

surprises and shocks for those who long nostalgically for the lost glories of medieval Europe, when life centred peacefully around church or abbey, when festivals punctuated the serene routine of daily toil, when there was no need for psychiatrists. The picture of France and the Netherlands in the fourteenth and fifteenth centuries presented by the late Professor Johan Huizinga is very different and much closer to the truth. This book, first published in 1924 and since accepted as authoritative, is written with immense knowledge and sympathetic understanding. Its blemishes are extremely few and slight.

The Church's difficulties in maintaining purity of doctrine amid wide-spread decadence, the consistent attempts at needed reforms, are carefully discussed. The vagaries of mankind in all the spheres of human activity are analysed with acute penetration. Necessarily a great deal of space is devoted to the medieval approach to religion. Other aspects are not overlooked.

The genesis of this work is explained by the author in the Preface: it resulted from an attempt 'to arrive at a genuine understanding of the art of the brothers van Eyck and their contemporaries, that is to say, to grasp its meaning by seeing it in connection with the entire life of their times. . . . The significance, not of the artists alone, but also of theologians, poets, chroniclers, princes and statesmen, could be best appreciated by considering them, not as the harbingers of a coming culture, but as perfecting and concluding the old.' The author's pursuit of this objective makes fascinating reading and this Pelican edition, at such a reasonable price, brings it within reach of all who are interested in acquiring a coherent and reliable picture of the closing stages of the Middle Ages.

KIERAN MULVEY, O.P.

FAITH, REASON AND MODERN PSYCHIATRY. Sources for a Synthesis.

Edited by Francis J. Braceland, M.D., SC.D., F.A.C.P. (New York; P.J. Kenedy and Sons; \$6.00.)

This volume consists of ten independent essays by psychiatrists, philosophers and theologians, loosely strung together by the editor, and of varying interest and merit. It is no compendium, pot-boiler or popularizer; each contribution presupposes some acquaintance with the subject and can lay some claim to originality. A brief review cannot discuss the several views advanced which require discussion: there are many which this reviewer would question, or about which he would seek further elucidation. But he is grateful particularly for Dr Rudolf Allers' clear exposition of the contribution of existentialist thinking to psychotherapy, for much of Dr Lopez Ibor's essay on

'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-