

of hare-symbolism based on data gathered from all over the world; it is a fascinating study to which the author has brought a vast accumulation of learning, and it admirably illustrates the Jungian method of symbolic amplification (as distinct from the Freudian method of purely semiotic interpretation). The book is pleasantly produced and illustrated, and its permanent value is greatly enhanced by a copious and detailed index.

VICTOR WHITE, O.P.

THE NATURE AND TREATMENT OF MENTAL DISORDERS. By Dom T. Verner Moore, O.S.B., Ph.D., M.D. (Heinemann, Medical Books; 21s.)

Dom T. V. Moore's *Dynamic Psychology*, though published more than twenty years ago, remains one of the best general introductions to psychology. In the present work the author has applied the same approach to clinical problems: the book consists largely of case-histories. There is an introductory section in which Dom Moore outlines once again the principal schools of contemporary psychopathology, to which he attempts to apply the criticism of statistics and control of evidence; and he has assembled some interesting material against the Freudian hypothesis of a sexual origin of most psychopathological conditions. His case here would have been stronger did he not apparently accept the identity of the Freudian 'super-ego' with the 'conscience' of Christian theology: in the normal mind, at all events, there can be nothing in common between what Freud himself calls an 'unconscious sense of guilt, and a judgment based upon objective moral principles.

Dom Moore is a determined eclectic in his psychology; and in this book is narrowly clinical in interest: one does not find any discussion of precisely those questions of the relations between religion and psychology which his double qualification as doctor and priest would lead one to hope for. This, indeed, is a clinical manual and not a speculative essay; but there is little to show that the clinic where most of the data was obtained is a Catholic one. There is much interesting material; and footnotes refer one to a wide range of literature; but in discussing the nature of mental disorder the author is content to utilise the views of others, modified by his own experience. He does not tell us what many are wishing to know: how psychiatry is related to the nature of man as made known by the Christian revelation.

L.T.

BEYOND PERSONALITY. By C. S. Lewis. (Geoffrey Bles; 2s. 6d.)

These broadcast talks are sub-titled *The Christian Idea of God*; they show Mr. Lewis's gift of convincing illustration at its best. In four places only is the limpid and winning simplicity of these expositions allowed to become complicated and hesitant. First, the

title and the relevant paragraph on p. 15 refer to an *argumentum ad hominem* which is finally discarded on the closing page. Secondly, Mr. Lewis shows a most curious reluctance to assert God's timelessness without repeated qualifications expressing his personal uncertainty; here he manifestly does not teach as one who has authority. Thirdly, on pp. 23 and 29 he makes two opposite understatements about the relation between our activity and God's causality. Fourthly, he leaves one in doubt whether he thinks that the Father and the Son form one or two principles of the procession of the Holy Ghost.

Ivo THOMAS, O.P.

SECURITY, FREEDOM AND HAPPINESS. By Andrew Gordon, S.J.  
(Catholic Social Guild; 2s. 6d.)

In the social teaching of the Catholic Church one finds the balance between Communism and Capitalism. The Church, by her experience of human nature, sees that these apparent extremes will have precisely similar results in ultimate practice; the destruction of family life, and the reducing of the individual to a state of slavery.

Father Gordon here presents a concise outline of the principles governing the Church's social teaching. The author makes no claim for the book to be anything but a preliminary guide to the Catholic social reformer. Very briefly, the various solutions to the problems of society are analysed and tested against the teachings of the Church: their inability to recognise the family as the social unit; their failure to recognise the natural rights of man; and, of course, their attempts at moral self-sufficiency: these grave errors are found to be hall-marked on the Capitalist System and the Totalitarian remedies of Socialism, Communism, and Fascism.

Catholic principles, as indicated in the early chapters of the book, are permanent, and must be used as the solid foundation for the erection of a just social order. The Catholic reformer will find the existing political atmosphere pervaded with the spirit of compromise; he must beware of attempts to fuse his ideas into systems which are spiritually and morally unsound; he must guard against the powers attempting to seduce him by their apparent welcome; better that his principles be tempered in open conflict than found rusted in the scabbard of compromise. Catholics in England are being consistently outmanoeuvred by the well organised political parties; they will benefit from a study of the social principles laid down by their Church; with these weapons they may yet hold their own. The appalling apathy of Catholics in this country since the last war left them divided and uninformed in the Education Act crisis. It is the duty of us all to be prepared when other crises appear, as they surely will, our enemies will respect our principles only when they know them to be backed by united support; we may even find many hitherto unsuspected friends.

MAURICE McLOUGHLIN.