

more eminent thinkers—"the mysterious leap from body to mind". It portrays the author's diagnosis of and concern for mankind's defended impoverishment at all levels, individual, social, political and international, and his belief that man should be true to his inner nature, to know it, to tolerate it at least and even to delight in it.

The book is attractively filled with anecdotes, clinical findings and wise statements but sadly some of the writing is specious, even misleading. Like most early workers the author was little concerned with the economic, defensive, structural and ego-aspects of psychoanalysis and his viewpoint is essentially that of Freud's admirers before 1916. It is true that he uses terms such as ego, super-ego, bad objects, but so loosely and approximately that despite admiration for his sensitivity to human distress one is left uneasily aware that his fervour for psychoanalysis was not matched by an equal discipline of knowledge or thought about it.

Allowing for the gaps in his theoretical knowledge there is something here for those who like generalizations about the "condition of mankind" based on the model of individual psychopathology; but the book will upset social psychologists, sociologists and all others who believe that while the proper study of man is man, the proper study of mankind is mankind.

T. F. MAIN.

The Healing Church. By W. J. T. KIMBER.
London: S.P.C.K. 1962. Pp. 132. Price 15s.

The author is a mature and practising psychiatrist who was well known as the medical superintendent of Hill End Hospital and a pioneer of child psychiatry in this country. He is now at the Withymead Centre in Exeter. He is a keen Christian layman who is very much aware of some of the problems of communication which trouble the Church in this generation. He considers that the contemporary Christian needs a new and contemporary exposition of the nature of the Church's teaching, and especially of the healing ministry of the Church. This short book sets out to delineate ways and means in terms which are related to recent psychological concepts. In doing this he uses many of the terms and principles of C. G. Jung as a prospective medium for Christian truth.

It is inevitable that any attempt to "pot" Jung into a few pages will lead to error. Jung himself has not worked out all the implications of his hypotheses and he was well aware of the ambiguity of much that he said. He was a forward-looking and creative research worker who left most of his concepts to be worked out more fully. For half a decade up to his recent death, Jung was wooed by most Christian

denominations in the hope that he would commit himself to the view that his work was really a restatement in new psychological terms of old Christian truths. However, this was alien to Jung's thought and he always resisted the attempts. It is clear that many of his concepts can be used in this way, but it should always be remembered that this was not Jung's intention or desire and that he was quite firm about this.

The primary purpose of this book is the practical one of presenting simplified theoretical teaching of psychology and religion together with "suggestions for co-operation between doctors and clergy". The author does all this very successfully and in the last chapter he elaborates a practical scheme in some detail. This book would only be of very limited value to a non-Christian psychiatrist, but it might stimulate an interest in co-operation between himself and the parish priest where he has a patient whose religion is of real importance to him.

M. H. B. JOYCE.

Psychiatry and the Christian. By J. DOMINIAN.
A Faith and Fact Book, No. 92. London: Burns & Oates. 1962. Pp. 141. Price 8s. 6d.

This is a short and excellent book which can be recommended without reserve in terms of its purpose and presentation. It is one of a series of a hundred and fifty books in course of preparation by the Roman Catholic authorities in England on "Catholic truth in the scientific age". For a non-Catholic it has the inevitable doctrinaire irritations, though they are few in number. For a reader who is strongly biased as an anti-Christian it makes assumptions which would anger him. For the ordinary man who sits loosely to religion it would seem to be surprisingly permissive and mature and would give him Christian insights of great value. It is written primarily for Roman Catholic pastoral workers and clergy in an attempt to show current concepts of psychiatry and some of their implications for Christianity. In the event it makes good psychiatric reading.

The scope of the book is wide. It covers a brief résumé of the history and basic principles of psychological medicine, a review of the diagnostic categories which are models of description, and well-done chapters on sexual problems, on alcoholism and on child psychiatry. The chapter on therapeutic methods has the rare merit of recognizing the value both of analysis and of physical methods. The description of both is lucid and refreshingly non-partisan. It would be fair to say that almost any British psychiatrist who read it would gain considerable benefit to himself and to his medical practice.