massacres. Today the position has changed radically and the flood of reports covering religious persecution shows no sign of abating. Although Christians appear to be bearing the brunt of the current oppression, members of other religious groups, Hindus, Muslims and the Baha'i have all suffered physical violence and harassment. Such sufferings even occur in a country whose constitution is secular and which allows freedom of religious expression of many kinds, as is the case of India for example. Of course history has shown that there has always been persecution but persecution tends to come in waves.

It is in no way surprising that Christian bodies in countries around the world that are free from religious harassment, have attempted to lighten the burdens of their fellow persecuted believers. Help of various kinds has been forthcoming to alleviate their sufferings. Money, moral encouragement, political intervention have all been employed. In recent times societies of international calibre in Britain, such as Barnabas Fund and Christian Solidarity Worldwide, have come into existence for that very purpose.

Numbers of questions arise over this current upsurge of persecution. They are questions that thinking people would raise, whether they be religiously minded or humanistically inclined. They cover such issues as the 'causes' of persecution, what tends to accelerate persecution or brings about a decline, the kinds of