

and exclusive, and many reasons—both theological, historical and psychological—why they should not. But perhaps it is the authors' view that 'Religion works on the conscious level; analytical psychology, to a great extent, on the unconscious level' that most calls for radical reconsideration. The evidence provided by analytical psychology itself demonstrates beyond any possibility of doubt the workings of religion on the unconscious level, both for weal and woe; and we believe that to deny or ignore them is as false and as therapeutically pernicious as is the view (implied if not expressed by some 'Jungians') that consciousness has no formative part to play in religion at all. Until the unconscious function of religion, and its particular symbols, beliefs, and practices, are fully recognised, we may indeed hope for a somewhat uneasy partnership between religion and psychology, but we shall remain far from that synthesis for which the Archbishop of Washington's preface hopes, in which each can render the other its full quota of understanding service.

This is no minor criticism; for this view of religion as wholly *de jure* if not *de facto* conscious, is no passing *obiter dictum*, but influences the whole book. Much work remains to be done before we can expect a comprehensive treatment based on any other hypothesis. Meanwhile, this volume is as good a book of its kind as we may reasonably expect for many a year, and perhaps a much better one than we deserve. It is a structure fully worthy of the foundations laid for the authors by Dom T. Vernor Moore at the Catholic University of America, and at the Washington Child Centre, however much building still remains to be done.

VICTOR WHITE, O.P.

IMAGES OF GOOD AND EVIL. By Martin Buber. Translated from the German by Michael Bullock. (Routledge and Kegan Paul; 8s. 6d.)

To read Professor Buber could never be expected to be easy; but the style of this English version is in places so gratuitously obscure that even with the greatest effort one cannot feel confident of following him connectedly. The subject-matter of this work is provided, on the one hand by the biblical account of the Fall and of Cain's murder of Abel, and on the other by mythological data taken from the Avesta and later Iranian sources. Two stages and degrees of Evil are seen as represented here; and it is the combined theological and psychological analysis of this unfolding of Evil that forms the core of the book. To put it as simply as possible—but really much *too* simply: the Evil that the Bible here begins by revealing consists more in a first tasting of Evil, a culpable tasting of it, than in the committing of it. The sin proceeds out of indecision, and not from any positively evil motive. It proceeds, in fact, from a blind desire to escape from the chaos that ensues upon the discovery of the boundless

possibility of life as contrasted with its actualities. So Cain, for example, 'does not murder; he has murdered'. 'In the vortex of indecision Cain strikes out at the point of greatest provocation and least resistance.' It is fascinating at this point to have the subject developed in terms of the Talmudic doctrine of the two 'Yetsers', the good and the evil urges in man which, if he would love God with all his heart, he must succeed in yoking together. 'Evil cannot be done with the whole soul; good can only be done with the whole soul.'

In the second stage Evil becomes a sort of absolute. In order to justify himself, to affirm himself, in face of the condemnation of his self-knowledge, man now comes to the point of decision, but what he decides for, what he chooses and wills is himself, not as God intends him to be, but absolutely, as he is.

This faint indication of its contents will suggest to any one familiar with the work of Professor Buber that this must be an important book. And so it is—for the original power of insight it displays and the depth of its religious inspiration. But whether many of its particular views, and even its general thesis, will appear equally valuable, is very doubtful.

RICHARD KEHOE, O.P.

LES ANGES ET LEUR MISSION, d'après les Pères de l'Eglise. By Jean Daniélou. (Editions de Chevetogne; 50 Belgian francs.)

Père Daniélou proves convincingly that the question of angels and their mission is not 'sans actualité', even today. But he warns those who wish to reduce angels and demons to psychological phantasies that they are as much off the track as their opponents who believe in an invisible world, yet seek it through spiritualism and theosophy. Père Daniélou himself sticks close to the track of the Fathers without being in the least pedantic. He clarifies what might be a myopic examination by proceeding historically, yet focussing the question under clear-cut headings: 'Les Anges et la Loi'; 'Les Anges et la Religion cosmique'; 'Les Anges de l'Ascension'; 'L'Ange gardien', etc. Especially effective, to my mind, is the way the argument leads to an underscoring of Origen's observation that angels have to do with beginnings, with preparations. Angels prepared the way for Christ in the Old Testament. Friends of the Bridegroom, their joy is complete when they leave the Beloved with him. They are in special relation to infants, and they pave the way for visitations of the Word. But always they efface themselves before Christ. 'Toute la mission des anges est de conduire les âmes au Roi des anges et de disparaître devant Lui.'

M.E.R.