

parison with our modern enlightened stance. The third is the substitution of incantation for rigorous argument, as if long-entrenched positions will surrender if they are denied often enough. How, for example, does Fr Lash know that when the kingdom has come, there will be no clergy and no laity, only Christians (p. 94)? Is Mr Westow really justified

in maintaining that in the first century differences of doctrine were accepted with equanimity (p. 112)? Has he considered St Paul's uncompromising attitude to his opponents?

We who vote progressive must beware of dogmatism and neo-triumphalism.

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THE PARADOX OF GUILT: A CHRISTIAN STUDY OF THE RELIEF OF SELF-HATRED, by Malcolm France. *Hodder and Stoughton*, London, 1967. 128 pp. 25s.

Increasing numbers of clergy of all denominations are turning to professional psychologists for needed help in their pastoral ministry, and a fruitful dialogue is opening up from each direction. One of the pioneers in this country is Frank Lake, with his Clinical Theology Association, though his recent book on the question (*Clinical Theology*, D.L.T., 1966) had a mixed reception from the clinicians. He has, perhaps, been more successful with the clergy, as illustrated by the present book by one of his early pupils and a present collaborator. As such it is a blend of theology and psychology, and must stand or fall by the validity of what is offered from each discipline.

I am not a theologian, but did feel unhappy about the over-presentation of texts from the Old Testament, to the neglect of the New, especially the contribution of St Paul; I would have welcomed less frequent references to the bliss of Eden and the tribulations of Job, and more reference to the role of the Church in mediating to her members the fruits of the redemption from sin and guilt, rightly shown to have been won for us by the passion of Christ.

But it was as a psychologist that I was more unhappy, especially as one interested in applying the insights of experts in my field to the development of healthy concepts of moral and religious truths to children, and to their correction in adults. Despite the author's repeated insistence on the importance of right relations in infancy, I cannot share his conviction about the 'state of primal innocence' at this early stage, nor his equation of this with

the Eden myth and the Nirvana states induced in Dr Lake's patients under the influence of L.S.D. This does, of course, reflect the familiarity of the author with the works of Jung to the exclusion of those of Freud and his more recent followers, especially Melanie Klein (whose account of infant aggression is matched only by that offered by St Augustine in his *Confessions*).

This is an example of the paradox offered not so much by the theology of guilt as by the varieties of psychology that must face the non-expert in this, as in any other, field. This is not to pour cold water on this or any other such attempt, but simply to warn that 'a little learning' is still a dangerous thing. This is perhaps most seen in the many case-histories given in the book, usually without any clue as to how the problems have been tackled; not all cases that present themselves to the clergy will require full psychiatric treatment, but no reference is made of the need to do this at all. One of the few cases that is discussed gives perhaps too naive an outcome: '... when he found a clergyman who not only listened to him but also helped him to accept the badness of which he felt so ashamed, he made a great recovery from the depressed state into which he had fallen.' If Mr France has been able to help one such sufferer, his studies will not have been in vain, but I myself would hope for a much deeper examination of the problem before the full harvest of Dr Lake's labours in the field can be reaped.

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A DICTIONARY OF CHRISTIAN ETHICS, edited by John Macquarrie. *S.C.M.*, London, 1967. 366 pp. 63s.

MORALS IN A FREE SOCIETY, by Michael Keeling. *S.C.M.*, London, 1967. 157 pp. 25s.

A Dictionary of Christian Ethics is more than its title claims. Its subject-matter is not limited to Christian moral tradition, but covers the whole area of basic moral problems. It contains

excellent articles on the ethical systems of the ancient philosophers and introductory notes on the ethical teachings of all the great world religions, simple accounts of the ethics of the