

epithets. It pays Rome the compliment of an informed love that has grown to know its complexities but sees 'the unbroken chain which had led me, and has led others and would lead others, on and on, in and out of the many Romes'.

Sir Alec Randall's intention, in his *Discovering Rome*,³ is to help the unaccompanied visitor to find his way about the city, and, following the excellent precedent of Augustus Hare, he suggests a series of walks that embrace the main sights. Sir Alec has lived for years in Rome and he has an engagingly discursive style, full of interesting parentheses and other people's opinions as well as his own obviously first-hand knowledge. His frequent literary references—Stendhal, Goethe, and above all Henry James—are a reminder of how profoundly Rome has affected the Western imagination, and 'Rome my country, city of the soul' is more than a piece of Byronic rhetoric. The only feature that can be faulted in this accurate and readable guide is its feeble little map.

Mr William Klein's *Rome*⁴ is a very different city, and this collection of exciting photographs begins with a quotation from 'an anonymous New Yorker' in 1848 who remarked that 'every visitor to Rome sees a different Rome from that of his companion'. For Mr Klein it is a roaring city full of Vespas and vulgarity, its ruins the background for shouting Italians, its churches the setting for ludicrous rites. It is the Rome of Fellini that is recorded here with astonishing virtuosity, and, however unacceptable it may seem as the picture of a city which remains venerable despite all that has happened in the last few years to ruin it, this collection of brilliantly observed snapshots at least reminds us that Rome is alive, more than a monument, and forever growing new.

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MORAL PROBLEMS NOW. By George Hagmaier, c.s.p., and Robert W. Gleason, s.j. (Sheed and Ward; 21s.)

Counselling, as the term is currently used in the United States, is one of the more recent specialities within the ever-growing domain of psychology. It is something less than psychotherapy, and more than 'good advice'—it is a professional discipline, and clearly one in which priests should be professionally interested. The counsellor is usually, though not apparently necessarily, a trained psychologist, but he uses the 'insights' of psychology to help him in deciding the nature of the problem, and the correct way of solving it. Clearly, since 'grace does not take away nature, but perfects it', the spiritual counselling of souls can benefit enormously from an adequate knowledge of psychology. The application of psychology to spiritual direction and spiritual problems has yielded valuable results in the works of Father Bruno in *Etudes Carmélitaines*, Père Plé, o.p., Father Godin, s.j., and others in Europe, while in America the writings of Zilboorg, the annual seminars on pastoral psychology at St John's College, Minnesota, the 'Sister

³ *Discovering Rome*. By Alec Randall. (Heinemann; 16s.)

⁴ *Rome*. By William Klein. (Vista Books; Edward Hulton; 45s.)

Formation' Movement, and the growth of psychology departments in the Catholic universities, have all been helpful in different ways.

There still remained however the need for a straightforward, intelligible manual for those who were not, and were not going to be, professionally orientated in psychology, a manual which would set out in predigested form the insights of psychology, for which so much is sometimes claimed, and which prove so elusive when one begins to search for them, and which would set them out precisely in the context of the priest's work in the confessional, in the parish, in the parlour or pulpit. This is what Fathers Hagmaier and Gleason set themselves to do. They state: 'This book, as far as we know, is a first, and therefore a primitive attempt to perform an admittedly difficult, perhaps impossible, task. We propose in these pages to present a simple outline of fundamental counselling concepts and techniques which will serve as a text-book for seminarians and a reference volume for priests who face the day-to-day appeals for help from parishioners with personal problems.' This is certainly a worthy aim. The authors feel that present courses in pastoral theology deal adequately with morals, Canon Law, the administration of the sacraments; many 'splendid treatises' deal with the development of rational and supernatural virtue. Their own work is 'largely dedicated to an exposition of the *emotional substratum* of man's functioning and of its influence upon his behaviour'. But most of the courses in pastoral theology 'deal insufficiently or not at all with the fundamental precepts of contemporary counselling theory'. Their aim therefore is to provide 'a basic course in guidance principles, pastoral counselling, practical psychology—call it what you will', and they hope that their work will bring about a change in the pastoral theology curriculum of seminaries. They are at some pains to make clear that their work is not a guidance manual, or training manual, for counsellors, and with becoming humility they stress that it is insufficient, containing only a *minimum* of information, to which they feel *every* priest is entitled. And since they are psychologists, they cleverly disarm the potential critic by appealing for charitable treatment: 'We trust, therefore, that our readers will be charitable and perceptive enough to accept this volume for what it is—an introductory, overview text of pastoral counselling'.

There seems to be no doubt that their work fulfils a genuine need. Where psychology is still taught simply as a branch of philosophy (traditional 'rational' psychology), or even where this is supplemented by a course in empirical psychology, to the exclusion of 'depth' psychology, students are sometimes bewildered by the fact that their psychology seems so remote from the human problems of real life. There are probably still some people to whom dynamic psychology still reeks of the suspicions of an earlier generation, and phrases such as 'the successful error' (Allers), or a 'metaphysic of incest' (Dalbiez) may still have some currency. The authors have shown courage in presenting in their very first chapter, a simple account of personality in dynamic terms. One is entitled to wonder however about the desirability of 'a little knowledge. . . . Sip not or drink deep. . . .' The work improves as it progresses. The second chapter, on 'The

Priest as Listener' is very well done: it gives sound and helpful advice on giving sound and helpful advice; and for the rest of the first half of the work, the psychological approach to common pastoral problems is outlined: masturbation, homosexuality, alcoholism, scrupulosity, mental illness and mental health. In a short second part, the same topics are treated again from the moral aspect.

The authors are well aware of the possibility of their being misunderstood. It will almost certainly be objected to them that they have not treated *in extenso* the full nature of the human act, or the influence of grace and prayer even at the deepest layers of the personality. They quite rightly anticipate this objection, by pointing out that their volume will have 'very little to say about theology, philosophy, will power and grace . . .'. And yet, since the work is intended for seminarians, it might have been wise to include sections precisely on these problems, in an attempt to tie in their psychological concepts with the more familiar seminary studies. The seminarian and the non-professional reader will not be able to do this for himself, and it is doubtful if the average seminary professor will be able to do it either.

The chapters on masturbation, homosexuality and alcoholism in the first (psychological) half of the work must be read in conjunction with the corresponding chapters in the second (moral) half. (In a second edition could corresponding chapters be printed together?) This seems desirable for the very simple reason that at least some young readers may read the first (psychological) treatment and interpret it too permissively. The present reviewer wonders why there is not, in the second half of the work, a moral theology treatment of scrupulosity corresponding to the psychological treatment of the first half, as there is for the other problems treated. For this chapter will certainly cause some uneasiness. If the authors are right, scrupulosity is simply a natural illness, and the sooner we hand over all scrupulous people to the psychiatrist the better. But one cannot accept this conclusion without a great deal more justification than the authors give. They would appear to have fallen into the fallacy so aptly named by Zilboorg 'the fallacy of psycho-mechanistic parallelism': the fallacy of thinking that because in two different contexts one can discern similar behaviour patterns that therefore in both contexts one is dealing with the same psychological mechanisms. There is no doubt that the scrupulous person exhibits behaviour very similar in many respects to that of the compulsive-obsessional neurotic, no doubt either that at least in some cases it may be linked with a severely repressive super-ego, and again no doubt that the scrupulous condition is not that of the delicate conscience. It is certainly true that many compulsive-obsessionals have been regarded as, and treated as, 'scrupulous persons', and this was a mistake. But it seems to your reviewer that there is a clear spiritual condition of scruples; (scrupulosity is a spiritual problem, capable of furthering the advance of the sufferer in the spiritual life, but it is very rare, while compulsions and obsessions militate against the very possibility of a human act, and therefore are a brake on spiritual advance). It is exceedingly difficult to identify this 'genuine' scrupulous condition, and a great deal more research is needed

before clear criteria can be laid down, but it is certainly premature to abandon the concept altogether and pass the buck to psychology. One important difference lies in the motive of the observable behaviour: even the unconscious or infantile motivations are different.

The chapter on homosexuality is perhaps the least satisfactory of the psychology section, though well handled in the second or moral section. It is somewhat surprising to find in the final chapter that it is apparently still necessary in some circles to defend dynamic psychology and the value of psychiatry.

E. F. O'DOHERTY

THE CRIMINAL PROSECUTION IN ENGLAND. By Patrick Devlin. (Oxford University Press; 15s.)

It is beyond dispute that the atmosphere in which law and order are maintained, and the type of relationship which exists between the police and public, are of vital importance to all self-governing communities. One of the crucial issues for every democracy is the way in which its legal system guards the liberty of the subject and yet at the same time solves the problem of how persons suspected of serious crimes shall be brought before the courts. Central to all this is the extent to which the criminal courts can influence, advise, direct or control the police in their tasks of investigation, interrogation and arrest and charging of suspects. It is precisely to the ways in which these problems have been tackled in England that Lord Justice Devlin turned his attention in the Sherrill Lectures given at the Law School of Yale University in 1957. The clear and dispassionate way in which the issues of criminal prosecution are discussed by such a brilliant mind as that of Sir Patrick Devlin ensures that these lectures are in themselves an outstanding contribution to the legal aspects of law enforcement in this country.

The value of the revised and fuller treatment of the subject now published under the title, *The Criminal Prosecution in England*, is enhanced by its appearance at a time when the level of serious crime in this country is so high, and when there is so much public uncasiness as to the state of the police service that a Royal Commission has been appointed to look into the whole subject. The purpose of the lectures themselves and the present book is not so much to ascertain whether or not there is a case for any radical innovation or major reform of our legal system as to examine, in an objective and critical manner, the way in which the methods of prosecution are carried out today. Sir Patrick rightly stresses that in England, where there is no written constitution and where the behaviour of those concerned with the administration of the criminal law is so much more influenced by tradition than by legal rules, a proper understanding will only be obtained by observing the various legal processes in the light of their historical development. The author's superb style and mastery of his subject enable him to conduct the reader briefly and effortlessly through more than seven centuries of change in the institutions concerned with the prosecution of offenders: one sees the rise and fall of the Grand Jury, the development of