

countryman which leads Basil to note, as a sign of returning spring, the restless movement of the cattle in their stalls.' In the original (*Hex.* ix. 3) the cattle look towards the exits 'as by one agreement' and the rhetorical flourish suggests a literary origin for the observation—Pliny (*Nat. Hist.* xviii, 361) mentions oxen sniffing the air when a change of weather is impending—as does its juxtaposition with an item which quite certainly is derived from a hand-book: the hedgehog changing its vent-hole in accordance with the direction of the wind.

Again, it is significant that so much of the author's material comes from homilies where the rules of the genre, deriving from the Stoic-Cynic *diatribe*, prescribe *exempla* from nature; such *exempla* consequently tell us little of their users' tastes. In any case, Basil's *Hexameron* is one of Dr Wallace-Hadrill's most frequently cited texts and it is hard to imagine a popular course of sermons on the Creation which had nothing at all to say about the physical world.

Consequently, I feel that the author has failed to recognize how much of his patristic material is either conventional or derivative. But that is not all. The 'nature' by which the Fathers are said to be fascinated is so widely interpreted as to be of little use to Dr Wallace-Hadrill's argument. Sometimes interest in nature means no more than Basil's concern

over his health; sometimes it means Clement of Alexandria's addiction to (pseudo-)scientific hypotheses, such as his assertion that sexual desire is due to a super-abundance of sweat in the body (and not to constipation, as Fr Simon Wood seems to think—vide his translation of the *Paedagogus*, *The Fathers of the Church*, vol. 23, p. 250. Such a version places strain on the Greek); sometimes it means indulgence in a highly-literary *topos*, like Basil's description of his hermitage in terms conventionally applied to the Golden Age. With such a broad definition of 'nature' it would not be difficult to attribute even to the desert Fathers a fascination by the physical world.

It is as a collection of texts that this book can be recommended. On the larger question of the Fathers' attitude to the physical world and scientific studies there is still no reason to dissent from the judicious summing-up in Armstrong and Markus' *Christian Faith and Greek Philosophy* (esp. pp. 41–42). The really interesting question is not whether the Fathers attributed a subordinate value to the physical world and a purely instrumental value to scientific studies—for of this there is little doubt—but whether such views have anything to commend them to the 1960s.

DUNCAN CLOUD

**PSYCHOLOGY AND RELIGION: A CONTEMPORARY DIALOGUE**, (ed.) Joseph Havens van Nostrand, *Insight paperback*, London, 1968. \$1.95.

**FREUD ET LA RELIGION**, by Albert Plé. *Editions du Cerf*, 1968.

**MORAL DEVELOPMENT**, by William Kay. *Allen & Unwin*, London, 1968. 45s.

The first book is a report of discussions and the interchange of papers following the 1959 American Psychological Association Convention in Cincinnati. Participating are a dozen well-known American Professors of Psychology and Theology (the psychologists outnumber the theologians by about five to one). The 'dialogue' ranges over a very wide field in which most of the problems common to psychology and theology are discussed, with main emphasis on the historical and empirical relationships of psychology and religion. The pieces from the various contributors are well knit by the editor, with sections of dialogue enlivening the general discussion. It would be untrue to say that a consensus is reached in the 150 pages of this contemporary dialogue, but the questions are raised in an intelligent way, and answers sought in a spirit of truth-seeking disciplined enquiry.

The second small paperback is an attempt by Father Albert Plé to reconcile Freud's various statements about religion with the Thomistic view. This is an extremely interesting text which succeeds in placing Freud's views within a total context, revealing a misunderstanding of the essence of religion by some Freudians and by many Catholics. In the concluding chapter Father Plé presents the Thomistic teaching on 'hylomorphism' and indicates how this can be used to reconcile what appears to many to be a head-on collision of Freudianism and Catholicism. A short quotation illustrates the line of argument: 'It is the whole man who becomes progressively human and Christian. Animal at birth, he changes slowly into a human being; this humanization process goes on in relation to his bodily structure, his powers of discrimination and his psyche in general. The believer penetrates the Divine

mysteries through his senses, and responds to the Divine Call through the feelings, to the degree that his faith has developed to the same level: this is true not only of the child but of the adult also. It is at the level of 'prehuman' and 'subhuman' behaviour that we encounter Freud, it is in relation to this area that we can enrich our understandings through his discoveries.'

The third book is intended to be a discussion of the problems of moral development in children. It consists of the consideration of the work of a very small handful of psychologists who have investigated empirically the ways in which children actually develop in the area of moral attitudes. Such studies as those by Jean Piaget, J. F. Morris, R. K. MacKnight, James Hemming, the two Eppels and Ronald Goldman are examined in various contexts, such as the individual (moral) development of the child from infancy to adolescence, moral

development seen from the standpoint of changing sanctions, and so on. Mr Kay has himself carried out empirical studies, which are still in progress, on the development of the child between seven and sixteen. Although the book is extremely repetitive, and is necessarily based on a handful of research reports produced for higher degrees, new ground is broken by the very act of discussing these questions in a public manner. In contrast to the high level and abstract discussions of the theological problems of moral behaviour and moral insight (where 'ought' is frequently taken to mean 'it really happens this way') we are presented with a considerable amount of factual information about how children actually do think about moral questions at different ages and about the development that actually takes place—or which in many cases fails to take place.

JOHN MCLEISH

**THE ENGLISH PARISH CLERGY ON THE EVE OF THE REFORMATION**, by Peter Heath. *Routledge & Kegan Paul, London; University of Toronto Press, Toronto, 1969.* 212 pp. 45s.

Mr Heath is the sort of historian who knows how to be indulgent. He brings to his study of the parish clergy a sympathetic understanding of ordinary human weakness, and a keen appreciation of the obstacles which late medieval society placed in the way of an effectively apostolic ministry. Probably the most considerable of these obstacles was created by the Church itself, in allowing candidates to proceed to ordination after no more than a rudimentary examination of their theological or moral fitness. Mr Heath considers that this was the result, not so much of a direct failure of integrity in the bishops, as a readiness on their part to regard the continued supply of recruits to collegiate and parish life, as well as the demands of laymen for chaplains and chantry priests, as unquestionable absolutes. Yet the truth was that there were more priests than society could provide for.

This surplus of priests occurred within a system which left the right of appointment in the hands of local patrons, both ecclesiastical and lay, many of them indifferent to the quality of the persons they installed. Thus the right of appointment itself became a commercial asset to anyone who chose to use it to his own advantage: whether as a means of remunerating servants, or of indulging relatives, or in times of stress, as a saleable commodity. Conversely, the system constituted a distinct temptation to

an unbeneficed clergyman in search of a living to catch the attention of a patron with a bribe. Neither was there any effective legal means of restraining a patron from appointing an unsuitable incumbent. So long as a candidate satisfied the requirements of canon law in regard to age, physique and orders, questions about his piety or sense of vocation were left to the discretion of the patron, who was completely free to ignore the pleas or promptings of his bishop. 'The astonishing thing', observes Mr Heath, 'is that this system of preferment was not more damaging to the religious life of the nation.'

Judgments of this kind make a refreshing change from the ringing tones of self-righteous denunciation obligatory among an earlier generation of historians. Still, the criteria which inform such estimates remain obscure; and when Mr Heath remarks that 'there was more clerical disorder and vice than our society would deem appropriate' one is driven to wonder quite how much he means by that. His more concrete estimates, however, carry weight, and when one has considered the impressive range of evidence which he assembles, it is difficult to find cause for disagreement with his conclusion that the standard charges of 'ignorance, negligence, indiscipline and avarice' among the parish clergy have been 'crudely magnified' by commentators; and that