

REASON AND UNREASON IN PSYCHOLOGICAL MEDICINE. By E. B. Strauss.

Foreword by Sir Russell Brain. (H. K. Lewis; 8s. 6d.)

This slim volume binds with the author's memorable address, *Quo Vadimus?* (delivered to the Medical Section of the British Psychological Society in 1946), his two 1952 Croonian Lectures on *The Concept of Causality* and *Causality and Psychological Medicine*. Both offer us the reflections of a cultured, philosophically-orientated psychiatrist on the present situation in medical psychology, and will be read with profit by many besides those professional colleagues for whom they were originally intended.

The layman, whose acquaintance with contemporary psychology is gained mostly from a literature far in advance of what is easily accessible to the overworked practitioner, may be astonished that Dr Strauss finds it necessary to expend such energy in flogging horses he had fondly supposed dead for decades. Reason and experience will both support the author's vindication of multiple etiology in mental and emotional disorder, and his rejection of the facile simplicities of the earliest days of psycho-analysis. But recognition should surely be given to the extent to which Freud himself (to say nothing of Jung and functional psychologists generally) came to displace etiology of any sort by the concepts of quantitative relations and distribution of *libido*.

But there is plenty of sound Reason, with explicit reliance on thomist thought (as mediated by Fr Gilby's *Barbara Celarent*), in these pages. Multiple causality is presented as a theoretic basis for eclecticism in practice, but sometimes this eclecticism spills back into theory in a way which is somewhat perplexing: is it possible, for instance, to accept Kretschner's ego-centred definition of the psyche (to the extent that it is intelligible at all as it is here extracted from its context) and yet to make such concessions to Jung? If Unreason is kept at bay, this is not always so apparent as some readers could wish. There seems to be some hiatus in the argument for making psychotherapy a physician's preserve, and the author's distinction of 'soul' from 'psyche' (offensive to this reviewer's Thomism as well as to his semi-Jungianism) demands much clearer statement and detailed argument than he gives it in this book.

AN INTRODUCTION TO JUNG'S PSYCHOLOGY. By Frieda Fordham. (Penguin Books; 2s.)

To present Jung's psychology in language which (as another reviewer has put it) would not be out of place in 'Mrs Dale's Diary' is a formidable undertaking, and one from which many, sensible of the complexities of the subject, might reasonably shrink. Mrs Fordham, though the wife of one of the most distinguished Jungian analysts in England, is, we are told, only now 'training as an analyst'. This may help to explain her courage, as well as the fact that her exposition carries no trace of a patronising