

Jungian circle may encounter. We could wish that it showed an equal appreciation of those of the constitutionally orientated psychiatrist, as well as of his achievements, especially in its discussion of the psychoses and neuroses. He, as well as analysts and general readers, should know that as early as 1905 Jung suspected a toxic origin to schizophrenia, and in 1958 ventured even to locate it, and precisely on the grounds of his experience and hypotheses of archetypes. The book is, however, purely expository, and largely in Jung's own words, and makes no attempt at criticism or to build further on Jung's foundations. Although Dr Jacobi presents ample illustration, the space at her disposal does not permit us the excitement of Jung's more lengthy account of his discoveries: her primary concern is with his resulting concepts, inferences and hypotheses.

Of all Jung's books, *Aion* may seem the most remote from clinical concerns and everyday practical interests, yet it is among the most important for the understanding of the problems and dilemmas of many in our time. It seeks 'with the help of Christian, Gnostic and alchemical symbols of the self, to throw light on the change of psychic situation within the "Christian acon"'. Its sources, as well as some of the views it expresses, may often strike the prosaic reader—and also the contented Christian—as eccentric and bizarre. But the book is not intended for such, though it contains much which should provoke and challenge theologians, and especially in its confessedly 'polemical' section which severely criticizes the 'orthodox' conception of evil as privation of good. The whole 'polemic' might be dismissed as a triviality arising from a semantic muddle of the use of the word 'evil' (or its equivalents in Latin, Greek or German) as concrete and abstract noun or adjective. But its consequences could be, and already are, serious. For it can mean that Christians and Jungians can use the word 'evil' in two different senses, that one party can read his own sense into the documents of the other and thereby make deplorable and dangerous nonsense of them, and that the moral aims of each (the 'overcoming of evil by good' and the 'integration of evil') may appear mutually contradictory, and each may appear quite immoral to the other.

Dr Philp's book attempts to take up this challenge, and largely from the standpoint of a somewhat diluted and naive version of traditional views. The correspondence which it contains between the author and Jung on the subject is of particular interest, but unfortunately they never seem able to get to grips. or to appreciate one another's premisses and just what the other is talking about.

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ASIA LOOKS AT WESTERN CHRISTIANITY. By Thomas Ohm. (Herder-Nelson; 25s.)

Father Ohm, a German Benedictine who has read widely and apparently travelled widely in the Far East, has conceived the idea of presenting the case against Christianity as it appears to the average Asian today. 'To see ourselves as others see us' can undoubtedly be an enlightening experience and this might have been a very valuable book. But unfortunately the charges which are listed against Christianity are so indiscriminate, and are presented from so many different and often contradictory points of view, that the picture which emerges is one of such confusion as to bring very little light. Much of the criticism, as Father Ohm admits, is not specifically Asian but is simply an expression of opinions current in Europe; and much of it is criticism of

Christians, and even simply of Europeans, which has little bearing on the reality of the Christian faith. Even this would not matter so much if it were presented with some kind of discrimination, but the author has chosen to heap all these charges together, offering very little criticism himself and often allowing gross misrepresentations and misunderstandings to pass without comment. If his object was to be 'objective', no doubt this was good, but objective criticism must have some solid basis and a mass of indiscriminate charges only gives an impression of confusion of mind.

This is a great pity, as much of the criticism levelled at Christianity in Asia has, as Father Ohm acknowledges, a solid basis and deserves serious consideration, but it has to be distinguished from mere prejudice and misunderstanding. If I were asked to name two such considerations, I would say that they are the criticism of the Church for being too much of an 'organization' and for being too 'dogmatic'. There is no doubt that by building up vast institutions all over Asia consisting of schools, colleges, hospitals, seminaries, etc., at very great cost, the Church gives the impression of being a vast material organization with a strong centralized administration which people may admire but which gives very little impression of what an Easterner thinks of religion. It is noteworthy that St Francis of Assisi is by far the most popular saint in Asia, and it is the poverty and simplicity shown in the life of St Francis and of Christ himself which is conceived as the mark of holiness. No doubt large institutions are necessary, but there is certainly a need of a few St Francis.

The other matter of 'dogma' goes deeper. The 'intolerance' of the Church is most deeply resented and no doubt to a certain extent this is inevitable. But it may be said that too much insistence on the dogmatic formulations of the faith and on its theological system can easily give a false impression. To an Asiatic, whether Hindu, Buddhist or Taoist, God or the supreme Being is essentially beyond conception and any attempt to reduce the divine mystery to human terms is regarded with some suspicion. Here again it is a matter of emphasis, but there can be no doubt that if the Gospel were presented more as a mystical doctrine and a religion of love (corresponding with the Hindu conception of bhakti) and less as an intellectual system, it would be more attractive.

In his conclusion, however, Father Ohm insists that though Christianity may be thought to have 'failed' so far in Asia (and from the point of view of numbers this can hardly be denied), yet the real 'meeting' between the Church and the East has yet to take place. Only when we have learned from the East all that it has to teach us will the Church be able to penetrate the mind of the East, and that is the task which lies before us. In so far as this book can help us to do this, it will serve a useful purpose.

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- LES IDÉES MAÎTRESSES DE ST PAUL. By F. Amiot. (Editions du Cerf; 960f.)
 THE CHURCH IN THE THEOLOGY OF ST PAUL. By L. Cerfaux. Trans. by Geoffrey Webb and Adrian Walker. (Herder/Nelson; 45s.)
 AUX SOURCES BIBLIQUES DE L'EXISTENCE ET DE LA VIE. By P. Barrau. (Les Editions Ouvrières; n.p.)
 LES CONFESSIONS DE JÉRÉMIE. By G.-M. Behler, O.P. (Castermann; 48f. belges.)
 POUR UN CATHOLICISME ÉVANGÉLIQUE. By R. Girault. (Les Editions Ouvrières; 600f.)