

sacred art seriously, while ecclesiastics learned to think of modern art as something not wholly alien, but as of a language which they must learn to use.

This book, then, belongs to the category of *témoignages* rather than *documents*. The several essays are slight and very personal, the photographs mostly excellent and pleasantly tentative. Of the two buildings little need be said here: the little chapel of the Dominican nuns at Vence near Nice devised and decorated by Matisse—‘designed’ seems inappropriate somehow—and the pilgrimage church of Notre Dame du Haut at Ronchamp, in the Vosges, by le Corbusier have been given a great deal of publicity and have provoked much passion. What is most interesting in this book therefore is the witness of the artists themselves—both unbelievers—about their work: ‘elle est le résultat de toute ma vie active’ writes Matisse about his chapel to the bishop who consecrated it. ‘Je la considère, malgré toutes ses imperfections comme mon chef d’oeuvre.’

For some Ronchamps and Vence were the first steps out of impasse, and they will find this book heartening and stimulating; the doubtful will not, I dare say, be converted by it. But no one can fail to be moved by the pictures of Matisse at work: the old master in his wheel chair, moving painfully to draw the enormous full-size studies for the decorations at Vence with a large stick on which a piece of charcoal is mounted: modifying some detail, altering a few lines only perhaps. And yet the contrast between the panel of the stations of the cross makes a fascinating study. How different the finished panel is from the first conception, how much better understood the devotion than in the first sketches! By contrast with Matisse’s slow process of modification, le Corbusier’s sketches show the opposite approach—for his first few sketches, shown here, prefigure the finished building with few differences. Here then are two great artists, two masters, working in the service of the Church. These two buildings are a fine beginning. Soon perhaps we will have more churches of which we can be equally proud.

JOSEPH RYKWERT

MR LYWARD’S ANSWER. By Michael Burn. (Hamish Hamilton; 21s.)

*Mr Lyward’s Answer* is a careful and well-written study of the methods which he uses to rehabilitate ‘problem boys’ whose psychological disabilities have made them into misfits in their school, or their home, or in both. The book is obviously a labour of love and of conviction. The author was introduced to Mr Lyward and to Finchden Manor by an enthusiastic Dr Selwyn. Mr Burn, after his first introduction, decided to join the staff and to remain in residence so as to gather together the material for this book.

Mr Lyward went to Glenalmond, where, in addition to his work as sixth form master, he took charge of a house for senior boys. This work enabled him to make a special study of many of the special problems of the schoolboy, and when he left Glenalmond and started his real life's work at Guildables, a farmhouse in Kent, he came more and more to the conclusion that 'this work here has more than justified me in my contention that the boy left to "go to seed" could, with the right help at the critical moment, turn into a very useful and happy member of society'.

This quotation from Mr Lyward epitomizes his object which is the object of all psychiatric approach to the mental and emotional problems of the adult, the adolescent, and the child. That object being, by some means of psychological treatment, to enable the maladjusted personality to make happy, successful, and healthy adjustments to the realities of life. In many cases the psychological disabilities and maladjustments may be caused by mental mechanisms and processes of which he or she is quite unaware, and only deep mental analysis, probably having to continue over a long period of time, can alleviate the symptoms. Mr Lyward apparently does not attempt any kind of mental analysis with the problem boys in his charge. He relies on the environmental conditions which he and his staff have created at Finchden Manor, to help the boy to realize that he *can learn* to live with the least amount of friction within himself and with those who make up the society in which he finds himself. This is done by the stern, forbearing, courteous, light-of-touch attitude of the staff under the guidance of the Headmaster. To do this successfully, and one only has to read this book to realize how many cases Mr Lyward carries to a happy conclusion, he must possess unique gifts of patience and understanding of his 'patients'. Not only does he teach inhibited, frustrated, insecure boys to know themselves, accept themselves, and be themselves, but he apparently manages to persuade the parents to co-operate, although many, on visiting Finchden, wonder with deep wonder how it is done!

Anyone who has worked on a Child Guidance Clinic soon realizes that in so many cases it is the parents who need the treatment and not the child. The child's emotional problems can be due to lack of security and consistent love in the home, and the parents must co-operate with the psychiatrist if any fundamental improvement is to be achieved.

Mr Lyward realizes that his methods can apply successfully with only certain types of emotionally disturbed boys, and psychiatrists would send him selected cases. With those this book shows Mr Lyward to be a remarkable man, and that he has the answer to many problems which can make a boy a menace to himself and often to his environment.

Anyone who wishes to understand these only too frequent maladjustments in boys and adolescents can learn a lot from a careful reading of this book, but we are not all Mr Lyward, so let us beware of rushing in where angels fear to tread!

RICHARD AMARAL HOWDEN

MYSTERY AND MYSTICISM. A Symposium. (Blackfriars Publications; 9s. 6d.)

This book is the English edition of a number of essays which have already appeared in French as a special issue of *La Vie Spirituelle*. The contributors are all well-known experts in this field of study.

L. Bouyer's two essays, on *Mysterion* and *Mysticism*, demand of the reader a technical knowledge of the Greek Fathers and so are more likely to appeal to the specialist. A. Plé offers what he calls a sketch on *Mysticism and Mystery*. Special mention must be made of the third section of this essay in which the author points to a mutilation of the words 'mysticism' and 'mystery' through a separation nowadays of the sign from the reality it signifies and contains. L. Cerfaux, writing on *St Paul's Mysticism*, takes us back to the primitive meaning of that word and raises the problem of the distinction between ontological mysticism and mystical experience, the problem with which A. Léonard's long essay, *Studies on the Phenomena of Mystical Experience*, is concerned in terms of objective and subjective mysticism. L. Cerfaux, in line with A. Plé, distinguishes the mystic from the Christian. Through grace a Christian shares a life that is mystical in the ontological sense but that is not to say that he experiences in a mystical way the presence of God within him. Both insist, however, that mysticism is the normal development of sanctifying grace. A. Léonard's study leads to the conclusion that genuine Christian mystical experience is unintelligible when isolated from the foundations which sustain it and provide it with its starting point, namely, revelation, the sacraments and the Church. I. Hislop's very short essay on *The Christian Myth* might seem slight by comparison, but it would be unfortunate if it were overlooked. In terms of the myth the author faces the problem which is engaging the attention of modern depth psychologists: how to bring modern man into contact with his unconscious and effect a psychological harmony of the rational and the non-rational forces in man. The mythological imagery of the unconscious is dangerous only when it makes the false claim of conceptual analysis today to be exhaustive and total.

The excellent translation from the French makes this book of essays a valuable addition to the literature available in English on the subject of mysticism.

MURDOCH SCOTT, O.P.