

'Psychiatry and the Existential Crisis', for Dr Zilboorg's treatment of the psychology of the Sacraments, and all of Dorothy Donnelly's 'Man and his Symbols'.

But a disturbing feature of some of the contributions is their seeming anxiety to mark off the 'territory' of the psychologist from that of divine and diabolic activities which they regard as the exclusive preserve of the pastor or theologian: as if God and devil operate without secondary causes, sciences were distinguished by material instead of formal objects, or God, devil and mental health were mutually irrelevant! It is surprising that this tendency is most marked in a contribution by a Dominican author and it must be doubted if any 'synthesis'—on paper or in the divided human personality—can ever be achieved so long as these divisions of territory are maintained.

The President of the American Catholic Philosophical Association makes a noble plea for Aristotelian philosophy as a framework for synthesis; but many Aristotelians may think he does less than justice to Aristotle's own empiricism or to the claims of modern scientific method. Edward Caldin's admirable 'Science and the Map of Knowledge' (BLACKFRIARS, January 1955) should provide a needed corrective for the refreshment of alarmed empiricists.

VICTOR WHITE, O.P.

THE INTERPRETATION OF NATURE AND THE PSYCHE. By C. G. Jung and W. Pauli. (Routledge and Kegan Paul; 16s.)

This book comprises two monographs: 'Synchronicity: An Acausal Connecting Principle' by the psychologist C. G. Jung, and 'The Influence of Archetypal Ideas on the Scientific Theories of Kepler' by the Nobel prize-winning physicist W. Pauli.

By 'synchronicity' Jung understands 'the occurrence of a meaningful coincidence in time'; what most of us (mindful of the word's etymology) would be content to call plain coincidence. But, to the extent that it can be shown that there is a certain statistical regularity in such occurrences, Jung seeks to elevate it to a 'principle', opposed and complementary to that of causality. We need have none of the resistance to recognizing the facts, which the author anticipates, to find the line of argument which he pursues concerning them difficult to follow; and we are fairly warned that the book makes 'uncommon demands on the open-mindedness and good-will of the reader'. Jung helps us by adding a useful *Résumé* of this English translation; but still leaves many terms undefined. Crucial to his argument, but baffling in the extreme, is his understanding of the word 'cause', and his bald assertions that 'a "cause" can only be a demonstrable quantity' and that 'a "trans-

'accidental cause' is a contradiction in terms' lead us to suspect that he is flogging 'conventional scientific and epistemological views' which have long ceased to be conventional and were never entertained by any but the most crudely mechanistic philosophers. It is this that perhaps prevents him from so much as considering the traditional account of synchronistic occurrences such as we find in Aquinas (e.g. *Summa* I, 116. 1). But it should not be supposed that, even for those who are unable to follow all its arguments or accept all its assumptions, the book may be dismissed as much ado about nothing. The 'astrological' experiment which he relates remains of abiding interest, the work abounds in illuminating sidelights, and its tendency is definitely on the side of the angels whose causality it repudiates.

Professor Pauli's interesting and learned monograph shows how this coincidence of nature and psyche emerged in a controversy between Fludd and Kepler in the beginnings of modern scientific investigation, and still remains crucial in its relevance to the 'position of the observer' for the contemporary physicist.

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THE GOSPEL ACCORDING TO ST JOHN. Introduction with Commentary and Notes on the Greek Text. By C. K. Barrett. (S.P.C.K.; 63s.)

The author of this scholarly work (the Rev. C. K. Barrett is a lecturer at Durham University) is described on the book-jacket as 'a brilliant and remarkably well-equipped New Testament theologian', and a Catholic biblical scholar finds no reason to quarrel with that estimate. His treatment of the text of St John is conservative and his theology in accordance with traditional teaching, notably with regard to the Christology of the Gospel. This is altogether in line with the conservative tone of those earlier commentaries on St John produced by Church of England scholars of repute, on account of which, as Sir Edwyn Hoskins pointed out in his *Fourth Gospel*, they were pilloried by continental liberal critics as 'insular, provincial, traditional, patristic, and apologetic'. The same writer goes on to complain in his chapter on the Authority of the Fourth Gospel that 'the problem of authority has occupied too large, and the steady work of interpretation too small a place in many recent Johannine studies, with the inevitable consequence that the theological world is *on edge*'. This is the criticism that, to my mind, must be levelled against the work under review. After reading the laboured discussion about the authorship, and therefore the authority, of the Gospel, one is left in a state of suspense and uncertainty; so that the open-minded reader can hardly avoid laying down the book with the question: This doctrine of the Fourth Gospel, fine as it is, can it be accepted as primitive Christianity?