

excluded, and the ideal of the thing-to-be-made substituted in its convincing simplicity and truth.

'Transcendent' would have been preferable to 'transcendental' throughout. 'Primum mobile' is an error for 'primum movens immobile' (p. 36). The unity of God could have been proved more easily from the 'infinity' of all perfections in the 'Esse Irreceptum' (pp. 48 ff.). The volitional factor of faith might have been mentioned (p. 113). That the implications of assent to revelation do not oppose the freedom of the will, even if they be motives conditioning the morality of its determinations, is not made clear (pp. 105 f.); and that the assent to revelation inhibits the processes of the intellect, though true, requires fuller explanation (pp. 113 f.). Also some reference to the specious present might have clarified pp. 95 ff.

NORBERT DREWITT, O.P.

PASTORAL PSYCHOLOGY

LES PROFONDEURS DE L'ÂME. By Ignace Klug. Translated from the German by Abbé E. Roblin. (Editions Salvator, Mulhouse; 45 frs.)

This treatise is the work of a theologian, formerly professor of this subject at Passau, who was at the same time deeply versed in the psychology of the day, particularly in its medical aspects. He was convinced of the possibility, and indeed the duty of priests to make use of this knowledge in the direction of souls. 'Moral theology and moral psychology ought to extend a hand to each other, for the motives, sentiments, psychic structures and their manifestations, are problems which pertain to theology and psychology alike, more even to psychology than to theology.' Whilst moral theology, the author states elsewhere, asks in any particular case *what* has occurred, psychology asks *how*.

It was not the author's intention to write a formal treatise of psychopathology or psychiatry; hence there is no systematic exposition of these subjects in these pages; they contain nevertheless a wealth of detail concerning the structure of the soul with its various complexities of motives, desires, emotions and other trends which give life to its varied and so often, alas! morbid manifestations.

Systematic exposition is not however entirely set aside; for in the opening chapter on the structure of the soul and its stratifications, the different faculties and tendencies of the soul are reviewed, and the teaching of Kretschmer on the varieties of temperaments and their effects on the personality are briefly

discussed, and more fully treated elsewhere. The notion of layers or strata, derived from psychology, is used as a convenient analogy which in no way militates against the conception of the essential unity of the soul.

Moral psychology enables us to see deeply into the soul, and how deep this insight may be is here fully developed. The soul coming intact from its Creator is infused into a germ plasm bearing tendencies for good and evil derived from hereditary factors which in their turn may be profoundly influenced by the varied circumstances of environment, education, social, physical, economic and others. These combine to constitute a mass of obscure forces which have a directive influence on the formation of the personality and raise problems which need to be understood and, in a measure, treated psychologically. But here the principles of moral theology and the spiritual values of religion need to join hands with psychology in the help brought to suffering souls.

The treatise is indeed the fruit of a wide and profound knowledge of souls derived from actual and intimate experience of human beings.

Analysis and description of various types of personalities is supplemented by examples derived from the biographies of men of genius or of outstanding note in the world of literature and the drama; men who whilst possessing great qualities, yet nevertheless frequently showed the most distressing deviations from what is generally considered as a normal conduct of life.

Returning frequently to the notion of strata in the soul, or we may say, perhaps, in the self, the author points out how there may be somewhere among these 'strata' some point of rupture which under adverse strains brings the weak part to the surface to acquire a dominant influence. In other cases where it would seem as if the whole personality were corrupt, there may be some point which is solid, and which under certain influences may emerge to such effect as to produce a total conversion to the good.

Illuminating chapters are devoted to such subjects as inhibition and the lack of inhibition, on problematic natures, Eros and sex, sceptics and autonomous or independent characters, which are followed by a disquisition on the concepts of illusion, fault and sin in which various problems of insanity and moral disorder are discussed in their bearing on moral responsibility and the question of free will.

Let it not be said, writes Dr. Klug, that the mentally ill have nothing to do with morals, or that morals have nothing

to do with them; a remark which applies not to mental disorders as such, e.g., insanities, but to those cases which lie between the borders of health and illness.

On every page of this masterly treatise may be found material for profound reflections to which it is scarcely possible to give adequate expression here; but to recall the author's explicitly avowed purpose of providing for the use primarily of those whose task is that of direction of souls, an account of the complexities of human nature and its ills, we are confronted with the question of its practical value. To profit by this work in the way intended, appears to the present writer to demand a psychological insight and a background of psychological training not given to all. Moreover, where the author approaches the practical problem of the spiritual treatment or measures to be taken in detail with particular cases, the counsels set forth seem to be, however ideal, difficult to carry out effectively in practice. This however is but a minor and perhaps not fully justified criticism. The author has not aimed at providing a precise guide to the spiritual and psychological treatment of problem cases. He is content with general indications to be developed according to circumstances.

There can be no question that a careful and attentive study of this book will throw a flood of light on many problems with which moral theology alone is not by its very nature able to deal with. It would require great skill and much patience to turn to practical account the vast amount of erudition and practical experience contained in this treatise. It would however form a valuable addition to the library of the moral theologian as also to that of the medical psychologist.

The original work in the German language first appeared in 1926 and in two years had reached its eighth edition. The present translation, coming ten years later, is, as far as we can judge, executed with extreme care and free from Germanisms. An English version should be valuable, and in congratulating the French translator, we hope that it will meet with the success of the original.

AIDAN ELRINGTON, O.P.

HISTORY

ST. AUGUSTINE AND FRENCH CLASSICAL THOUGHT. By Nigel Abercrombie. (Oxford University Press; 5s.)

This learned little book consists of an Introduction and four brief essays dealing with the principles of Augustinian ethics and with the influence of St. Augustine on Montaigne, Des-