

relation to most of the major Victorian writers, all of them preoccupied with the problem of the self, justifies the use of the term 'psychologist'—not to mention the eye-catching 'Psychologist as Artist'—is quite another matter. Where Mr Godfrey's thesis is too heavy, Mr Kirschner's is too light.

Mr Godfrey's study of the unseen in Forster's fiction is painstakingly methodical. The method is suggested by such a sentence as this: 'Judged then, in strict accordance with their sensitivity to the unseen, and by the extent of their acknowledgement of it, consciously or from instinct, the characters now stand before us.' Nor is the judicial tone uncharacteristic. The crucial question is clearly what is meant by the unseen in the particular context. Inevitably the answer varies. In *Where Angels Fear to Tread* the unseen is a kind of emotional vitality; in *The Longest Journey* it is the instinctual life of rural England; in *A Room With A View* it is unself-consciousness; in *Howard's End* it is the power of love; and in *A Passage to India* it is love again acting through the dead Mrs Moore. That the other kingdom takes so many different shapes makes it possible to wonder whether it has the ultimate unity that Mr Godfrey believes. Certainly those elements that Mr Godfrey directs our attention to are present in the individual novels. His best pages are concerned with them. It is the value of seeking to unite them all as manifestations of the unseen that is questionable. It is certainly this that creates the gap between the commentator and the novelist that one constantly senses. Mr Godfrey often indeed seems to complain that Forster did not write in the way he thinks he should have done. What else are we to make of the suggestion that 'in its rendering of human character, *A Passage to India* has less to offer spiritually than *Howard's End*', or that in *A Passage to India*, 'Forster himself does not emerge as an advocate for Hinduism any more than for Theosophy'? Mr Godfrey is disappointed that the account of Hinduism in the novel does not 'take us somewhat further into the unseen than previously'. After this it is hardly surprising that in the final chapter of the book Forster is taken severely

to task for his failure to be more explicit about the status of the unseen in his fiction. Mr Godfrey chooses finally to contrast Forster's evasive position with the firm evidence for the other kingdom to be found in Rudolph Steiner's *Anthroposophy*.

Mr Kirschner's book is in three parts. The first is a brief biographical sketch of Conrad which tries to account for the recurring fictional pattern of a dream of the self and the fear of failure in terms of his own early experience. The second is a critical examination of Conrad's major fiction in terms of his idea of the self. The third, the most original and illuminating, examines Conrad's debt to Flaubert, Maupassant, France, Turgenev, and Dostoyevsky.

The quality of critical discussion in section two varies. On *Under Western Eyes*, 'The Secret Sharer', and *The Shadow Line*, Mr Kirschner is excellent, wholly justifying his approach. Elsewhere his distrust of the psychoanalytic approach to Conrad is excessive. For example, on the role of Marlow in *Heart of Darkness* he writes: 'we are finally not so much interested in what the experience has done for Marlow personally as in the alarming potentialities of human nature revealed to us through Marlow by Kurtz and the Congo.' Marlow's involvement in the story he tells is unquestionably greater than this account suggests: the story is about Kurtz and Marlow, not about one or other of them. What is in question here as elsewhere is Mr Kirschner's neglect of Conrad's technique as a novelist, particularly his techniques of narration. Method affects matter in Conrad to a greater extent than Mr Kirschner allows.

The third section of this study is most valuable. On Conrad's debt to Maupassant and France, Mr Kirschner's documentation is most impressive. The verbal parallels cited leave no room for doubt. Conrad made considerable use of his knowledge of both. The connexions with the other European writers discussed are less surely based. But the parallels cited are often striking. No student of Conrad can ignore Mr Kirschner's findings in this part of his book.

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FROM CRY TO WORD: Contributions towards a Psychology of Prayer, edited by A. Godin, S.J. *Vitae Lumen Studies in the Psychology of Religion*, Vol. IV. *Lumen Vitae Press*, Brussels, 1968. 270 pp.

Man at prayer has for long been a subject of human interest, especially among the unsympathetic. The earliest recorded experimental attempts of psychologists in this country naturally enough reflect the Science v. Religion

debate of the day. Tyndall wrote to *The Fortnightly Review* in July, 1872, 'proposing to estimate the value of prayer for the sick by a controlled experiment in a selected hospital!'. (The exclamation mark is the original author's,

not my own: *A Short History of British Psychology*, by L. S. Hearnshaw, Methuen, 1964.) The idea was taken up by the ever fertile mind of Francis Galton, who published in the same journal in 1873 his 'Statistical inquiries into the efficacy of prayer', and eventually in his own first edition in 1883 of *Inquiries into the Human Faculty*. (Hearnshaw adds that this was 'tactfully omitted from later editions' [*ibid.*, p. 292]—which explains why I was unable to find any reference to it in our college copy.) The experiment consisted in invoking Punch's head, set up as a fetish and, according to the experimenter, soon taking on the role of the all-seeing eye of God!

By the turn of the century the climate had changed due in no small measure to the influence of William James whose Gifford Lectures for 1901-2 appeared in that classic work *The Varieties of Religious Experience*. Interested as he was in the private and personal aspects of man's religion, he affirmed that for him prayer was 'religion in act; i.e. prayer is real religion' (*op. cit.*, 1902. p. 464). But the empirical study of prayer had to wait until much later, when a new generation of psychologists sympathetic to the subject emerged from our University departments. The most influential of these was undoubtedly G. W. Allport, whose death last year has left the profession the sadder, if also the wiser, for his contributions in many fields. It was he who first made religious behaviour a respectable branch of his own academic discipline, and so opened up a new field of research. In his pioneer work of 1950, *The Individual and His Religion: A Psychological Interpretation*, he revealed man as essentially 'a praying animal', especially in times of fear, as evidence by the reports of his own post-war 'veterans' in his classes at Harvard. But he also discovered that there were far more residues of childhood in our religious and prayer life than in any other aspect of our personality.

The relevance of such studies could not be ignored in the post-war revival in catechetics in the Catholic sector of the academic world, and it is possibly the *Lumen Vitae* centre in Brussels which has contributed most to the renewal of religious education, especially under the influence of the resident psychologist, André Godin, S.J. Scattered throughout the various issues of their quarterly journal, first published in 1946, has appeared a steady trickle of psychologically oriented articles amidst the other more theoretical and methodological

contributions. In addition, there have been whole issues devoted to the subject, which have been reissued as special numbers. The present work is the fourth in the series originally published in the 1967 edition, part 3, but with three or four special articles only available in this issue. In my own opinion, it is the best of the series so far.

The articles are presented in four separate sections, according to content; first, the *Theoretical Perspectives* in which the more practical contributions are set, with a valuable psychoanalytical approach by Louis Beirnaert, S.J., editor of *Etudes*; equally valuable from the broader point of academic interest is the Dominican André Liégé's analysis of 'Religion that is not faith', the former being a more sociological concept and the latter a more personal response to revelation. In the *Technical Studies* that follow, I would like to highlight the articles by Elkind and Brown, two non-Catholic contributors already recognized in the wider academic field. Elkind has confirmed the stages of development of 'The Child's Conception of Prayer', more familiar to us in this country through the work of Goldman, whose contribution, oddly enough, receives no reference in the whole of the present issue; L. B. Brown has continued in New Zealand the studies in petitionary prayer already well documented by him at the cross-cultural and inter-denominational level, and this contribution is well up to his usual high standard of presentation. Here he confirms the findings of his earlier investigations, that there are age-specific stages in the attitudes to petitionary prayer common to all cultures and denominations, but that Roman Catholics stand out in their continuing respect for the rightness of such prayer, even in the face of decreasing expectancy of this being materially granted. When Professor Brown's studies reach the stage of being amalgamated into a cohesive whole, it will form a basic contribution to the whole subject. Deconchy's contribution is based on his prize-winning study that I have already paid tribute to in these pages ('New Thinking in Catechetics', May 1968, pp. 429-433); the only comment to make here is that he once again suffers at the hands of his translators: how is one to react sympathetically to the controversial theory of the Oedipus interpretation of 'God and the Parental Images' when expressed as follows:

'However, the "chiasm" of the parental images according to the sex of the subject

directs the thought immediately to Oedipus and his solution, although Godin and Hallez (authors of a previous study in an earlier issue) think that, on the basis of their data, it would be unjustifiable to reach "an interpretation for or against the mechanisms at work in Oedipus situations". We can only rejoice at such prudence and such a desire to escape from a futile psychologism' (p. 86).

The present writer can only rejoice that she knows sufficient French—and Freud—to be able to retranslate as follows: first by checking the original Godin-Hallez article to discover that the term 'chiasm' means simply the tendency of females to think of God predominantly in paternal or masculine attributes, while the male associates more maternal or feminine traits with the deity, a finding confirmed by Deconchy's own study of school-children; secondly by replacing the phrase 'Oedipus and his solution' by 'the Oedipus complex and its resolution. . .'; the rest of the passage speaks for itself!

In the third section related more to *Psychological Problems in Religious Education* there are several outstanding contributions: first of all an excellent challenge to child-centred catechists to make them more aware of the realities of a child's experience, since it is pointless to use a family-oriented approach to the child's concept of his role in the Christian community, and of his relationship with God as his Father, unless we also are aware of the negative and aggressive nature of much of the child's real experience here at the natural level; this is a most promising approach made by a French Dominican, Louis Racine. Secondly, a break-through in the field of experimental Visual-Aids for pre-adolescent children, who were found to prefer the traditional 'Realistic-sentimental' type of repository art to a more 'Schematic-symbolic' style now beginning to appear in certain children's books, but who nevertheless were able to grasp the more symbolic level of the latter type of holy pictures when teaching was specifically directed to drawing this out. A more naive approach educationally, despite a promising beginning, is that of a well-organized diocesan project in Belgium to test the effectiveness of different methods of teaching parables to young children; despite some very child-centred story-telling, very little of the real meaning of the lesson got through, as the work of Goldman and others has confirmed in this country. They did discover (!) however that children responded better to pictures and puppets than to a purely

oral method, but that the chief result was that 'the picture technique has mainly enabled the children to produce more fruitful drawings . . . but not necessarily (an improvement in their grasp) of the important psychological moments' (p. 154). When we are finally told that the next stage of the research will be to let the children actually 'take turns in operating' the puppets themselves, one feels that ordinary teaching methods are not so out of date in this country after all, even if catechetics proper still has some way to go.

Finally, in the same section, but worth a paragraph to itself if there were room and time, an essential piece of reading on 'Confession and Adolescents', by another Belgian contributor, Georges van Driessche; his study would be well worth repeating in this country, but is itself a most helpful account of the psychological problems of teenage boys from different types of school and social background, and of how their personal and religious needs differ accordingly. He has also studied a smaller sample of girls and found helpful comparisons, but the overall message is clear: we need a renewal of our general orientation to the pastoral care of individuals and groups alike, together with more practical training of the clergy and a more religious approach to the sacrament from the child, for whom confession is predominantly an emotional experience, whether he is attracted to or repelled by the practice. Again, this is an article to be read at first hand.

The fourth and last section consists of a single article, looking forward to the future, on the controversial task of 'Measuring the Effectiveness of Catholic Education'; in this case the main sources of reference are to English contributions to the field, notably Joan Brothers, Monica Lawlor and Anthony Spencer; but the task is seen as an international one that many of those responsible for educational planning are unwilling to face. The present volume as a whole underlines the need for increasing use of the social sciences in the whole field of religious education, and that their contribution is predominantly a positive and constructive one rather than the reverse. The volume ends with an *International Survey of News of conferences in the field of Psychology and Religion*, and a detailed section of *Book Reviews*. Fr Godin continues to earn our respect and gratitude for the work he has pioneered and brought to its present healthy state, and, above all, for the present excellent volume.

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