

Lucille Hasley's *Reproachfully Yours*, though it is much more substantial and less comic and in addition has the lovely adornment of Miss Stern's style. But of course style is more than an adornment; it is truth revealing herself unadorned. And so Miss Stern puts many of the old truths with a limpid clarity that is deceptive. On one occasion when she is going through a bad spiritual patch she is told by a priest, 'Ah, they're stripping you'. Her answer puts clearly and simply what we all feel at such a time: 'Yes, but I don't want to be stripped'. So guileless we can't believe it is just us; but it is. This book is full of gems; the account of St Philomena and other saints; the re-creation of so many daily situations which we all experience; the description of the Murillo St Anthony that makes you want to walk to the other end of the world to see it. Running through these random reflections are two very great things: a strong sense of the presence and providence of God that is all the stronger for not being thrust at you, and a powerful sense of the commonplace reality of the Church in a Catholic's everyday affairs. This is casual but fruitful reading.

GERARD MEATH, O.P.

THE COLLECTED WORKS OF C. G. JUNG. Edited by Sir Herbert Read, Michael Fordham, M.D., M.R.C.P., and Gerhard Adler, PH.D. Vol. I and Vol. V. (Routledge and Kegan Paul; 25s. and 35s. respectively.)

Two more volumes of Jung's meticulously edited and carefully translated *Collected Works* have now appeared. One of these is also the first volume of the whole series. It consists of early *Psychiatric Studies* written while the author was still working under Bleuler between 1902 and 1905. It includes his inaugural dissertation on 'So-called Occult Phenomena'—the only one of these studies of psychotic manifestations hitherto published in English. This volume also contains an Editorial Preface to the whole series, in which the somewhat surprising arrangement of items is explained and justified. It is good to learn from this preface that Dr Jung has released for publication in the series some unpublished material including the texts of a number of his seminars (these should provide an insight into his methods seldom conveyed in his printed works) and a selection of his correspondence on scientific subjects with Freud and others. This will involve an expansion of the series beyond the eighteen volumes originally planned, but these additional volumes will be awaited with particular eagerness.

Volume V, *Symbols of Transformation*, is itself a radical transformation of the epoch-making work, *Transformations and Symbols of Libido* (englished as *Psychology of the Unconscious*), written in 1911 'at top speed, amid the rush and press of medical practice, without regard to time or method'. Jung now tells how 'The whole thing came on me

like a landslide that cannot be stopped . . . it was the explosion of all those psychic contents which could find no room, no breathing space, in the constricting atmosphere of Freudian psychology'. In it was collected much of the material, and already, in vague outline, the reflections, which were soon to lead to the breach between the two men. In 1950, Jung radically revised the whole work, freeing the material from the Freudian categories into which he had previously tried to squeeze it, adding much more, and using his own later concepts as a framework of reference. From the standpoint of the historian of psychology he effectually ruined it, and it cannot be said that the revision is much more orderly than the original. But its value as a mine of material is greatly enhanced, though much of it is still in raw state. It is no beginner's book, and the revision has obscured its testimony to the beginnings of analytical psychology. As a book of reference, the experienced and discriminating practitioner should find it invaluable.

VICTOR WHITE, O.P.

ABBÉ PIERRE SPEAKS. Speeches collected by L. C. Repland. Translated by Cecily Hastings and George Lamb. (Sheed and Ward; 12s. 6d.)  
 VERS L'HOMME. Par l'abbé Pierre. (Paris: Editions du Cerf; 480 fr.)  
 RAGMAN'S CITY. By Boris Simon. Translated by Sidney Cunliffe-Owen. (Harvill Press; 18s.)

Very sensibly the English collection of the speeches of the Abbé Pierre is prefaced by his own account of his *curriculum vitae* from which we learn of his childhood and youth in solidly bourgeois surroundings, of his vocation to the Capuchins and of his subsequent transfer to the diocesan clergy, of his work in the *maquis*, of his entry into the Chamber of Deputies. While there he founded the first *Emmaus*, a collection of dwellings for homeless people. He became more and more preoccupied with the plight of the destitute and at the same time convinced that their salvation would not come through politics—so he resigned from the Chamber and has given himself to the poor and neglected ever since.

The descriptive work by M. Simon complements very well the translated speeches, continuing the story which he had begun in his *Abbé Pierre and the Raggickers*. It is not a consecutive account of the growth of the work but an impressionistic picture of situations, reactions, personalities. It is successful because it shows the untidy sprawl of real charity on which the dead hand of organization has not been laid, but curiously enough the person of the Abbé Pierre, the dynamism that shook the whole of France by his appeal for the destitute and homeless, does not emerge at all clearly. One feels that