

- i. The impressionist phase, in which the anthropologist lives with a given people absorbing their outlook and translating it into the values of his own culture;
- ii. The interpretative phase, in which the significance of details is seen in terms of a structure known and felt, this being expressed in a set of interrelated abstractions;
- iii. The comparative phase, in which patterns are compared and hypotheses advanced.

Dr Evans-Pritchard's account of this is impressive and quite clearly he does draw attention to an important aspect of life in society. The question the book leaves us brooding on is whether a pattern for anthropology has at last been discovered or whether once again we are dealing with an image-model, derived, perhaps unconsciously, from contemporary philosophic theory.

IAN HISLOP, O.P.

CONFUCIUS, THE MAN AND THE MYTH. By H. G. Creel. (Routledge and Kegan Paul; 25s.)

This, the English edition of a book published in America in 1949, embodies many years' research into the Confucian question. Confucius the questioner, the innovator, the democrat, has been overlaid by a later 'Confucian orthodoxy' dating from the Han Period, when his school was first adopted by the state and made to serve the purposes of despotism, benevolent or otherwise. The ancient texts, not even the *Analects* excepted, were distorted and interpolated and the picture so confused by Taoist and Legalist infiltrations that the great advocate of government for the people's happiness, of popular education and of equal opportunity for all men, was well-nigh lost in the reactionary pedant of later official tradition. Not quite lost; for there were always a few discerning scholars, among whom the Jesuit missionaries have an honourable place, who could brush away these cobwebs and appreciate the true genius of the Sage.

Professor Creel tells the story most competently, with close reference to the voluminous Chinese sources and a copious bibliography. The interest is chiefly social and political, and the influence of Confucius (through the Jesuits) on the European philosophers of the Enlightenment and (through the latter) on Western democracy is adequately sketched. The metaphysical and religious element is notoriously evanescent in the original Confucius, when detached from later syncretism, but it is not entirely absent and perhaps too little is made of it here. In spite of his guardedly agnostic approach to ethics, a transcendental background can be seen in the Sage's references to 'Heaven' and the cosmic harmony and the mission laid on him by Heaven.

E

Perhaps there is as much natural religion here as in the similar case of Socrates, though the latter used much more religious language.

This book will certainly be placed among the indispensables for all who are interested in things Chinese.

B. W.

BE NOT AFRAID. By Emmanuel Mounier. (Rockliff; 15s.)

This book would be valuable if only for the frontispiece portrait of Mounier; for the very sight of Mounier's face, its rough, boyish eagerness and generosity, and its deep compassionate lines, are themselves sufficient reason to 'be not afraid'. If you gaze long enough at the portrait you know well enough that the book itself is going to speak to you of that 'optimisme tragique' which is Mounier's description of Christianity. And how convincingly Mounier does indeed speak! In listening to him we are listening to one of the really great men of our time, a man who looked evil in the face yet never gave way to despair.

But it would be a vain undertaking to summarise Mounier's character and message—he has already expressed himself forcibly enough in writings of his own, such as *La petite peur du XXe siècle* and *Qu'est ce que le personnalisme?*, which have now been made available in this volume. Let us just quote two typical passages:

'It is a ruse of instinct to use faith and humanism as a cover for the fact that we do indeed live in the age of Buchenwald and Hiroshima, the Moscow purges and the Warsaw ghetto. The contrary of pessimism is not optimism. It is an indefinable mingling of simplicity, of pity, of stubbornness and of grace.

Unhappy the man who might achieve freedom from that compassion for which one single life is no longer sufficient.'

'I do not think that He (i.e. God) likes the happy and the optimistic either; but rather those who are simple and have compassion and who work without exhausting their compassion or rejoicing in it. Let others, those for whom all phantoms are banished by the vast progress in plumbing, let them launch crusades against despair. Their wagons are already heavy with the despair of tomorrow, that for which there will be no remedy, not even in a liking for the abyss, all abysses having been abolished by decree, then by the Terror, and finally by habit. And this time, the true with the false.'

The true remedy against despair is to be found in Mounier's own writings. Is it too much to hope that they will inspire someone to do for England what he has done for France?

DONALD NICHOLL