

REVIEWS

terms, with an understanding not only of the medium, but of the medium in that place at that time, is as much *camera-stylo* technique as that of any French director's. Umberto Orsini as the actor has a Sinatra-type face which precisely conveys the difference between actor and person - note the corruscating sequence when he turns into actor in the dark square for the boy's amusement - and Françoise Prevost is beautiful and defined as the woman; Dino Mele is at once touching and tricky as the young boy. Patroni-Griffi is certainly a man to watch.

These two films are of a kind to make one feel, all over again, that there is nothing like the cinema when it really uses its resources intelligently; I cannot believe that one could get two expositions such as these equivalently explored with anything like the same subtlety in any other medium. They certainly made me feel that, even if I'd seen nothing else, the sixth London Film Festival was a resounding success.

MARYVONNE BUTCHER

Reviews

FELLOWSHIP OF THE SPIRIT, by Sarvepalli Radhakrishnan; Oxford University Press; 12s.

THE SPIRIT OF ANCIENT BUDDHISM, by Etienne Lamotte; Istituto per la Collaborazione Culturale, Rome; n.p.

This lecture of Dr Radhakrishnan, which was given at the inauguration of the Harvard Centre for the Study of World Religions, is a good example of the kind of religious philosophy which is popular in India to-day and which is found no less attractive by many people in the West. For Dr Radhakrishnan religion is essentially a matter of 'experience'. He defines it as 'life experienced in its depth'. To this kind of religion the great obstacle is what he calls 'beliefs and dogmas', above all what he regards as the 'exclusive' dogmatic belief of Christianity. He is prepared to allow a place to 'beliefs' and 'rites' in religion, but they are seen simply as symbolic expressions of experience. It is characteristic that he can speak of Christianity as 'based on inner experience symbolized by the events from Easter to Pentecost'. With such a form of Christianity he has no quarrel, and he would like to include the great men and saints of Christianity in this category. Thus he writes of 'Benedict, Bernard, Abelard, Francis and Dante' that they 'all shudder at the thought of shutting up the divine Reality in any form or denomination'. Dr Radhakrishnan's fear is clearly that beliefs and dogmas should 'shut up' the soul and prevent its attaining to the full experience

of the divine Reality. He does not seem able to understand how belief in a historical fact, a doctrine or an institution can be the means not of shutting up the soul but of liberating it from its own subjective limitations for the experience of the plenitude of truth. Yet this is what has been the experience of all Christians like Benedict and Bernard and even Abelard, and certainly Francis and Dante. No doubt, Christians have often alienated other religious people by their dogmatic intolerance, but it should surely be possible to find a place in a philosophy of experience for a religion which is based on faith in an historic fact and on a doctrine and institution which is derived from this fact. It is the fact of Christ which is the real challenge to Dr Radhakrishnan's philosophy.

The lectures on the Spirit of Ancient Buddhism are the work of a great Buddhist scholar and are well produced with some excellent illustrations of Buddhist architecture and sculpture. They give a good idea of Buddhism in practice, particularly of the way of life of the monk and the 'lay brother' in the Buddhist community, and of the spread of Buddhism under Asoka. One may question, however, whether Fr Lamotte does not over-emphasize the Buddha's rejection of metaphysics, saying that his message is an 'exclusively moral doctrine. Metaphysics is deliberately omitted.' No doubt, the Buddha's doctrine was anti-metaphysical in a sense, but it certainly contained important metaphysical, and what is more mystical, elements to which Fr Lamotte scarcely does justice. If it had not done so Buddhism would not have developed the marvellous metaphysical and mystical doctrine which it did. It seems strange also to say, 'like all Indian systems of thought, the Buddhist dharma constitutes a moral doctrine rather than a metaphysical theory'. Certainly metaphysical theory was never separated from moral doctrine, but the Vedanta of Sankara, at least, is essentially a metaphysical system, and so fundamentally are all the Hindu systems.

BEDE GRIFFITHS, O.S.B.

OXFORD ILLUSTRATED DICTIONARY. Text edited by J. Coulson, C. T. Carr, Lucy Hutchinson, Dorothy Eagle. Illustrations edited by Helen Mary Pether; Oxford, Clarendon Press; 50s.

Readers with school memories of the *Petit Larousse* will find this new Oxford Dictionary a friendly book, with its many line drawings and its wonderful variety of information. It is infinitely better printed than its French counterpart, and must be counted a remarkable bargain, consisting as it does of close on a thousand pages printed in three columns.

It satisfies all the usual demands of a dictionary, with an intelligible guide to the pronunciation of each word and unusually clear definitions. But it is a modest encyclopaedia as well, for the principle is to include things as well as words—Fermanagh as well as ferment, Molinism as well as mollusc. And the illustrations—all 1,700 of them—really do illustrate, and are invaluable for such