

on *Being and Nothingness* for eight years. *La Transcendance de l'Ego*, indicating an advanced theoretical position, had already been published. This supports the claim, made by Jeanson and others, that the novel illustrates theoretical considerations about the nature of consciousness and the world. It does neither Sartre nor the present book much good to suggest otherwise.

A chapter on 'Freedom' is some help to understanding but the account offered is not quite that given by Sartre. At one point it positively misleads. It is asserted that Sartre's position is unsatisfactory because it claims to analyze human conduct in terms of the future. This is consonant neither with Sartre's own account nor with Mrs Warnock's interpretation. Sartre's view may have difficulties. They are not those Mrs Warnock adumbrates.

A final chapter is meant to show how the *Critique* 'arises out of' the former doctrines. Discussion is too brief to do justice to the complex position that Sartre adopts. To understand the sociology here constructed we must understand both his marxism and *Being and Nothingness*. Used with caution Mrs Warnock's book may help readers in this task. But the book she wanted to write still remains to be written.

The influence upon Sartre of Heidegger's early work is well known. As is the obscurity that makes its accurate translation hazardous. But many will read *Sein und Zeit* only in translation. The main purpose of Mrs King's book is 'to help such readers over the greatest initial difficulties' it presents. Mostly she succeeds. Heidegger asks 'What is the meaning of Being as such?' After an account of Heidegger's Husserlian concept of meaning (*Sinn*), the sense of this question is clarified and the coining of a terminology often regarded as ponderously unintelligible is justified. Heidegger holds that language influences apprehension of the world. An authentically basic approach demands a new vocabulary. The elucidation of the central concepts of 'Existence', 'Care', 'Dread', 'World', and 'Truth' is in line with Heidegger's own account. But the obscurity of the original is not always avoided. So a doubt remains. To someone new to phenomenology the book may be less helpful than to the reader with prior acquaintance. But to both the interest of *Sein und Zeit* should become clear. Considering how often this book is condemned unread, this is, I think, salutary.

A. G. Pleydell-Pearce

THE PROTESTANT ETHIC AND THE SPIRIT OF CAPITALISM by Max Weber. *Unwin University Books, 16s.*

Although this is one of the classics of economic sociology, it has probably not enjoyed all that wide a circle of readers in recent years. Its re-issue as a paperback may well help to remedy this situation. In this book, we have a careful study of the elements in Protestantism, above all in Calvinism, which prepared its members for the important role they played in the development of capitalism. The idea that a man should work diligently in his 'calling' is not all that difficult to appreciate; the Catholic will understand the ascetic spirit whereby a man denies himself the enjoyment of all he has produced; but neither Catholic nor modern materialist can fully under-

stand the attitude that made men work to accumulate wealth simply to the greater glory of God, without thought of enjoying greater affluence themselves or of using their surplus wealth in almsgiving. What matters about this book is that the author tries to relate man's behaviour in the economic sphere to his fundamental approach to life and his Maker. As such, it is a useful corrective to so much of modern economic analysis that rarely gets away from the initial assumption of man trying to maximise his satisfactions, and often ends by losing *all* contact with humanity in a confusion of mathematical abstraction.

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