

technical, but it applies to a great many situations besides that of the consulting room. In all human contacts where one is seeking help, and another is attempting to give it, such a situation will arise. For this reason the chapters dealing with the 'transference' and 'counter-transference' can be read with profit by all teachers and especially by priests, who as 'spiritual directors' constantly have this experience.

In the process of attempting to solve another person's problems he must be given insight into his emotions, which must be fully accepted by the analyst, and this can only be done through the 'transference' and 'counter-transference'. An analyst who is afraid of the 'counter-transference' will never be able to resolve the 'transference' and healthy independence and integration will not be achieved.

I recommend this short and robust work (in spite of the title) to all who are concerned with the problems of human relationship.

DORIS LAYARD

SELECTION II. Edited by Cecily Hastings and Donald Nicholl. (Sheed and Ward; 16s.)

The compilers of this volume tell us that what guided them in their choice of articles from recent numbers of various journals was the search for quality and interest. What has emerged from their labours, however, reveals a unity of theme. This is a book in which the idea of myth will be found more frequently than any other. It is fairly certain that something in the Jungian depths of the compilers' souls was presiding over their work of selection. The book is none the worse for that. Indeed, it is most topical.

The Jungian pre-occupation is in reality a profoundly metaphysical one; it is an explicit concern with the fulfilment of human desire on the psychological level—the personality is healed or integrated when it is confronted by the myth or symbol; but this is so because the human spirit is nourished on the metaphysical level by the mystery of existence, the truth of God. It is because a man has ontological roots that psychologically he seeks the Holy Grail. All myth is a reaching out to the Word. As Father Simmel puts it, 'Jesus Christ is the fulfilment of myth, but only because He himself is not *Mythos* but *Logos*' (p. 141). And the compilers would not hesitate to think of the mysteries of Christ as 'a myth devoid of the fictitious . . . a "pure Myth"'. We must not therefore, with Bultmann, seek to demythologize the Gospel, accepting nothing but 'the decisive action of God in Christ'. That is to pave the way for the rejection of that very action as itself fiction; there are only degrees of rationalism in demythologizing the Gospel of miracle and in demythologizing the world of God's love for us in Christ.

But a myth that does not culminate in logos, that is indifferent to truth, is a mere gnosticism, an old-wife's fable; at the end it will be found wanting, even in its own order. On the psychological level the symbol heals, because intellectually it is no mere conceptual formula but the truth of God. This existential reality of God is man's deepest need. The fulfilment of that metaphysical need takes place in Christ, who is the fulfilment of myth, the only adequate and saving symbol.

There are two sides to the human intellect. Every article in this book is, in its way, the affirmation of that. Whether the subject be the theology of clothes or the symbolism of the centre, or Luther's struggle or the negative element in St Thomas, we come back again and again to the mind as the faculty of mystery, of the numinous, and to the mind as the faculty of conceptual formulae. If the rational side is developed unduly, the mind slips into an easy univocity and we have scientism dominating in a waste land. But where the balance is affirmed, psychology, exact science and metaphysics walk together in a healing, holy harmony, the Jungian lies down with the Thomist and the Baconian smiles on both.

This book will render good service in the recovery of symbols. In a lively introduction the compilers reveal the influence on them of David Jones's *The Anathemata*.

WILLIAM BARDEN, O.P.

DESCARTES: PHILOSOPHICAL WRITINGS. By Elizabeth Anscombe and P. T. Geach. (Nelson Philosophical Texts; 12s. 6d.)

LEIBNIZ. By Ruth Lydia Saw. (Pelican Books; 2s. 6d.)

There has been a dearth of English versions of Descartes' philosophical works. The two-volume translation by Haldane and Ross has long been out of print, and the *Everyman* volume has hardly filled the gap. It is doubtful whether any one-volume selection *can* fill it, but this is what Miss Anscombe and Mr Geach have set themselves to do. Their aim in compiling the present selection has been 'to include enough material to give a general view of Descartes' system; to exclude details of obsolete scientific theories and theological technicalities'. Accordingly, only the *Meditations* and Descartes' controversy with Hobbes are printed in full; some of the scientific passages of the *Discourse* (among them those concerning the theory of the heart's action, surely one of the most illuminating examples of what Descartes regarded as a satisfying rational explanation) are omitted, and other works appear only in more or less heavily anthologized form. The selection can, naturally, be criticized from many points of view. For all the boldness of its claim, there are, and could not fail to be, regions of