

illusory. I for my part do not of course advocate a deep analysis of moral and religious factors for any and every mental disturbance, any more than a major surgical operation for every occurrence of indigestion. I am still uncertain just where we disagree, but hope that in this letter I have stuck my neck out conspicuously and provocatively enough to ensure a riposte which will leave no doubt.

Yours, etc.

VICTOR WHITE, O.P.

*To the Editor, BLACKFRIARS*

Sir,—It is equally gratifying to me to find that there is no obvious cleavage of opinion between Fr White and myself. My first reaction in fact to his reply was to cry 'touché' and leave it at that, but it might be ungenerous not to take up his challenge.

I did agree in my remarks, that the character and belief of the therapist must influence the patient unconsciously, although the extent and nature of this kind of influence must be conjectural, while the effect of direct advice and suggestion of values is more obvious, and is not, to my mind, the job of the therapist.

Now, while beyond the field of the 'instinctive and emotional' extends the landscape of the 'moral and spiritual' to beyond human sight, the therapist for the most part is concerned just with the field which he is hoeing and digging, preparing it, one hopes, to grow a harvest and fit in with the rest of the land. So I still say that in practice we do separate the one from the other.

Having said this, I do admit that the 'emotional' and the 'moral' are in a sense identified; because of love, hate and guilt, etc. If I seem to avoid the term 'moral' it is because it implies a definite set of ethics and values, and suggests that these are to be imposed on the patient.

Also I think it is stretching concepts a bit far to claim that all psychoneurosis, including presumably nervous dyspepsia, has to be considered in a religious framework (except in the obvious sense that everything is a part of the whole). I doubt whether Jung would maintain that the collective unconscious has to be tapped or mobilised in every case and at every stage of life.

I do heartily welcome the corrective applied by Fr White to the summary dismissal of Freud's 'metapsychology' (or his preoccupation with religious issues without being really aware of what he was doing). It is through this aspect that a synthesis may one day be found between the schools.

I fear that my riposte will leave lots of doubt, and I may be quite off the track, but here I retire.

Yours, etc.

C. BURNS.