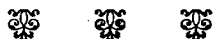


FR CONRAD PEPLER writes:

Ignoring Miss Pitt's judgment on my psychology and my religious attitude, I would ask her whether she thinks that those who flock to the Glyndebourne Festival without knowledge of Italian or German are unable to assist at the operas there performed. The sounds and actions as well as the general setting of scenery and colour are, in my opinion, sufficient for their participation in the dramatic action on the Glyndebourne stage. When the ordinary Catholic can be drawn to the Mass with the same enthusiasm and appreciation of the action, then he can set about acquiring a knowledge of Latin in order to deepen his participation in the Liturgy. But as he usually lacks any true sense of 'mystery' he has little chance of appreciating the dramatic action of the Mass. My contention is that to attempt to give people a greater participation in the Mass by putting it into the vernacular is to attempt to put the cart before the horse. Perhaps this reveals something wrong in my psychology and a strain of Puritanism, but it seems an obvious conclusion, especially if one studies the post-Reformation treatises on the Mass.



REVIEWS

RELIGION AND THE PSYCHOLOGY OF JUNG. By Raymond Hostie, S.J.
Translated by G. R. Lamb. (Sheed and Ward; 16s.)

This book summarizes the 'official writings' of C. G. Jung in chronological sequence, and with considerable care and penetration. It gives us, first of all, a succinct, clear and mostly reliable account of Jung's methods and findings in the field of psychology and psychotherapy generally. Then, later, of the evolution of his work and hypotheses in the psychology of religion. These expository pages are as a rule brilliantly, done.

It should be clear, from Fr Hostie's own account, that Jung's work calls for the criticism and verification which is required by any science which claims to observe facts and to correlate them by means of concepts and general hypotheses. Its implications for human health and religion make the task all the more urgent. But such criticism can hardly be helpful unless it pursues similar empirical methods: examines the alleged facts themselves, seeks other relevant facts, asks whether the classification by concepts is valid and adequate, and whether the