

anything incompatible with other known facts, and one does not believe that anyone else will either. Such apparent incompatibilities as may arise are only apparent—that is entailed by the religious ‘Yes’.

To put the matter in another way, refusing to accept the Fall story while admitting that it may have, in its theological context, the kind of significance religious people say it has, is analogous to saying that I understand what Lear says to the Fool but that I do not accept it. It is absurd to say this if one also wishes to claim to understand the dramatic point of the play. What the sceptic must be prepared to say is that he understands what St Paul says about the relationship of the fall-events to the redemption-events but does not accept it. This is like saying that he understands what Shakespeare is saying to us in *King Lear* but does not accept it. But this reaction is impossible to anyone who is not morally deficient in the sense I have tried to describe. If the sceptic complains that what makes him unable to accept what Shakespeare says in the theatre, is the state of the world he finds about him in the daylight (this is analogous to saying, e.g., that the goodness of the God in the Fall story seems to him incompatible with the evil in the world) then it can be retorted that being prepared, *before* going back out into the daylight, to accept that Shakespeare may be offering a genuine illumination of the daylight world precisely by what he says to us in the theatre, is an essential preliminary to even understanding what Shakespeare is trying to do in the theatre. Similarly, unless the sceptic is prepared to believe that St Paul may have something important to say about the real world—that is, that theological statements as described above are certainly *capable* of being true—he cannot begin to understand him religiously. But once having admitted that theological statements might be *true*—that events might really be related to one another in the way St Paul suggests—then he has had the very kind of religious experience which cannot be rejected without incurring a just charge of being a defaulter.

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## THE CONSCIENCE OF THE SIXTIES

*‘Blackfriars’ and the London Circle of the Newman Association announce a series of lectures on the above theme, to be given by Fr Kenelm Foster, Professor J. M. Cameron, Peter Benenson, Maryvonne Butcher, Elizabeth Jennings, Patrick Reyntiens and others. The lectures will take place at 31 Portman Square on Thursdays at 8 p.m., beginning on September 27th. Admission will be free for subscribers to ‘Blackfriars’ and ‘Life of the Spirit’ and for members of the Newman Association, otherwise 2s. 6d.*