

less world whose children must first learn to be quiet. Hence Fr Valentine's insistence upon the need of 'differential relaxation' to release the inhibiting tensions of modern life, many of them unnecessarily fostered in novitiates and seminaries by a mistaken curtness and unkindness of discipline. Not that these things are Fr Valentine's only concern. No more than Blessed Humbert does he compromise with a 'depraved and perverse generation', no less urgently warn the preacher against sloth. He insists that preaching is '*speaking to*', and is speaking what is presently working in the mind, not what is remembered. He agrees too with Blessed Humbert who says that a young preacher 'may be pretty bad at the beginning, yet will arrive at success eventually'.

All the same, there may be a certain danger in recurring as frequently as Fr Valentine does to technical and rather one-sided psychological considerations. A reader might suppose that relaxation, cultural reading and Montessori method will replace grace, humility and charity. Father Valentine seems to feel the danger himself (p. 49, p. 68) but claims that in our bomb-shocked and disorganised generation, we, not being all saints, find a 'necessary modern asceticism' in all that he recommends. But this contention itself has almost the ring of recommending two ways, one for saints where grace is all in all, another for sinners in need of a technical therapy before grace can be operative. Is the truth not a good deal simpler, that grace, in saint and sinner alike, does not so much build upon nature as make nature itself perfect? Many natural exercises profit the preacher, if he seeks first the kingdom of God. But Father Valentine is a little apt to attribute to certain favourite exercises, as to certain favourite books (p. 209) a unique profit and even necessity. It would be a pity if this intemperance of enthusiasm were to lose him one single appreciative reader, for there are few preachers (yes, and religious superiors and school-teachers) who will not learn an immense amount from his wide experience, his spirituality, his lightly-worn wisdom.

COLUMBA RYAN, O.P.

THE PSYCHOLOGY OF C. G. JUNG. By Jolande Jacobi. (New and Revised Edition. Routledge and Kegan Paul; 12s. 6d.)

MAN INTO WOLF. An anthropological interpretation of sadism, masochism and lycanthropy. By Robert Eisler. (Routledge and Kegan Paul; 21s.)

ZEICHEN AM HIMMEL. By Alfons Rosenberg. (Metz Verlag, Zurich, 1949.)

Dr Jacobi's presentation of Jung's psychology was obviously just what the reading public ordered. This fifth edition (the first appearing in 1942), although altering little in the 1946 edition, will help to keep

the English public up-to-date in their bibliography and biography of Jung. It is very useful indeed to have a list of his publications up to 1951.

The books by the late Dr Eisler and Alfons Rosenberg, both indebted to Jung's psychology, are perhaps best seen as symptoms of a revolution in modern scientific investigation which will eventually enable us to absorb medieval spiritual teachings without the mental reservations which post-Renaissance narrowness has impressed upon us. This revolution—so far almost unremarked amongst Catholics—is restoring us to our communion with the brute creation of one side, and with the outer heavens on the other. 'Ut in anima describatur totus ordo universi et causarum eius'; that, for St Thomas, is the aim of man. For there exists in the inner world of man 'the kind of the dragons, the kind of the snakes, the generation of vipers and adders, also the nature of wolves, sheep, etc., also of all elements, likewise health and disease'. (Paracelsus.) Or as the philosophers have it, 'the soul is in a manner all things'.

That the soul is in a manner a wolf is the theme of Dr Eisler, one which he illustrates by quotations from Scripture, anthropology, the ancient poets, and clinical histories, as well as from those fertile sources of twentieth-century mythology, the *Sunday Express* and *Daily Express*. It is not necessary to agree either with his Lamarchian or with his Jungian derivation of man's wolf-like behaviour from the collective unconscious in order to appreciate the tremendous interest of the anthropological evidence which he brings together. At least he has the great merit of proposing *some* explanation of why a respected believer, a 'normal' scientist, should suddenly commit a ghastly crime (pp. 232-235) or why an ex-Plymouth Brother and Cathedral choir-boy should be guilty of 'vampirism' which he based upon Scripture (pp. 264-270). One cannot help thinking that in more robust centuries Eisler's incursions into the spiritual underworld would have been performed by theologians rather than by an anthropologist. We need to be less namby-pamby, and more ready to study contemporary mythologising in the films and the press, if we are to propose some Christian explanation for these events. Dr Eisler remarks that Christian educators would do well to study the Haigh case of vampirism and its Scriptural motifs; and we might add that Catholics such as Hitler, Goebbels and Mussolini, or seminary students such as Stalin, would also repay attention by those who strive to persuade the wolf in man to lie down with, and not devour, the sheep. However, Dr Eisler's book is not for all educators—nor for those with delicate stomachs.

A far pleasanter aspect of our inner world's relation to the outer world, of the love that moves our hearts and all the stars, is to be found in Alfons Rosenberg's study of 'signs in the heavens', or Christian

astrology. The major part of the book is historical, dealing with the ancient world, the Middle Ages, St Thomas, Dante, Kepler, and the renewed interest in astrology today. In this part of his book the author gives very clear arguments in support of Kepler's view that the Star of Bethlehem was a conjunction of Saturn and Jupiter in the Fish, a rare conjunction which actually took place on three occasions in 6 B.C.; these conjunctions were the means of leading the wise men to Bethlehem.

The second part of the book discusses the relationship of astrology to medicine and psychology, in which considerable use is made of Jung's archetypes. Here, it is obvious, we enter almost uncharted territory. The twelve types into which modern characterologists divide men—have they any significant relationship to the twelve signs of the Zodiac, the twelve tribes of Israel or the twelve apostles? Is there any inner connection between the twelve 'tribal' miracles in St Mark (cf. A. Farrer: *Study in St Mark*, c. 15) and these other twelves? These are some of the problems which Rosenberg's book raises in the reader's mind—as well as the problem (pp. 212-213) as to whether the malaise of our day is not connected with the ending of an astrological epoch and a consequent 'shifting' of the dominant archetypes in man.

DONALD NICHOLL

SAINTS AND HEROES FOR BOYS. By Doris Burton. (Sands; 6s.)

Girls will enjoy reading of the seven saints and heroes as much as boys. The first saint in the book is a girl, St Joan of Arc. The others are men, St Thomas More, St Francis Xavier, St Vincent de Paul (one wonders why he is not given his title of saint at the head of his chapter like the others who have been canonised), St John Bosco, Father Damien, and Father de Foucauld. Each chapter is a complete story, not a biography, for that would bore most children.

These stories are simply and delightfully written. Adventure is the keynote, as we are told on the paper jacket, and there is no attempt to improve the occasion or to draw a moral. These people speak for themselves. They found their joy and their adventures in the service of God. A fine book for children because so natural. FLORENS ROCH

THE PSYCHOLOGY OF UNBELIEF (Rockcliff; 7s. 6d.) is a subject that surely demands attention in modern times; and Dr H. C. Rumke, of Utrecht, has made a beginning of a study here. But it is only a beginning, for 'belief' for him is simply adherence to a truth unsupported by reason; and religious unbelief is of course another form of belief. So he analyses this general idea of religious belief into seven ascending stages and applies this to unbelief.