

psychology, Dr Gilbert Russell's essay on 'Individual Treatment in Psychiatry' and Fr Victor White's 'Guilt: Theological and Psychological'. And it is a pity that Dr Denis Martin had to condense his fascinating observations into a few pages at the end of the book; one wanted to read much more about the 'Religious Symptoms in Mental Diseases'. But in a sense it is invidious to discriminate. With the exception of one essay, which almost spoils itself by its rigid insularity, all are excellent. This book of Christian essays in psychiatry is to be warmly recommended to all who have a practical interest in psychology and psychological treatment.

MURDOCH SCOTT, O.P.

THE DESTINY OF THE MIND: EAST AND WEST. By William S. Haas. (Faber; 36s.)

The Indian friend who said to Dr Haas, 'Against what background do you see those flowers . . . those trees . . . those clouds . . . the sky? I will tell you: against the background of consciousness' revealed to him a process of mental reduction natural to the East and different enough from his own way of thought to startle the Western philosopher into a lifetime's labour of understanding. The work takes him through the contrasting forms of Eastern and Western civilization, their structures of state and society, art, artistry and style before he catches up on the insight which set him going; an insight which receives formulation as the irreducible 'structures' of Eastern and Western consciousness. To interpret the corresponding civilizations in the whole of their cultural scope and the mode of their historical development in the light of these basic thought-structures is the task undertaken in this book.

'Reduced to its essence Eastern knowledge is a form of being, a state of consciousness, that is lucid and self-sufficient. . . . Western knowledge is a form of having. Thus it needs an instrument to seize what it wishes to bring into its forum. And this instrument is the concept.' Hence the character of Eastern thought as *philousia*, of which the 'structural' principle is identity, in contrast to Western *philosophy* governed by objectification. Hence too a certain ontological stability of the East which remains protectively close to the instinctual life, as opposed to the evolutionary mental dynamism of the West which substitutes thought for instinct.

The principle of these contrasts is suggestive and, relatively to the level at which it is applied, is undoubtedly profound. Indeed the claim of Dr Haas to have advanced the philosophy of history is there to be considered. Dr Haas shows himself to be marginally aware of a perennial philosophy of the West which would question the adequacy

of many of his judgments, but he situates himself rather in the Promethean and anti-traditional evolution of conceptual thought, from what he refers to as 'the secularization of the Godhead' in later Greek philosophy to the apotheosis of the rationalist illusion in Hegel. This is not so much Dr Haas's caricature of the West as the West's academic caricature of itself. He is as painstakingly faithful to it as he is to the whole of his wide experience of the East which, because its 'structure' is in the last resort structureless, escapes definition at the rational level in the very act of being defined. It does honour to the sincerity of his scholarship that in one form or another he makes repeated acknowledgment of this fact.

BERNARD KELLY

JATAKA TALES. Birth Stories of the Buddha. Selected and retold by Ethel Bedwick, with Foreword by Edward Couze. (Wisdom of the East Series, Murray; 8s. 6d.)

All who owe their first living idea of India to Kipling's *Kim*—and how many of them there must be—will remember how the lama sat crosslegged by the roadside fire at the end of the day, and told stories of the Buddha's lives as a beast or bird, reiterating through his narrative the refrain 'Listen to the Jataka'. Here, abridged in this little book, are thirty-five of the five hundred and forty-seven Jataka tales still extant. They are told very briefly, and the reader may regret that they have been so completely stripped of the Indian conventions of style which Edward Couze's Foreword condemns as 'tiresome'. Their idiom here is, in fact, almost completely that of the European fairy story to which one or two of these legends are closely akin; notably that of the hare who thinks the world is coming to an end because a fruit falls from a tree, though he and his followers, unlike Henny Penny and hers ('the blue sky is falling, we must go and tell the King'), do not disappear for ever into the Fox's earth, but are simply rebuked for their folly by the Lion Buddha, King of Beasts.

The general impression given by the stories is not quite, as the Introduction suggests, that 'each life is the effect of previous lives'; rather does each life seem to repeat in a different setting the relationships and characteristics and pattern of action of the previous one. Devadatta, the villain, does not improve from one incarnation to another, but proves just as malevolent in the guise of crocodile, rogue elephant, wicked monkey or water ogre, as he is as Buddha's cousin; and Ananda is as staunch a friend in the form of tree spirit, crab, or jackal, as he was as a human disciple. But in themselves the tales are enchanting, particularly those of Buddha as the monkey-king over whose body stretched between tree and tree his people climbed to safety; Buddha as the hare who let the hungry traveller eat him (ever since which his picture has been painted on the moon); Buddha as