

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 psycho-analysis with the resolution of 'pseudo-guilt'—as if all guilt was pseudo and sin just a state of mind. Fr Uley 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 psycho-analysis 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 tranquilizers 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 Uley.

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',

'the personality factors in nibbana', and 'emotion and feeling in nibbana' (the word 'nibbana' replaces the 'nirvana' of the title throughout the book). Reading is slowed by the lavish inclusion of quite long passages of the original Pali (immediately followed by the English translations). This, though perhaps of value to scholars of the language, is to the average reader a hindrance. It is made more irritating by the occasional use of a Pali word, in a key position, without its English equivalent. The book includes a glossary with the index, but it is by no means comprehensive. There is no doubt that the author has made his point, however; the means taught by the Buddha to lead to attainment of nibbana can be seen as 'empirical and psychological'.

At this juncture I repeat my original query, how seriously should one take the subtitle, 'a comparison of the natural goal of Buddhism and the aims of Western psychology'? Ap-

prehensive but willing, I arrived at page 131. Throughout the book an, at times, laggard attention had paused to wonder how those aims would be defined. Could Professor Johansson, by a superb achievement, have evolved some single coherent aim from the vast rich conflict of Western ideas? Did he really have in mind a concept of mental health towards which Aquinas, Loyola, Nietzsche, Pavlov, Freud, Jung and Jaspers would point in agreement (not to mention Lorenz, Eysenk, Koestler and Desmond Morris)? He did not. With a mixture of dismay and tired relief I found that the only representative of Western psychology was R. B. Cattell (in 1950), defining mental health as adaptability, adjustment, and integration. I have no quarrel with this excellent psychologist, but he might well be surprised and awed to find himself, in such a contest, the sole champion of the Occident.

MARY COGLAN

**JUSTICE FIRST**, edited by Lewis Donnelly. *Sheed and Ward*, London and Sydney, 1969. 169 pp. 30s.

One of the most factual, realistic and philosophical appraisals of the racial situation in Britain today is very candidly made in *Justice First*, edited by Lewis Donnelly.

The authors of the symposium are clear, strong and unanimous in their denunciation of the present treatment of coloured immigrants in Britain as totally unjust and at variance with the British traditional virtues of fair play and tolerance. No form of racial injustice—prejudice, discrimination, segregation, apartheid—can be tolerated.

It is obvious that the seven chapters were not written to stand by themselves. All focus on the same theme that runs through the entire book—racial injustice—and this gradually builds up to a crescendo in chapter three, which is the most hard-hitting and fully substantiated indictment on racism in Britain.

Fr Donnelly in the opening chapter sets the stage for that panoramic view of Britain's racial attitude. He awakens one to the reality that racism in Britain is more widespread and more deeply rooted than one actually believes. It is almost endemic in the very fabric of the nation's institutions and manifest in her national consciousness. In order to change and improve the present social climate it would appear—as many advocates hold—that a revolution may become necessary. For it is the experience of many race relations workers that racial harmony will come, not through

weakness of the immigrant, but through his strength.

The book develops in chronological order the seminal ideas of injustices meted out to peoples of developing nations, and which are now bearing the fruits of prejudice and discrimination. Surveying Britain's economic history over the past two hundred years and her colonization policy, it becomes clear why such a debased opinion of the coloured races has germinated.

In very forthright terms, chapter three blames the government in the main for the deterioration of race relations in Britain. Here, Michael and Ann Dummett, using a methodical and philosophical approach, define not only the evils in the society but also the causes and the possible remedies available at this late stage. It is the failure of the government to deal adequately with racialist assumptions and practices, they argue, that has caused people's prejudices to be reinforced and which gave rise to the 'phenomenon' of Enoch Powell and the trail of devastating consequences.

The authors of the following chapters accurately underline the areas of greatest concern, namely, housing and employment, and in so doing have displayed their wealth of empirical knowledge and experience. As the trends indicate, they cannot help but see Britain joining the ranks of the white power countries in legalizing racialism in the world,