

increase in the areas of the client's freedom of choice, and the pastoral counsellor may hope to help troubled individuals to a freedom within which they can choose Christ. The bibliographical references here are useful.

The final part of the book consists of a suggested outline for a training programme for sisters who are going to work with disturbed adolescents, and a consideration of ways this might be implemented, with particular reference to supervised practice.

The book is somewhat disappointing because it has so much the flavour of an academic exercise. The curious detachment of the title persists in parts of the text, and no troubled or difficult girl really comes alive in the pages. The section on the sisters' own views of their role as counsellors (compiled from a questionnaire completed by twenty Good Shepherd sisters working with delinquent girls) is scrappy and uninformative, though here and there in the book one glimpses the quality of individual relationships. Workers in various services for disturbed girls recognize and value the contri-

bution this Order in particular has made in this field, and one would hope for a more vivid presentation of it. The inclusion, as appendices, of two short extracts from a concise, inexpensive and easily-obtained publication on student supervision and a description of a residential institution in the United States seems pointless.

Perhaps the most important feature of the book is the plea for the extension of the training of religious in the basic skills of working with people. This will mean not only the skills of working with individuals but also of methods of group work, and an increased understanding of the dynamics of 'total institutions'. It will mean, too, the planning of allocation of roles in different settings, and the timing of moves of staff, so that the least harm is done to relationships of trust and caring so carefully built up. Sister Margaret's quotation from Etienne Gilson, chosen as a chapter heading, reminds us 'It is necessary to know geometry in order to build a cathedral, which is an act of faith'.

LORETTO LYNCH

HUMAN AGGRESSION, by Anthony Storr. *Allen Lane Penguin Press, 1968. 25s.*

The second half of the nineteenth century produced two men of genius, Darwin and Freud, whose original contributions have left an indelible mark on human thought. Starting from different premises, they concluded that the essential development and functioning of man stems from his biological and instinctual roots. Such conclusions have posed an immense challenge to Christianity and a considerable part of its demise is due to the failure to comprehend and incorporate the truths contained in these discoveries. Only when Christianity does this is she likely to face man again with the appropriate language and conceptualizations in order to communicate the Kingdom of God. This is just beginning to happen and is bringing to an end a long period when the Church alienated itself from humanity and her voice was often heard as an incomprehensible babble of puny irrelevancies instead of a salvatory message in a scientific age.

The need for meaningful contact is urgent, as the hydrogen bomb and over-population threaten the world with a fate worse than any medieval plague. Man's genius threatens to extinguish his species and the common link between his creativity and his potential destruction is aggression—the theme of this

book which is that aggression can only be controlled if thoroughly understood. Here metaphysics and armchair philosophizing have to make way for ethology, physiology, psychology and sociology. Anthony Storr dedicates this book to Konrad Lorenz whose recent book on animal aggression has been the author's inspiration. Thus he discusses how animals fight over food, territory and sexual possession and then only under relatively strict rules which rarely lead to the killing of the aggressor. The avoidance of fatal damage has been carefully developed by intricate substitute inhibitory behaviour which man lacks. Following these comparative studies, later chapters deal with normal aggression in childhood, adulthood and between the sexes, leading to psychopathological states and a concluding chapter of warning and hope.

It is a useful introduction for this vital theme and it inevitably leads to the serious theological work that has to be done to revise our concepts of original sin, the place of aggression in Christ and the gospels, and a better implementation of the commandment to love in the light of these new discoveries.

J. DOMINIAN