

like a landslide that cannot be stopped . . . it was the explosion of all those psychic contents which could find no room, no breathing space, in the constricting atmosphere of Freudian psychology'. In it was collected much of the material, and already, in vague outline, the reflections, which were soon to lead to the breach between the two men. In 1950, Jung radically revised the whole work, freeing the material from the Freudian categories into which he had previously tried to squeeze it, adding much more, and using his own later concepts as a framework of reference. From the standpoint of the historian of psychology he effectually ruined it, and it cannot be said that the revision is much more orderly than the original. But its value as a mine of material is greatly enhanced, though much of it is still in raw state. It is no beginner's book, and the revision has obscured its testimony to the beginnings of analytical psychology. As a book of reference, the experienced and discriminating practitioner should find it invaluable.

VICTOR WHITE, O.P.

ABBÉ PIERRE SPEAKS. Speeches collected by L. C. Repland. Translated by Cecily Hastings and George Lamb. (Sheed and Ward; 12s. 6d.)  
 VERS L'HOMME. Par l'abbé Pierre. (Paris: Editions du Cerf; 480 fr.)  
 RAGMAN'S CITY. By Boris Simon. Translated by Sidney Cunliffe-Owen. (Harvill Press; 18s.)

Very sensibly the English collection of the speeches of the Abbé Pierre is prefaced by his own account of his *curriculum vitae* from which we learn of his childhood and youth in solidly bourgeois surroundings, of his vocation to the Capuchins and of his subsequent transfer to the diocesan clergy, of his work in the *maquis*, of his entry into the Chamber of Deputies. While there he founded the first *Emmaus*, a collection of dwellings for homeless people. He became more and more preoccupied with the plight of the destitute and at the same time convinced that their salvation would not come through politics—so he resigned from the Chamber and has given himself to the poor and neglected ever since.

The descriptive work by M. Simon complements very well the translated speeches, continuing the story which he had begun in his *Abbé Pierre and the Ragpickers*. It is not a consecutive account of the growth of the work but an impressionistic picture of situations, reactions, personalities. It is successful because it shows the untidy sprawl of real charity on which the dead hand of organization has not been laid, but curiously enough the person of the Abbé Pierre, the dynamism that shook the whole of France by his appeal for the destitute and homeless, does not emerge at all clearly. One feels that

he would wish it so: the story of the construction of the housing estates at Pontault-Combault and at Plessis-Tréville is more important than the frail bearded priest whose vision and drive brought them into existence.

But inevitably the story lags behind the development of the Abbé Pierre's thought. His vision is no longer confined by the city boundaries of Paris or by the frontiers of France—it reaches out to embrace the whole world, the world into which every minute come an average of about one hundred and seventy babies while only about ninety leave it. It is a hungry world, and the food resources of the world are not increasing in proportion to the population which, if the present rate continues, will have doubled by the end of the century. This stark fact and other similar ones provided the background for the series of talks and sermons which the Abbé Pierre gave on the French television during the Lent of 1956 and which have been collected in *Vers l'homme*. The five sermons deal successively with familiar themes, the first Great Commandment and the means, the Church, Confession and Holy Communion, which God has given to us to help us to fulfil it. Parallel with these sermons, preached during a televised Mass, are a series of studio talks (interviews rather than talks) on food, health, housing, work and means of communication. These five subjects are dealt with as 'the preliminaries of freedom' and are discussed in a world-wide context—this universal aspect is stressed by the excellently chosen illustrations from Kenya, India, Greece and other trouble-spots of the world of today. One hopes that this book will soon find a translator. It is not perhaps as sensational as the others, but it is more solid.

J.F.

CHILDREN OF THE SUN. By Morris West. (Heinemann; 16s.)

'See Naples and die.' The tourist literature carries a bitter irony, for the lovely city has two hundred thousand unemployed, perhaps the worst slums in Europe and hordes of homeless children for whom there seems no hope. Mr West, an Australian writer, himself a Catholic, has lived among the poor of Naples, has seen the horror and the pitifully feeble attempts to heal it. His book is written in anger: it is an indictment of indifference, corruption and hardness of heart. He would not claim that his book is a detailed analysis of the factors that have created this tragedy, but it is the outcome of close observation and of a deep human sympathy for the exploited.

His principal accusation is that political incompetence (not to use a worse word) has prejudiced any serious attempt at reform. The millions of dollars of American aid have been shamefully wasted and