

fiction, to give tangible force to the argument.

Allan Rodway's *Science and Modern Writing* wouldn't pretend to such importance: it is an attempt, in 150 pages, to trace the central points of the science/literature relationship in our time, but the thing is clearly doomed to consist of undeveloped, hastily sketched themes and fragmentary notes. All that a book of this kind can do is to give an idea of scope and complexity without much substance to fill it out, and although Mr Rodway points to the main scientific influences,

in anthropology and psychology and linguistic analysis, it is surely hardly helpful to make fairly detailed analyses of texts from Wells, Golding and Joyce from a scientific viewpoint, when what is meant by 'science' in each case is so different that the connecting thread is tenuous. The book is better on assessing scientific influences on criticism, and there are some interesting notes on I. A. Richards, along with a plea for a tighter critical vocabulary.

*Terry Eagleton*

THE CORINTHIAN MIRROR, by J. Blenkinsopp, S.D.B.; *Sheed and Ward, 13s. 6d.*

This is a book which has very little to say about dogmatic or exegetical matters, and those sections in which such things are treated might with advantage have been reduced. But at the theological growing points of moral and liturgical understanding Father Blenkinsopp's work is alive and developing. He is excellent when speaking of 'approved authors' and the static casuistry which tries to determine 'how far one can go, what one may or may not do, where the exact boundaries of mortal sin lie', and which 'can quite easily leave the moral sense untouched'. Father Blenkinsopp is very much in favour of that 'existential moral theology' proposed by Karl Rahner and others, the proclamation of Christianity as a religion of crisis. He rejoices that this is something which is common to the ethical ideas of Bonhoeffer and Bultmann, and which has found popular expression in Tillich's well-known essay 'The Shaking of the Foundations', but is to be found also 'among Catholic thinkers and theo-

logians'. Father Blenkinsopp represents Paul's moral teaching as an antithesis to the casuist morality, since Paul is concerned with a man living in a precise moment of time and 'subjected to pressures which are dynamically interactive'.

Much of the book is concerned with our community life in the liturgy, especially in the celebration of the Eucharist. Father Blenkinsopp attempts to show the connection between static morality and the reduction of the Sunday Mass attendance to a legalist performance, with the companion loss of a sense of the Spirit of God at work in the Christian assembly. The book is very good on the meaning of unity and authority in the Church, showing their relation to the sacramental activity of the community, and often putting commonplace ideas in a stimulating form. The difficulty with such popular writing now is not that it will arouse opposition but that those who read it will have read it all before.

*Hamish Swanston*