

When we turn to the text itself, the list of contents is impressive. We start at the root, 'Does religion matter?' This is followed by chapters, About God, About Man, How the World Began and The Bible. Then we come to Christ and the Church and the traditional layout of Catholic theology. Here there are interpolated stimulating practical chapters such as Why Be Holy? Why Pray? How to be a Better Catholic. The last nine chapters deal with the history of the Church in England and the Church's teaching on social affairs. Merely reading the four pages of contents is instructive. For instance, under the chapter entitled The Bible we find the sub-heading—Copying the Holy Scriptures; on page 39 Bishop Heenan gives a simply worded paragraph about the early manuscripts of the New Testament and the work of scholars. In this matter there is one fault in Chapter 40: either the sub-heading or the chapter itself, it is difficult to tell which, have been printed the wrong way round because the first two topics in the sub-headings are the last two in the chapter.

The style is clear and simple and, as the Bishop claims, avoids baby-language. One can foresee another criticism. Some people might complain that the treatment of many subjects is sketchy. The answer to this is to be found in the prefaces. This is by way of being a source-book and the author hopes that his young readers will keep it on hand to refer to and when they come across anything that needs explaining or amplifying that they will take it to a priest or teacher. He also asks teachers and priests to be ready for this. In addition there is, as many people will know, a new series of text books on religious knowledge for schools nearing completion. *Our Faith* is in fact a by-product of this work which has been going on for some years. It should also turn out to be an excellent reference book for these text books.

There is another quality of *Our Faith* which is perhaps its most important one. In all the business of getting the facts down on paper Bishop Heenan does not lose sight of his chief aim which is to persuade people to be good Catholics. Thus many of the asides and illustrations are in effect pleas for more frequent communion, greater devotion to prayer and so on. For instance in Chapter 25 the vivid description of Sunday morning in the Burns' household is a strong appeal to boys and girls to get up early and go to Holy Communion often. In every way the reader gets his money's worth.

GERARD MEATH, O.P.

CHRISTIAN ESSAYS IN PSYCHIATRY. Edited by Philip Mairet. (S.C.M. Press; 15s.)

This is an interesting and stimulating series of ten essays by a group composed of Christian psychiatrists, clergymen and an educationalist

on some aspects of psychiatry as practised today, and the impingement of such practice on Christian thought. Despite the warning by the Editor in his introduction that 'it would not be possible to produce a book that would unite, in one ordered and consistent survey, the different standpoints', we are encouraged by the first essay to hope for an integrated approach, for there we read: 'Priest and psychiatrist, therefore, do not have to disagree.' We are, however, doomed to disappointment, for though widely divergent views are expressed, no attempt is made, at least to discuss, if not to resolve, these divergences. Of course, the book appears as a series of essays and not as a symposium, so perhaps the criticism may be a little unfair, but on the other hand, it is the fruit of two years of meetings between the authors and one might have hoped that the obvious differences in viewpoint would have received some attention in the text.

The essay by the author who declares 'that the therapist does not set out to cure the patient, or even to help him', a surprising statement considering the derivation of the word 'therapist', could have led to an interesting discussion. The author declares that while it is not the business of the analyst to promote immorality, if immoral conduct appears as a result of an awakened capacity for love, the awakening is more important to the analyst than the immorality. For 'the analyst's aim is not goodness . . . but integration', but how in a wholly Christian view can any step which does not lead to goodness be considered as promoting integration? Such nettles are not grasped by any of his co-authors medical or clerical. Hence, while the book makes enjoyable reading, it leaves one with an acute awareness of problems not tackled and of opportunities missed.

JOHN MARSHALL

IRISH PILGRIMAGE. By Daphne D. C. Pochin Mould. (Gill; 16s.)

In her *Ireland of the Saints* and *Scotland of the Saints* Dr Pochin Mould, whose 'reluctant conversion' to the faith was helped by her studies of geology, showed the fascination of following the tracks of the saints in their missionary journeys. In this book she studies another way of following in their footsteps—the traditional pilgrimages of Ireland.

*Irish Pilgrimage* has all the qualities that made its predecessors such delightful reading. There is the same skilful use of topography, the same careful study of the sites and living conditions of the early monastic communities, painstaking but humane research, and with these a friendliness which comes from actually going on pilgrimage and sharing the fellowship of the pilgrims. In addition to those describing pilgrimages there is an important introductory chapter on the idea