

are Protestant missionaries of whom the same may be said. We must be plainly seen to put our trust in Providence. The final illumination of Islam waits until Christians show forth Christ more clearly.

NORMAN DANIEL

CHRISTLICHER STAND. By Adrienne von Speyer. Edited by Hans Urs von Balthasar. (Johannes Verlag, Einsiedeln.)

Adrienne von Speyer, mainly known for her reflections and interpretations on the Gospel of St Matthew, St Paul and the formidable four-volume work on St John, has written a book for young people, born and brought up in the Catholic tradition, who are seeking guidance in their major decisions for life. The problems she is dealing with are manifold: how to find out and follow a vocation to the priesthood, decision for marriage or a single life, etc.; she deals with possible difficulties and complications, the way to overcome them, and is essentially concerned to give a lead for a life in the spiritual fullness of the Catholic faith.

E.W.

QUELLGRUND DIESER ZEIT. By Friedrich Heer. (Johannes Verlag, Einsiedeln.)

This collection of essays and lectures is a vigorously expounded attempt at a Christian interpretation of history in terms of the author's highly personal brand of philosophical idealism. The book finishes with a kind of diagnostical survey of the European situation in the years 1945-1955 with special regard to man's position at the dawn of the atomic age. Although the author's meaning is occasionally obscured by the richness of his language the book makes nevertheless rewarding and stimulating reading.

E.W.

PLATO AND THE CHRISTIANS. By Adam Fox. (S.C.M. Press; 21s.)

Christian thinkers have always felt the fascination of Plato. Whatever the influence of Greek thought on Scripture itself, and in recent times the tendency has been to soften the sharp contrast sometimes made between Jew and Greek, the eclectic Platonism of the Graeco-Roman philosophical schools undoubtedly formed the background of many patristic writers and thus passed into the tradition. Yet to read this selection from Plato's religious thought, well selected and freshly translated by Canon Fox, is only to be reminded once again of the gulf that separates Jerusalem and Athens. It is not merely the contrast between scriptural certainty and the urbane hesitations of Plato; it is rather that in pagan thought nothing can correspond to the fact of grace. This is clearly brought out by the incongruity of some of the scriptural texts placed above each extract from Plato. What bearing,