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because of many practical applications and examples, and a strain of homely common sense which pervades the whole. In this way the author has discovered the secret of presenting to young people sound Christian principles in an attractive garb, yet without any watering down. The ideal offered to youth is not the sugar-and-spice good little boy of the holy picture variety—"Par 'jeune homme de caractère' nous n'entendons pas le lâche qui baisse la tête et ne sort pas de son coin,"—but a wholesome individual who has some definite object in life: what the world would call a self-possessed young man who knows what he is about. This indeed is Mgr. Toth's ideal—but with this difference—that while the young man of the world is humanly perfect and no more, the human perfection of the Christian ideal is but one facet of the total supernatural perfection of an *Alter Christus*.

The eminently practical nature of the advice given makes the book still more praiseworthy; the Christian is told how to work and how to play here and now in given instances. He is to achieve the ideal set before him not only by curbing his appetites, but by sublimating and sanctifying them in work regulated by a strong will. The author gives his readers something positive to do towards the formation of their character and does not send them away embittered by the thought that all they can do is repress what is most insistent in themselves. Such treatment displays a deep appreciation of human nature, and, though the individual may feel a distaste for the hortatory and personal style of the writing, this is a cipher for which allowances can be made, and which is negligible compared to the general effect upon the reader. He is roused to enthusiasm for the ideal set before him, given sound practical advice on the achievement thereof, and yet he is left under no illusions about the difficulties of his task.

GERARD MEATH, O.P.

CHILD GUIDANCE. By M. D. N. Dickson. (Sands; 5s.)

Child Guidance is a subject about which prevail certain misconceptions and notions often as vague as they are critical. This useful and instructive guide to Child Guidance should do much to correct such impressions and to present what is a valuable social and Catholic undertaking in a truer light. Catholic Child Guidance Clinics have been established in Glasgow and Edinburgh and are achieving valuable results. The present study is based mainly on the work done by the Notre Dame Child Guidance Clinic, established in 1931 with the aid of a grant and with the encouragement of the London Child Guidance Council. Its director is Sister Mary Hilda, S.N.D., for many years lecturer in psychology at the Notre Dame Training College in Glasgow. What does Child

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Guidance mean? How is a clinic for this purpose organised, for whom does it exist? Answers to these and other questions will be found clearly stated in these pages.

The Child Guidance Clinic comes to us from the United States of America, and is a development of the pioneer endeavour of Dr. William Healy of the Chicago Juvenile Psychopathic Institute founded by him in 1909, for the purpose of investigating juvenile delinquency and delinquents in the hope of rescuing them from developing into adult criminals. The methods adopted, which at the time were novel, were later extended to a wider group, comprising those children and adolescents who, though not considered as "delinquents" nevertheless present problems of character and behaviour calling for investigation and special treatment other than that afforded by customary educational and disciplinary methods. The problems are many and various arising from all sorts of conditions and circumstances, medical, psychological, social and others such as are described here. The work of the clinic has therefore to be divided between the staff who undertake that part of the case which falls within their province. Thus the psychiatrist attends to the medical and medico-psychological aspects of the situation, whilst the psychologist examines the child for his intellectual and other psychological capacities and behaviour, dealing also with such educational questions and possibilities as may arise. The task of the psychiatric social worker is also important, for in the problem, not only has the child himself to be considered, but also the environmental situation in which he is placed and which in most cases contributes largely to the situation which has to be dealt with at the clinic. It falls to the social worker to act as a go-between the clinic and the child's environment, to ascertain as far as possible the relevant factors in the case. This requires certain dispositions and qualifications on the part of the social worker. The author remarks that very few Catholics as yet have taken the Mental Health Course which constitutes a part of the training of the social worker. Yet "it is a form of practical social work in which far more interest should be taken." It is a field open for Catholic women who possess the requisite qualifications, for clinics in which both Catholic and non-Catholic children are treated are spreading. In short, we may look upon the Catholic Child Guidance Clinic as a fertile side of Catholic Action and one which is very much needed to-day. To all therefore who may be interested this book will afford a valuable introduction and guide. It is well printed and got up, but we regret to have to call attention to two names of prominent persons which are mis-spelled, those, viz., of Prof. Drever and Dr. Lowenfeld.

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