

ments where, verbally at least, Jung is most at variance with, and indeed hostile to, traditional Catholic views. She gives due warning that it would be alien to Jung's whole conception to treat his utterances as oracular, dogmatic pronouncements, and is aware 'that many of the chosen passages may . . . seem unusual, controversial, even alien'. And she assures us that the 'book is not intended for the experts'. But the reader who is acquainted with the contexts—textual, scientific and personal—from which the quotations have been lifted may too easily get an impression of an avalanche of unsubstantiated opinions and even of a tiresome opinionativeness. Yet many of them will be found justified by their own merits, and to justify the editor's more sanguine hopes of the book's usefulness.

VICTOR WHITE, O.P.

CATHOLICISM AND THE WORLD TODAY. By Dom Aelred Graham.
(Thames and Hudson; 15s.)

A large field, the title suggests; and far from virgin soil. One wonders, taking the book up, whether anything can still be said usefully, that is precisely, on a topic so vague and hackneyed. It is the more refreshing, then, to find the author listing, in the first chapter, a series of pretty downright and definite charges brought against the Church from various quarters today; and rolling up his sleeves to deal with them manfully.

He says that his book is not an apologetic for Catholicism; but it is a controversial work, and herein lies its merit. For on the whole the controversy is well and even cogently conducted. The author is glaringly discourteous to Mr Hoyle, but as a rule he tries to put himself in the enemy's shoes, to state the objection fairly; though the fairness is much less evident where the objector speaks as a philosopher rather than as a Protestant. Especially where the author is addressing the Christian non-Catholic, his arguments have a satisfactory seriousness, a certain profundity. The best parts of the book are the most theological parts. The author is strongest as a biblical theologian; otherwise his performance falls short of his pretensions. But where he speaks directly of 'the Creator-creature relationship in which God and man . . . confront one another', he strikes deep and true; one feels then that he is writing from knowledge, as a monk whose daily meditation has found words. So, too, whenever he touches the New Testament one feels the same sureness, an intimate and intelligent acquaintance with the matter in hand. There must be few Catholics writing today who can handle the text of Scripture so persuasively: chapter 6 ('The Setting') on our Lord's institution of the Church and the Petrine Office is a small masterpiece.

The book becomes clearer and more coherent as it goes on, as the author's concern not merely to refute, nor even merely to persuade, but positively to assist our separated Christian brethren comes to govern the argument more and more. He clears the air by insisting, in line with St Thomas, on the distinction between the formal object of faith, God as the first truth, and the condition of faith's presence and purity in us, the Church. The Church's authority thus placed in correct perspective, Dom Aelred goes on to stress the material objects of faith, the *credenda*, which non-Catholics too may in some degree share with us, in so far as they believe these on God's authority and have not culpably rejected their God-appointed custodian on earth. He has wise things to say on the 'correct order in speaking about faith', on which matter one is delighted to see him quote Cardinal Manning's extremely searching and too little known diagnosis of the 'hindrances' to the spread of the faith in England. On the 'apparent defects in contemporary Catholicism' he makes some guarded but telling suggestions.

On the whole a worthy and useful book; which might indeed have been shorter and which here and there has touches of what may be called pomposity.

KENELM FOSTER, O.P.

THE REFUGEE IN THE POST-WAR WORLD. By Jacques Vernant. (George Allen and Unwin; 45s.)

There was a time, not so very long ago, when the Wandering Jew was a typical symbol of the refugee. In spite of wars, whether concerned with religion or territory, and in spite of persecution, people did not tend to move away from their homeland in large numbers—with the exception perhaps of those millions of immigrants who, for the most part under economic pressure, sought a new and brighter tomorrow in the America of the nineteenth century. By and large the only people who moved were the Jews, subjected down the ages to pressure, persecution and pogrom. But now all this is changed. The plight of the refugee has in the last thirty years become an international problem which can only be dealt with adequately at an international level. By the end of 1938 when the League of Nations set up the High Commissioner's Office for Refugees it was estimated that these numbered approximately 600,000, most of whom were in flight from the totalitarian regimes of the Nazis, Fascists and Communists. The figures reached appalling dimensions during the second world war, when the number who were driven from their homes by the fighting was estimated at thirty million. At the end of the war a large proportion of these people returned to their home territory or were assimilated elsewhere, but in 1946 there were still more than a million and a half who were technically refugees and in need of assistance and protection.