

Fr Lestapis' treatment of the rational and doctrinal basis of the Church's attitude to contraception is comprehensive, clear and precise. This section too includes an excellent development of the concept of periodic abstinence versus contraception and the use of the former as a means of furthering and deepening the spiritual life of the spouses. One of the disappointments of this book is the meagre attention accorded to the sexual act other than in terms of its procreative potential. While Catholic thought has clearly established the primary and secondary aims of marriage it has consistently ignored the development of the words of St Paul 'For this shall man leave father and mother and shall cleave to his wife and the two shall be one flesh. The mystery here is great indeed. I mean in reference to Christ and the Church'. The mystery is indeed great, and one of the urgent contemporary tasks facing the Christian mind is its further exploration. If love is the key to the Mystical Body, then surely the sexual act has a vast store of unexplored potential.

The final section which deals with the international problems of overpopulation shows a masterly display of expert sociological knowledge thoroughly impregnated and inspired by Christian principles. Although there is some unevenness and at times excessive zeal this book has no rival and is fortunate in having the rare distinction of a translation which does it justice.

J. DOMINIAN

**PROBLEMS IN PSYCHO-ANALYSIS: A SYMPOSIUM; Burns and Oates; 30s.**

It requires much concentration to take in the views of thirteen different authors giving their views on psycho-analysis and its offshoots. The temperament and styles are so different that I found a great deal of concentration, and a fair knowledge of the Freudian ethos, essential to the evaluation of the different contributions. Added to this, the French language, however well translated, has its own idiom, its peculiar irony sometimes, and its condensation. It should be said however that some of the authors are Swiss, and one at least Austrian. There is a neat Preface, but we are not told by whom, or who was the Editor.

Picking out some individual contributions may give some idea as to what the book is about and the kind of approach to these 'problems'. First we might consider the chapter by Professor Baudoin of Geneva, on 'Symbolic Behaviour and the Metamorphosis of Instinct'. He mentions the insufficiency of the old views about association, and the importance of emotion as a factor in the association of ideas. He then deals with the transformation and displacement of instinct and emotion, which Freud sought to clarify (it is unfortunate that the word 'transference' has been used in translation since it has such a specific connotation in Freudian terminology). The idea of displacement is also applied to symbolism.

No doubt but that symbolism is a key notion in our day, and it is discussed in the chapter by Professor Caruso (Director of the Vienna Circle for Depth Psychology) entitled 'Towards a Symbolic Knowledge of the Human Person'.

He attacks the traditional way of knowledge in the Western world as too rational, and calls for a symbolic analogical form of awareness which is spiral and not just rectilinear. What we need he says is 'Gnosis—but not gnosticism'. He also calls his system of psychology personalist, and says: 'the Person is a real and living symbol of all the possible meetings between a concrete God and man in the concrete'. He calls neurosis an 'existential heresy', in other words, a regression to, or a fixation at, a temporary stage of development. The understanding of the person, normal or neurotic, is based on the symbol, which is not just a picture but 'a message, an encounter, a call'.

He then discusses perception, the superego, and ambivalence, in relation to symbol, and thus, in a paradoxical and difficult chapter, illustrates an important thesis.

There are chapters on Jungian and Adlerian psychology which are rather too expository and not critical. We might note in passing that for Jung 'The symbol always presupposes that the chosen expression is the best possible description, or formula, of a relatively unknown fact; a fact however which is none the less recognized as existing'. A useful point is made that for Jung the 'transference' has only relative importance; that it is a projective phenomenon which cannot be forced, any more than one can force a belief.

There is a longish section on 'Psychoanalysis and Phenomenology' which for one not at all familiar with the school of Husserl, Heidegger, etc., is bound to be rather unilluminating: as I found it.

Two chapters at the end by French priests are brilliant: 'The Psychoanalyst and the Confessor' by Fr Marc Oraison, who is also a doctor of Medicine, and 'Freud, Religion, and Civilization' by Fr Louis Veirmaert. These are particularly pertinent in view of the recent warning of the Holy Office about the practice of psychoanalysis by priests; it remains essential that some theologians should have an intensive and thorough grasp of this vital question.

The book tells us little or nothing about the authors, which is a pity. It would also have added to the value and ease of comprehension if the Editor had undertaken the difficult task of linking all together, underlining the important elements of criticism and guiding the reader to some extent; the Preface of only two pages indicates that he could have done this very effectively.

The book in short can only appeal to an instructed audience, and is by its nature bitty, but it was worth translating and is well translated.

CHARLES BURNS