

'the personality factors in nibbana', and 'emotion and feeling in nibbana' (the word 'nibbana' replaces the 'nirvana' of the title throughout the book). Reading is slowed by the lavish inclusion of quite long passages of the original Pali (immediately followed by the English translations). This, though perhaps of value to scholars of the language, is to the average reader a hindrance. It is made more irritating by the occasional use of a Pali word, in a key position, without its English equivalent. The book includes a glossary with the index, but it is by no means comprehensive. There is no doubt that the author has made his point, however; the means taught by the Buddha to lead to attainment of nibbana can be seen as 'empirical and psychological'.

At this juncture I repeat my original query, how seriously should one take the subtitle, 'a comparison of the natural goal of Buddhism and the aims of Western psychology'? Ap-

prehensive but willing, I arrived at page 131. Throughout the book an, at times, laggard attention had paused to wonder how those aims would be defined. Could Professor Johansson, by a superb achievement, have evolved some single coherent aim from the vast rich conflict of Western ideas? Did he really have in mind a concept of mental health towards which Aquinas, Loyola, Nietzsche, Pavlov, Freud, Jung and Jaspers would point in agreement (not to mention Lorenz, Eysenk, Koestler and Desmond Morris)? He did not. With a mixture of dismay and tired relief I found that the only representative of Western psychology was R. B. Cattell (in 1950), defining mental health as adaptability, adjustment, and integration. I have no quarrel with this excellent psychologist, but he might well be surprised and awed to find himself, in such a contest, the sole champion of the Occident.

MARY COGLAN

JUSTICE FIRST, edited by Lewis Donnelly. *Sheed and Ward*, London and Sydney, 1969. 169 pp. 30s.

One of the most factual, realistic and philosophical appraisals of the racial situation in Britain today is very candidly made in *Justice First*, edited by Lewis Donnelly.

The authors of the symposium are clear, strong and unanimous in their denunciation of the present treatment of coloured immigrants in Britain as totally unjust and at variance with the British traditional virtues of fair play and tolerance. No form of racial injustice—prejudice, discrimination, segregation, apartheid—can be tolerated.

It is obvious that the seven chapters were not written to stand by themselves. All focus on the same theme that runs through the entire book—racial injustice—and this gradually builds up to a crescendo in chapter three, which is the most hard-hitting and fully substantiated indictment on racism in Britain.

Fr Donnelly in the opening chapter sets the stage for that panoramic view of Britain's racial attitude. He awakens one to the reality that racism in Britain is more widespread and more deeply rooted than one actually believes. It is almost endemic in the very fabric of the nation's institutions and manifest in her national consciousness. In order to change and improve the present social climate it would appear—as many advocates hold—that a revolution may become necessary. For it is the experience of many race relations workers that racial harmony will come, not through

weakness of the immigrant, but through his strength.

The book develops in chronological order the seminal ideas of injustices meted out to peoples of developing nations, and which are now bearing the fruits of prejudice and discrimination. Surveying Britain's economic history over the past two hundred years and her colonization policy, it becomes clear why such a debased opinion of the coloured races has germinated.

In very forthright terms, chapter three blames the government in the main for the deterioration of race relations in Britain. Here, Michael and Ann Dummett, using a methodical and philosophical approach, define not only the evils in the society but also the causes and the possible remedies available at this late stage. It is the failure of the government to deal adequately with racialist assumptions and practices, they argue, that has caused people's prejudices to be reinforced and which gave rise to the 'phenomenon' of Enoch Powell and the trail of devastating consequences.

The authors of the following chapters accurately underline the areas of greatest concern, namely, housing and employment, and in so doing have displayed their wealth of empirical knowledge and experience. As the trends indicate, they cannot help but see Britain joining the ranks of the white power countries in legalizing racialism in the world,

and once this is recognized it is only natural that the black people will seek some form of power, either political or economic, that could neutralize the situation, if not overcome it. Hence the emergence of black power in Britain.

Though *Justice First* deserves the highest commendation and praise for its significant contribution in the fight for racial justice and for constructive criticisms which it offers in respect of the country's immigration policies, one hopes that its readers do not think it too heavily weighted in the direction of the country's failures and stunted in presenting a proper strategy for action and development for the immigrants themselves. Chapters one and six make allusions to this, for a new social order that will give people a full and abundant life will not be a gift from the government but the price of hard effort, something earned by the people themselves. In other words, social progress in a democracy must come through the action of the citizens improving themselves

through education.

The basic premises of *Justice First* can be summed up thus:

—The leaders of the country have failed to use effectively their power to confront one of the most important moral, social and political issues of the decade.

—A certain amount of racial discrimination and prejudice is unconsciously accepted as normal and inevitable.

—One naïve belief that must be exploded is the notion that racism among whites can be expunged in some quiet, easy, painless way—without risk or controversy.

—Another is the patronizing description of race relations as a 'Negro problem', a 'Black problem' an 'Immigrant problem'. Racial injustice is basically a 'White problem'.

—Hence, the truth that leaders of this country must face is that racism is a pernicious evil that requires strong, not soft, action. Time is running out, and the moment to act is Now.

KELVIN FELIX

A CELL OF GOOD LIVING: the Life, Works and Opinions of Eric Gill, by Donald Attwater. Geoffrey Chapman, London, 1969. 232 pp. 45s.

This book seems to me the best accessible introduction to the life and thought of Eric Gill. Mr Speaight, in his ampler and well-documented biography, retains the attitude of a courteous onlooker; Mr Attwater enters into Gill's thought and respects it enough to criticize firmly those details that he cannot accept.

How the young of today will take such a book I cannot guess. The most natural starting-point for the comprehension or discussion of E.G. would be his own books (especially the *Autobiography* and *Letters*), but these are all out of print. Moreover, their background (social, political, ecclesiastical) is unfamiliar to young people, and clear explanation of certain things approved or attacked by E.G. would require a stout volume of quotations from the contemporary press, secular and Catholic, in which not only political attitudes but linguistic usages (e.g. in the connotations of Communism, Fascism, Nazism) differed considerably from those of today. I feel now that in editing E.G.'s *Letters* I ought to have quoted much more from the public or private letters he was answering. Much has changed since his death. A beard no longer astonishes. To those accustomed to priest-baiting, bishop-baiting, and pope-baiting as weekly sports in the Catholic press, E.G. is likelier to appear as

priest-ridden than as anticlerical. He himself in his most hopeful moods could scarcely have imagined that the central altar advocated by Fr O'Connor and used at Bradford, Pigotts and Gorleston might soon become a rubrical norm in the Western Church; or that in an Ecumenical Council four English prelates would plead the cause of conscientious objectors. His own reputation meanwhile has sunk and risen unpredictably. His sculpture is disesteemed, his engravings sought for; a recent exhibition of drawings in London received unexpected praise; his influence on typography has been surprisingly overshadowed by a revival of Victorian and Edwardian vulgarities.

Let us be grateful to Mr Attwater for his charting of the territory. I take the occasion to confirm or amplify some points.

p. 133. E.G.'s resentment of criticisms at home which he accepted cheerfully from elsewhere. Mr Attwater is surely right in attributing this trait to the strong patriarchal feeling of E.G. The distinction was not (though that has been suggested) between family or close friends on one side and complete outsiders on the other; it was between family on one side and all comers—complete outsiders, moderate sympathizers and devoted friends—on the