

an unknown hand. . . . Where do these dark, spontaneous and autonomous forces spring from, what is the impenetrable water from which they slowly coil their way like bubbles of poison, bursting and poisoning the atmosphere of the soul?

It is a pity that Father Goldbrunner, or his translator, must describe familiar experiences in such unfamiliar language by way of introducing us to the 'the unconscious'. But the reader would be well advised to brave this minor obstacle. We gave a warm welcome to this book when it first appeared in German, and we have no hesitation in welcoming its appearance in English.

It is divided into two parts, expository and critical. The first and longer part is, notwithstanding some over-simplifications and omissions, very well done. The second part rightly insists that 'criticism of Jung's position must concentrate on two clearly distinguished aspects: the philosophical presuppositions and the psychological research'. Discussing Jung's attitude to religion, the author might lead us to suppose that he applies his Kantian presuppositions more consistently and dogmatically than is always the case. But there is some justice in his contention that 'Jung sees the reality of the soul, but by his scepticism he closes every path that would lead out of the psychic sphere again. . . . The psyche is isolated from the world "above" and enclosed within itself as in a hot-house; all its energies are powerfully concentrated on the inner life and the fruit is a changing flood of self-creations in a splendour of images. . . .'

Fr Goldbrunner's own contention is nevertheless that 'the process of individuation heightens a man's ability to live a religious life . . . every step in the process leads to a new confrontation with the words of the Gospel and a new need to make a decision for the Gospel'. The last brief chapter indicates how Jung's work may aid the priest in the cure of souls. For some reason the publishers give us no indication that the author is himself a priest.

VICTOR WHITE, O.P.

MEDIEVAL FRENCH LITERATURE. By Jessie Crosland. (Blackwell; 25s.)

This title is rather misleading for, as Mrs Crosland makes quite clear in her foreword, the book deals mainly with literature in the second half of the twelfth and the first half of the thirteenth century. It is intended to serve as a guide for students of the period, and indeed quotations in Old French are not translated and only rarely elucidated, as they would have to be in a work for the general public. Yet as a guide it has serious shortcomings. Very little attempt is made to indicate the social and political background (except in the chapter on the growth of the drama, which is one of the most successful) or even the linguistic

conditions in which this literature grew up and was transmitted. There is a bibliography at the end of each chapter but this consists entirely of editions of texts (one would have liked to see included Dr J. Linskill's edition of the *Vie de Saint Léger*, published in 1937); references to other works are only to be found in the notes. An exception must be made once more for drama for which general works are recommended as well as texts. A *bibliographie raisonnée* of both general and particular studies in medieval French literature would have been most useful to the student without adding unduly to the length of the volume. On several occasions a subject is summarily dismissed because it has already received ample treatment elsewhere, but where is not stated. Mrs Crosland is very sparing of dates; as the book is planned not chronologically but synthetically, with a chapter allocated to each form, it is not always clear to what part of the period a work under discussion belongs. A chronological table at the end would have resolved this difficulty.

However, setting aside these questions of detail, it must be admitted that Mrs Crosland has succeeded in presenting a lively, interesting and readable treatment of twelfth and thirteenth century literature, ranging from sermons and lyric poetry to the bestiaries which contained the pseudo-scientific knowledge of the time. Many works are ably summarized and analysed so that much of the subject-matter of this vast field is painlessly acquired, and the commentaries, sometimes humorous and nearly always perceptive, are constantly reinforced by example, enabling the reader to catch something of the authentic flavour of the *chanson de geste* or the *roman courtois* (though not of the *fabliau* which remains for the most part in decent obscurity). The result should certainly be to direct the student's attention to an examination of the texts, thus fulfilling the aim of every good history of literature.

L. A. ZAINA

PINDAR AND AESCHYLUS. Martin Classical Lectures, Vol. XIV. By J. H.

Finley, Jr. (Harvard University Press. London: Cumberlege; 36s.)

Partly through the admiration of the ancients, partly through the adherence of our own poets of the classical tradition, Pindar has continued to bear the highest reputation even among those who have read little or nothing of him. Professor Finley's lectures could begin to turn lip-service into informed appreciation. They make an interesting contrast with Norwood's Sather lectures, both stressing the symbolist movement of the poet's mind, but Finley as much under the acknowledged influence of Farnell as Norwood of Bury, the former therefore far more concerned with the relevance of Pindar's epoch and personal life than with the verbal and structural approach which can reveal so