

doctrine which he is studying. All Indian thought is based on certain profound intuitions of a mystical character. In Hinduism it is the intuition of an absolute spiritual reality underlying all the phenomena of the universe. In Buddhism the intuition is of a negative character; it is the sense of the utter unreality of all phenomena, and the constant effort to pass beyond all images and concepts and all the limitations of the finite mind. It is then difficult to study Buddhist thought on the conceptual level, as Père de Lubac tries to do.

Professor Rowley is a Biblical scholar of distinction and he brings to the study of eastern thought, especially of Chinese philosophy, all the learning and accuracy which one expects of a western scholar. When he is dealing with Chinese thought, especially the philosopher Mo Ti, to whom he devotes a most illuminating essay, he makes a most valuable comparison between Chinese and Christian morality, though here too one notes a failure to appreciate the mystical character of Lao Tzu. But in the first essay, which gives its title to the book, one feels that he does not do justice to the depth of Indian thought. A deeper understanding of the Christian doctrine of Original Sin would, we think, have enabled him to appreciate better the confused intuition which underlies the Indian doctrine of Karma.

BEDE GRIFFITHS

THE EARLY CORNISH EVANGELICALS, 1735-1760. By G. C. B. Davies. (S.P.C.K.; 16s. 6d.)

This work forms a useful pendant to the account of Wesleyan origins to be found in Mgr Knox's *Enthusiasm*. It adds an excellent description of the life and work of a clergyman of the Church of England who, while remaining in sympathetic relations with the Wesleys, criticised stringently those tendencies in their movement which were drawing them from union with the Anglican body. This clergyman was Mr Walker of Truro, the central figure of the book, a man of great pastoral zeal and self-abnegation, the model of those Evangelicals who were attempting to draw the Church of England from its Hanoverian torpor. Mr Walker emerges from this account as an attractive and saintly character and a wise counsellor of the Wesleys. His advice was listened to with respect, but it is very noticeable how unable John Wesley was to give Walker the plain answers he wished for to the plain questions he asked, and how decisive to Wesley's thinking were those subjective enthusiasms which seemed to him the very sanction of all he did.

P. FOSTER, O.P.