

smoothing away the problems so efficiently—particularly in *Romans*—that Paul's thought is made to seem simpler than it is. It would be unreasonable to complain that there is a lack of theological depth since these commentaries are designed for the non-specialist; the contributors are rather to be congratulated for achieving clarity without doing violence to either the texts or Paul's theology. The book-lists (to which one might add W. D. Davies, *Paul and Rabbinic Judaism*) may well tempt the stronger theological swimmer into deeper waters. It is only and surprisingly in Macpherson's introduction to Paul's theology that there is an imbalance. Too little attention is paid to Baptism, with the inadvertent result that it is the Eucharist which appears to be the primary sacrament of incorporation into the body of Christ (p. 15).

Last Writings offers its readers a rich variety of ideas, scenes and personages. Can it really be true that Jesus Christ is the same yesterday, today and for ever? Hebrews, the Pastorals and Revelation appear to present at least three widely differing visions of the reality, and this ought to provoke lively discussion on

religious language and imagery. It could be argued that this miscellany of texts coheres around the concept of Christ as Mediator. Jerome Smith comments on the concept in *Pastorals (Last Writings, p. 73)* and refers back not only to Pauline texts but also to three texts in Hebrews. Lionel Swain's treatment of Hebrews is exegetically sound, reflecting the standard commentaries, but he could perhaps have given more weight to Christ as Mediator. The concept would also contribute some much-needed theological content to John Challenor's commentary on Revelation which, though it is a master-key to the book's symbolism, does not seem quite able to place it happily within Christian thought.

An exciting feature of this series is its bringing together in single volumes a wide variety of approaches and ideas; a commentator on one text can often spark off a new assessment of a text already studied. Ultimately, however, there is no substitution for the interaction of the New Testament texts themselves—and if a text has been delivered alive and well, it will certainly not allow itself to be put aside and be forgotten.

RICHARD PEARCE

JUNG, by Anthony Storr, *Fontana/Collins*, London, 1973.

Among the ranks of short and general introductions to C. G. Jung, Anthony Storr's contribution to the Fontana Modern Masters Series has one decided advantage over its fellows: it is not afraid to be critical. Unfortunately the results are not altogether convincing, due to inadequacies both in description and in evaluation.

Ad primum. There are any number of tell-tale omissions and inaccuracies in Dr Storr's account of Jung's life and work which combine to render suspect the research that lay behind the book. His resume of Jung's break with Freud ('foreshadowed in 1911, overt in 1912, and final in 1913', p. 19) is both simplistic and misleading; his references to Jung's statements about God (pp. 21, 102) omit essential qualifications which Jung continually insisted upon; nor does he seem to have appreciated the way in which Jung adopted Kant in defence of the archetypal theory; and the claim that Jung would have been unsympathetic to women's lib (54) seems oddly superficial. Moreover, he did not apparently know that the central archetype of the Self is in fact personified by Jung in the Christ-figure (p. 102); that the notion of the 'psychoid' is clearly not

intended by Jung as a 'third world' added to the realms of the 'internal' and the 'external' (105); and that Jung did not substitute Freud's aetiological approach to neurosis with a teleological one (74), but only suggested the latter as a theoretical complement. Similar hints of negligence appear in more trivial matters as well: for example, Dr Storr omits to note that the young medium of Jung's doctoral dissertation (pp. 12, 20) was in fact his cousin, and that the carving over his front door at Küsnacht was in Latin because he had first discovered it in the *Adagia* of Erasmus (pp. 97-8).

In a more general vein we are led to believe that after the publication of *Psychological Types* any further development in Jung's thought is unimportant. As a result, the dominant role which alchemy, mysticism, religion and oriental thought played in the last thirty years of Jung's life is passed over in silence. Symptomatic of this, not a single reference is made to the Eranos Society, to Jung's collaboration with men like Heinrich Zimmer and Richard Wilhelm, to the establishment of the Bollingen Foundation or to the more than fifty volumes of unedited seminar notes which followed upon *Types*. More space might have been allocated

to such areas and less to questions of psychology and aesthetics (a preoccupation which Dr Storr has carried over from his recent book, *The Dynamics of Creation*).

The most serious descriptive fault of the book, however, is the failure to communicate anything of the genius, the brilliance and the charm with which Jung impressed those who knew him, and which to a lesser extent survives him in his writings. In presenting Jung as a tender-minded theoretician who had fallen from grace with Freud, Dr Storr does not provide the uninformed reader with the kind of general introduction he would need to pick up and appreciate Jung's work at first hand.

Ad secundum. Dr Storr's critical evaluation tends to take the form of unsystematic *obiter dicta*. If there is an underlying pattern to his critique, it must surely lie in the discovery of a tension in Jung's work between a wealth of important and even revolutionary psychological observations on the one hand, and an often inadequate set of explanatory models on the other. This insight appears in the way in which the author questions Jung's conception of the collective unconscious, the archetypes, psychic normality and type-theory. But because his approach is not made explicit, Dr Storr occasionally slips into naïve judgments. Thus, to claim that Jung was 'always more interested in ideas than in people' (p. 16) is neither accurate nor fair. To criticize Jung without qualification for an 'inability to write' (37-8)

and as being 'exceedingly bad at putting ideas across' (90) is to conflate the ponderous style of *Mysterium Conjunctionis* with the superb facility of *The Undiscovered Self*—as well as to forget that Jung had been awarded the prize for literature by the city of Zürich. Furthermore Dr. Storr's off-handed dismissal of the notion of 'synchronicity' (105) and his peculiar distinction between myth as explanatory and myth as expositional (pp. 37, 84) are hardly a credit to precise thinking.

The methodological muddle into which Jung got himself has dizzied many a would-be critic before Dr Storr, who himself comes in the end to despair of a proper evaluation except by those who are knowledgeable in the many specialized disciplines upon which Jung drew (111). My own suspicions are that the author's insufficient acquaintance with the vast field of secondary literature that has grown up around Jung, and his over-dependence on Jung's highly imaginative autobiography for a relevant historical perspective are responsible for both the distortions in his presentation and the haphazardness of his criticisms. Without denying that the book contains a good deal of valuable insight, I can only regret that Dr Storr has given us a portrait of Jung *in profile*: those who know him will feel that it is neither representative nor flattering; and those who have come to learn are not likely to recognize him when they meet him face to face in his writings.

JAMES W. HEISIG

BENITO ARIAS MONTANO (1527-1598), by B. Rekers. *The Warburg Institute of London*. 1972, 130 pp. plus 66 appendices and bibliography.

This scholarly little monograph (cf. the relationship of text to *apparatus*) which first appeared in Dutch, has now been brought out in English by the Warburg Institute. As we should expect, it is beautifully printed—apart from four jumbled lines on page 22, which escaped the proof reader—and is on excellent paper. Light on Arias Montano is based mainly on letters by or to him, some published already in collections, some hunted out by the author; other personalities of the time also appear, mainly viewed through letters. The book therefore makes available in printed form a good deal of material and many references which will be useful and interesting to specialists in the cultural and religious life of Spain and the Netherlands during the reign of Philip II of Spain. We should have liked, in the English edition, to know more about Mr

Rekers than merely an initial, and, indeed, about his translator(s) from the Dutch. In his Introduction he thanks his Latin and Spanish translators, but this must surely be scholarly modesty, since one cannot imagine how he would have set about finding letters and selecting passages without a good working knowledge of both. In any case one sees no reason why the book should be peppered with untranslated phrases like *Biblia Polyglota*, *Collegium Trilingue*, *Felipe el Católico*, *Sacra Biblia*, *Jerónimo Español* ('the Spanish Jerome'), *Collège de Trois Langeus* and many others, while there is every reason why the recurrent Latin *Complutensis* (Spanish: Alcalá) should be explained. Occasionally this veil of language may indicate some historical or linguistic uncertainty, as when we read of 'a concept of royalty still based on the *lex divina*'—