

A SMALL HOUSEHOLD OF THE FIFTEENTH CENTURY. By K. L. Wood-Legh. (Manchester University Press; 18s.)

In 1951 Dr Wood-Legh found a fifteenth-century account book among the corporation archives at Bridport in Dorset. It consisted of the weekly accounts of two priests, William Savernak, and John Trewen, who were chaplains at a local chantry, and covers their expenses between 1453 and 1460. It is a fascinating document for any student of the pre-Reformation church.

There is nothing to suggest that the two priests failed to lead lives of real respectability and decorum. As chantry priests they had no parochial obligations, there is no reference to any expenditure upon books, more surprisingly I could find no reference to any expenditure on alms. They frequently entertained John Bettiscombe, who was probably the local squire from Bettiscombe Manor, and on occasion the Bridport bailiffs. Though they often had wine, their staple drink was ale, of which they purchased about six or seven gallons a week. Although living close to the Devon border there is no reference to wood cider or perry; perhaps these were considered poor men's drink. They bought quantities of beef, veal, mutton, lamb and pork; since these were bought weekly it is probable that they had fresh meat all the year save Lent. They had of course oysters and many varieties of fish. Their table delicacies came from long distances; once they bought 24 pounds of figs, they had raisins and dates. They liked their food highly seasoned and bought ginger, cinammon and pepper.

The text is edited with all the skill that one would expect from Dr Wood-Legh. In a short foreword Dr G. M. Trevelyan describes the priest's household as 'lower middle class'. But theirs was surely not a lower middle class scale of living and there was nothing in it to remind the two priests of the rough fare of the peasantry from which possibly both were sprung.

GERVASE MATHEW, O.P.

THE THIRD REVOLUTION: A Study of Psychiatry and Religion. By Karl Stern. (Michael Joseph; 15s.)

The theme of *The Third Revolution* is Freud's psychoanalysis and its impact on psychiatry and cultural life. An examination of the effect of this impact is important since Freud's influence is no less revolutionary in these fields than those of Marx and Darwin in the social and biological spheres. The author is familiar with the cultural life of the continent and sets out the philosophical and cultural background in which Freud's ideas arose and achieved importance and vitality. Dr Stern is a faithful disciple of Freud's, but as a Catholic he is obviously in conflict with the master's philosophical and religious ideas. This leads the

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