

Professor Baelz has here set out "to provide a reliable but not uninteresting guide to the territory to which morality and religion both seem to put forward a claim." (p.viii) Part of a series entitled 'Issues in Religious Studies', the book is aimed at students or non-professionals interested in the subject matter under discussion. It is a resounding success. Baelz writes clearly and with an enviable facility at presenting divergent viewpoints in an economical but accurate manner. Most of the basic questions currently discussed by moral philosophers are raised (the exception is that of freedom and determinism which receives only slight mention) and conflicting arguments are usefully summarised. Discussion topics follow each chapter.

I have only two real criticisms. Baelz provides a useful bibliography but, considering the nature of the book, there are some surprising omissions. It is important, for example, that people approaching the issue of religion and ethics for the first time should be aware of H.P. Owen's *The Moral Argument For Christian Theism* (London, 1965) and W.G. Maclagan's *The Theological Frontiers of Ethics* (London,

1961). Mention might also be made of Iltyd Trethowan's *Absolute Value* (London, 1970) and Keith Ward's *Ethics and Christianity* (London, 1970). The second criticism concerns what I should regard as a failure to pursue implications. In developing his account, Baelz seems to regard morality as important and as something which includes knowledge. There are moral claims and obligations; we can see that this is so. Furthermore, we can give an intelligible account of morality without reducing it to the product of self-interest, decisions of principle or the pressures of society. I agree, but does not this mean that somewhere along the line there has got to be something like a simple and self-authenticating awareness of the Good? Here, in keeping with what I take to be the cagey epistemology of his previously published Bampton lectures (*The Forgotten Dream*, London, 1976), Baelz fails to come clean and the reader may feel at this point that more is required.

These are minor reservations however. At £1.60 the book is a bargain.

BRIAN DAVIES O.P.

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