

gives to 'scholasticism', and it is within this framework that he discusses the significance and the originality of individual contributions to its development. He explains the sterility and dissolution of later scholasticism as the consequence of adhering too rigidly to the established procedures, assisted by the institutionalization of 'the machinery for acquiring knowledge', at a time when the basic tasks of philosophy were changing and could no longer be confined within the perspective of 'the primarily "learning" attitude' characteristic of scholasticism. Pieper treats this time-span between Boethius and William of Ockham by approaching it through the outstanding philosophical personalities and the problems with which they were grappling. In this way a living world of thought is allowed to take shape before the reader's eyes. What it lacks in 'completeness' can easily be supplied by a dozen or more dreary catalogues of views which go by the name of 'outline' or 'introduction' to medieval thought.

The translation is clear and generally reads well: the original has not been available to me for comparison. It has a slight but unpredictably erratic tendency to adopt Latin personal names when English would do, a similar lack of consistency in its use of designatives, and an irritatingly inept manner of citing medieval works by a German title (e.g., Abelard's *Leidensgeschichte*) and giving references to citations only to the page of a particular German edition.

R. A. MARKUS

DIVINITY AND EXPERIENCE: The Religion of the Dinka, by Godfrey Lienhardt; Oxford University Press; 42s.

Dr Lienhardt's approach to Dinka religion is in a sense a return to the classical problem of Tylor and Frazer, the modes of conscious thought of the average believer in a primitive religion, but he has used modern methods of field work and shows a keen understanding of the social framework in which the religious idiom of the Dinka is expressed.

The Dinka might be regarded as slightly degenerate monotheists or as pantheists, or as polytheists. These are all European concepts; for the Dinka the monotheistic or pantheistic terms in which divinity may be spoken of reflect their awareness of human experience vis-a-vis the ultra-human as a unity, while beliefs in individual Powers reflect particular configurations of experience.

For Dr Lienhardt, the basic religious experience of the Dinka comes from their awareness of the world of nature. With these perceptions of, say, rain or lightning are joined the experience of external events, moral values, and states of mind (for the Dinka do not, like Europeans, clearly distinguish the inner and outer worlds) to form images. These images are personified as Powers, manifested by their action on men.

To the action of the Powers, man replies by sacrifice, in which both the acknowledgment of human weakness, and the re-assertion of human vitality

find their place. Three themes seem to predominate here; the public proclamation of human integrity (both in the sense of social solidarity and of purity of intentions) the discharging of the experience of misfortune onto the sacrificed animal, and the mastering of, and consequent participation in, the vitality of the victim.

The rôle of the religious leaders of the Dinka, 'the masters of the fishing spear', is carefully examined, and it is shown how the burial alive of such masters, generally at their own request, is paradoxically an assertion of collective immortality. Dinka mythology, notably the myth of the primal unity, and subsequent separation of man and Divinity, and the beginnings of division in the world is skilfully analysed, with due attention paid to local variations and a good number of Dinka hymns, prayers and texts are quoted.

This book may very well provide a bridge between the interpretations of primitive religion essayed by the British school of social anthropology, with its emphasis on ritual as representing an ideal social order seen through the shifts and tensions of actual life, and the methods of Continental anthropologists (such as Griaule, Dieterlen, and their associates) who have seen primitive religions as dramatized philosophies. Certainly, reading Dr Lienhardt leaves a peculiarly satisfying taste in the mind, due no doubt, to his blend of clarity of expression, acuteness of analysis, and sympathetic apprehension of Dinka thought.

A. C. EDWARDS, C.S.Sp.

FREUD AND PSYCHOANALYSIS, by C. G. Jung; Vol. IV Collected works; Routledge and Kegan Paul; 37s. 6d.

ANALYTICAL PSYCHOLOGY, by Gerhard Adler; Tavistock Publications, 38s.

These two books on Jung's analytical psychology remind the modern reader that depth psychology, in spite of the many attacks made on it, is as lively and vigorous as ever. Among the younger psychiatrists, trained in scientific physical methods such as electric-shock therapy and the administering of powerful modern drugs, the opinion seems to prevail that the day of psychological analysis in any of its various forms is over. Those quick and almost effortlessly achieved results compare favourably with the long drawn-out analysis. But the bias will soon shift, so this reviewer thinks, in favour of the psychological approach when it is realized that the physical methods have in the long run no lasting curative effects. It must be admitted that they alleviate and, in appropriate cases, even remove the symptoms; they often serve a useful purpose, too, in making the resistant patient accessible to a psychological approach; but the underlying problems remain unsolved until they are met on their own psychological ground. From a religious point of view the preference of physical methods is also regrettable because it paves the way towards materialism in which the psyche appears to be almost nothing but a by-product of man's biochemistry.