

voiced their opinions, very few people in this country are qualified, by knowledge or experience, to do so. The average Englishman has no more than a hazy idea of the geographical position of the colonies whence the immigrants came. Worse still, he knows nothing of their history nor of their present conditions. Dr Banton is to be commended for an intensive research which has led him to an intelligent understanding of the problems of our coloured visitors, and also for having produced this book. It should be widely read if only to silence much stupid and misdirected discussion. He has concentrated on the East End of London but his findings are equally applicable to coloured groups anywhere in Great Britain.

On the other hand this book has one defect which, we think, considerably reduces its usefulness. It does not begin at the beginning. English people will never understand the problem of this colonial migration until they have some knowledge of its historical background. Even a short account would have greatly increased the value of this book.

For instance, England began to take charge of West Indian islands over three hundred years ago. Since then British settlers and merchants at home have made fortunes out of them, while doing nothing for the welfare of the native people. Added to that is the record of neglect, and even indifference, on the part of official administration. So now, unable to make a decent living in their own country, many West Indians are turning to the Mother Country. Not as foreigners seeking alms, but as loyal British subjects seeking work. They ask not for sympathy, but for justice.

On one other major point we cannot agree with the author's opinion. Dr Banton begins Chapter VIII by asserting that colour prejudice among English people is 'mild' and 'superficial'. If that is so, need this book have been written? There are in this country tens of thousands of Irish and Poles, who are not, or were not when they arrived, British subjects. Do we hear of an Irish or a Polish 'problem'? Would there have been any criticism if Jamaicans or Nigerians had been born with white skins? The accent is undoubtedly on 'colour', and therein lies a grave injustice which should be honestly faced.

DENIS FITZGERALD, O.P.

SEELE UND GEIST. Ein Aufbau der Psychologie. Von Alexander Willwoll, s.J. (Freiburg, Herder; 12 DM)

This is a very pleasant, well-informed and eclectic account of psychology from a Neoscholastic standpoint, although it is not precisely a book for a philosopher. It is not a philosopher's book, because it is not based on a sufficiently explicit metaphysic and does not enter

profoundly enough into the key questions and the main difficulties. But, for anyone with a less ambitious aim than the whole rigour of philosophical understanding, it will provide a very readable and sensible introduction to the subject.

The title does not mean, of course, that Fr Willwoll makes a real distinction between psyche and pneuma, soul and spirit. *Seele* is *Geist*; soul is spirit. The book is constructed with the intention of gradually bringing out more clearly the spiritual nature and destiny of the human soul. Beginning with a chapter on the general question of the existence of a persistent self, it goes on to examine the activities of the mind in knowing, feeling and willing, and then discusses the unity of mind and body. What follows concerns the relationship of man to his environment and to human society and, finally, to a world which transcends space and time. The life of the soul here is a development which calls for an expansion into a fuller life after death. With this general theme Fr Willwoll weaves many of the results of modern departmental research into psychology and some of the practical ethics which it is now customary to include in psychological writing. The outcome, we may repeat, is a sound and instructive summary for the average educated man.

D. J. B. HAWKINS

THE POETRY OF MEDITATION. By Louis L. Martz. (Yale University Press; 40s.)

When John Donne was 'discovered' some years ago, Mr Eliot spoke of his 'direct sensuous apprehension of thought, or a recreation of thought into feeling' and this use of sense images to convey spiritual notions has subsequently marked off for us poets like Crashaw, Vaughan, Herbert, all labelled the metaphysicals. Donne was named 'father' of this 'school', but one was always tempted to question a paternity assumed only from resemblances of style. Was there not perhaps a deeper influence which caused both the father and his children to adopt this way of thought? Now Professor Martz suggests that this influence may be found in devotional practices of the time. He believes that the method of meditation inculcated through the *Exercises of Saint Ignatius* (beginning with the 'composition of place' and leading through sense images to 'colloquies' and 'affective' motions) influenced Donne's *Holy Sonnets*; and that the meditations of the pseudo-Bonaventure, the works of St Francis de Sales, Luis de Granada and others, influenced all the writers we call metaphysical. In general his argument is convincing: he does not claim too much, he recalls the wide influence of the Counter-Reformation, points out the popular concern with prayer and religious life, and we also remember the still uncalculated