tians need to know how Jews think of Jesus, and the reviewer can imagine no better means of obtaining insights into this fascinating subject than Professor Sandmel's book.

ROBERT HAYWARD

FURTHER BUDDHIST STUDIES, by Edward Conze. *Cassirer 1975. xiv + 238.* **No price given.**

Together with Thirty Years of Buddhist Studies, this volume of opuscula makes available in convenient form all the major short writings of Edward Conze, an event of undoubted importance and interest to serious students of Buddhism. This second collection, however, assembles such varied materials that it is likely to appeal much less to the less specialised reader. It offers us 90 pages of reviews and review articles, most of them very technical. Then there are three articles from Conze's pre-Buddhist philosophical period, which will, I fear, not provoke as much excitement (or fury) now as in the 30's when they first appeared. The essay on the socio-economic origins of nominalism is perhaps the most interesting, especially the reminder that Occam's principle of parsimony–a "bourgeois" principle–is quite arbitrary. The attempt to show that the principle of contradiction is "not an absolute law but relative to the practical attitude you choose to assume" is not entirely convincing–it rests far too heavily on a highly dubious reading of Heraclitus and on Schopenhauer's disciple Bahnsen, who are invoked to show that "pessimism tends to destroy the principle of contradiction". Rather a lot of questions are begged! And surely all sytems that employ paradox, whatever their purpose, actually rely on the principle of contradiction (witness Plato's Parmenides, for instance). Even if the point must be conceded (and it can be , surely, with less difficulty now) that logic is only one possible way of organising one's world, it does seem that, for what it is worth, logic is at least an absolute law of the human mind, however difficult it may be to relate it to other modes of behaviour and perception, and however diverse may be the different ways of identifying what is or is not contradictory. And that will surely include magical views of life too. Even though they may operate with very different kinds of connexion from those employed by scientists, they still require some regular principles of compatibility and incompatibility.

Of the remaining essays, those on the Dharma and on the Buddhist understanding of the virtue of friedship (*metta*) contrasted with a romantic or social view of charity, are very interesting and useful; that on Buddhism and Gnosis is seriously vitiated by its dependence on German secondary sources dealing in that classic academic construct 'Gnosis'. It is perhaps not being too cynical to suggest that one of the major reasons why one can so easily find parallels between Buddhism and Gnosis is that Gnosis was constructed, at least in part, with precisely such a comparison in mind. It is very far from clear that 'Gnosis' as a concept is of any use whatsoever in helping us to pick our way through the jungle of spiritual and religious texts thrown up in the early christian centuries. Of much more importance is the detailed work on particular texts and particular systems, and it would be extremely interesting to trace parallels then between elements in christian texts and elements in Buddhism, and to disentangle possible lines of influence in each direction.

In addition there are three more short essays, and an Introduction in which Conze "lets his hair down" and talks about himself. The result is a book which is often useful, sometimes profoundly wise, occasionally a little peevish, and always readable. The author has given himself generously to us.

As usual, unfortunately, the printers have reduced many of the occasional Greek words to nonsense; and there is a sprinkling of other tiresome misprints.

SIMON TUGWELL, O.P.