

union with Christ and the inhabitation of the Holy Ghost in each of them severally. If the Holy Ghost 'enlivens, vivifies, and moves' the whole body of the Church, he does so as vivifying and moving the persons who constitute the Church. Divine impulsion or inspiration is at once personal and collective.

The British reader of this volume should observe that the translator uses 'contests that' where we should say 'disputes the statement that'. On p. 28, read not: *emphanes and genesthai*, but *emphanes genesthai*.

B. C. Butler

RELIGION AND THE UNIVERSITY by Jaroslav Jan Pelikan and others. The Frank Gerstein Lectures, 1964. *Toronto University Press; Oxford University Press; 28s.*

An introduction is written to this book by Professor Murray G. Ross, President of York University, Toronto. He describes how the choice of theme caused some surprise and then makes a first-rate defence of the relevance thereof. Quoting Professor Wittenberg, he says: 'religion is a part of social reality and cannot be ignored by any university which seeks to understand man and civilization'.

The five essays which follow cover a full ground and are to be read in the context of a New World University. None the less, three of them at least are notable contributions to the problem on a universal plane. And one hopes that they may be read in York, England.

Dr Pelikan is a minister of the Lutheran church and Professor of Ecclesiastical History at Yale. His essay is an interesting synthesis of many of the conclusions of the Downside symposium, *Theology and the University*. Religion is too important a part of life and culture to be left only to the clergy. Likewise, research in religion is too important a part of scholarly inquiry to be left only to the theologians. Now that the methodology of the natural sciences is no longer considered objective, the criticism of religious research as non-methodological falls down. It can take its legitimate place in the disciplines. Moreover, the latter require it: for they can more satisfactorily examine themselves when they have acquired 'a self' to examine. Dr Pelikan then points out, on the other side, how the education of the clergy 'needs also to feel the tugs at its sleeve that only the free university can supply'. It is only as a result of the right kind of theological research in the university

context that the future clergy will receive an education instead of merely a training.

Dr William G. Pollard is the Executive Director of an Institute of Nuclear Studies. His essay is in some ways the most impressive of all. His thesis is that modern man has lost a capacity to respond to, and to know, a whole range of reality external to himself which western man in earlier centuries quite naturally possessed. There must be therefore a recovery of theological perspective in this so-called scientific age. Science for all its wonderful achievements has been steadily leading our culture into an ever-increasing bondage to that portion of reality which we call nature. 'In like manner as the vast ranges of time, measured in billions of years, have been made understandable to man, so much the more has the dimension of eternity perpendicular to time faded from our apprehension'. We have arrived in a new Dark Age. Viewed from within this prison, there are no valid intangible realities. The primary need is to recover a sense of the existence of a realm of supernature as a genuine part of external reality which is everywhere and always in immediate contact with the realm of nature. Already in physics and astronomy the contingency of space-time on that which transcends it is beginning to be sensed more and more frequently. The elementary particles of matter seem to depend for their particular observable properties on abstract mathematical entities which lie outside space and time. Patterns of thought are changing and can lead to the recovery of true integrity. The Rabbi Eisendrath provides a quotation from Harvard: 'They also serve who only stand and THINK. Indeed it may

be less for a university to have a cyclotron than it is to have a soul'.

Professor Charles Moeller of Louvain gives the only Catholic contribution to this symposium. He begins in a manner reminiscent of the Bishop of Woolwich. But he destroys the current conceptions of God only to build up the more fundamental ones. 'The religion of *this* God (the true God) has a future in the world and in the university as well'. The 'man in white' and the 'man in black' have got to be brought together. Theology is as surely a part of the whole picture as medicine, sociology and biology. 'It is not the static abstract synthesis of these truths but their dynamic complementarity which constitutes man'. And so there is

no need to fear the presence of religious faculties in a university as a clericalization of thought and research. Religion does not step in to fill the gaps in other branches of knowledge but to bring fresh light, a new hypothesis on the same facts.

Professor Alexander Wittenberg, in a concluding essay, examines the role of religion in extra-curricular university life and expounds it as an enrichment of the undergraduate's inner experience and visions of life and a broadening and deepening of his capacity. Altogether, this is a volume of great stimulation and deserves wide study.

✝ *Wm Gordon Wheeler*

TWENTIETH CENTURY DEFENDERS OF THE FAITH by Alec R. Vidler. *S.C.M.*, 9s 6d.

THE NEW REFORMATION? by John A. T. Robinson, Bishop of Woolwich. *S.C.M.*, paperback, 6s.

Dr Vidler, at the very beginning of the first of the five lectures which constitute his book, candidly admits that his own cast of mind – 'though this is a terrible confession to make nowadays – is more spectatorial than engaged'. This is not a fault which the Bishop of Woolwich is ever likely to feel the need of confessing. He does not write dispassionately, nor can most people read him except through a mist of honest-to-God passion, whether hostile or favourable. And so the acid is splashed to and fro in letters to *The Times*; fellow bishops join in with their special brand of prelatial vinegar; on one thing friend and foe are tacitly agreed, that all this commitment (read 'passion') is a good thing; and Dr Vidler and his like (there are not very many of them), unfeeling, disregarded men, look on from the grand stand of their spectatorial disengagement.

Dr Robinson certainly has some mannerisms which can irritate even the most dispassionate spectators. All those footnotes, for instance – on 93 out of 113 pages, compared with the far more laconic notes on 44 of Dr Vidler's 115 pages. Are they intended, one wonders, to show that the author is with it, to give us a feel of the ecclesiastical it we ought to be with? They succeed, of course, which is why they also irritate; we back-

woodsmen do not enjoy this ceaseless reminder that we have read none of the right books by the right people. This is all perhaps part of an uncriticized and not entirely healthy pre-occupation with such urgent abstractions as 'the forces of history', and 'Twentieth century man'; an assumption that the Church ought to be there in the thick of things, helping to 'determine the shape of our world'. To those who do not share this attitude it seems to involve a scarcely evangelical indifference to all those ordinary people who are not in the swim.

It is Dr Robinson's weakness, perhaps, that he seems to be unaware of this sort of implication in the *avant-garde* attitudes which he endorses. It is indeed a saving weakness, because he himself is not indifferent or supercilious towards anybody. I think one could sum up his book by saying that he has a very good case to make, and that he makes it in a way least calculated to persuade his likely opponents of the *arrière-garde*.

His case is, first that the Church is reformable – against those extreme critics who think that it is beyond hope; second, that it is worth reforming – and his staunch devotion to the Church of England and its essential structures deserves to be taken seriously by his critics; third, that its reform