

succeeds in showing us that he has something to be angry about. Apart from his more technical complaints, he exposes the hollowness of Jung's pretensions to be a new defender of religion, and gives some disturbing illustrations of the pompous Nazi and near-Nazi pronouncements in which Jung permitted himself to indulge before Hitler's defeat. At the same time, Dr. Glover conducts his attack with some humour (e.g., he says that Jung's "psychobiological pill, being ground down, is found to consist of nothing but sugar"), and he gives Jung credit for doing useful spade-work in a different field from psycho-analysis. But the book is marred by the language of rigorous party discipline—the constant talk of "deviations," "schisms" and the like—which the Freudians seem to find it necessary to employ. Psychoanalysts at least provide good illustrations of their own thesis that it is a difficult thing to be reasonable.

—A.N.P.

THE INCARNATION

THE PROBLEM OF CHRIST IN THE TWENTIETH CENTURY, by W. R. Matthews; Geoffrey Cumberlege: Oxford University Press. English price, 7/6.

DR. MATTHEWS believes that the personality of Christ is the central problem of Christian doctrine, and that our approach to it must be influenced by contemporary ideas. In a short but stimulating essay he suggests possible lines of thought for a theology which would take notice of psychology, especially in its discovery of the unconscious, and also of such psychic phenomena as telepathy.

One of his most interesting suggestions is that an analogy may be found between inspiration, as known by the creative artist, and the consciousness of Christ, which he believes to have been in a state of continuous inspiration, undarkened by the intermittency of the



HECTOR BOLITHO, whose "Biographer's Notebook" will be reviewed by Dr. G. H. Scholefield in the ZB Book Review session next Sunday evening, June 10. The chairman will be Professor G. A. F. Knight. Other books to be reviewed will be "The Last Actor Managers," by Hesketh Pearson, and "The English Stage, 1850-1950," by Linton Judson (Kenneth Firth); "The East European Revolution," by Hugh Seton-Watson (H. F. Sips), and "Horsesense," by Clive Inglis (D. B. Clarkson).

poet or writer. The theory could be criticised (there is ample evidence in the synoptic gospels that Christ also felt a darkness of the soul comparable with the barren moods of the artist); but it is linked credibly to Schleiermacher's theory of "God-consciousness," and it is a useful attempt to find new grounds for theology in an age when little support can be expected from philosophers.

—H.

"ORIGINAL DARKNESS"

MALAY WATERS, by H. M. Tomlinson; Hodder and Stoughton. English price, 12/6.

IT is a commonplace that British people take insufficient interest in their Merchant Navy. What they do show is naturally enough given mostly to the ships that ply from home ports. These can be seen and their seamen are fellow citizens. Ships that work entirely in distant seas are out of sight and out of mind. This latest book by one of our foremost writers on the sea is "the story of little ships coasting out of Singapore and Penang in peace and war," and in particular the record of the Straits Steamship Company.

The development of this company's business is part of the story of Singapore's rise. Trading round tropical seas, taking cargoes and passengers and out of ports known only to specialists in England, they were good ships and gave good service. When the second war came they were taken over by the Navy and put to many kinds of jobs. They went as far afield as the Mediterranean and the west coast of Africa, but the tragedy of their saga lay in the Indies. Under Japanese attack their position was well-nigh hopeless, but their behaviour was in line with the best traditions of the two services. Writing with personal knowledge of the Straits Company's trade in peace time, Tomlinson tells in detail some of the endurance and tragedies of those dreadful days of 1942. "The original darkness had fallen once more over the face of the deep," but the spirit of man displayed selflessness "as if no calamity could extinguish the spark of nobility in him." Malays and Chinese were one with European in being "able to forget their own peril while helping others out of it."

Tomlinson writes with the distinction one expects. For those who through fiction and drama traffic in the white man's alleged degeneration in the tropics, he has a rebuke. It would be fair, he says, to note that "administrators, doctors, geologists, botanists, engineers, mariners, planters, teachers, journalists and directors of ships and commerce, all of them anonymous, and without a word of cheer for their simplicity and devotion, must have done pretty well, in general, for our Commonwealth to have held together the way it did when the world blew up in anarchy."

—A.M.

ACKNOWLEDGMENT

JOAN EVANS believes that we should learn "to receive as sharp an impression of an age from its ornament as we do from its literature." In *Style in Ornament* (Geoffrey Cumberlege: Oxford University Press, English price 6/-), she offers a study of the subject in Western Europe. The text is brief, though illuminating in its conciseness. And the illustrations, admirably reproduced, range from a jug of Dipylon ware (early 6th Century, B.C.), to the Wandle Chintz by William Morris (1880).

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