

'writing down' to the masses. To have expounded the elements of Jung's psychology in simple language, with little technical jargon, no translator's English, and many homely examples and parallels, is an achievement for which we must be truly thankful.

Yet such extreme simplification is perhaps impossible without serious, even dangerous, distortions, and—notwithstanding Jung's own stamp of approval in a Foreword—we do not think Mrs Fordham has avoided them. She has set out, quite explicitly on her first page, to 'draw a map' of the human psyche as seen by Jung, and she duly warns us that it 'conveys as little of the true nature of psychology as of the seas and continents that make our globe'. But human psyches are no fixed globes with settled features in determined places, but rather ever shifting, dynamic energies whose features change from person to person, from hour to hour. It is the great merit of Jung to have recognised this, to have seen that fixed maps are impossible, and yet to have provided us with compasses to find our way about from observable features, features which themselves demand direct observation in each case. Mrs Fordham's all too static and universalised 'map' comes to grief especially in her presentation of the 'Shadow' as 'the unconscious natural side of man . . . inferior, primitive'—the equivalent, in short, of the Freudian *Id*. It may be so, it often is so: but not necessarily, for experience shows that 'super-ego' contents are often no less the complementary, compensating opposite of conscious attitudes. The Jungian categories (and they are neither more nor less) of Ego, Persona, Shadow, Soul-Image are categories of quantitative relations whose qualitative content cannot be determined in advance, but only observed in each individual case, which case will itself be subject to constant changes and fluctuations.

There are, undoubtedly, ideas which are difficult to convey in the concrete language required for the Light Programme; but it might be a mistake to give the impression that Jung's psychology demands less mental effort than is required of the readers of other Pelican Books. The danger is less that Jung's psychology should be distorted by excessive simplification (and of that it is not for us to complain, where he himself is satisfied) but that the uninitiated reader should be led to fit in his own psychic features with a map not made for him. But, given that such a task of popularisation should have been attempted at all, he will find no more congenial and lucid guide than Mrs Fordham.

VICTOR WHITE, O.P.

'TOLERANCE ET COMMUNAUTE HUMAINE: Chrétiens dans un Monde Divisé. (Cahiers de l'Actualité Religieuse. Casterman, Paris.)

What should the attitude of the Christian be, in a world divided by so many religious differences, divided indeed yet more radically between believers and unbelievers? Do Catholics demand liberty of conscience when they are in a minority but refuse it to others (on principle) when they are

the majority? The authors of this symposium set out, not to discover practical expedients, but to determine the principles on which the Christian's attitude to his world should be based. They examine the teaching of the Bible, the Fathers, the Church's *magisterium* through the centuries; but they make clear the one essential fact from which all discussion must begin: that the circumstances in which we find ourselves today, and to which this teaching must be applied, are new. In the terms with which M. Maritain first familiarised us, we no longer live in a *société sacrale*, but in a *société pluraliste*; and in consequence, when examining the teaching and the attitude to secular affairs of the Church in other ages, we must apply to it the principle which Augustine applied to synoptic problems: *distingue tempora, et omnia clarificabuntur*.

The historical chapters in the book are indeed of extreme interest, especially perhaps the brilliant analysis by M. l'Abbé Aubert, of the Church's attitude to nineteenth-century liberalism. The justification for accepting such a pluralist view of society lies in the fact, as Canon Dondeyne points out, that the vocation of the Christian is to live his life in the world as a social animal and therefore to pursue the legitimate aims of human society in collaboration with his fellow-men; moreover, as Père Léonard makes clear, the duty of tolerating non-Christian cults is not merely a matter of accepting the lesser evil, or of respecting the human personality: it is above all a duty to God, for faith being essentially a free act, constraint would mean in fact making faith impossible. The right, and duty, of every man to follow his conscience, even though it be in error, adds a further strong argument: the individual's right and duty so to act implies a corresponding duty on the part of society to allow him to do so (with the one exception, as Père Olivier points out, of a conscience so mistaken that it would prescribe behaviour contrary to the natural law, for in this case a yet higher principle intervenes). Père Congar writes with his usual penetration of the subjective conditions of collaboration, and the volume ends with a valuable summary of the conclusions reached.

It is to be hoped that this invaluable book will be published in an English translation. It supplies answers to all the questions about tolerance that are constantly cropping up among us; and the treatment given to the problems is itself a lesson in true tolerance: an immovable fidelity to principles, coupled with a deep humility and an unbounded generosity of heart.

MORE FOR TIMOTHY, being the second instalment of an Autobiographical Letter to his Grandson. By Victor Gollancz. (Gollancz; 12s. 6d.)

This second volume deals mainly, so far as autobiography is concerned, with Mr Gollancz's experiences during the years of the first world war and especially as a master at Repton; it includes discussions on communism, pacifism, and sin, redemption, grace (with an analysis in passing of Simone