

our attitude towards ascetic practices. Asceticism has to be seen not as a method of repressing certain tendencies in our nature but as a way of integration by which the whole man is reformed in the image of Christ.

The essay of Père Guiger *Outlining a Theology of Asceticism* gives perhaps the best indication of how this is to be done. It consists first of all in recognizing the absolute primacy of love; every act of Christian asceticism has to be informed by charity and directed towards the end of charity. But as Père Guiger points out, charity is not merely the end of asceticism it is also in a positive sense the means. Charity 'is in a positive sense asceticism itself, that is to say positive purity of heart'. If asceticism is thus identified with purity of heart (as was done incidentally by the Fathers of the Desert), it becomes directly related to charity and all methods and practices can be directly subordinated to this one end. It is no doubt because she realized this that the influence of St Thérèse in discarding so many traditional practices and developing her own way of love has been so great in modern times.

There is a short note on Indian asceticism contributed by M. Oliver Lacombe, but it makes no serious attempt to show how Indian asceticism has any bearing on our modern problems. And yet there are many people both Christian and non-Christian who are finding in Eastern asceticism precisely the answer to the problems of the present day. It would seem in particular that the idea of detachment and devotion (*bhakti*), as we find it in the Bhagavadgita, gives us an answer closely resembling that which we have mentioned of love and purity of heart, while at the same time it has a psychological background, which though not precisely Christian is extremely sympathetic to modern man.

BEDE GRIFFITHS, O.S.B.

TIBERIUS. *A Study in Resentment*. By Gregorio Marañon. (Hollis and Carter; 25s.)

We should suffer disastrous loss if our libraries were stripped of all the books that have been written by medical men on subjects outside their province. The Third Gospel and the Acts of the Apostles would be the first to go. This book, however, might be allowed to stay, for Dr Marañon ranks high both as a professional historian and as a medical practitioner.

It is hard to say which is his principal intention: to explain the manner of man that Tiberius was, or to rig him up as an example showing what a dangerous malady resentment can be. As a study in history the book merits the attention of all who are puzzled by the enigma Tacitus and Suetonius made of Tiberius for all future historians. Few will consider

that Dr Marañón has solved the mystery for all time; but all will agree that his hypothesis is well controlled and highly intelligent.

It is for moralists that this book—like most excursions of doctors into humanism—has most interest. It also carries a salutary warning for psychological biographers and novelists—not to mention psychiatrists, for they apparently can read only one another. As the author himself declares, he interprets history ‘in accordance with the criterion of the naturalist. I stress the word “naturalist” . . . to offset any suspicion that I am concerned here to defend any purely psychological interpretation—so much in vogue today in biological literature—of historical characters and their doings. It seems to me that most of these interpretations, set forth in a strict and arbitrary terminology, are inevitably doomed to disappear. Life, which is wider than history, is much wider than psychiatry, that non-existent science, and above all, wider than certain schools of psychiatry.’

Let that be an encouragement to humanists and philosophers who still credit past ages with wisdom and an understanding, wide and deep, of human nature. Against the background of that wisdom psychoanalysis could be a much more wholesome and successful technique than it is in current practice.

For the limited purpose of his book Dr Marañón’s analysis of resentment into elements of passion, intelligence and free will is very satisfactory. For the wider purpose of assisting biographers, novelists and educationalists, and correcting psychiatrists, a more precise and penetrating examination of these elements and their interplay in the formation of human character is urgently needed, and would now be timely. Until we get it from some competent and readable classical psychologist education as well as psychological medicine will continue to flounder in their extravagant confusion of means multiplied by means all to no end.

JOHN-BAPTIST REEVES, O.P.

AN ELIZABETHAN: SIR HORATIO PALAVICINO. By Lawrence Stone. (Clarendon Press; 45s.)

Mr Stone has given us a remarkable study, which in a number of respects breaks new ground. The book comprises a series of specialized essays dealing with aspects of the life of Sir Horatio Palavicino. The work is most careful and the approach scholarly. It opens with a chapter of forty pages giving the details which enable us to reconstruct, as far as is now possible, Sir Horatio’s character. A number of points inevitably remain obscure and in particular the evidence, set out very fairly, for his continuing Catholic preferences is not convincing. He emerges clearly as the Genoese of aristocratic background, who early