

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

methods and motives of medieval editors: perhaps the most valuable part of the present Introduction is the analysis of the latest, 'Christocentric', additions to the text, and the editor's relating of these to the needs of late fourteenth-century English piety. She is content to accept the contemporary ascription of this English recension to Walter Hilton; and, though it will be illuminating to have in due course the opinion of other scholars upon linguistic and historical criteria, it is doubtful whether Hilton's authorship will ever be conclusively proved or disproved.

In the *Stimulus* we have the plain man's guide to contemplation, firmly based upon the Church's traditions of catechism and instruction, moderate, balanced and sound. It is embellished, according to the taste of the time, with many highly-coloured appeals to the emotions, calculated to provoke *pitié*, to bring men to tears of compassion and love for the Passion of their Saviour; and even if Margery Kempe had not told us so herself, we might have guessed that she knew these parts of it well; but there is much else in it which she might have pondered to her profit.

All those who are attracted by the devotional literature of the Middle Ages will be indebted to Miss Kirchberger for her edition. It is only regrettable that she, in her own devotion to her Middle English text, has in a publication destined for the general reader retained so many of the difficulties which are presented by the vocabulary and syntax of the original.

ERIC COLLEDGE

THE FRUIT IN THE SEED. Chapters of Autobiography. By Margaret Leigh. (Phoenix House; 9s. 6d.)

Solitude, prayer and manual work are the oldest traditional approach to sanctity in these islands. It was, on and off, as an 'enablement of vision' that Margaret Leigh saw the lonely ventures in farming and crofting which are the themes of her best-known books. Her spiritual autobiography leaves her on the threshold of a Carmelite cell; yet the book itself recalls the vocations pursued in Rotha Clay's *Lives of the English Anchorites*.

She has written of her long resistance to a call, but half understood, received as a young girl. It is important to note—for the book was designed to help others—that, until she met a few books, mostly by studious converts like herself, on the eve of her reception into the Church, she never found anything enduringly helpful in any visible form of Christianity. She was a typical child of Oxford; and, on her own showing, an intellectual snob. Incidentally, her book is invaluable for its criticism of the results of women's education. In 1919 she became a Lecturer in Classics at Reading University. She was then twenty-four and had just broken with Quakerism to which she had been drawn by its witness to peace and its spirit of silent prayer.

She was five years at Reading. During vacations she rented a