

that the sayings of Jesus in the Sermon on the Mount (and elsewhere) about divorce, for instance, are not absolute laws forbidding it under all circumstances but simply broad general statements of the *ideal* of a life-long indissoluble relationship . . .' (p. 123). Manifestly such statements in the book preclude it from being any help to a Catholic's knowledge of the Scriptures.
R.D.P.

A TIME TO KEEP SILENCE. By Patrick Leigh Fermor. (John Murray; 15s.)

A passion for monasteries is not necessarily a sign of any deep understanding of their real function. They represent in the modern world a unique retreat from noise and neurosis, and the writings of Thomas Merton, for instance, have made them familiar to many who would hesitate to begin to believe in the truths they exist to proclaim. Mr Leigh Fermor has already revealed a real sympathy for the pattern of monastic life, and his present book—an account of visits to the abbeys of St Wandrille, La Grande Trappe, the Rock Monasteries of Cappadocia, and with a final chapter written at Farnborough—is subtle and observant, elegantly written and pleasantly illustrated. Even so, fifteen shillings seems much to pay for ninety pages, however distinguished.

Mr Leigh Fermor remarks on the discretion of the monks of St Wandrille, who never enquired into his own spiritual convictions. He is a detached observer, yet captivated by the peace and organic rhythm of a life so timeless and yet so filled at each moment with abiding meaning. He remains, in particular, 'perplexed and uncertain' about the life at La Trappe, so much harder to discern for the visitor than the human moderation of the Benedictines. And writing his postscript in the improbable setting of Farnborough, with its *mélange* of Napoleonic grandeur amidst the red brick semi-detached houses of an outer suburb and with supersonic bangs from test planes overhead, he finds intact—here as everywhere else subject to ancient monastic fidelity—'an ancient wisdom exorcizing the memory of the conflict and bloodshed of the intervening centuries, that brings its message of tranquillity to quieten the mind and compose the spirit'. His book is itself a peaceful one, yet monasteries are more than quiet places: their peace finally springs from the hard allegiance of a truth accepted and served.
I.E.

THE WAY IT WORKED OUT. By G. B. Stern. (Sheed and Ward; 10s. 6d.)

This sequel to Miss Stern's *All in Good Time* continues the story of her Catholic experience. It is not the story of a conversion but reflections on this and that with little order to speak of by one who has been a short time in the Church. To some extent it reminds one of Miss

Lucille Hasley's *Reproachfully Yours*, though it is much more substantial and less comic and in addition has the lovely adornment of Miss Stern's style. But of course style is more than an adornment; it is truth revealing herself unadorned. And so Miss Stern puts many of the old truths with a limpid clarity that is deceptive. On one occasion when she is going through a bad spiritual patch she is told by a priest, 'Ah, they're stripping you'. Her answer puts clearly and simply what we all feel at such a time: 'Yes, but I don't want to be stripped'. So guileless we can't believe it is just us; but it is. This book is full of gems; the account of St Philomena and other saints; the re-creation of so many daily situations which we all experience; the description of the Murillo St Anthony that makes you want to walk to the other end of the world to see it. Running through these random reflections are two very great things: a strong sense of the presence and providence of God that is all the stronger for not being thrust at you, and a powerful sense of the commonplace reality of the Church in a Catholic's everyday affairs. This is casual but fruitful reading.

GERARD MEATH, O.P.

THE COLLECTED WORKS OF C. G. JUNG. Edited by Sir Herbert Read, Michael Fordham, M.D., M.R.C.P., and Gerhard Adler, PH.D. Vol. I and Vol. V. (Routledge and Kegan Paul; 25s. and 35s. respectively.)

Two more volumes of Jung's meticulously edited and carefully translated *Collected Works* have now appeared. One of these is also the first volume of the whole series. It consists of early *Psychiatric Studies* written while the author was still working under Bleuler between 1902 and 1905. It includes his inaugural dissertation on 'So-called Occult Phenomena'—the only one of these studies of psychotic manifestations hitherto published in English. This volume also contains an Editorial Preface to the whole series, in which the somewhat surprising arrangement of items is explained and justified. It is good to learn from this preface that Dr Jung has released for publication in the series some unpublished material including the texts of a number of his seminars (these should provide an insight into his methods seldom conveyed in his printed works) and a selection of his correspondence on scientific subjects with Freud and others. This will involve an expansion of the series beyond the eighteen volumes originally planned, but these additional volumes will be awaited with particular eagerness.

Volume V, *Symbols of Transformation*, is itself a radical transformation of the epoch-making work, *Transformations and Symbols of Libido* (englished as *Psychology of the Unconscious*), written in 1911 'at top speed, amid the rush and press of medical practice, without regard to time or method'. Jung now tells how 'The whole thing came on me