

own rather earthly, limited concept of Body for his and then subtilise and mysticise it to meet the requirements of dogma. That is the way of cheap theology; and if we would avoid that way, this is the kind of book that many of us probably need.

RICHARD KEHOE, O.P.

RELIGION, SCIENCE AND HUMAN CRISIS. By Francis L. K. Hsu. (Routledge and Kegan Paul; 14s.)

Dr Hsu describes the basic problem of this book as being to decide on 'the nature of the relationship on the one hand, and the distinction on the other, between magic and science in human culture'. Roughly two-thirds of the volume is devoted to a detailed survey of the behaviour of the inhabitants of a town in the Yunnan Province of China in face of a cholera epidemic. It tells us of the prayer-meetings they held, the ceremonies they performed and what it cost them to perform them, and also what was their attitude to modern medical treatment. The latter part of the book sets these facts in the wider context of anthropological studies in various parts of the world and discusses at some length the new hoodoo of Western civilisation in a place like Chicago where magic has to be dressed like science. But what do all these facts mean? Throughout the discussion the reader is aware of a pathetic contrast between the care with which information is assembled and the lack of penetration with which it is interpreted, between the precision of the data and the vagueness of the thought that is brought to bear upon it. A great deal of space is given to the criticism of Malinowski's distinctions between magic, science and religion, but nothing very constructive appears to be put in their place. One feels it is a case of people who live in glass houses. After what he has said, has a writer who can conclude his book with the inept remarks about religion which appear on page 133 any right to be taken with complete seriousness?

A.S.

THE EXISTENTIALIST REVOLT. By Kurt F. Reinhardt. (Bruce Publishing Company; \$3.50.)

REASON AND ANTI-REASON IN OUR TIME. By Karl Jaspers. (S.C.M. Press; 7s. 6d.)

To classify certain philosophers as existentialist seems to be one of the simplifications by abstract thought that they have protested against. We think of them as a dissenting sect, because we have come to consider philosophy as something that deals with a set of problems, and chiefly with the problem of knowledge. The great European tradition that began with Socrates preferred to see it as a way of life, a reflection on the whole of our experience. Surely it is here that these philosophers belong, by their concerns if not always by their conclusions; and if this is so

D

we can hardly hope to display their ideas neatly, as we might summarise the tenets of a sect.

Dr Reinhardt's book is valuable as a set of introductions to the work of these thinkers. It implies no disrespect to him to say that a man will learn much more of what it is to philosophise if he reads any book by one of the writers under discussion. There is a danger that reading *The Existentialist Revolt* may be substituted for this action until the next summary appears.

An introduction to the translation of three lectures by Professor Jaspers would have helped his readers. Ordinary language is adequate to express the concepts that arise from definite objects, but the experience usually called metaphysical can only be communicated by negation and analogy. Each philosopher witnesses to this experience in his own way, but though Jaspers' account will be recognised as authentic, his writing is at times quite needlessly obscure. To repeat his demand that we 'take a leap into the imageless, unobjectifiable, self-impelling source of our self, which is Reason', indicates the quality of Jaspers' prose rather than the process to be followed. But it is made clear that the condition of the experience is a moral and intellectual life based on Reason, which is a rather vague notion akin perhaps to 'spirit'. Spirituality, nobly conceived, is the central theme of the book.

The life of Reason has to be lived in a world that has betrayed, not transcended, the discipline of science. Aberrations such as Marxism and psycho-analysis, discussed here a little petulantly, are based not on Reason but on false emotion. In the face of this irrational world Reason must wait patiently, enduring the tension. Here we may well have some doubt whether the treatment is adequate. There are mountains in modern Europe not to be moved by a purely philosophic faith. As Joseph Pieper has recently reminded us, what is lacking here can be found only in a philosophy that draws its strength from the Christian revelation, even though it will not use this directly.

L.B.

THE GOAD OF LOVE. Edited by Clare Kirchberger. (Faber and Faber; 18s.)

With a scholarly concealment of her scholarship, Miss Kirchberger presents to us the results of her work upon the Middle English manuscripts of this treatise. She reviews the reasons for rejecting the medieval attribution of it to St Bonaventura: and she has devised an ingenious simplification of the usual paraphernalia of stars, daggers, italics and footnotes to give a general indication of the state of accretion and rejection through which the *Stimulus Amoris* passed in its wanderings about Europe.

The critical text which we are promised from other hands will, if it follows the lead given here, afford further evidence of the