

REVIEWS

THE PSYCHOLOGY OF C. C. JUNG. By Dr. Jolan Jacobi. (Kegan Paul; 12s.)

THE SUCCESSFUL ERROR. A Critical Study of Freudian Psycho-Analysis. By Rudolf Allers, M.D., Ph.D. (Sheed and Ward; 10s. 6d.)

PSYCHOLOGY AND RELIGIOUS TRUTH. By Thomas Hywel Hughes, M.A., D.Litt., D.D. (Allen and Unwin; 7s. 6d.)

'My endeavours in psychology,' writes Professor Jung in his Foreword to Dr. Jacobi's book, 'have been essentially pioneer work, leaving me neither time nor opportunity for a concise presentation of the elements of my psychological theories.' Jung's own works are indeed manifold and bulky; they are also expensive. For all the fascination of their contents, it cannot be said that they are always conspicuous for orderliness and lucidity, though exception may be made for the *Two Essays in Analytical Psychology*, which remains the best introduction to Jung's works in Jung's words. There was a very real need for a compendious account of his discoveries, methods and theories. Miss Corrie's *A.B.C. of Jung's Psychology* was too compendious to serve as a general introduction, useful as it was as a *vade-mecum* to the reader of Jung's own books; moreover, it was written previous to the later developments of the Analytical Psychology school. Dr. Toni Wolff's *Analytical or 'Complex' Psychology* (written for and published by the Guild of Pastoral Psychology) was a masterpiece of condensation; but this again was perhaps too fleshless a skeleton to impress the uninitiated reader, and was confessedly a companion to Jung's own works rather than an independent textbook. What was needed was some approach to a textbook which would avoid the extremes of mere abstract schematisation of theoretic conclusions on the one hand and a mere congeries of raw material on the other.

Nobody acquainted with the subject will fail to appreciate its difficulty; nor will they fail to admire the manner in which Dr. Jacobi has met this need. The role she has set herself has been purely that of expositor and schematiser, and her reliability in this capacity bears the guarantee of Professor Jung himself. The value of her book is enhanced by excellent plates and diagrams, a biographical note, and a complete bibliography of Jung's published works. The text is admirable in its logical orderliness and lucidity, assisted by a sound sense of scientific methodology, while at the same time successfully conveying something of the 'feel' of its subject. There is an inevitable danger in works of this kind that the reader may

gain the impression that the material is even more clear and schematic than the facts can warrant; analyses (the reader should be warned) seldom conform quite exactly to Dr. Jacobi's somewhat over-precise schedule, and it would perhaps have been well had she insisted more emphatically that this is to be taken only as a very general underlying pattern. Readers generally will do well to heed Professor Jung's caution in regard to all such synopses: 'Such presentations slip all too easily into a certain assertive style, which is wholly inappropriate to my views . . . It is my firm conviction that the time for an all-inclusive theory, taking in and presenting all the contents, processes and phenomena of the psyche from one central viewpoint, has not yet come by a long way.' The fact that the book was originally written in German is possibly a little too evident in the text of the translation.

Jung, as is well known, was originally a collaborator with Freud and one of the lights of the Psychoanalytic school. He was eventually compelled, on the strength of his therapeutic experience, to question and finally to repudiate the insufficiencies of Freud's purely ontogenetic and mechanistic theories and the consequent limitations of Freudian technique. At the same time he was able to include much of Freud's purely reductive methods, and so to account for their relative efficacy, within the framework of a more comprehensive and non-materialistic synthesis (as explained by him especially in the first of the *Two Essays*). Jung's critique of Freud has the advantage of first-hand experience of what he criticises (he had been indeed the originator of much psychoanalytic formulation), and at the same time of being levelled from a stable position which makes constructive criticism possible. In *The Successful Error* Professor Allers delivers an offensive which is confessedly purely negative, and in which he declines to 'propose any other theory to replace Freud's.' Having no lines of his own to defend, he has the advantage of unlimited room for manoeuvre, an advantage which he is not slow to exploit to the extent of attacking the 'errors' of his foe from a variety of quite incompatible standpoints. At the same time he is less advantageously placed to explain his therapeutic 'success,' to which, indeed, he devotes only two hurried and quite inadequate pages. *The Successful Error* is in fact pure polemics, and it is unfortunate that much really sound, thoughtful and important argument is obscured by much special pleading and petulant bickering. The level of argument sometimes falls very low indeed, as when he attacks all group psychology on the grounds (which, however solid, require more to support them than the *ipse dixit* of St. Thomas) of the ontological impossibility of a collective *forma substantialis*, and then, in the self-same chapter, upbraids the group psychologists because their collective psyche is *not a forma substantialis*. Worse follows when, with the emphasis of italics, he disposes of the collective psyche on the grounds that it has no organ!

Dr. Allers' invocations of elementary textbook scholastic philosophy are unlikely to redound to its credit, and the assumptions underlying some of his arguments leave the impression that in his denunciations of Freudian materialism the pot is indeed calling the kettle black. His main contention, as against that of Dalbiez which has been echoed by Maritain and Mortimer Adler, is that 'theory and practice are so closely bound together in psychoanalysis as to be truly inseparable.' He has little difficulty in proving this point; the pity is that he proves too much. It is a pity too that, as his few references to Jung show clearly, his knowledge of the theory and practice of the Analytical Psychology (Jungian) school is of the most superficial character. But for all his objections to Dalbiez, he shares the view that religion and psychology can be kept in mutually exclusive compartments. A Jungian must conclude that he has, after all, swallowed the essential *venenum freudianum*.

Not very much light, it is to be feared, will be shed on the elusive frontiers of religion and psychology by Dr. Hughes' book, which takes us from the acrimonious arena of Dr. Allers to the urbanities of the parsonage parlour. It is full of ornamental bric-a-brac, and is pervaded by good intentions (of the kind which lead inevitably to the final conclusion that there is No Hell), but presents little evidence of strenuous thought. The 'psychology' is a vague eclecticism, and the 'religious truth' a mush of 'experience' combining unmistakably Modalist, Nestorian and Pelagian elements. There are occasional 'bright ideas,' but they scarcely repay the energy required for the task of reading the whole book.

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CONSCIENCE AND SOCIETY. A Study of the Psychological Prerequisites of Law and Order. By Raynard West, M.D., D.Phil. (Methuen; 15s.)

RELIGION IN PLANNED SOCIETY. By E. C. Urwin. (Epworth Press; 4s.)

Dr. Raynard West sets out to show that we fail to tackle successfully the task of building a world community because 'there are certain simple facts of human nature' which can be learnt from philosopher, psychologist and lawyer but which we have failed to interpret, and that in particular we have misunderstood the place and significance of aggressiveness in our social lives. Noting the extent to which men's theorising is the result of emotional and other non-rational factors, he exemplifies his general statement by a detailed study of Hobbes, Locke, Rousseau, Freud; and proceeds to collect the facts of human nature in 'a way which will avoid the partial and prejudicial selections which we have had to record.' His examination, which uses case-material of normal as well as abnormal or neurotic subjects, leads him to conclude (1) that for the purposes