

Jungmann (they were in fact delivered in 1938) reveals how accurately his studies anticipated the recent trend of liturgical movements, and indeed the *Encyclical Mediator Dei* itself. Once more his exact historical knowledge enables him to see the organic development of the liturgy in its true proportions, and his discussion of such themes as 'The Prayer of the People' combines a sane respect for tradition with a lively appreciation of the actual problem of presenting the liturgy as the living and fruitful reality it should be in the lives of the faithful.

I.E.

CHRISTIAN ESSAYS IN PSYCHIATRY. A symposium edited by Philip Mairet. (S.C.M. Press; 15s.)

This book is a product of collaboration, the result of discussions over a period of two years between a number of Christian psychiatrists, two theologians and a child psychologist and psychotherapist. Nevertheless the ten essays which make up the book are all individual statements; each writer is himself alone responsible for his contribution. One of the important features of the book is that it is the outcome of a need felt by a group of practising psychiatrists for a considered statement on psychiatry from a Christian standpoint. And an important conclusion, which emerged, we may imply from the Introduction, from the discussions rather than from the essays themselves, is that theologians are not at present in a position to form a comprehensive view of the principles that should inform a Christian use of psychological medicine. The reason is mainly because of the present state of psychiatry which is not yet an integrated, coherent body of knowledge, but rather a field of largely conflicting interpretations. Another reason is that theologians are for the most part still unconvinced of the need, let alone the necessity, of psychological treatment for anyone who is a religious believer and of psychological training for the pastor of souls.

This is the burden of Dr Stafford-Clark's opening essay on 'The Nature of the Problem'. Not only is it true that priest and psychiatrist do not have to disagree but they must in fact positively co-operate. Psychotherapy can bring up into consciousness many of man's basic needs, but it can neither deal with nor meet those needs. In itself psychiatry is not a source of inspiration; it cannot provide a substitute for moral values or obligations, it cannot avert suffering or death, nor can it help people deal successfully with these evils. The inevitability of failure at the purely human level in terms of pain, guilt and death is balanced only by the abiding possibility of atonement, forgiveness and redemption through love at the divine level.

It is impossible in the space available to discuss the remaining essays separately. Special mention might be made of Philip Mairet's 'Pre-suppositions of Psychological Analysis', Eve Lewis's study in child

psychology, Dr Gilbert Russell's essay on 'Individual Treatment in Psychiatry' and Fr Victor White's 'Guilt: Theological and Psychological'. And it is a pity that Dr Denis Martin had to condense his fascinating observations into a few pages at the end of the book; one wanted to read much more about the 'Religious Symptoms in Mental Diseases'. But in a sense it is invidious to discriminate. With the exception of one essay, which almost spoils itself by its rigid insularity, all are excellent. This book of Christian essays in psychiatry is to be warmly recommended to all who have a practical interest in psychology and psychological treatment.

MURDOCH SCOTT, O.P.

THE DESTINY OF THE MIND: EAST AND WEST. By William S. Haas. (Faber; 36s.)

The Indian friend who said to Dr Haas, 'Against what background do you see those flowers . . . those trees . . . those clouds . . . the sky? I will tell you: against the background of consciousness' revealed to him a process of mental reduction natural to the East and different enough from his own way of thought to startle the Western philosopher into a lifetime's labour of understanding. The work takes him through the contrasting forms of Eastern and Western civilization, their structures of state and society, art, artistry and style before he catches up on the insight which set him going; an insight which receives formulation as the irreducible 'structures' of Eastern and Western consciousness. To interpret the corresponding civilizations in the whole of their cultural scope and the mode of their historical development in the light of these basic thought-structures is the task undertaken in this book.

'Reduced to its essence Eastern knowledge is a form of being, a state of consciousness, that is lucid and self-sufficient. . . . Western knowledge is a form of having. Thus it needs an instrument to seize what it wishes to bring into its forum. And this instrument is the concept.' Hence the character of Eastern thought as *philousia*, of which the 'structural' principle is identity, in contrast to Western *philosophy* governed by objectification. Hence too a certain ontological stability of the East which remains protectively close to the instinctual life, as opposed to the evolutionary mental dynamism of the West which substitutes thought for instinct.

The principle of these contrasts is suggestive and, relatively to the level at which it is applied, is undoubtedly profound. Indeed the claim of Dr Haas to have advanced the philosophy of history is there to be considered. Dr Haas shows himself to be marginally aware of a perennial philosophy of the West which would question the adequacy