

physical hardship. Kolya Voinov tells his story directly and without ornament for he has no feeling of guilt for the youthful years of criminal activity.

Born in a city in North Caucasus in 1926, he was left an orphan when his father was purged six years later. During the terrible ensuing years he lived with a gang of children in a similar plight, hungry, squalid, lawless and proficient in every crime. The nature and extent of their degradation and unhappiness make the book remarkable and Voinov's release is only effected when he finds the comparative calm and orderliness of the Russian front as a soldier in 1941.

Life in the 'Third International' children's home in Ordzonikidze is well described. It is, in fact, a mid-Victorian 'Reformatory' in which the staff is depleted and the administration in chaos. 'Each of us felt he was an outcast, that ordinary normal living was impossible for him, that the outside world had become alien and hostile. One had to struggle to survive and only those succeeded who fought for the right to live.' At one point the home is restored to order by 'Uncle Fedya' who had himself been a 'Waif' ('an experienced craftsman in the thieving trade') but had by some miracle survived to give love and care to younger waifs. 'Let's spend the night here' say the children, 'he's pretty good with knives. You can tell he's pulled jobs. He's a real leader.'

*Outlaw* is, in the publisher's phrase, 'a breathless adventure', but it is also a salutary reminder to all who have prisoners, old or young, in their care, that all things are possible to the real leader who commands admiration. These qualities are rare, but without them the ground is very barren.

WINSTON MARTIN

THE CATHOLIC EMANCIPATION CRISIS IN IRELAND 1823-1829. by James A. Reynolds. (Yale University Press. London: Geoffrey Cumberlege; 30s.)

In substance the Catholic Emancipation Act opened all offices, civil or military, to Catholics except the offices of Regent, Lord Chancellor and Lord Lieutenant of Ireland. It conceded the franchise to Catholics in England and Scotland, a right enjoyed by Irish Catholics since 1793. Its restrictive clauses banishing religious orders and forbidding Catholic religious services outside the churches and homes of Catholics, remained in practice a dead letter. The substantive rights conceded by the Act were of little interest to the mass of Irish Catholics, who were in any case precluded from promotion of any kind by their poverty, their exclusion from every kind of education and their absolute dependence on the whim of their landlords. Nevertheless the Emanci-

pation Act was an important constitutional reform wrung from a reluctant King and Parliament by the pressure of a highly organized and disciplined Catholic Association of Ireland. Fr Reynolds sees the Catholic Association as the model pressure group, a model followed by the agitators for parliamentary reform in England and by pressure groups of other kinds in other places since. From this point of view he studies the origin, development, organization and tactics of the Association, using its official papers, many of which he has brought to light for the first time, and contemporary letters and reports.

The Emancipation controversy generated not a little heat which in some degree persisted long after the passing of the Act. The failure of the later agitation for the repeal of the Union, and O'Connell's quarrels with the younger men of his following, left a legacy of bitterness which is not all dissipated yet. It is refreshing therefore to read a thorough and scholarly study of the agitation and its leaders, which is calm in tone and cool in judgment at every point.

URBAN FLANAGAN, O.P.

SECOURS DE LA GRACE ET SECOURS DE LA MEDECINE. By Jean-Pierre Schaller. (Desclée de Brouwer)

This book might have been very useful. The hierarchy of values between the realms of grace and medicine needs firmly maintaining. The roles of confessor and psychiatrist should not be interchanged. Yet the importance of co-operation between priest and doctor is immense; and the Catholic doctor knows the great advantages which his patient may gain in their whole being from a proper use of the sacraments.

Unfortunately, the treatment here accorded to those matters is banal and complacent. The author shows considerable acquaintance with the great French masters of the spiritual life, but his knowledge of medical matters is secondhand. He seems practically to identify psychotherapy with Freudian analysis; and, when that is open to so much legitimate criticism, it is a pity that it should be beaten with the wrong stick.

Most unfortunate of all is the statement made by Professor Jean L'Hermitte in his introduction that 'The leucotomy of the surgeon is less dangerous than the investigation of the psychoanalysts'. To prefer an operation of despair to psychotherapy is an unbalanced medical judgment of highly doubtful ethics. This is not a book of serious import.

E. B. STRAUSS