

science, even in its most bigoted senses. The concluding lectures, on history and destiny, and on letter and spirit, show the author at his best; he has left his questionable bases for wise and prudent moral reflections, where he stands in all the strength of what may be called a gracious existentialism.

This review has not done justice to his great learning and sympathy. But it is really a tribute, for the lectures themselves encourage a discussion and offer so much information; they have made us circle the need for a strictly scientific account of the preambles to Christian belief and practice. It is not fair to criticize a work for what it does not set out to do. A challenge and supplement to scientism is here worthily offered. Yet it may be observed that however powerful the case for religious truth, if it be presented as a world wholly apart from science, the result can be no more than to turn the scientist into a man who also happens to be a believer. It may be an appeal to his gallantry—but Balaclava was neither an exemplary military action nor the subject of a particularly fine piece of poetry—or it may be a confrontation with the real issues of guilt and death. But, in principle, is it not better to argue up through the sciences themselves? Dr Frank is known for his distinguished book *Plato und die sogenannten Pythagoreer*; it is suggested that some of the issues he raises, though vivid and difficult, are in reality but so-called problems. They are problems when we are urged to lead a double life, but not when rationalism and belief can be shown at work in the middle term of a discipline that is at once scientific and religious, open to influences beyond reason, alive to analogy, exacting in its demands for rational evidence.

THOMAS GILBY, O.P.

AM I MY BROTHER'S KEEPER? Ananda K. Coomaraswamy. (John Day Co., New York; \$2.25.)

All that Dr Coomaraswamy writes goes together; all contributes to his main purpose of making inescapably clear the difference between a sacred and a secular order of life and thought. The seven essays here use the same principles and point the same moral as the two volumes already published on 'the normal view of art', but their starting-point is usually somewhat different. One, on 'reincarnation', appeared in BLACKFRIARS last November. Among other subjects treated the *The Bugbear of Literacy* (a withering indictment, amply documented); Guénon's writings and their significance; and the idea of 'spiritual paternity' among primitive peoples. On this last, by the way, two patristic passages should be added to the christian parallels. 'It was not you who formed your son, it was God who made him; you did but minister to his appearing (*parodos*). it was God himself who wrought the whole' (St John Chrysostom, P.G. 61. col. 85). *Nec qui concumbit nec qui seminat est aliquid sed qui format Deus* (St Augustine, *De civ. Dei* 22, c. 24).

Dr Coomaraswamy, who is himself one of the most quotable of writers, has also a great gift for reinforcing his argument with the most telling passages from others, both those who are with him and those who are against him. I give examples of all three things.

Dr Coomaraswamy: 'The modern traveller, proposing to visit some "lost paradise" such as Bali, often asks whether or not it has yet been "spoiled". It makes a naïve and even tragic confession. For this man does not reflect that he is condemning himself; that what his question asks is whether or not the sources of equilibrium and grace in the other civilisations have yet been poisoned by contact with men like himself and the culture of which he is a product. . . . We "preserve" folk songs, at the same time that our way of life destroys the singer. We are proud of our museums, where we display the damning evidence of a way of living that we have made impossible'.

Sir George Birdwood: 'England . . . where every national interest is sacrificed to the shibboleth of unrestricted international competition, and where, as a consequence, agriculture, the only sure foundation of society, languishes . . . its last result, the bitter, stark and cruel contrast presented between the West End of London and the East. And do Europe and America desire to reduce all Asia to an East End?' Dr Ashley Montagu: 'In spite of our enormous technological advances we are spiritually, and as humane beings, not the equals of the average Australian aboriginal or the average Eskimo—we are definitely their inferiors'.

Sir George Watt: 'However much Indian art may be injured, or individuals suffer, progression in line with the manufacturing enterprise of civilisation must be allowed free course'. Skeen Commission Report (1927): 'It is very proper that in England a good share of the produce of the earth should be appropriated to support certain families in affluence, to produce senators, sages and heroes for the service and defence of the state . . . but in India, that haughty spirit, independence and deep thought, which the possession of great wealth sometimes gives, ought to be suppressed. They are directly adverse to our political power'.

WALTER SHEWRING.

THE GIFT OF THE MINISTRY. By Daniel T. Jenkins. (Faber and Faber; 6s.)

This is an interesting, though somewhat uneven, little book written round the theme of the proclamation of the Word of God by an Evangelical ministry. The chapter on 'the Ministry and the Word of God' is of value even to those who do not accept Mr Jenkins's somewhat *a priori* theological framework.

It is unfortunate that Mr Jenkins so persistently misunderstands the Catholic position and in consequence makes statements as absurd as the following: 'there is little evidence that the problem of communication is felt very much by Catholic ministers'.

In its general position the work is dependent on an interpretation of the nature of the Church in Barthian terms. The use Mr Jenkins