

working hypotheses really work, or could be replaced by better ones.

All this Fr Hostie seems to recognize, but it is not the line he himself pursues. Instead of meeting Jung on his own ground, he soars to philosophical altitudes and drops his bombs from some stratosphere where even philosophers may find it hard to trace his own position. The bombs are devastating, but they often miss—and often seem hardly to be aimed at—the target which his own reconnaissance had so carefully pin-pointed.

He could legitimately urge that empirical field-work and verification was not his business as a priest and a theologian. But neither does he show too clearly where and how Catholic faith and practice meet Jung's work in any constructive fashion, nor how they can meet its challenge. He successfully shows that Jung is no reliable exponent of, or apologist for, the Catholic faith; but who had supposed he was? He can even complain that Jung's work on the symbol of the Trinity (which of course is concerned solely with its psychological function) 'brings neither believers nor unbelievers a jot nearer to the understanding of the dogma'. It hardly needed so painstaking a book to show that Jung does not and could not make so stupid a claim.

But having laid these ghosts, and having re-read his own lucid account of what Jung is really about, Fr Hostie could give us a valuable and constructive critique of Jung's work. There is plenty of relevant and intelligent comment in this present volume to suggest that it could be an important contribution to this much-needed task.

VICTOR WHITE, O.P.

PURPLE TIMES. By Michael Hollings. (Burns and Oates; 6s.)

Anyone who knows the author will naturally expect the solid meat of doctrine to be set before him in this book. And he will not be disappointed in his expectations. Fr Hollings nourishes his readers lavishly, but there is no danger of falling into the sleepy stupor of the over-fed. The doctrinal teaching may be solid, but presented as it is with a sensitive and accurate appreciation of Holy Scripture, it has nothing of the dryness and stodginess of the manual approach.

The book consists of a number of conferences given to different Catholic groups on the twin 'scandals' of the Crib and the Cross. Considering the liturgical setting of the meditations, its publication just before Easter might seem a little infelicitous (the belated review in these pages, however, is entirely the fault of the reviewer), but criticism on that score would be a mere quibble. This book is current at any time in these days when mankind is being asked in no uncertain manner to choose between the symbol of the Cross with its message of love,

hope and peace, and the symbol of the mushroom-shaped cloud with its tidings of hate, despair and destruction.

There are two points of criticism. Mr Peter Cheyney was a master of the colourful and epigrammatic book-title, but Mr Cheyney was quite unique in that respect. The book is prefaced by the author's reflections on the vanities of this world occasioned by a walk through London. No doubt the writing of this chapter did him some good, but having got it out of his system he would have been better advised to throw it into the waste-paper basket. What could be more chaste and demure than the wink of the strawberry-blonde who invites us to 'Enjoy life with Milk'? (She is not, by the way, a film star.) And perhaps the spiritual life of more than a few of us would 'revive on it, thrive on it, good wholesome beer, the best long drink in the world'.

MURDOCH SCOTT, O.P.

1. THE ROOTS OF THE REFORMATION. By Karl Adam.

2. MARRIAGE AND THE FAMILY. By F. J. Sheed.

3. CONFESSION. By John C. Heenan.

Canterbury Books (Sheed and Ward; 3s. 6d. each.)

This new series of short, informative guide-books to the essentials of Catholic teaching is designed primarily for the modern religious pilgrim who wants to know where he ought to be going and what he ought to be up to. For such a person, we are told, the Catholic Church is a challenge, for she claims to give a clear, definitive and unique answer to that kind of question.

A description in these terms would lead one to expect a number of controversial or narrowly catechetical little books of apologetics, in the worst sense of that misused word. Fortunately the first three volumes in the series give one hopes that this will not be so, but that may be because they are extracts from books already published primarily for the Catholic reader.

The first of these Canterbury Books is a large extract of some eighty pages from *One and Holy*. Its appeal will be limited to a fairly intelligent and educated section of the public; it would be difficult to find a more succinct and yet penetrating study of the mystery of Luther. The second forms the central portion of Dr Sheed's *Society and Sanity*, and is wholly admirable. It is theologically and psychologically sane, with a freshness of spirit and not a little humour. It is unreservedly recommended to all engaged and young married couples and to any marriage counsellor who may have overlooked it in its original form. The third book is an abridged version of Bishop Heenan's *Priest and Penitent*. No sneering criticism is intended in saying that this will probably