

materialism in favour of the 'psychodynamic', even in the schizophrenic field. Dr Allers devotes his main thesis to the opposition to Freudian psychogenesis of such causes of illness as the patient's conscious *Weltanschauung* and the immediate social situation. Mrs Donnelly, in much the best-written essay, brandishes at reductive, Freudian symbols prospective symbols of man the maker, created in the Maker's image, seeking the restoration of perfection.

Coming more to terms with the ghost, Dr Zilboorg seeks again to compose a Freudian psychology with a religious metaphysic: Freud's atheism was but a prejudiced epiphenomenon of his real insights which, the concept of 'incorporation' taken here as instance, are enlightened not clouded by those of Christianity. Dr Stern and Fr Mailloux, psychotherapist and moral theologian respectively, enlist the ghost's help in their valuable definition of the fundamental distinction between the *malum poenae* of neurotic personality disorder and the *malum culpae* of immorality. And in his, to the layman, excellent anatomy of sanctity, Fr Aumann, unconsciously perhaps, uses Freudian formulations to distinguish true from false mysticism.

Alone among the psychiatrists, Dr Lopez Ibor, the European, in a vague and wordily translated essay, treats of neurosis along balanced, clinical lines which can despise Freudian hauntings. But the ghost is finally laid in the fundamental contributions of Drs Smith, the philosopher, and Entralgo, the historian. Dr Smith, in a difficult essay, returns to Aristotle and St Thomas, to the certain existence of the soul, known *quasi in quadam abstractione*, as the dynamic form of the material body; and finds in it the essential prolegomenon of biological and psychological sciences. Dr Entralgo, refreshingly but at times illiterately, digs beneath psychology and psychiatry in his quest for an orthodox, modern theology of the origin and treatment of illness.

Dr Braceland, recognizing, it seems, the tendency of symposia to disjointedness, has tried to weave a coherent pattern through the essays with a linking commentary: but unsuccessfully, owing to the artificial precedence accorded to the psychiatrists. Readers, prepared to pay the equivalent of \$6 for a beautifully produced and documented book of individually valuable essays, would do better to start with Drs Smith and Entralgo, proceed with the editor and Dr Lopez Ibor, and then divide the pro- from the anti-Freudians as in this review.

SEYMOUR SPENCER

CATHOLIC EVIDENCE QUESTIONS AND ANSWERS. By Cecily Hastings.
(Sheed & Ward; 10s. 6d.)

The first quarter of this book gives, in continuous narrative, a general outline of Catholic belief, while the rest covers the ground over again

by answering specific questions. The answers for the most part were originally given in the questions column of the *Catholic Herald*; they vary in length from a paragraph to a page or two, and they are very good. Miss Hastings possesses a genuine theological tact which on every occasion leads her straight to the real grounds of faith, and gives what she has to say the ring of conviction. It is of some importance to look for the source of these qualities, so rare in modern theological writing. They are surely due to a practical experience down the years, in the Catholic Evidence Guild and elsewhere, which has forced her to put her whole belief to the question, in the classical manner of the medieval theologians, reflected one might say in the rubric 'whether . . .' before each article of the *Summa Theologica*. By contrast the positive answers of modern manuals do little to guarantee that those who accept them have first asked themselves the necessary questions. However that may be, Miss Hastings has provided an account of the faith which is always accurate and is at times excellent to the point of making the reader want to stand up and cheer.

The introductory outline is less successful. This is partly because Miss Hastings's prose style, with its liberal use of that confession of grammatical failure, the dash, is not so well suited to this form. But it is also because she has rightly refused to be content with a second best, and has aimed to present Catholic doctrine in the context of scriptural revelation, through a historical survey which begins with the creation of the world and ends with the Church of the New Testament. In this difficult but worth-while task some mistakes of emphasis would be hard to avoid. For example, too much use is made here of the devil's point of view; no doubt patristic warrant could be found, but to most people it is rather unreal, and with some justification since angels do not need to argue things out as men do. I should have preferred instead a fuller treatment of the messianic prophecies that were precisely fulfilled by our Lord's casting of devils out of the kingdom of heaven. But this is personal prejudice; on the whole there are few books about the Church's teaching which can be as whole-heartedly recommended as this one.

LAURENCE BRIGHT, O.P.

THE UNITY OF PHILOSOPHICAL EXPERIENCE. By Etienne Gilson. (Sheed & Ward; 16s.)

It is not given to many men to achieve something like classical status in their lifetime, the position of M. Gilson today. To have written definitive studies of Augustine, Bernard, Bonaventure, Scotus and Descartes, and detailed accounts of medieval philosophy generally, is a considerable achievement of historical scholarship; and it is this