

there are many Jungians for whom the *homo psychicus* has not remained the end. The *homo psychicus*, broadened by the recognition of the archetypal world, naturally leads on to the *homo spiritualis* and the *homo totalis*—man open to the impact and the realisation of revealed truth. Jung always claimed to be doing nothing but filling a gap until religion was ready to take over again—so such an idea is not unJungian. For Jung life was not properly lived unless it was lived symbolically, that is lived with reference to a reality of a higher order. This idea is expressed by Goethe when Faust says: *Alles Vergaengliche is nur ein Gleichnis* or 'All that perishes is but a symbol'.

The Jungian movement, with its exploration of and emphasis on the irrational in human nature, has not had, in psychiatric circles, the wide influence of the Freudians with their more rational approach. But it has an established place among those with cultural interests and those who care for religious values. Anybody, therefore, interested in the twentieth century will be glad to read of the many successful efforts to establish Jungian groups in different countries and to note that they have academic recognition.

Jung has died and so personal contact with him is now an impossibility, but his spirit lives on in those who continue his work.

F. B. ELKISCH

THE TIME HAS COME, by John Rock; Longmans; 18s.

*The Time has Come* is perhaps one of the most controversial books on family planning that has yet been written. The author, Dr John Rock, is an American gynaecologist and is also a Catholic. He was largely instrumental in launching the project of the contraceptive pill as a means of fertility control. The book is partly a description of a search for a means of family limitation which would be at once simple and effective yet acceptable to all religious disciplines: in this search, the author has not been wholly successful. This new development in contraception precipitated a conflict with ecclesiastical authority. Dr Rock's personal resolution of this conflict is contained in the Preface where he describes, in a somewhat primitive and anecdotal fashion, the justification of his view in terms of the authority of conscience.

To informed Catholics on this side of the Atlantic, much of the book contains views to which they would readily subscribe. The figures on the world population expansion are analysed closely and the explosive increase is attributed not to a sudden increase in fertility but to a decrease in the death rate brought about by the spread of the knowledge of medicine and hygiene. The arguments, backed by statistics, give weight to the thesis that 'a population which practises death control must practise birth control'. Much of this is thoughtful reading when set against the optimists' view that technological advances and other unknown factors will certainly come into operation to rescue the situation, particularly when one suspects that the hidden identity of the chief population

stabilizer, not consciously admitted, is the 'bomb'. An examination is made of factors which militate against a policy of population control. It is shown that these can range from the primitive societies' belief in survival through a multiplicity of offspring to the ideal of an abundance of goods and children, which is a characteristic feature of the 'American way of life'. Catholic opposition is ascribed to an illogical extension of the Church's prohibition of morally unacceptable methods of family limitation.

The conflict over doctrine concerning family limitation between Catholics and other Christians is analysed well. The conclusion is reached that there is no basic disagreement in official circles over the necessity for family planning but there is considerable dispute over the means by which family limitation can be realized. This conclusion is contrasted with the highly conservative preaching from parish pulpits and with the prejudiced views on the subject of family limitation held by many parish clergy and teachers in schools.

A plea is made for a re-statement of Catholic doctrine on contraception in terms which are not those of the Natural Law concept of scholastic moral theology. This is reinforced by a quotation from Gustave Weigel that 'the magisterium under the power of the Spirit formulates doctrine adequately for the moment of its teaching'. Anticipating such a revised form of enquiry, Dr Rock attempts to defend the morality of using the contraceptive pill. Unfortunately, in trying to justify its use, he adopts the same form of argument as that of a scholastic moral theological enquiry, examining in detail the meaning implicit and explicit in the word *sterilization*. This fruitless exercise in semantics occupies a number of pages. Of far greater interest is his suggestion that the contraceptive pill replicates the second infertile phase of the normal menstrual cycle, and it is a pity that he did not pursue the question of reinforcing the security of this infertile period, by use of the pill, both as a moral issue and as a pharmacological possibility.

The description of the technical development of the contraceptive pill is presented well and should be comprehensible to most readers. The author, however, glosses over potential dangers, such as the induction of ovarian cancer, which could result from the continuous suppression of ovulation for a period of many years. Full assessment of such hazards is possible only in retrospect after such a preparation has been used on a large population for at least twenty-five years. A fair assessment is made of immediate side-effects of the contraceptive pill, which include the alleged production of blood-clotting disorders. An equally good description is given of the origin and development of the rhythm method of family limitation. It is emphasized that a reliable means of detecting ovulation is necessary, as the success of periodic continence depends on knowledge of the time of ovulation. It is surprising, however, that only brief mention is made of the alteration in basal body temperature which occurs at the time of ovulation. At present, the use of the temperature-rise method of determining the second infertile phase of the menstrual cycle is the main stay of this method of family limitation, and is widely employed in this country and in some

European countries with considerable success in all social classes. This experience appears to differ from that of Dr Rock, who alleges that periodic continence can be used with success only in a highly selected and intelligent population.

*The Time has Come* is a book which should be read by all who are concerned with marriage counselling and family planning. Its very existence demands an examination by competent doctors of the ways and means of making the licit method of the infertile period more secure, as was urged by Pope Pius XII in 1951. The book is an honest attempt to solve the impasse between Catholics and other Christians over birth control methods. The existence of this impasse is a great hindrance to the formulation of a positive and acceptable policy on population control. Catholics cannot ignore this problem as the welfare of our fellow men in the under-privileged and over-populated countries is not merely a charity but our moral duty as Christians. In addition, the stalemate over family limitation has a disastrous effect on progress towards Christian unity, and is one of the major stumbling-blocks in the realm of morals. Much space in the Appendix is devoted to a horrifying account of political and sectarian strife over the issue of birth control. This serves to emphasize the need for a re-examination and re-statement of doctrine. It is necessary to question whether one can bind all mankind, irrespective of creed or belief, to the prohibition of contraception and to ask whether this only applies to Christians who have an essentially sacramental view of marriage. If the former conclusion is reached again, we still cannot impose this view of life on our fellow man by force, be it political or economic; conscience is still the final arbiter of action of the individual in good faith.

TOM BROGAN

THE INFERTILE PERIOD by John Marshall; Darton, Longman and Todd; 16s 6d.

The success of periodic continence as a means of family limitation depends on exact knowledge of the principles of the safe period. In this book Dr Marshall has provided the means to achieve the dissemination of this exact knowledge. The book is primarily intended for doctors, priests and others who may have to give instruction on family limitation by the safe period. The physiological principles underlying this method are explained in a lucid manner. The detection of ovulation, by using the rise in basal body temperature, is described with full attention to all the variations which are likely to be encountered, and numerous examples are given, both in the text and in the appendix, of illustrations of actual temperature charts selected from the author's vast accumulation of clinical data on this phenomenon.

Much space is devoted to the practical application of the calendar method of calculating the infertile period and to the use of the temperature chart as a means of detecting ovulation. Advising couples on the use of the infertile period requires a technique which is quite strange to the majority of doctors. The