

León's poetry, and seems less insistent here than in *Studies of the Spanish Mystics*. There are, in addition, two essays on Cervantes and a sketch of the late Dom Edmund Gurdon. The collection makes an interesting and informative book.

EDWARD SARMIENTO

EXISTENTIALISM FROM WITHIN. By E. L. Allen. (Routledge and Kegan Paul; 18s.)

In spite of its unfortunate title, Dr Allen's book is perhaps the most respectable of the many recent contributions to the secondary literature of Existentialism in this country. The analysis and criticism of the chief representatives of the movement, Heidegger, Sartre, Jaspers, Marcel, is presented as a developing sequence, the 'journey' as a 'pilgrimage', from 'atheist humanism to faith in God' (p. 180). The emphasis on this theme of personal salvation has not allowed Dr Allen (as he acknowledges) to do full justice to Heidegger, surely the most important of the four philosophers; and it is surprising to see the writer pay such serious attention to Jaspers, without, however, making the generalities of this philosopher less insipid.

Yet a more radical criticism of Dr Allen's book is that it remains a study—precisely from *without*—of four Existentialist philosophers and is not itself an essay in Existentialist philosophy. The characteristic seriousness of the writers of this movement, variously registered as *Angst*, fidelity, commitment, engagement and so on, is an effort of personal and moral exploration and not in principle (or even sometimes in fact) an intellectual seriousness: consequently the summary exposition, however sympathetic, of 'doctrines' inevitably lacks the proper vitality, the sense of growth, of the original writings. If, like Dr Allen, one is not concerned to evaluate philosophical investigations from a standpoint itself claiming at least the possibility of total intellectual illumination, but only to be more or less illuminatingly immersed in mystery, then one has the very heavy responsibility of profoundly engaging the reader in this mystery; and it cannot be allowed that Dr Allen has satisfactorily acquitted himself of this responsibility. It should be noted here that if Dr Allen can write, 'The evidence available in the Gospels seems to me to put beyond doubt that Jesus thought of himself as a man dependent on God' (p. 142), his claim to offer a *Christian* approach to Existentialism is at least questionable.

C.E.

CHRISTIANITY. By S. C. Carpenter, D.D. (Penguin Books; 2s.)

In one hundred and eighty pages, Dr Carpenter, formerly Dean of Exeter, has attempted to describe 'Christianity'. It is not surprising that, in spite of much that is good in the book and of a temper markedly

eirenic, he has failed. Can 'Christianity', for instance, be said to exist? Dr Carpenter is aware of the ambiguity and he writes, 'The diffused form of Christianity is only possible because there is a central core of life and fire' (p. 12), and he goes on to apologise for dealing with the more 'institutional' side of Christianity (p. 14). But a Catholic will feel that that is just the side he doesn't deal with. The book is really a synoptic review of Church history with some curious emphases. One wouldn't think that the Great Church was founded by Christ; one is given the impression that it just emerged. The position of the Papacy in the early Church is hardly hinted at; and if one did not know the sincerity of the author, one would be tempted to say that his account of the Reformation is disingenuous. For *what* reasons are we to be called 'Roman Catholics' somewhere after 1570 (p. 107)? Our Catholicism was just as Roman in 1535 as in 1570, St Thomas More just as much a Roman Catholic as Blessed Edmund Campion.

The radical defect of the book, however, is that Dr Carpenter seems to give colour to the view that there is a genus called 'Christianity' of which the 'Churches' are species, and the latter part of the book which deals with Reunion is notably vague. Speaking of the affinities between the Anglican Church and the Orthodox and Roman Catholic Churches on the one hand, and the Reformed Churches on the other, he remarks, 'It seems clearly desirable to keep the doors open on both sides, though there is a certain fear that the draught from a too widely-opened door on one side will cause the door on the other side to slam' (p. 165). Another, equally probable, fear is that the Church of England may catch its death of cold.

The book is written with grace, scholarship and a wide charity in understanding the Catholic position. One could wish that a Catholic scholar would write another that is equally acceptable to the ordinary educated layman and as readable.

J.D.C.

SCIENCE AND RELIGION. By C. E. Raven. (Cambridge University Press; 21s.)

In the first series of his Gifford lectures, Canon Raven has used his wide range of interests in theology, biology and the history of science to give a new and important turn to the debate on the relations of science with religion. He has set out to judge the various phases of Western theology according to their fidelity to the Incarnation, and to judge the development of science according to a view of nature in which the Incarnation is central. In this approach the problems lie close to the fundamentals of Christian thought, and it is to be hoped that it will be fully explored,