

beliefs about the after-life: we should have welcomed his judgment on Coomaraswamy's exposition of 'The Eternal Transmigrant'.

But the author, for all his eirenicism, is no bland indifferentist. He concludes that 'Loyalty to our particular tradition means not only concord with the past, but also freedom from the past. The living past should serve as a great inspiration and support for the future.' Yet his own sympathies are broad enough to offer this monumental labour to 'students of Christian religion and theology, especially those who wish to make Indian Christian thought not merely "geographically" but "organically" Indian'.

VICTOR WHITE, O.P.

PSYCHOLOGICAL REFLECTIONS. An Anthology of the Writings of C. G. Jung, Selected and Edited by Jolande Jacobi. (Routledge and Kegan Paul; 30s.)

The wrapper proclaims that in this book we shall find Jung's 'psychology explained in more than a thousand quotations chosen from sixty of his published books'. This is less than fair; the thousand and more quotations are here indeed, but certainly the psychology is not explained. Dr Jacobi's own preface (which the publishers should surely have read) scrupulously warns us that an exposition, to say nothing of an explanation, of Jung's psychology is precisely what she had not attempted: 'The object of compiling the following selection of quotations was not to present Jung's theory in its purely scientific and professional aspect but rather to show . . . a few of the more important aspects of existence reflected in humanity in general, when understood and illuminated *by* psychology'. She adds that she has omitted 'the foundations of Jung's theory, the basic lines of his analytical psychology, with its vast number of definitions and its varied weave of concepts and forms, the whole of its case material and the amplifying verifications of the auxiliary sciences—and much more besides'. And indeed, outside the sections on 'Dreams' and 'Doctor and Patient', there is comparatively little in the whole volume which deals directly with psychotherapeutic theory and practice. The bulk of the quotations are taken from Jung's more recent work, and a great many of them are *obiter dicta* on a variety of subjects which enhance the book's agreeableness as the anthology which is all that it claims to be, but make it valueless as a text-book or an explanation.

Dr Jacobi's gifts in selecting and arranging material for an anthology are already known to readers of her *Paracelsus*. This time her task should have been easier, and the result is no less successful. Given her terms of reference, the selection seems fair and reasonable; though one misses (especially in the section 'Between Good and Evil') some pronounce-

ments where, verbally at least, Jung is most at variance with, and indeed hostile to, traditional Catholic views. She gives due warning that it would be alien to Jung's whole conception to treat his utterances as oracular, dogmatic pronouncements, and is aware 'that many of the chosen passages may . . . seem unusual, controversial, even alien'. And she assures us that the 'book is not intended for the experts'. But the reader who is acquainted with the contexts—textual, scientific and personal—from which the quotations have been lifted may too easily get an impression of an avalanche of unsubstantiated opinions and even of a tiresome opinionativeness. Yet many of them will be found justified by their own merits, and to justify the editor's more sanguine hopes of the book's usefulness.

VICTOR WHITE, O.P.

CATHOLICISM AND THE WORLD TODAY. By Dom Aelred Graham.  
(Thames and Hudson; 15s.)

A large field, the title suggests; and far from virgin soil. One wonders, taking the book up, whether anything can still be said usefully, that is precisely, on a topic so vague and hackneyed. It is the more refreshing, then, to find the author listing, in the first chapter, a series of pretty downright and definite charges brought against the Church from various quarters today; and rolling up his sleeves to deal with them manfully.

He says that his book is not an apologetic for Catholicism; but it is a controversial work, and herein lies its merit. For on the whole the controversy is well and even cogently conducted. The author is glaringly discourteous to Mr Hoyle, but as a rule he tries to put himself in the enemy's shoes, to state the objection fairly; though the fairness is much less evident where the objector speaks as a philosopher rather than as a Protestant. Especially where the author is addressing the Christian non-Catholic, his arguments have a satisfactory seriousness, a certain profundity. The best parts of the book are the most theological parts. The author is strongest as a biblical theologian; otherwise his performance falls short of his pretensions. But where he speaks directly of 'the Creator-creature relationship in which God and man . . . confront one another', he strikes deep and true; one feels then that he is writing from knowledge, as a monk whose daily meditation has found words. So, too, whenever he touches the New Testament one feels the same sureness, an intimate and intelligent acquaintance with the matter in hand. There must be few Catholics writing today who can handle the text of Scripture so persuasively: chapter 6 ('The Setting') on our Lord's institution of the Church and the Petrine Office is a small masterpiece.