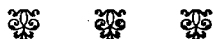


FR CONRAD PEPLER writes:

*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

working hypotheses really work, or could be replaced by better ones.

All this Fr Hostie seems to recognize, but it is not the line he himself pursues. Instead of meeting Jung on his own ground, he soars to philosophical altitudes and drops his bombs from some stratosphere where even philosophers may find it hard to trace his own position. The bombs are devastating, but they often miss—and often seem hardly to be aimed at—the target which his own reconnaissance had so carefully pin-pointed.

He could legitimately urge that empirical field-work and verification was not his business as a priest and a theologian. But neither does he show too clearly where and how Catholic faith and practice meet Jung's work in any constructive fashion, nor how they can meet its challenge. He successfully shows that Jung is no reliable exponent of, or apologist for, the Catholic faith; but who had supposed he was? He can even complain that Jung's work on the symbol of the Trinity (which of course is concerned solely with its psychological function) 'brings neither believers nor unbelievers a jot nearer to the understanding of the dogma'. It hardly needed so painstaking a book to show that Jung does not and could not make so stupid a claim.

But having laid these ghosts, and having re-read his own lucid account of what Jung is really about, Fr Hostie could give us a valuable and constructive critique of Jung's work. There is plenty of relevant and intelligent comment in this present volume to suggest that it could be an important contribution to this much-needed task.

VICTOR WHITE, O.P.

PURPLE TIMES. By Michael Hollings. (Burns and Oates; 6s.)

Anyone who knows the author will naturally expect the solid meat of doctrine to be set before him in this book. And he will not be disappointed in his expectations. Fr Hollings nourishes his readers lavishly, but there is no danger of falling into the sleepy stupor of the over-fed. The doctrinal teaching may be solid, but presented as it is with a sensitive and accurate appreciation of Holy Scripture, it has nothing of the dryness and stodginess of the manual approach.

The book consists of a number of conferences given to different Catholic groups on the twin 'scandals' of the Crib and the Cross. Considering the liturgical setting of the meditations, its publication just before Easter might seem a little infelicitous (the belated review in these pages, however, is entirely the fault of the reviewer), but criticism on that score would be a mere quibble. This book is current at any time in these days when mankind is being asked in no uncertain manner to choose between the symbol of the Cross with its message of love,