

is no doubt that the best possible position is sitting, provided one can find the right way to sit. What is required is a position which is at once restful and yet alert and attentive, and it is this which Yoga teaches. But more than this, these exercises have the power to bring about a state of psychological harmony and integration. Fr Dechanet, using William of St Thierry's division of the human soul into *anima*, *animus* and *spiritus*, insists that the real purpose of Yoga is to 'unite' these three elements of our being which are normally so disintegrated. It is here undoubtedly that the greatest practical value of Yoga is to be found.

Fr Dechanet is very careful to separate the practice of these exercises from their Hindu setting. He realizes the profoundly different spiritual basis of Yoga in the Hindu tradition and the danger which can arise from this to the uninitiated. In so doing he has undoubtedly done a great service to the Christian who wants to make use of them. There is no danger of any spiritual 'contamination' for anyone who makes use of the exercises in this book. Yet in performing this necessary service I think that it is a great pity that Fr Dechanet has shown himself so lacking in sympathy towards the Hindu spiritual tradition. To speak of it, as he does, as though it were a sort of system of auto-suggestion, is really inexcusable. We must face the fact that the real goal of Indian Yoga is a mystical experience of a very definite character. Maritain has shown its basic nature in his essay on the 'Natural Mystical Experience' in *Redeeming the Time*. But we have also to allow, as Maritain himself does, that this experience may well enter at times into the sphere of the supernatural, especially in the case of some forms of bhakti Yoga which are based on the experience of grace and the love of God. The confrontation of these forms of mystical experience with the Christian mystical experience is a task which has yet to be adequately undertaken. Fr Dechanet has expressly disclaimed this task, and one cannot blame him for not attempting it, though one can wish that a theologian of his character, with his knowledge of the doctrine of St Gregory of Nyssa, which is of such importance in this connection, might be tempted to undertake this work. But one thing is clear; this can only be seriously undertaken by one who is convinced of the inner depth of the Hindu experience and of its relevance to Christian prayer and contemplation. This is a form of Christian Yoga for which we have still to wait, but meanwhile one can be very grateful to Fr Dechanet for his much more modest but also most practical book.

BEDE GRIFFITHS, O.S.B.

THE ANTECEDENTS OF MAN. By W. E. Le Gros Clark. (Edinburgh University Press; 21s.)

The author of this text-book (on the comparative anatomy of living and extinct members of the Order *Primata*) is a world authority in his subject, and the book is truly magisterial. In it Sir Wilfrid has modified and expanded the Munro Lectures which he gave in 1953 in the University of Edinburgh under the title *The Palaeontology of the Primates and the Problem of Human Ancestry*. After two general chapters, the first dealing with the nature of the evolutionary process with particular reference to primates,

the second with a preliminary survey of the Order in space and time, he takes the major systems of the body in turn and gives detailed accounts of the comparative anatomy of each. The concluding chapter deals with the evolutionary radiations that are to be detected in the group as a whole.

It is in keeping with the general plan of the book that the history of the emergence of the family *Hominidae*, of which *Homo sapiens* is the only surviving member, is restricted to the last seven pages of the book, apart from brief references in the systematic chapters. Perhaps the story of the *Hominidae* is being saved, to provide a book on its own: there are still some curious gaps in the fossil sequence, but *Australopithecus* has been a discovery of the very first importance in recent years, and *Oreopithecus* promises to be even more exciting. But the method adopted here, of presenting the Order in all its variety, is bound to give the impression (possibly intended by the author) that Man is no more than an aberrant offshoot from the general primate stock, an epiphenomenon of no more, if of no less, interest than any of the others. Despite all the careful marshalling of facts, then, and the brilliantly succinct descriptions of anatomical variations between living (and extinct) tree-shrews, lemurs, tarsiers, monkeys, apes and men, an air of futility sits depressingly over the book. By the scientifically orthodox this will be commended as a virtue, and for non-scientists it will serve as an excuse for not reading it. This feature makes the book both 'scientific' and 'safe'. It takes courage, these days, to run the risk in biological circles of being thought of as 'anthropomorphic' in outlook. This, to some of us, is an absurd situation, for what is science if it is not an affair of men? Sir Wilfrid has taken care to avoid any such charge, but in shirking all consideration of the problems of teleology and of meaning (in the wide sense) he has introduced a certain randomness into the book itself: the last page happens to be fully occupied with text, and it was a tremendous shock, on turning over, to realize that this was the end both of a chapter and indeed of the book.

At the price, this must be the best value in scientific books for a long time—the many excellent line-drawings alone make one think in much more expensive terms. The author says that 'publication has been assisted by a generous grant from the Munro Lectureship Committee'. It must have been munificent.

BERNARD TOWERS

THE LIFE AND OPINIONS OF THOMAS ERNEST HULME. By A. R. Jones. (Gollancz; 25s.)

THE CREATIVE ENCOUNTER. By David Bulwer Lutyens. (Secker & Warburg; 27s. 6d.)

THE CHARTED MIRROR. Literary and Critical Essays. By John Holloway. (Routledge & Kegan Paul; 25s.)

T. E. Hulme, who died in 1917 at the age of thirty-four, was one of those thinkers and critics who are felt more as a vague presence in other men's work than as a literary personality in their own right. We all know that he was the inventor of 'Imagism', yet it is in Pound that we see Imagism at its most scintillating and suggestive. We know, too, that many of Eliot's