

ation of a mind in anguish. The weather and the sea are everywhere in this poetry, the sea especially – it is one of the two predominant images of this son of Liguria, the other, in perpetual contrast with it, being a wall or a prison.

Montale's habitual concision, combined with his extensive and sometimes strange vocabulary, make him exceptionally difficult to translate, but Mr Kay's renderings must on the whole be judged a success. Here and there he fails badly, it seems to me; the sense, for example, of 'E la nube che vede?' in *L'estate* can only be, not 'And the cloud that sees?', but 'And the cloud, what does it see?', in view not only of Italian idiom but also of the

typically Montalian context (an implicit denial of the 'pathetic fallacy'). But such blemishes hardly matter. Mr Kay has put us all in his debt with a generally accurate and sometimes really felicitous line-by-line rendering of so much sombrely splendid and deeply moving poetry. No one has taken the full measure of modern poetry who does not know *L'Anguilla* or *La casa dei doganieri* or *Incontro*. And here we have them, beautifully bound and printed, with decent versions *en face*, and interspersed with Mr Mackie's aptly evocative drawings.

Kenelm Foster, O.P.

THE PHILOSOPHY OF SARTRE by Mary Warnock. *Hutchinson, 15s.*
HEIDEGGER'S PHILOSOPHY by Magda King. *Basil Blackwell, 30s.*

Sartre's main philosophical writings are difficult. Mrs Warnock's book is intended as a guide for those who none the less wish to read them. It claims to be mainly expository and only incidentally critical. It is clear, brief, but at times misleading.

The book falls into three parts. An account of the background to Sartre's main philosophical work *Being and Nothingness*; a discussion of this work; and a chapter on the half-completed *Critique de la Raison Dialectique*. Sartre distinguishes being-in-itself and being-for-itself or consciousness; various instances of being-for-itself, these giving rise to being-for-others; and pre-reflective and reflective consciousness. The latter makes possible the distinction between self-consciousness and consciousness of self. Mrs Warnock notes this distinction (p. 17) but fails to stress its radical importance. Sometimes she appears to miss what is at issue. Thus she writes of 'reflexive awareness, in which the self can be thought of as an object to itself in introspection' (p. 22) and of unreflective self-consciousness that it 'entails . . . an awareness of myself being aware of an object' (p. 37). But the point of the distinction is to render consciousness non-ego-logical. Which is the opposite of what the quotations suggest. This is unfortunate since the

autonomy of consciousness, important both for Sartre's account of freedom and the central concept of 'nothingness', is thought by Sartre to gain plausibility from this distinction. Sometimes, as on page 43, Mrs Warnock notices this. But the ambiguity is unhelpful to her avowed purpose.

Similar ambiguity occurs elsewhere. Opening her account of *Being and Nothingness* (p. 42), Mrs Warnock rightly stresses the 'highly integrated system of concepts' Sartre presents. Later (p. 89) she denies that Sartre has a system. Prior to this she discusses selected aspects of it. These include 'Nothingness', 'Bad Faith', and 'Being-for-others', where Sartre's contribution to the problem of other minds and his view of human relations is presented. Mrs Warnock over-dramatizes what Sartre actually means. Given his examples it is easy to see Sartre as pessimistic and his account of human relations as 'characterized by an extreme hostility' (p. 81). But this is, I think, a mistake. Unfortunately Mrs Warnock makes it.

This mistake accounts, perhaps, for the change of tone in Chapter 4. Here the charge that Sartre has no system but instead generalizes illegitimately from particular instances is resurrected. A lengthy extract from *La Nausée* is produced in evidence. But this really won't do. *La Nausée* was published in 1938. At that date Sartre had worked

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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.

J. M. Jackson