

essence. In a further and longer section the analysis is pursued into the human situation, into the problem of liberty dramatically raised by Sartre. A brief but valuable book.

KENELM FOSTER, O.P.

EGO, HUNGER AND AGGRESSION. By F. S. Sperls, M.D. (Allen and Unwin; 12s. 6d.)

This book by a South African psychiatrist claims in its subtitle to be a 'Revision of Freud's Theory and Method'. 'Revision' is an understatement: if the emphasis on hunger (as against sex) makes it positively anti-Freudian, the emphasis on Ego makes it anti-analytic altogether. Suggestive use is made of biology and physiology, of Gestalt-psychology, and of the 'Holism' of Field-Marshal Smuts; but little is left of Freud (despite due honour to an outmoded pioneer) except his most naive conceptions of religion as obsession and of God as hallucination.

One man's meat is another man's poison, and the adage is supremely true in the function which the author calls mental metabolism. This book is not every man's meat, and it is nobody's cup of tea. It is no food, either, for what Dr Perls calls the 'hanging-on bite'; but the theoretical chapters will often reward the demands they make on incisors and molars.

The last part of the book contains much excellent advice in practical technique; it would gain had the practical exercises been recommended more modestly for mental hygiene and after-care rather than as therapy. The chapters on 'Concentration on Eating', 'Visualisation', 'Sense of Actuality', 'Internal Silence', 'Body Concentration' and 'Assimilation of Projections' could be safely recommended to nearly everybody who is well enough to put them into execution. They can be theoretically justified as well by the Aristotelian-Thomist conception of the inter-relation of psyche and organism as by the author's own more problematic theories. But the exercises in the 'First Person Singular' might encourage inflation, no less than the self-deception which the author rightly deprecates in Couéism, if practised by the immature. His equation of normality and extraversion should be a sufficient index both to his strength and his limitations; the book as a whole cannot be recommended to the uncritical or to those who fondly suppose that neurosis is amenable to any panacea and does not require individual attention. V.W.

MAMRE: *Essays in Religion*. By Martin Buber, translated by Greta Hort. (Cumberlege: Melbourne University Press; 12s. 6d.)

BETWEEN MAN AND MAN. By Martin Buber, translated by Ronald Gregor Smith (Kegan Paul; 12s. 6d.)

Professor Buber has hitherto been known to English readers only by his stimulating essay in existential thinking, *I and Thou*, and by his fascinating *Jewish Mysticism and the Legends of Baalshem* with its charming anecdotes of the Chassidist movement. In *Mamre* may be found the bond which links these two seemingly varied preoccupa-

tions. That bond is his reading of the Old Testament revelation in which he claims to find his 'I and Thou' philosophy no less than the origins of that Chassidism in which he sees 'a movement of concentration: the concretion of all those elements which are found in a suspended form everywhere in Judaism at all times'. Christian readers, notwithstanding the author's misunderstanding of many of their own beliefs and practices, will find much to learn from the many illuminating Biblical insights and sidelights in which this book abounds, and still more from its fine confession of a contemporary Jew's faith in the Messianic calling of his people. His understanding of this faith must often put to shame their Gentile obtuseness to much of the inner meaning and challenge of their own Master's Gospel. But nor can they fail to note the conspicuous absence of the scandal of the Cross from this Messianism of a mystical body which though unredeemed must yet redeem, and while itself headless must yet lead humanity.

Between Man and Man is, in the main, less directly Biblical and theological and more philosophical—though in Buber's 'dialogical' manner. It may be regarded as a long appendix to *I and Thou*, in which the author confronts, from the standpoint of that book, the efforts of various philosophers—from Aristotle to Kant, and from Kant to Husserl and Heidegger—to cope with the mystery of human existence. The dialogue is inevitably more one-sided than even the author himself could wish, and in the case at least of Aristotle it is (in view of the reconstructions of Jaeger) singularly inept. Kierkegaard receives the most sustained and the most damaging attentions of all. Two excellent essays on education are sandwiched between the criticism.

VICTOR WHITE, O.P.

ETHIOPIA: *The Study of a Polity, 1540-1935*. By David Mathew (Fyre and Spottiswoode; 15s.)

Could any scene be more remote for a naval historian, or people stranger to a Horatian urbanity and candour? But nothing is too improbable for an author who appreciates the mad milord and the eueptic laird who travelled before him.

Nec timuit præcipitem Africum
decertantem Aquilonibus
nec tristes Hyadas nec rabiem Noti.

Behind the variety one discerns the simplicity, the use of analogy, praised by the philosopher, but here practised in a dialectic of ideas embodied in vivid persons, an abstraction of meanings combined with a sympathy with matter and motion, required by St Thomas of those who write about historic reality.

Prester John was centuries dead, and the first entrance to the Solomonic Throne, in a mountain Coptic kingdom, surrounded on three sides by desert Islam and with no southern frontier to jungle paganism, was made by the European Baroque Dr Mathew knows so well. With the coming of the Portuguese, round the Cape to Goa