

reviewer to wonder whether he has not, perhaps unconsciously, written his book partly as an Apologia of Freud intended to whitewash the discreditable imputations with which the name of Freud is linked in the Catholic mind. But in spite of the author's attempts the reviewer is not convinced that, for example, the 'entire philosophical structure (of the Freudian system) . . . was not much more than an academic play' (p. 118). On the contrary, at the present day Freudian theories have a dogmatic appeal on their followers and are freely quoted in circles interested in philosophical ideas and cultural problems. Psychoanalysis is a useful tool and is always to the fore in any anti-religious campaign, because the fascination of the new psychological approach provides a welcome medium for the infiltration of materialistic and deterministic ideas into the minds of educated people. The book under review is an example of this subtle but strong influence of Freud's teaching. In spite of the sub-title the author deals almost exclusively with the Freudian point of view and gives the false impression that psychiatry and Freud's psychoanalysis are almost synonymous.

Nevertheless, within his limited sphere the author shows that the psychoanalytical method, as a technical application not hostile to religion, should be approached with an open mind. Without going very deeply into the problems and so occasionally over-simplifying the issues, Dr Stern has succeeded in making complicated problems understandable to the educated layman. Anecdotes, stories and well-chosen case-histories, interspersed with dreams, make palatable the otherwise heavy stuff.

However, it is to be wished that the author had taken more care in theological matters. For instance, he gives an excellent account of the opposing qualities of a paranoid system—the world of doubt and utter distrust—and of faith—characterized by confidence and trust; but he does not differentiate between faith as a human quality and a psychological mechanism on the one hand, and 'the Faith' on the other. The latter, being a supernatural gift of God, has meaning and significance which at once separates it from and places it, in another order of reality, far above human faith.

The book leaves the reader with the happy feeling that, through the strength of the Faith, a Catholic psychiatrist, while being a Christian only with Christ, can be a Freudian without Freud.

F. B. ELKISCH

HEAVEN AND HELL. By Aldous Huxley. (Chatto and Windus; 7s. 6d.)

This book is the sequel to *The Doors of Perception* in which Mr Huxley described his experiences after taking mescaline. The extraordinary changes which he experienced under the influence of this remarkable drug seem to have left a permanent impression on him; and in *Heaven and Hell* he attempts to relate his own experiences when under the

influence of the drug to that of visionaries in general. Mr Huxley is, however, wrong in assuming that there is such a thing as a 'typical' mescaline experience. This does not seem to be borne out by the facts at least as they are revealed by experiments in this country; and it is quite untrue to say, as Huxley does in *The Doors of Perception*, that mescaline has the power to produce specific results, the most striking of which are alleged to be greatly intensified visual impressions and a heightened sense of the reality and meaningfulness (*Istigkeit* as Huxley calls it) of natural objects in the outside world. The effects of the drug on the present reviewer, for instance, were almost diametrically opposed to those of Mr Huxley. Colours, so far from being more intense, tended to fade; and the movements and patterns which the drug imposes on normal vision seemed to be at best no more than interesting and at worst outrageously silly. Other mescaline-takers have had reactions of intense fear, and this is far more common than Huxley would have us believe. It does, then, seem a trifle far-fetched to attempt to explain the experiences of visionaries by a single mescaline experience which—so various are the effects of the drug—can have validity only for Mr Huxley himself.

The essay under review adds little to what Huxley has already said in *The Doors of Perception*, and it is no less prodigal of sweeping generalizations than the earlier work. We are informed, for instance, that 'Heaven is *always* a place of gems'; yet the heaven of the Koran is quite devoid of such decoration. Huxley is, no doubt, right in saying that visionary experience, whether spontaneous, or produced by drugs, or by fasting, will vary between the blissful and the horrific according to the character and moral predispositions of the subject, but he is simplifying unnecessarily when he alleges that the *purpose*, rather than the possible effect, of bodily mortification is to obtain such experience. To suggest, as he does, that mescaline should be accepted as a more practical and more modern substitute for asceticism shows the essential frivolity of his approach to religion.

R. C. ZAEHNER

A MOZART PILGRIMAGE. By Nerina Medici and Rosemary Hughes. (Novello and Co.; 30s.)

Of the various books which have been published in English to commemorate the bicentenary of Mozart's birth, none brings us so closely into the presence of the composer as this one. In 1829, Vincent and Mary Novello met in Salzburg and Vienna people who had known him intimately and had lived with him: his sister, his first love, his widow and son and several close friends, such as Abt Stadler. They dwelt three days in his native city, 'in a complete trance', and spent one