which have always concerned Catholic Anglicans, the nature of the Church, the sacraments and the ministry, questions of worship and spirituality.

And yet if the themes are traditional, their treatment of them is not. In the first place there is no sign here of the second-hand Baroque triumphalism which characterized a good deal of Anglo-Catholicism in the years between the two world wars. John Gunstone, in a lively and entertaining essay, writes of that period with sympathy and insight. His pages will awaken memories in Anglican readers and may provide illumination to others. All the writers in this book, however—and most of them are young or in early middle age—are conscious that we are living in a new period of Christian history, when old positions have to be radically re-thought. And consciously or not, they represent an older and less clearly defined tradition of Catholic Anglicanism, which can trace its origins at least to the seventeenth century. They stand in a school of faith and theology, which while it has never wholly repudiated the Reformation, knows by experience the painful weaknesses and inadequacies of the Protestant position.

This is particularly evident in the essay of Ieuan Ellis, the youngest of the writers, on 'The Gospel of the Living God' with his interesting analysis of the shared assumptions of Karl Barth and the 'Death of God' theologians and his insistence on the importance of the historical and corporate dimensions of human existence for the full growth of the human person. The typical Anglican stress on the importance of 'continuity' comes back here in a new and unfamiliar context. The same concern to express the fullness of the human person can be seen in Alan Wilkinson's essay on 'The Authority of the Church'. 'It is one of the major defects of Western religion that it it so often pre-occupied with the working of the conscious mind of the educated adult. But unless Christ redeems the sub-conscious as well, the whole man cannot be redeemed, and the sub-conscious is largely reached through primordial images. We who wish for a more naturalistic and more rational style of worship should take heed.' Indeed this essay of Alan Wilkinson's is one of the richest in the book, if at times tantalizingly incomplete. With his exploration of how freedom and authority, tradition and creativity, the corporate and the personal belong together in human life and in the Church, it bears witness to persistent and powerful themes in Anglican reflection.

One of the most striking qualities which marks the book as a whole is the determination which its writers show to treat their subjects theologically, and not, as Anglicans have sometimes done in the past, to take refuge behind a purely historical approach. One can see this in Theodore Simpson's discussion of a personalist view of the sacraments, or Colin Hickling's brief but valuable remarks about the relations between Christians and men of other faiths. But perhaps the death-blow to the older type of Anglican historicism is given in the very first essay in the book, on 'The Bible and the Faith' by Leslie Houlden. Here in a quiet but radical way we are introduced to a view of the development of doctrine and of the nature of the biblical documents which opens up many perspectives for the future.

The writers of this volume would not wish to claim finality for their work. Rather it witnesses to a mood of openness and of modest hopefulness for the future. Some of the tendencies which it reveals show signs of convergence, some of complementarity with contemporary Roman Catholic writing in England. The indications are that the development of a genuinely and fully English Catholicism will need the collaborative efforts of all Christians who are seeking to live by the wholeness of the Christian revelation. The time for that collaboration is certainly upon us. A. M. ALLCHIN

THE RECOGNITION OF GUILT, A study in pastoral psychology, by Arnold Uleyn. Translated by Mary Ilford. *Gill & MacMillan, Dublin*, 1969. 240 pp. 36s.

Whatever happened to our sense of sin? Has it gone with the Permissive wind, summoned from the four quarters of heaven by past Home Secretaries and Attorneys General? Is it overkill of guilt through pulpit pre-occupation with vice?

In part, yes, says the author, Fr Uleyn. Over-kill by mindless multiplication of positive law; by brimstone pre-occupation with damnation—but he also quotes Marcel on the point that our Promethean world, intoxicated with its technological achievements, requires a denial of sin for its glorification. How else could we live in peace with the Bomb?

Sin may have gone to Siberia with Lady Chatterley, but guilt is with us still. 'Specialists

in mental hygiene are constantly voicing concern about exaggerated guilt feelings and anxieties which in many of our contemporaries reach neurotic proportions.'

Perhaps too many of us equate psychoanalysis with the resolution of pseudo-guilt—as if all guilt was pseudo and sin just a state of mind. Fr Uleyn is right to remind us of the danger of the exact opposite—the frequency of pseudo-innocence and our morbid illusion that we are impeccable. The ways and means by which we persuade ourselves of our pseudo-innocence is mainly what the book is about, what the author calls defence mechanisms in the service of exculpation—repression, rationalization, projection, compensation, displacement and minimization. The author demonstrates convincingly that the methods of psychoanalysis can be used, not to lessen, but to deepen our sense of responsibility. It is brilliantly done and is, perhaps, a necessary counterblast to the monstrous regiment of the Permissive Society.

Our society has abolished sin and consequently cannot identify its guilt. There is a vague feeling that modern Lady Macbeths need only the right tranquillizers instead of the perfumes of Araby; that in understanding the criminal his crime should disappear. Sin is dead; guilt is nameless; guilt goes marching on. 'Existential anxiety, or a nameless sense of guilt, is the spontaneous reaction of our being, which confusedly feels that something is lacking to it and that it is failing. The price of betrayal of truth or of infidelity to reality is the loss of interior peace and excruciating frustration. It is a kind of horror in the face of the existential vacuum.' Once we deny culpability, he suggests and repress it, it becomes obscure, nameless and intolerable, a sort of generalized phobia. In a so-called sinless world, we are indeed the creatures of anxiety.

The book is written mainly for pastors in the hope that they can re-capture their prophetic function of assisting the sinner to face himself—to assist the conversion process of the hardened heart by holding up a mirror in which the sinner can see his true likeness. It is a book not simply for pastors but for all who would know themselves a little more honestly.

Perhaps it is only fair to comment that, valuable and excellent as the book is, it does not fully allow for the exculpatory mechanisms it condemns. There is in places a hard Kierkegaard quality of condemnation of all the silly ways in which we poor sinners hide our heads in the sand. Most of us really do not have *insight*—Father, forgive them, for they know not what they do. In certain areas of behaviour, particularly where authority, ambition and will to power are concerned, pastors and clergy show least insight of all. There is no clue, either, in the book of the constant leavening influence that women constantly exercise on men (and vice versa), in this two-sex world, in favour of honesty and self-recognition, nor is there a hint of biochemical, genetic and environmental influences on our moral development. But this is a larger lament for the absence of a genuine Christian anthropology. If we ever do acquire one, it will be thanks to intelligent and creative writers like Fr Arnold Uleyn.

ALAN KEENAN, O.F.M.

THE PSYCHOLOGY OF NIRVANA: A Comparative Study of the Natural Goal of Buddhism And The Aims of Western Psychology, by Rune Johansson. *George Allen and Unwin Ltd. 141* pp. 35s.

How seriously should one take subtitles? Having read this book one is inclined to advise against them, if only on the principle of 'never excuse, never explain'. Taken simply as an exposition of its main title, this volume is acceptable, although I must ruefully add that it makes somewhat heavy reading. Professor Johansson is fortunate in his knowledge of the Sanskrit and Pali languages, and he has used this knowledge to take us with him on an exploration of some of the central concepts expressed in the five Pali Nikayas. The Nikayas are among the earliest written collections of Buddhist teachings; they consist of a series of discourses in prose and verse, containing history and legends of the Buddha and his disciples, doctrinal beliefs, moral rules, and lists of the qualities, good and bad, to be found in arahants (those who have attained Nirvana), monks, and herdsmen (the latter, perhaps, as an image of the common man). The author, himself a psychologist, points out how rich these ancient texts are in psychological terminology and analyses. So far, so good; and so far takes us to page 131, and to the final chapter of the book.

Up to this Professor Johansson has examined the Pali literature with scholarly care. He presents us with his material under such headings as 'the personality of the arahant',