

use of two distinct and unmixable disciplines.

As to why I don't belong to the Guild, well, nobody ever asked me to join: but if they did I would have terrible and I think unconquerable hesitations, the nature of which I think will be clear from what I wrote. And, as far as that goes, I couldn't have *written* it if I'd known personally all the artists on whose toes I was treading. I wouldn't have had the courage . . . why *Guild*, anyway? Isn't a guild a mediaeval organization for the training and certification of craft apprentices? That's something we no longer have, and it's probably a great pity: but we can't revive it with a name.

There *might* be a basis for some sort of useful association of 'Catholic artists'—especially if the hierarchy suddenly became mad keen on encouraging and making use of them, which at present doesn't seem to be the case. But the whole subject would need careful examination and radical re-thinking. Between us, perhaps we've provided some of the relevant data.

Reviews

THE STRUCTURE AND DYNAMICS OF THE PSYCHE, by C. G. Jung, translated by R. P. C. Hull; Routledge and Kegan Paul; 42s.

THE SECRET OF DREAMS, by P. Meseguer, S.J.; translated by Paul Burns; Burns and Oates; 30s.

The eighth volume in the series of Jung's collected works is in many ways the most important to date—not in terms of profundity, perhaps, but in terms of clarity and completeness. It is the answer to the frequent demand for 'a book which gives a reliable and comprehensive account of Jungian psychology.' Here is just such an account, not by a disciple, but by the master himself. Almost all the key ideas are here: the structure of the psyche, the nature of the psyche, of dreams, of spirit, the archetypes, the collective unconscious, etc. Many of the key ideas are more fully treated elsewhere, but for a coherent presentation of them all, it would be hard to find a better source book.

One notes again the ease of style—even in translation the leisurely civilized presentation comes through—and the beguiling metaphors. So much of the thinking of Freud and Jung has been presented through metaphors, and the metaphors have become so much part of our speech that there is a danger of forgetting the unscientific character of metaphorical description. One could wish that Jung at least had been either more philosophical, or more empirical, in his thoughts. Had he been more philosophical, we might have been spared the curious notions of causality ('acausal events,' pages 421-422), of spirit ('the spirit ap-

pears in the psyche as an instinct'), of morals, (the sexual instinct 'cannot be made to fit in with our well-meaning moral laws') etc. Had he been more empirical (or more scientific, in a narrow sense) we would not have had the curious treatment of energy in the essay on psychic energy.

Some theologians of distinction have apparently had little difficulty in accepting Jungian psychology, but it is difficult to see how this can be done. Perhaps the clue lies in distinguishing between scientific and intuitive psychology. There is little evidence that Jung's ideas are scientifically grounded, yet for all that they have something of the illuminating power of great poetry or great drama. Perhaps Jung is aware of this. In an important passage in the *Structure and Dynamics of the Psyche* he says: "The essence of that which has to be realized and assimilated has been expressed so trenchantly and so plastically in poetic language by the word "shadow" that it would be almost presumptuous not to avail oneself of this linguistic heritage," and again '... the much needed broadening of the mind by science has only replaced medieval one-sidedness ... by a new one-sidedness, the overvaluation of "scientifically" attested views.' But if one can submit to the barrage of psychological intuitions implicit in Jung's poetic vision, it is possible to learn a good deal about human nature from his works. It is possible however that Fromm is right, and that in the long run Jung is more destructive of genuine religion than Freud.

The other work under review, Meseguer on dreams, is a strange mixture of flashes of insight alternating with dead-pan assertions of great shallowness. How does the author know that in dreams 'Colours may appear the following night, but forms usually take several days'? How can anecdotal evidence be taken seriously in what purports to be a serious work ('A friend of mine ...', page 60; 'this reminds one of an even more curious example ...', page 63). It is hard to treat seriously an author who appears to be impressed by Dunne's *An Experiment with Time*, or who uncritically accepts the reality of telepathy, telesthesia, etc. Above all, it is hard to accept the pseudo-scientific presentation of such ideas as 'the theory of original spirituality,' 'the law of progressive impregnation,' or the very strange section on dreams and spiritual direction.

E. F. O'DOHERTY

THE CONCEPT OF MAN, edited by S. Radhakrishnan and P. T. Raju; Allen and Unwin; 42s.

This book is described as a 'study in comparative philosophy.' It is in fact an ambitious attempt to study the concept of man in the light of Greek, Jewish, Chinese and Indian thought. The time will come, one may hope, when every serious philosopher will feel it his duty to study Chinese and Indian thought, along with Greek and Hebrew, and this work is to be welcomed as a pioneer effort in this direction. Dr Raju, besides contributing a long study on Indian thought, provides an introduction and a conclusion, in which he attempts a synthesis of the different points of view.