

account of life in the slums of Sao Paulo to be found in 'Beyond All Pity'. This is a selection of entries from the diary of a highly intelligent and sensitive mother of three illegitimate children, who until recently lived in what she herself quite reasonably described as a garbage heap. The slums of Sao Paulo are a typical by-product of violent and unplanned economic development and Carolina spells out in detail features of the daily life of their inhabitants; continual hunger, violence, promiscuity, disease, cynical contempt for the democratic political system, despair and the erosion of all the lineaments of civilized existence.

'I saw a poor woman collapse near the pump because she slept last night without dinner' . . . 'I didn't take the examination (for snail disease) because I can't afford the medicine to cure it,' are typical entries, 'shut your tubercular mouth', a characteristic piece of abuse. The diary is of especial interest to sociologists but even for the lay reader Maria's entries illuminate in a way that nothing else could, the tragic significance of Senator Benton's statistical tables. A neighbour commits suicide because of the cost of living. 'There are so many beautiful things in the world', Maria writes, 'Only one thing saddens us: the prices when we go shopping. They overshadow all the beauty that exists'.

CHRISTOPHER HOWE

PSYCHIATRY AND THE CHRISTIAN, by J. Dominion; Burns and Oates (Faith and Fact); 8s. 6d.

Catholic psychiatrists and psychologists have, for the past twenty years or so, deplored the gap between modern psychology on the one hand and Catholic belief on the other. Not of course that there is, or has been, nothing to correct and criticize in the assumptions or practice of, say, medical psychology applied to the treatment of human ills. But this must come from unprejudiced and well informed minds.

The present book should fill a long standing need for a short and authoritative statement and discussion of the subject, and it seems right that the word 'Christian' and not 'Catholic' should appear in the title.

In a work of 130 pages it seems to me that Dr Dominion has performed a feat of prestidigitation in being able to include such an overall picture of modern psychiatry, which includes the following sections: personality, psychological maladies, child psychiatry, sexual problems, the role of the priest, and much else. One wonders indeed whether it was quite the best way to tackle the subject, because so much has been said about the matter of psychiatry in a popular way, e.g. about physical methods of treatment, in other places, that more room might have been given to the dialogue between the claims of psychiatry, especially psychotherapy, on the one hand and the philosophic or pastoral aspects of the matter on the other; and the author shows us very briefly that he would be well able to do this.

In 'The Role of the Priest', a chapter of only four pages, he talks of the need for

the psychiatrist to have sufficient knowledge of the basic moral and theological issues, and for the priest to acquire sufficient information about psychiatry in his training, but from personal contact with psychiatrists and not just from books. 'There are still those', he says 'who will insist that, for a great deal of psychiatric disturbance, all that is required is the conscientious effort of the will, harvesting the benefit of prayer, good works, and the frequent reception of the sacraments. No one expects grace by itself to restore a broken limb or heal a tuberculous lesion, yet it is expected that this is the only requirement to cure an obsessional neurosis, attacks of anxiety or a depressive illness'.

There are certain points that would merit criticism did space allow. For example the statement that 'soma, soul, and psyche' are 'independent entities' might start an avalanche of philosophic furor. The concept of 'repression' is barely mentioned, and although there is a good summary of psycho-analysis, there is too little about psycho-therapy in general, and probably too much about physical methods. But it would be foolish to be captious about a wonderful feat of compression.

In the final chapter on 'Christianity and Psychiatry', Dr Dominionian makes eloquent pleas for understanding and cooperation between two disciplines: there has hitherto been all too little. The book ends with this sentence: 'We are living at a time in the history of mankind when a unique opportunity is being offered to make amends. It will be a great pity if we neglect it'.

CHARLES BURNS

THE HIDDEN REMNANT, by Gerald Sykes; Routledge; 25s.

The 'Remnant' appear to be those few, those happy few, who retain faith in themselves and in humanity even in, or after, a catastrophe such as a 'shipwreck'. The idea is taken from Ortega y Gasset who said: 'These are the only genuine ideas, the ideas of the shipwrecked'. Mircea Eliade (in a blurb) takes another simile, and says that the message of the book is that '... we can *really* live, creatively and almost abundantly on our volcano.' The description however of this band of brothers comes, we are told, first from Isaiah, who spoke of the 'very small remnant' who would be saviours of Israel; secondly from Plato to whom they were those honestly seeking wisdom.

Where then shall wisdom be found? Not, according to this book, in philosophy or religion and still less in science, but in depth psychology. The message and knowledge which the 'Psychopomps' have brought to humanity are still to seek by the best minds, however, because they have been expressed in too narrow a context. We are therefore taken for a breathless tour through Freud, Jung, their followers and deviationists, the Existentialists, and others, and are given a digest of the views of Maritain and Fr Victor White: protagonists of Freud and of Jung respectively. We are also given a digest of the typology of Dr Sheldon (which has been taken up by Aldous Huxley), and