

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

learn that while religion used to be run on cerebrotonia, though complicated by an undercurrent of viscerotonia, now there is a danger of a somatotonic revolution.

The book is addressed mainly to Americans, though in general to all those who may aspire to be of the Remnant. It has many pungent and wise, as well as wise-cracking remarks, about that Continent. He says that 'the inner life of our young people has become too exciting. They must smother it in boredom and group approval, otherwise they could not stand it. They must refuse the symbolic life, they must plunge . . . into a demanding drabness which permits no troubling vistas and no "agenbite of inwit" at all. *America is the land of the refused Revolution.*' Again: 'Every novelty is embraced because it can keep our true situation from becoming too clear . . . anything but *our own* drama here and now'.

What the revolution is about is not made too clear, but it would seem to be the lack of mastery of the technical revolution by men who are not equal to and cannot control what they have created, and the urgent need for them to be shown the way: hence the need for a Remnant. It seems accordingly that America will not be saved by a President unless he is chastened by the dark forces in our midst.

'The future does not terrify the man who can cope with its worst trials. The tragic sense is the beginning of enjoyment. The eyes of the "shipwrecked" are the eyes that light up. When a few people find the way (*after catastrophe*) the others will find a way too'.

This is the ending of the book, but to give a glimpse of a different sort into its own peculiar quality we might quote the titles of some of the first short chapters: 'Faust is a Boy', 'Serpent Wisdom for Modern Doves', 'The Uproar in Acheron'.

Very hard to know how to assess it. Some will be excited by it, others will find it too American. It is a whale of a book; it incorporates, digests, and re-gergitates so many things.

CHARLES BURNS

TEILHARD DE CHARDIN: SCIENTIST AND SEER, by C. E. Raven; Collins; 25s.

The chief interest of Dr Raven's book is that it supplies Teilhard's writings with an English context. The book is dedicated to the memory of Archbishop Temple; and together with Temple, Dr Raven finds in Maurice, Ludlow, Westcott, Scott Holland, Gore, Mansbridge, Tawney, Kingsley, Hort, Lloyd Morgan, Barnes, Tennant and Thornton, not to mention John Ray, witnesses to a progressive movement of thought in English Christianity, exploring and interpreting the social revolution and the scientific and technological transformation, in which Teilhard can find his proper place for the English reader. For Dr Raven Teilhard, as 'scientist and seer', fulfils beyond all expectation the