

and his relationship with Freud. All these are vitally discussed.

Jung is an enigmatic figure of our age. This book is one of the most intimate and courageous revelations of a man's inner life that have so far been made.

DORIS LAYARD

CONTACT WITH JUNG: Essays on the influence of his work and personality, edited by Michael Fordham; Tavistock Publications; 42s.

'Change yourself and you will enter a changed world' is an Indian proverb frequently used by Jung to describe the essence of his psycho-analytical method. This emphasis on the development of the inner man is a challenge to an age orientated towards scientific and other extraverted values. And greater knowledge of the details of this challenge can be learned from the contributions of forty-two people—followers, pupils, friends—who were asked to mention the 'most significant stimulus of their contact with Jung'. They also had the choice of writing about 'the origin, development and prospects of analytical psychology' in their respective countries.

These articles were written by both men and women and in English, French and German. The women wrote mostly of the change effected in their lives through personal contact with Jung. Some have succeeded in recreating in a few pages the unique atmosphere around Jung. It was one in which you felt at once at ease and sure of being understood and appreciated. The secret of his influence on people was certainly due to his wide knowledge of and great insight into human nature; but this is not the whole story. There was something in his personality which enabled him to transmit his wisdom to other people, and this was connected with his honest appreciation of that other person. His secret was humility (mentioned by a good number of the forty-two), and this could be described as respect for the 'dignity of the human substance'.

Freud introduced a new element into medicine—the human side. Although this element seems to have been replaced by the tablet and the lab tests, brought in under the flag of progress and science, it still exists in any true analytical approach. With Jung, of course, this element was paramount. It led him into many conversations (the talking method) which effected conversions from a humdrum existence to a meaningful life. In this book hardly any of Jung's theories are discussed but he himself emerges as the story-teller, the wise old man, the person who can introduce the patient or the friend to the vast continent of the unconscious, which has to be accepted by anybody wishing to mature, and whose absolute ignoring may result in destruction. Jung never promised happiness or success; he promised, through the individuation process, greater maturity. His cry in the wilderness was understood by a few and some of these have put their testimonies in this book.

While all the forty-two had their 'Zurich' the reviewer finds it astonishing that nobody was asked for a contribution who had also had his 'Damascus'. For

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