

though she may be right in saying that the interest charges on official British loans may appear unattractive by comparison with the terms offered by the Russians, the real trouble is not interest charges. Provided the funds loaned are used productively, increased output should more than cover the interest payments that arise in the future. The real difficulty is that the payment of interest, and the subsequent repayment of the capital can only be made in goods. It is essential therefore that the underdeveloped countries be allowed to make the payments, and that the markets of the developed countries should not be closed to their exports by tariffs or other restrictions.

Several writers refer to the right of a man to migrate in search of a decent standard of living. Canon Janssens reminds us that property rights are not absolute. They are a means towards the end of ensuring that the fruits of the earth serve the needs of all. If they frustrate that end, they must be modified. The developed countries have an obligation to accept immigrants, even the aged and the sick. Yet there must be some limit. The 'White Australia' policy is clearly wrong, but a country like Britain can hardly accept unlimited numbers of immigrants without undermining the whole economic, social and cultural structure of the country. There is an urgent need for further study and discussion of this problem in relation to the absorptive capacity of particular regions.

Finally, a word of praise must be given to the editor for the way in which he has gathered the various contributions together, and linked them with his own comments. He has done a very good job, and the standard of discussion in this book is far above what we are accustomed to—on the one hand from those who see the problem as a simple one of too rapidly increasing population to be controlled by means of contraception and, on the other, from those Catholics who refuse to see the difficulties of continued and perhaps accelerating population growth.

J. M. JACKSON

LES LAÏCS ET LA VIE DE L'ÉGLISE: Recherches et Debats du Centre Catholique des Intellectuels Français; Fayard; 6.50 NF.

LA LIBERTÉ D'OPINION ET LES CATHOLIQUES, par Jacques Leclercq; Cerf; 11.40 NF.

Anybody can see that the position of the layman in the Church is quite different today from that of any previous period. The reason, naturally, is that the position of everybody in the world is different. The position of the clergy in relation to the secular world is different: indeed the very meaning (as understood in practice) of the word has changed almost beyond recognition in three generations or so. This particular layman would be much more ready to welcome a systematic study of the place of the clergy in society (and not in church society

either) than another analysis of the relative status of these mythical animals 'the layman' and 'the cleric'.

Every writer who sets out to analyze the famous love-hate relationship of priest and layman in society finds himself reduced to writing an historical monograph. Some of these historical contributions are good, and are life-giving. Such a one is Yves Congar's 'Lay People in the Church'; and it is worth remembering that much of the impetus behind the modern liturgical movement—a movement which after all has done most to revive the active powers of the laity in church—has come from historians writing descriptively of the past. But the modern technique of writing history involves the assumption that someone is taking care of the sociology. And where can we look for a proper sociological survey of the church which will take into account the *social* effects of the seminary system of training clergy (as well as the academic effects, which are dire enough), the effects of current systems of promotion and remuneration in the church on recruitment and morale, and the interrelation of the clergy with the other professions, its companions in the larger ranks of the full society? Can a plea be made here for some of the eager research of French intellectuals (not to speak of English ones, if they are not too fascinated by the school-marmy tone of the Sunday newspapers) to be turned in the direction of modern societies as they really are?

For it must be admitted that the 200 odd pages of the C.C.I.F. on the laity in the church have largely missed their mark. The editors of this volume have indeed seen dimly that there is no such thing as a layman who can represent the laity. After a historical introduction composed of four essays of rather patchy quality, they have (admittedly) turned to the present, in giving the results of a survey of opinions among members of the centre. Some of the remarks of the small number who appear to have replied to this questionnaire are interesting and forceful. But, as the editors find they must say in the end (p. 101), '... The classical opposition between clerics and laymen must be questioned, for the old antithesis—although still valid theologically—no longer corresponds to the sociological reality of the church of today. There exist in fact two laities, clearly distinct, each of which has different needs and problems: on the one hand the militant christians, on the other the masses...' Yes, indeed; but we are as far as ever from understanding how the clergy and laity of today are going to band together to form the universal church of tomorrow. There is hardly a word of education, of professional incentives, of recruitment programmes, of administration.

Some people may be tempted to buy this book for the sake of an essay 'Le Respect de l'Apostolat des Laïcs', by Yves Congar, O.P. This 24-page article, though, as was to be expected, balanced and well thought out, disappointingly contains nothing that cannot be got from Congar's books.

No-one should belittle the work of the Centre Catholique des Intellectuels Français. It does seem to me that their recent book, which alone is dealt with here, contains serious faults, faults chiefly of omission and of false orientation, but it must be clear that work such as this must be judged by the highest criteria. It is admirable that such a body as the C.C.I.F. exists, and turns out work

of such quality; and it is a standing reproach to this nation that it has produced no quite comparable society within the ambit of the Catholic Church (there are of course comparable societies in other fields of action).

Jacques Leclercq's book is of course quite a different type of production. Here, in about 350 pages we have both historical analysis and present-day observation, on the question of admitted standards of liberty of thought. The style is attractive and lucid, the thought ranges boldly. Did we really need to experience Hitler before learning to come down on the side of liberty? But it is obvious (and obvious to Leclercq too) that in discussing liberty the philosopher and the theologian are in the same position as when they are discussing the status of the laity: they have to accept the facts which history has provided them with. The public attitude of the church of today towards secular societies and governments, is fundamentally founded, not on Papal encyclicals (which formulate the church's reactions to given situations, and do not create the situations) but on the fact that the United States of America won its freedom during the first great ideological revolution of the modern world. If today—voluntary members of the 'free church in the free state'—we owe so much to the Belgian pioneers of the 1830's, and to American practice, we ought surely to consider more seriously our lack of appreciation of the greater revolution which is closer to our own times, and which will undoubtedly rule the ideas and fashions of our successors.

MICHAEL COOK

THE PRIEST AND MENTAL HEALTH, edited by E. F. O'Doherty and Desmond McGrath; Clonmore and Reynolds, and Burns and Oates; 25s.

This book (presented in a dust-jacket with rather repulsive colours: sage green and reddish purple) is a gathering of papers read at the first Stillorgan Conference on this topic. There are seventeen chapters written by fifteen different authors. Dr O'Doherty himself has three chapters: on 'The Priest and Mental Health', 'Psychoanalysis, Psychotherapy, and Spiritual Direction' and 'Sexual Deviations'. The subject of 'Alcoholism' is shared out by three writers and 'Marriage Problems' by two. There are six priests, seven psychiatrists, and one lay psychologist. These items of information alone will indicate the variety of topics dealt with. It might be thought that such heterogeneity might result in a superficial approach, but this is not so. The topics are dealt with in a direct practical manner, with avoidance of all superfluity. There is also a nice balance between the empirical and the moral approach.

It is impossible to appraise or criticise so many different articles and one is tempted to dwell on the three contributions by Dr O'Doherty himself; especially the first of these, which is outstanding in its clear presentation of the limits set to the domain of the doctor and priest and propounds for the latter some most searching questions. The most important statement in this first chapter is concerned with the distinction between soul and psyche, in order to counteract