

new light on old truths. 'A love that is selfless that honestly seeks truth does not make unlimited concessions to the beloved'—a thought which should dispel the widespread confusion of charity with mere amiability. 'Sanctity does not consist in doing the will of God. It consists in willing the will of God'—a thing which once said is clear but which is not always said. The meditation on Pure Intention explains Tauler's distinction between a right and a simple intention; the latter does all things not only for God but in God; the former brings it about 'that we work with enough detachment to keep ourselves above the work to be done'. 'A right intention aims only at right action. A simple intention keeps our life hidden in Christ with God.'

In the essay on Sincerity Fr Merton writes: 'In the end the problem of sincerity is a problem of love', and he goes on to say without naming the sin that the practice of birth control implies a failure of sincerity in love between husband and wife. 'A love', he writes, 'that fears to have children for any motive whatever is a love that fears love. It is divided against itself. It is a lie and a contradiction.' Speaking, as Fr Merton does, of natural human love the last half-dozen words need further qualification. There are Catholics involved in this sin who are not formally guilty of it. Is their love insincere? If sincerity is equated with perfection, then since nothing human is perfect nothing human can ever be wholly sincere. This however is to deal in absolutes, and to ignore the fact that the relative is the practical norm of human life. A human love may well be sincere though imperfect, perhaps because it sincerely recognizes its own imperfection. Surely that much may be conceded to a modern predicament, and surely to concede less is to withhold that small but necessary amount of encouragement, without which perseverance in the ways of the spirit is for ordinary people impossible. Of such is a good portion of Fr Merton's public.

R. VELARDE

FAITH, REASON AND MODERN PSYCHIATRY. Edited by Francis J. Braceland, M.D. (Kenedy, New York; \$6.00)

This is a serious and important symposium of five psychiatrists, two Dominicans (and a Jesuit foreword writer), an historian of Medicine, a philosopher and an anthropologist, all American or Canadian apart from two Spaniards, and linked with one another by the Faith and their interest in its synthesis with psychology and psychiatry, the general aim of the book.

The British psychiatrist will rapidly smell the ghost of Freud as pungent in this work as, one hears, in all New World psychiatry. It hovers even around the editor who, in his initial, general survey, tends to reject the 'somatic' approach with that of nineteenth-century

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