

done more to change the social pattern in a good sense than all the turgid speculations of Freud and his orthodox followers put together. It is, therefore, right and proper that Penguin Books should have published this excellent Pelican by Lewis Way, a non-medical friend and pupil of Adler's.

As in the case of other closed or near-closed systems of psychology and psychopathology, Adler's psychology has suffered badly from its attempt to explain man at all the levels of his being, in its own terms. Many medical psychotherapists who, thirty years ago or more, started enthusiastically to treat their neurotic patients on Adlerian lines, abandoned the method when they found that, as often as not, it barely made a dent on the iron-hard surface of the neurotic construction. And yet, in my view, no psychotherapist can afford, in a proper eclectic approach, to neglect Adlerian principles.

Adler was a pure humanist who was unable, or refused, to link himself or his work with supernaturalism of any kind. The attempt of Rudolf Allers to elaborate a kind of Catholic Adlerism will be familiar to most educated Catholics in this country and in America through the publication in the early thirties of my translation of his *Psychology of Character*. It is an approach which must be treated with respect, although it made Adler see red.

Previous books dealing with Adler, his life and work, have been undisguised hagiographies and have suffered severely on that account. Lewis Way, too, sees the halo and is dazzled by it, but to a lesser extent than were Phyllis Bottome and Hertha Ogler.

Many will remember the American cartoon in which a psychiatrist says to a patient: 'The trouble with you, Madam, is that you *are* inferior.' As well as being funny, the cartoon represents good Adlerism: it is through Adler that we are able to recognize in full consciousness our various inevitable inferiorities, and come to terms with them. That is surely being on the side of the angels; and, if Adler had lived long enough, it is possible that he would have come to realize in all its implications the splendid inferiority of all creatures in relation to the Creator. This development might have aligned him with the prophets instead of with the enlightened propagandists. Nevertheless, countless children, living and unborn, have reason to bless the name of Adler, if they did but know it.

E. B. STRAUSS

INDIVIDUATION. A Study of the Depth Psychology of Carl Gustav Jung.

By Josef Goldbrunner. (Hollis & Carter; 21s.)

'But this polarity of subject and object suffers a stab in the back within the psyche. A third factor appears, a shattering blow falls from

an unknown hand. . . . Where do these dark, spontaneous and autonomous forces spring from, what is the impenetrable water from which they slowly coil their way like bubbles of poison, bursting and poisoning the atmosphere of the soul?

It is a pity that Father Goldbrunner, or his translator, must describe familiar experiences in such unfamiliar language by way of introducing us to the 'the unconscious'. But the reader would be well advised to brave this minor obstacle. We gave a warm welcome to this book when it first appeared in German, and we have no hesitation in welcoming its appearance in English.

It is divided into two parts, expository and critical. The first and longer part is, notwithstanding some over-simplifications and omissions, very well done. The second part rightly insists that 'criticism of Jung's position must concentrate on two clearly distinguished aspects: the philosophical presuppositions and the psychological research'. Discussing Jung's attitude to religion, the author might lead us to suppose that he applies his Kantian presuppositions more consistently and dogmatically than is always the case. But there is some justice in his contention that 'Jung sees the reality of the soul, but by his scepticism he closes every path that would lead out of the psychic sphere again. . . . The psyche is isolated from the world "above" and enclosed within itself as in a hot-house; all its energies are powerfully concentrated on the inner life and the fruit is a changing flood of self-creations in a splendour of images. . . .'

Fr Goldbrunner's own contention is nevertheless that 'the process of individuation heightens a man's ability to live a religious life . . . every step in the process leads to a new confrontation with the words of the Gospel and a new need to make a decision for the Gospel'. The last brief chapter indicates how Jung's work may aid the priest in the cure of souls. For some reason the publishers give us no indication that the author is himself a priest.

VICTOR WHITE, O.P.

MEDIEVAL FRENCH LITERATURE. By Jessie Crosland. (Blackwell; 25s.)

This title is rather misleading for, as Mrs Crosland makes quite clear in her foreword, the book deals mainly with literature in the second half of the twelfth and the first half of the thirteenth century. It is intended to serve as a guide for students of the period, and indeed quotations in Old French are not translated and only rarely elucidated, as they would have to be in a work for the general public. Yet as a guide it has serious shortcomings. Very little attempt is made to indicate the social and political background (except in the chapter on the growth of the drama, which is one of the most successful) or even the linguistic