

by Goldbrunner. 'The theological virtue of love draws us into the stream of love in the Godhead. Quickened by his love we are more capable of union with others. The thirst for love, both inside and outside marriage, is satisfied by serving other people in love. Relations with the other sex are marked by an unembarrassed openness resulting in genuine community, even without the ties of sex. Truly, a healthy life of communion in holiness! If we are prepared to bring our love to the Cross our Lord will graciously fulfil our longings in himself. On the Cross Agape takes Eros into its arms and redeems it.' Here the ambiguities of Eros are removed. If Eros has its way until the end only death can result, death even to human love; the Cross is the ultimate consummation of human love itself.

Goldbrunner ends his book with a description of how the pattern, Eros, the Cross, Agape, was exemplified in a most beautiful dream, and how the dreamer became radiant with health in the Order to which God had called her. 'Holiness and health are united in the Cross of Christ'.

DONALD NICHOLL.

CHRISTIANITY AFTER FREUD. By B. G. Sanders. (Geoffrey Bles; 8s.6d.)

This book deserves a recommendation because it is written by a believing Christian who approaches Freud's psychology without the usual prejudice. The author has set himself to 'examine the Christian religion from a psychoanalytical point of view and to show that still religion may remain a reasonable faith'. Applying the fundamental principle of the Freudian system—early trauma, defence, latency, outbreak of neurosis, return of repressed material—to the different stages of religious development in human history, he has succeeded in explaining religious phenomena in the rationalistic, Freudian way. But contrary to Freud he shows that this system is compatible with the knowledge of God's existence. The revolt of the sons against the father as the head of the horde is just put back a few stages to the revolt of Adam against God. In a fascinating way and always in analogy with individual analysis his arguments culminate in the main theme according to which Jesus is the divine psychiatrist and analyst; his task is to bear and to resolve the transference of libido which suffering mankind had repressed and misdirected. Unfortunately the author, who apparently is a non-Catholic, does not stop here; he tries to fit into the Freudian system, e.g. the sacrament of Holy Communion by maintaining that it is an 'anamnesis' in which the individual 're-lives emotionally the experience which as a member of mankind he felt' collectively 'when the remembered experience actually took place'. This process of abreaction, however, is for a Catholic, if at all, only a by-product of a far higher issue. The same applies, in my opinion, to the whole concept of interpreting Christianity by psychoanalysis. What actually is done is not—and of course cannot—be

an attempt to deal with Christianity as a whole, e.g. with its divine life. Only certain phases of psychological development—preparing mankind for accepting revelation—are picked out and explained in Freud's modern language. This criticism is not meant to diminish Mr Sanders's great merit; in an age when Freud's ideas are the main dish for training students in psychology and when the general opinion regards Christianity and Freudianism as incompatible he shows that his own more balanced ideas are well timed as a counter-action, and that one should distinguish between Freud's technique and his 'amateurish' *Weltanschauung*. From a therapeutical point of view it depends entirely on the analyst's religious attitude whether the analysis will strengthen or undermine the analysand's Faith.

The book is well written and Freud's teaching is clearly and vividly explained and is illustrated by well-chosen quotations. Mr Sanders's broad and unbiased attitude is also shown when he rejects Freud's idea of sublimation in favour of Jung's conception of transformation of libido; therefore sexual instinct is no longer regarded as the root from which, as a result of sublimated sex, cultural achievements originate but as one of many channels into which, by a process of transformation, undifferentiated libido may flow.

F. B. ELKISCH.

PSYCHOLOGY FOR MINISTERS AND SOCIAL WORKERS. By H. Guntrip, B.A., B.D. Foreword by Dr H. Crichton-Miller, F.R.C.P. (Independent Press; 8s.6d.)

This book goes a very long way towards meeting the urgent need for a trustworthy, sane and elementary introduction to pastoral psychology. Although it is not written by a Catholic (Mr Guntrip is Lecturer in Pastoral Psychology at the Yorkshire United Independent College) nor for Catholics, and hence is unconcerned with either the peculiar problems or the peculiar resources of Catholics, it could be read and assimilated by few priests, seminarists, Catholic actionists and social workers without great profit to themselves and those among whom they live and work. It may be more especially commended to those who are least aware of its need, for it effectively exposes that need in its own constructive efforts to meet it. Its judicious study should eliminate many of those perplexities and mistakes in the dealings of a pastor or his helpers with his flock which too commonly afflict individual souls and whole parishes.

The two introductory chapters, on 'The Uses and Abuses of Psychology' and on 'The Scope of Social and Pastoral Psychology' are quite admirable. It is tempting to quote many samples of the author's sound sense, excellent advice and salutary warnings from these chapters; especially welcome is his emphasis that pastoral psychology should be clearly distinguished from, and yet co-operative with, clinical psychology, that it should be an auxiliary