

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.

E. J. YARNOLD, S.J.

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.

D. M. BERRIDGE, S.H.C.J.

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

better known European philosophers and separate articles on the moral theologies of the major Christian traditions. The general intention of the contributors seems to have been to provide the reader with the factual information and interpretative guidance necessary for an intelligent appreciation of the problems morality poses for the Christian living in the complex and shifting patterns of interpersonal relationships in which twentieth-century man finds himself.

The dictionary is in no sense a manual of pseudo-factual theological answers to moral problems; it is rather an elementary guide book for the man who wishes to explore those problems. The contributors are all reputable scholars, and many of them are scholars of eminence and authority. Nonetheless, the dictionary will be found intelligible, useful and, on the whole, thoroughly readable even by newcomers to the study of ethics. It is a book which should arouse and inform interest, without being so complete or so copious as to quench the interest it arouses.

John Macquarrie's editing is, as one expects of him, free from all narrowness and prejudice. Many different schools of thought are represented in his dictionary, and no attempt has been made to give the articles a consistent slant in any obvious theological direction. The Roman Catholic tradition of moral theology is kindly (perhaps in some cases too kindly) treated, and allowed to speak for itself as a living tradition, rather than considered as of merely historical interest. The article by James P. Scull, S.J., on Contemporary Roman Catholic Moral Theology gives as good an idea of the orientation of present-day Catholic thought in this field as can be expected in just under four pages, and that by Charles B. Ashanin on the Ethics of the Eastern Orthodox Church provides, despite its brevity, a picture of the theocentricity of the Orthodox approach to moral theology, and of the originality of Orthodox thinking on the problem of suffering. If it is necessary to make a negative criticism of the book's theological content, then it must, I think, be this, that although the authors of the various articles have usually a constant eye to the general theological backcloth against which the Christian stands as a moral agent, there is rarely present a satisfying awareness of the authentically theological dimension of moral decision. There are no articles on the Holy Spirit, Revelation, Messiah, Atonement, Church, etc., which, though they are more

usually discussed in Systematic or Dogmatic Theology, are of great importance in the understanding of the theology of Christian moral experience.

Both *A Dictionary of Christian Ethics* and *Morals in a Free Society* seem to me to evade the most fundamental question of the nature of Christian moral life. From both books it is possible to be left with the impression that Christian Ethics is the study of how Christians ought to respond to the demands and challenges of contemporary social life, or, perhaps, how Christians think everyone ought to behave, and that the only specifically Christian elements in Christian Ethics are to be found in the traditional values and norms which the Christian community draws from its experience of the world in the light of biblical insights into the human condition under the guidance of the Holy Spirit. Neither book seems to raise the *theological* question 'What is morality?' But perhaps this criticism is unfair, in that in discussion of Christian Ethics this question does not arise until one takes a step backwards and tries to come to an understanding of the theology of moral experience as such.

A special strength of both books is their openness to the findings of the social sciences. It is always pleasant to read works on ethics which seem to be dealing with problems which are actual in our own society, and which are ready to make full use of the insights of psychology and sociology. In Michael Keeling's book in particular, there is a healthy awareness that the moralist is discussing the way his fellow men behave and the way they ought to behave. His work is not an exercise in the application of a desiccated *a priori* system of rules to human life; it is an attempt to come to a compassionate and Christian understanding of our present-day society's failures in love and concern.

Morals in a Free Society grapples with the plight of responsible man, face to face with the English legal system, the economic structure of our society, the challenge of inequality, the complications of sexual life, and the misery brought by sickness and suffering. The practical discussion of the moral problems raised by this confrontation, and of the lines along which practical solutions are to be sought, is refreshingly realistic; it never lets us forget that in life morality is first a question of being in action; the answers are concerned with what is to be done, not merely with which moral label we are to plaster across the face of a given state of

affairs. Mr Keeling's insights are enlightening, clear, and usually cogent, in so far as they are concerned with particular problems of morality. His treatment of problems of sexual morality is especially helpful; he avoids the temptation to use abstract and *a priori* norms as measuring-sticks of human acts.

The road from legalism to an authentically Christian moral theology is long and beset

with many pitfalls. Both of these books will give guidance and assistance and encouragement to anyone who has set out on the journey; to the dweller in the land of clear and distinct rules and no problems (save accurate analysis of the particular case) neither book will be a source of reassurance, but then he is not very likely to read either of them.

DAVID JOHN MELLING

BORN TO HUNGER, by Arthur Hopcraft. *Heinemann*, London, 1968. 215 pp. 35s.

OVERSEAS AID, Campaign Booklets for Overseas Aid, by Jonathan Power. *Christian Aid*, London, 1967-68. 1s. each.

THE HASLEMERE DECLARATION. *The Haslemere Committee*, London, 1968. 19 pp. 1s.

Arthur Hopcraft, a freelance journalist, was commissioned by the U.K. committee of the Freedom from Hunger Campaign to tour the world and report on hunger and poverty and efforts to alleviate them. In 45,000 miles he took in East Africa, the Indian sub-continent, and Latin America, in a Grand Tour, on a nineteenth-century scale, at twentieth-century pace, for the connoisseur of human degradation. It would be easy to produce a sick-parody of the resulting blend of eye-witness journalism, Engelian social reporting, and Sunday newspaper travel sections. Yet, in spite of shortcomings, this is a useful book and one which will serve well the purpose for which it is intended.

The book is successful largely because the author does not do what his introduction threatens. 'To know the *per capita* incomes of Bolivia or Botswana is less informative than to poke your head into a mud hut or to see how far a farmer's children have to walk to fetch the family's water.'

In some respects, yes; but the ability to communicate through the printed page a lively experience of unknown squalor is a rare gift with which Mr Hopcraft is not endowed. Our language is peculiarly ineffectual when it comes to describing experiences of smell so that poverty comes to our living rooms with its stench removed. When the author tries to rise to the occasion his writing fails him: 'I found night time more harrowing than daylight. The brilliant sun had such a glare that it performed a kind of "white-out"'. It put a white film around my mind burning up concern even while I was absorbed in it. But at night the shadows, the dim lights, the swirling smoke heightened the scenes.'

Fortunately the reader is usually spared such insensitive 'splurge'. Instead, the text is for the most part direct, factual and concrete. The

advantage of the 'whistle-stop tour' approach is that the great diversity of the problems faced by poor countries is made clear. At the same time Mr Hopcraft brings to the forefront two major and general problems, often neglected in discussions of underdevelopment—urbanization and the conflict between different aims regarding education. There will be standing room only in Calcutta long before the population crisis gets completely out of hand elsewhere; indeed, it may already be too late to avoid a complete breakdown of order and function in several large cities before the end of this century. The dilemma with regard to education is that the passionate ambition, recorded again and again in this volume, for education among poor and backward people is so often an ambition to get out of the village and never return. It is important when there is mounting scepticism about economic aid to have it shown from numerous examples that aid is not all wasted and that the returns in favourable cases can be huge, and here this volume is excellently balanced and valuable. On broad policy issues the discussion is thin and insubstantial; inevitably so, given the very local and microscopic nature of the general discussion.

For the general reader who wants to know something of the large-scale problems of development and economic aid, it would be hard to better the excellent pamphlets from Jonathan Power's pen which *Christian Aid* is currently publishing (the first three are available at the date of this review). Mr Power does not hold with Hopcraft that statistics do not help people to grasp the situation and these short pamphlets are packed with information set out in highly digestible form as charts and diagrams. At the same time, the numbers are made the foundation of a forceful and lively argument that the poverty of the Third World