

This state of affairs, in which the Psi function provides the material used by the unconscious mind of the analysant for the purpose of solving his problems, is of course very different from that in which the material received through the Psi function is the problem (or part of the problem) itself; see, for instance, the case of 'Miss A.,' as outlined by Dr. Bendit (p. 31): '. . . an undoubted hysteric who complained of being troubled by spirits who caused much physical discomfort and pain by their antics. Moreover, she was bothered day and night by voices . . . The obvious conclusion was to attribute the physical symptoms to characteristic hysteria and to call the spirit voices illusions. On one occasion in the consulting-room, however, a clue was suggested. The patient affirmed that, even as she was speaking to me, the voices were dining in her ears. I enquired what they were saying, and she repeated several names. "They're talking about somebody called Wright, who is ill. Now the names Robert, Marjorie . . .," and so'on. I remembered that at lunch, an hour or so ago, we had spoken of several friends who had these names, and, moreover, that we had spoken of Wright's health. The patient, of course, was miles away at the time.'

It would seem that, as with normal sense-impressions, those received paranormally can be found both in the psychological cure and the psychological complaint, and that, whichever way the curative material is obtained, there is no reason to fear its confusion with the complaint; nor need we suppose that it will be any the less beneficial on account of its extra-sensory reception.

Dr. Bendit touches on the liability of the medium's 'reading' of the future to be confused and distorted. His book is not least to be welcomed because it may constitute another step towards our protection by science from a superstitious attitude to clairvoyance, as well as from the charlatany of certain of its exponents.

BARBARA ROBB.

Lord Herbert of Cherbury's *DE RELIGIONE LAICI*, edited and translated, with a critical discussion of his life and philosophy and a comprehensive bibliography of his works. By Harold R. Hutcheson. (Yale University Press: Humphrey Milford; 20s.).

In this volume Mr. Hutcheson gives us the first critical edition of Lord Herbert's *De Religione Laici*—indeed it is the first edition of any kind since 1656. He has added a translation which is faithful to the text, so far as a cursory comparison can determine, and which has the additional merit of being readable—more readable in fact than the Latin original, for Lord Herbert's Latin prose style is not attractive. There is besides an elaborate bibliography of all Lord Herbert's work, of whose merits only expert examination can judge. To all this Mr. Hutcheson has prefixed an introduction which

makes agreeable and instructive reading. He disclaims any major interest in biography as such; yet his sketch of Herbert's career makes better reading than some longer studies and establishes at least two valuable points. The first of these is the emphasis on Herbert's Welsh nationality: 'the Welsh in him was dominant. His vanity, his love of the spectacular, his fancifulness, his ambition, were of a peculiarly Welsh, not English, character. The proverbial English reverence for fact was quite lacking in him.' The other good point made in this part of the book arises in the discussion of Herbert's 'treacherous' conduct during the Civil War. Mr. Hutcheson rightly insists that due weight must be given to the ungrateful treatment—too fatally characteristic of Stuart sovereigns—which Herbert had received from Charles I.

Space will not permit the discussion of Mr. Hutcheson's resumé of Herbert's metaphysics—though there are disputable points in his exposition of and commentary on the *De Veritate*. Nor is there room for a consideration of this highly interesting account of the genesis and development of deism in England. We must concentrate on the aspects of Herbert's thought which are of the most enduring interest—the aspects, in fact, of which the *De Religione Laici*, although a minor work, provides the best illustration. 'Our interest in Herbert,' says Mr. Hutcheson, 'lies in his having dealt intelligently with the perennial problems . . . the conflict between faith and reason, and the relations between groups whose views are in bitter opposition.' We shall find, I think, that reading the *De Religione Laici* leads us to agree with Mr. Hutcheson that 'Herbert lacks the precision necessary to clarifying his ideas'; and we may consider this a rather more serious blemish in a thinker than Mr. Hutcheson seems to suppose.

Herbert could not accept the view that faith is a supernatural gift of God and therefore in the last resort superior to reason, a natural faculty. For him reason, 'untrammelled' reason must be paramount in all things. Thus the core of religion was found in the five 'catholic truths' universally believed. These are:—(1) That there is some supreme divinity; (2) That this divinity ought to be worshipped; (3) That virtue joined with piety is the best method of divine worship; (4) That we should return to our right selves from sins; (5) That reward or punishment is bestowed after this life is finished.

These are the bases of 'natural religion.' And of course—Mr. Hutcheson may be quoted here—'there never was a time when orthodox Christianity ignored the religious truth which men might know' by nature as distinct from revelation.' What Christianity denied and denies is the sufficiency of this natural truth for salvation. And Herbert weakens his case by failing to face this issue. He admits that there may be other things, besides the five 'catholic truths,' which are necessary for salvation: these are matters of faith, and faith is an individual concern. Again, Herbert is too much a

man of his age not to admit the authority of the 'truly catholic' church, in, for instance, the matter of the Scriptures. But on his own showing the 'truly catholic' church must be any church professing the five 'catholic truths.' The result is confusion.

Herbert's answer to the problem of warring sects is equally unhelpful. You have these five great rational truths in common, he says in effect; the points of dispute cannot be determined by reason, therefore they do not matter enough to cause all this conflict. Yet salvation was the goal of all the 'churches'; and Herbert admits that some of these irrational (or supra-rational) matters may be necessary for salvation. Can the disputes therefore be as futile as he would have us believe? No. It is small wonder that deism as a system of thought has perished. Least of all in the inchoate 17th century form we see in Herbert could it satisfy either the reason or the common religious sense of mankind.

It remains to add that the edition of the text and the bibliography seem to be in the best traditions of careful American scholarship. And the binding, paper and printing of the book are not the least of its attractions on this side of the Atlantic in the sixth year of war.

J. H. BURNS.

ST. THEODORE OF CANTERBURY. By William Reany, D.D. (Herder Book Co.; n.p.)

St. Theodore's work is part of the foundations of the Catholic Church in England. He was sent from Rome by the Pope to consolidate what the pioneers had won. And all be it he was from the Levant the English took to him. Yet, though his name is honoured, his life is little known to-day. Dr. Reany's biography is the first in the English language, and being thorough, it is important.

The reader will not find a reconstruction such as is *the Song of Bernadette*, nor will any secret ways of the spiritual life be divulged, the material to work on is too sparse for that; indeed it is difficult to make the bear bones of the Saxon Church live in the twentieth century owing to the inadequacy of the records.

For the background we have St. Bede, 'Scratch a book about the Saxon Church and you find Bede,' might be made into an aphorism. But in this book there is much besides, especially when Dr. Reany deals with the subject of Penitential Discipline, and Theodore's Penitential in particular. His is a popular and scholarly account of Theodore.

The outstanding human, personal, crisis in St. Theodore's life was his quarrel with St. Wilfrid, whom he treated, in all good faith, with much severity. His admission of error and his appeal to Wilfrid for forgiveness were fine examples of humility. It was he who provided the crosses which turned Wilfrid into the great saint he was and which made him wander throughout England and beyond, so that he may be called the Apostle of Mercia, Hampshire and Hol-