

be recommended for the valuable insight it provides into many aspects of ward life. It is well produced, each chapter is freely annotated and there is a good bibliography.

BRIAN ACKNER.

Clergy-Doctor Co-operation. Church Information Office. 1963. Pp. 15. Price 2s.

When William Temple was Archbishop of Canterbury he was very interested in the study of problems of relationship between medicine and the church. After his early death in 1946 the movement lost impetus, and, though during the last seventeen years there has been a spontaneous and steady growth of interest, it has been localized and unco-ordinated, and there has been little or no inter-communication between the various individuals and groups. This important pamphlet is the outcome of a conference of doctors and clergy which met at Lambeth in April, 1962 on the invitation of the present Archbishop of Canterbury. A small working party was set up to go into some of the practical problems, and was composed of five psychiatrists, one surgeon and three clergymen (one of whom is qualified in both fields). Their report is now published.

It is concise and trenchant and is the product of a great deal of investigation, research and clear thinking on an emotionally-toned subject. The working party has collected information about the several groups in both undergraduate and post-graduate training in the two disciplines. They conclude that work in both fields "can scarcely be said to have been begun". They have traced fifty-five clergy-doctor groups meeting regularly and forty places of occasional meetings, and the majority are working in isolation. The party has also considered the problem of clergy and ordinand breakdown and the need for careful attention to this problem both in prophylaxis and therapy. This important field has hardly been touched yet, and is a major problem. Most ordinands and clergy are pathologically afraid of seeking medical help for an emotional difficulty or disorder. The recent rapid strides in the last two years by the Clinical Theology Association are referred to, but the Association is seen as being in another category as it "does not contribute directly to the furtherance of the mutual work of doctors and clergy because the primary aim of the Clinical Theology courses is to equip parish clergy with greater skills in the handling of cases of psychiatric disorder and difficulty". Nevertheless they "consider the co-ordination of our work with that of the Clinical

Theology Association to be a matter of the highest priority".

It is a contemporary problem of people interested in both medicine and religion that too frequently and at an unconscious level a professional "transvestism" is enacted, where the doctor is expected to assume the mantle of the moralist, priest and prophet, while the clergyman gets tricked away from the Word and the Sacraments into a sort of amateurish and quasi-mystical psychotherapy. The working party, in contradistinction to this, has concluded that its sphere of interest is where clerical and medical disciplines overlap, and that the specific skills of each discipline should be enriched by more appreciation and understanding of the other. They should be congratulated on defining this precisely. On this realistic ground of co-operation and mutual insight, without confusion of function, the working party has recommended the foundation of an "Institute of Religion and Medicine". Since publication, this has already been implemented (vide *Brit. med. J.*, 26 October, 1963, p. 1068) and should prove of inestimable value in terms of mutual education and cross-fertilization of ideas in both disciplines. It may act as a central co-ordinating factor for the increasing group interest which is bubbling up especially in Church circles and should help to disperse the natural anxieties of some and to pin the enthusiasms of others to external reality.

M. H. B. JOYCE.

Private Politics. A Study of Five Political Outlooks. By A. F. DAVIES. University of Melbourne. 1962. Pp. 281.

The author, who is Reader in Political Science at the University of Melbourne, thought it possible that we know so little about the way individuals develop their political outlook because there is no academic discipline which deals specifically with this topic. Political philosophy, political science and social psychology are interested in the construction of general theories and the investigation of groups, but ignore the personal life of individuals. Political biographies, which might be thought to fill the gap, are not systematic, and provide no insight into the formative elements that initiate and shape the peculiarities of a person's political outlook. Psycho-analysis, on the other hand, which is credited with providing insight into all facets of a person's outlooks, pays insufficient attention to this particular problem, so that, according to Ernest Jones, analysed people "maintain their previous convictions and attitudes on very much the same lines of rationalized prejudices as unanalysed people do".