

life are concerned, much that is sound because in accord with the Christian tradition and its teaching about the Natural Law. The lecturers discuss their problems without direct reference to the deeper principles which are the ultimate key to the solution of them. Yet they interest and stimulate thought about matters of considerable, though relative, importance in education; how to make the best of systems and arrangements that cannot yet be modified or abolished, and how to get some of them modified or abolished when opportunity arises.

It is against this necessarily restricted background that all the discussions have been set. Dr E. J. King writes of the prospects of adult education, and Professor Adam Curle presents a constructive study of the evolution of the rural areas as units dependent upon an industrial society. Mrs Floud is concerned with the economic status of parents and its relation to the academic success of their children at grammar school level. Dr G. B. Jeffrey deals with the co-operation of the universities and the training colleges, and the editor with the true cost of education in relation to the national income as a whole. Mr A. C. F. Beales contributes an essay on the voluntary schools, and the influence of economic change upon their future; as a preliminary to this, and here is the one exception, he very ably makes clear what the Catholic Church, embodying the Christian tradition, means by education in its most fundamental sense, and the consequent significance of denominational teaching in the preservation of that tradition.

HENRY ST JOHN, O.P.

THE MCAULEY LECTURES 1953 AND 1954. (St Joseph College, Connecticut).

PROCEEDINGS—FIRST ANNUAL CONVENTION OF THE SOCIETY OF CATHOLIC COLLEGE TEACHERS OF SACRED DOCTRINE.

These small but substantial volumes of documents give an impressive account of the Catholic attitude to teaching in the U.S.A. The McAuley lectures are given by an imposing body of speakers, distinguished men like Professor Gilson, Father Pegis and Marshall McLuhan. Throughout these works are distinguished by a clear perception of the absolute authority of truth. Because of this Professor Gilson can show us the great dignity of the teaching vocation so long as the teacher regards himself as the servant of truth and Father Pegis shows us how this preserves and indeed makes imperative the 'freedom to learn'—as teachers are fond of saying, not always perhaps aware of the full significance of the remark, 'We can't learn your work for you'. Marshall McLuhan of course applies these same principles of loyalty to truth to the study and criticism of literature. Altogether this is a very valuable contribution to the science of paedagogy. I wonder if such work is produced anywhere in England? The Proceedings of the

Religious Knowledge teachers' convention is scarcely less impressive with every detail of the swing and change of the discussions.

GERARD MEATH, O.P.

THE TRICKSTER. A Study in American Indian Mythology. By Paul Radin. (Routledge and Kegan Paul; 21s.)

Paul Radin, in his prefatory note to the study of the 'Trickster' in the mythology of the Winnebago Indians, points out how widespread is the distribution of a trickster figure in world mythology. All such figures have in common the possession of what appear to be mutually hostile qualities, those of creator and destroyer, wise man and fool. Trickster acts the part of the autonomous psyche, in that he displays no knowledge of good and evil, yet all values come into being through his actions. What is the meaning of such a figure? Anthropologists describe the myths in which he occurs, record the part that mythology appears to play in terms of the social structure of a people, and leave it at that. Radin himself points out that the problem is basically a psychological one.

In the next part of the book Karl Kerényi discusses the Trickster in relation to Hermes in Greek mythology, and he is followed by Dr C. G. Jung who adds the concluding section on the psychology of the Trickster figure. He points out that all mythological figures correspond to inner psychic experiences and originally sprang from them. If we look more closely at the stories about the Trickster he shows himself to be undifferentiated and unconscious; there is an account of one of his hands fighting the other. He appears as a male being but can turn himself into a woman, marry and bear children. He is stupid and gets into all kinds of silly situations from which he often comes out badly. He outwits animals and is himself outwitted by them. In the end he develops attributes of a creator in that he makes all kinds of useful plants out of his genitals, which till then have been concerned only with idealistic fantasies. He gropes his way between the opposites.

For the people who tell and listen to these stories they create a direct and beneficial impact with the unconscious, whether they are understood or not. Radin points out that there is a partial transformation of certain aspects of the Trickster in that he becomes progressively more sensible and useful (because more conscious), which probably indicates that these aspects are becoming integrated in the conscious life of the people.

But the Trickster is found in the psychic life of more civilized man and his rôle there is of the same nature. He represents the undifferentiated, contradictory, ambiguous other self, containing all potentiality. He is the 'shadow' in Jung's terminology, which can be the healer