

The bibliography is a valuable one, so far as it goes. It is composed of books published on the subjects discussed, between 1948 and 1962. There are 675 references with the addition of some 66 supplementary titles. It does not go beyond the summer of 1962 because, as the authors say: "We lacked facilities to ensure that the list of recent additions is complete". No explanation for this is given.

The index is adequate and the book is well printed and nicely bound in black cloth with gold lettering.

Two further volumes are promised from the International Study Group, but it is to be hoped that they are more profound, and more useful than the present one.

CLIFFORD ALLEN

CHILD PSYCHIATRY

Modern Perspectives in Child Psychiatry

Edited by J. G. Howells. Pp. xvi + 595. (Edinburgh and London: Oliver and Boyd, 1965.) 105s.

THIS omnibus volume is a 'double decker'. The lower deck is designed to provide the scientific basis of child psychiatry and the upper the clinical superstructure. Unfortunately, its designer has omitted to provide a connecting stairway. By and large, there is very little contact between those who write about the development of normal children and the experts in child psychiatry. Nor, it would seem, is a great deal being done in child psychology at present that looks like being relevant, in any direct way at least, to psychiatric issues.

The lower deck is occupied almost exclusively by academic psychologists, who write from a variety of points of view and with varying degrees of understanding of science and children. Indeed the most useful are probably those in which neither science nor children are particularly obtrusive. Among the topics dealt with are research methodology, genetical issues, the development of perception, thinking, remembering and imagining, and the application of learning theory to child psychiatry. There are also contributions written from the standpoint of ethology and (inevitably) that of Prof. Piaget. The child psychiatrist in search of a 'scientific basis' for his work must pay his money and take his choice—or, as is more probable, do neither.

The psychiatrists upstairs provide a more coherent picture, in so far as their work reflects the investigation of relatively well-circumscribed groups of disabilities, for example, speech disorders, mental subnormality, childhood psychoses and epilepsy. There are also chapters with a more distinctively social slant, such as those on delinquency and on the psychiatric aspects of adoption. For the most part, these contributions are well organized, up to date and surprisingly free from jargon. Only in one or two cases do preoccupations of a somewhat fanciful character obtrude.

Modern Perspectives in Child Psychiatry is neither sufficiently authoritative to be accepted as a handbook nor sufficiently original to be taken as a contribution to research. It does, however, bring together recent work relevant to a considerable number of important topics in its field, and the editor, Dr. J. G. Howells, merits warm commendation on the judgment he has displayed in his choice of contributors. Nearly all are good and there is surprisingly little overlap. His own review of the child psychiatric services in Britain is also extremely capable.

While omnibuses have their uses, they are undeniably cumbersome, and in some circumstances pretentious. The way to establish a more adequate scientific basis for any part of psychiatry is simply to undertake more and better research, which may or may not involve the systematic investigation of normal behaviour. What is wanted, it might be suggested, is an amphibious vehicle, equally at home in

the disparate media of psychology and psychiatry, and able to carry out pilot raids on any part of the psychiatric coast line that might seem vulnerable to scientific attack.

O. L. ZANGWILL

BELIEF SYSTEM OF A CARGO CULT

Road Belong Cargo

A Study of the Cargo Movement in the Southern Madang District, New Guinea. By Peter Lawrence. Pp. xvi + 291 + 6 plates. (Manchester: The University Press, 1964.) 35s. net.

SINCE the late nineteenth century, many native-led movements, of varying intensity and duration, with the goal of quick acquisition of European goods, have appeared in Melanesia. Now Peter Lawrence's book, *Road Belong Cargo*, can join a small group of anthropological studies which describe and reconstruct particular cargo cults.

Lawrence's study is historically meticulous: he traces the impact of Europeans in the Madang District of New Guinea from Miklouho-Maclay in 1871 to the time of his own field work between 1949 and 1958. His account includes the economic changes, influence of missions, and reactions to administration. He pays particular attention to the relations between the races at different times, and he presents a full investigation of the life of Yali, the principal post-War leader in the area. Perhaps his most important contribution to studies of cargo cults is his analysis of the traditional belief system and historical account of the interaction of traditional belief and myth with mission teaching in the actual doctrines of the cults.

The five distinct cargo beliefs and other movements in the Madang area are described. They vary: pagan in the early days, Christian, syncretic, and later a pagan revival. In the course of these variations there were also shifts to anti-European hostility, and in the explanation of why the natives do not have the cargo they so greatly want. The bitter experiences with Europeans, and continued low economic status, brought, in later cults, militant nationalism. After the phase in which the natives realized that the Europeans are not deities, and believed that they forfeited rights to cargo because of their stupidity, there was in the 1930's a conversion to a kind of materialistic and anthropocentric Christianity. But as race relations declined, the following cult believed that the missionaries were holding back information; native deities were identified with God and Christ.

In the careful examination of the career of Yali as policeman, army recruit, leader of a rehabilitation scheme, and cult leader, we can see a combination of reality and fantasy which probably exists in many parts of New Guinea; it is clearly evident in some other accounts of native movements and their leaders—Tommy Kabu and Paliau. These movements are for local improvement: villages are rebuilt, clean living and hard work are urged for the common good, and some revision of custom is proposed. But periodically, under the influence of cult prophets, this road to cargo is abandoned in favour of ritual means. Lawrence gives us precise turning points: Yali's humiliation and disappointment in Port Moresby in 1947, and his acceptance of a new cult prophet a few months later.

Discussions of cargo cults often stress the abnormal thinking and hysterical behaviour of cultists, and present an explanation in terms of the suspension of the normal. From this investigation and a few others we begin to see that traditional beliefs in Melanesia are entirely compatible with the expectation of a divine gift of cargo.

PAULA BROWN