

REVIEWS

TWO ESSAYS ON ANALYTICAL PSYCHOLOGY. The Collected Works, Vol. VII. By C. G. Jung. (Routledge & Kegan Paul; 25s.)

PSYCHOLOGY AND ALCHEMY. The Collected Works, Vol. XII. By C. G. Jung. (Routledge & Kegan Paul; 35s.)

VON DEN WURZELN DES BEWUSSTSEINS. By C. G. Jung. (Zurich: Rascher; DM36.)

JUNG'S PSYCHOLOGY AND ITS SOCIAL MEANING. By Ira Progoff. (Routledge & Kegan Paul; 18s.)

C. G. Jung has recently been described as one of the most influential of living writers. The extent of his influence and of interest in his work in Anglo-Saxon countries is all the more surprising when it is remembered how few and how unsatisfactory have been available translations of his works in recent years. His earlier works, the fruit of his pioneer experimental research, have for long been completely out of print in English. Those of his middle period have been somewhat more easily obtainable, but their translations have come from several different pens, with little regard for mutual consistency, and unaffected by the radical revisions and expansions in subsequent editions of the Swiss originals. Jung's enormous output during the past two decades has, with the exception of a handful of essays and sketches, been virtually untouched by translators and their publishers. The long promised Collected Works, in which these defects would be remedied, have been eagerly awaited.

The great care and labour which has evidently been expended on the first two volumes to appear in the series are some explanation of the long delay in the fulfilment of this promise. The outcome is a great credit to the Editors, Sir Herbert Read, Dr Michael Fordham and Dr Gerhard Adler. Mr R. F. C. Hull's translation, if not a work of inspired genius, is one of great pains, combining readableness with accuracy. Meticulous care has been lavished on references, cross-references, bibliographies and copious indexes. Each paragraph has been numbered to facilitate reference; and for practical employment (if not in convenience of format), this English version bids fair to rival even the excellent Swiss edition. It has the advantage that its editors have been able to plan and arrange the order of contents, and of this opportunity they have made the best.

The whole series is to occupy eighteen volumes. Few of the items they are to contain have not been subjected to several rewritings in successive editions of the original. It is Jung's way constantly to expand and revise the same work, adding to it new findings and conceptions.

This ensures the organic development of his own thought, and an incessant self-criticism; but it must greatly complicate the task of editors, especially as the same work in a revised form is sometimes given a new title or incorporated into a different work. The *Two Essays*, those on 'The Psychology of the Unconscious' and on 'The Relations between the Ego and the Unconscious', originated as short articles with quite different titles; the editors have interestingly included them in their original form as an appendix. The *Two Essays* have been translated before—by H. G. Baynes—from one of the intermediate versions. But, even in that form, they have long been out of print. Their selection for early publication is particularly welcome: there appears to be general agreement that they afford by far the best introduction by Jung himself to his work as a whole. In them we find Jung as a writer at his crispest and clearest, and least inclined to deviate from the narrow path of strictly psychological exposition, as well as most ready to meet the prejudices of his medical colleagues and of the general public.

But *Psychology and Alchemy* (of which the original was published in 1944) was given absolute priority of publication: it is justly claimed that 'it is the point of departure for the author's later researches'. But it is no beginner's book: it makes few concessions to the general reader, and fewer still to the practising psychotherapist who may well be left guessing whether he is being led from such a point of departure. For that he will have to wait till *The Psychology of Transference* and similar works, which show the practical application of Jung's alchemical researches, have been published. Even the case-material which this volume contains has been so abstracted from the personal history of the patient that the therapeutic relevance of these remote researches is left far from clear. The importance of Jung's comparison of alchemical texts with psychological findings cannot be overestimated; but we could sometimes wish that he had left them—with aid from the 270 illustrations—to speak for themselves, and with fewer excursions into opinions and evaluations on subjects outside the strictly psychological field. The opening chapter (though offered for the reader unfamiliar with analytical psychology) is particularly provocative in this respect. After an apology for prolonged transferences, it touches lightly on (but never gets to grips with) the nature of Christianity, dogma, probabilism, the Trinity, good and evil, and Eastern and Western civilization, but has little about psychology at all. Catholic readers should not be too troubled about the remarkable facility with which Jung detects 'heresy', without however making it clear what is his standard of Christian orthodoxy. The thesis running through the book that alchemy (and, by implication, depth-psychology itself) is a pagan and/or heretical compensation for the one-sidedness of orthodox Chris-

tianity deserves a closer examination than is here possible. If there is something to be said for its truth *de facto*, we suspect a closer acquaintance with authentic Catholic theology would show it to be *de jure* groundless—as, indeed, the Catholic alchemists themselves believed.

Von den Wurzeln des Bewusstseins, subtitled 'Studies on the Archetype', contains one valuable brand-new essay on Tree symbolism, with thirty-two plates. The remainder of the contents consists of considerably expanded versions of lectures given to *Eranos* conferences since 1934. These include a general essay on archetypes, studies of the particular archetypes of the 'Anima' and the 'Mother', a comparison of the gnostic visions of Zosimos with alchemical symbolism, and Jung's extraordinarily penetrating study of the psychological significance of Transubstantiation and the symbolism of the Mass—now expanded to one hundred pages. The book concludes with 'Theoretic Reflections on the Nature of the Psychological', a paper which shows the author's powers for hard thought, no less than do previous papers show his gifts for erudite research and deep intuitive understanding.

Dr Progoff opens with a brief biography of this versatile and extraordinary personality, seeks to set him in his place in the contemporary situation, and then outlines his psychological work with singular lucidity. Dr Progoff is no professional psychologist, and his approach from outside the 'school' is refreshing. He is himself a sociologist, and the second part of his book is devoted to the wider implications of Jung's work for society as a whole, and for the direction of social and historical studies. He would be the first to admit that his survey of this field is as yet only preliminary and somewhat vague; but it is a valuable introduction to the important and more detailed work which we expect from his pen. Meanwhile, there could be no more satisfactory introduction to Jung's psychology for the general reader who may be concerned with its implications for history, past, present and future.

VICTOR WHITE, O.P.

THE REFORMATION IN ENGLAND. Vol. II: *Religio depopulata*. By Philip Hughes. (Hollis & Carter; 42s.)

The second volume of Father Philip Hughes' massive study of the Reformation in England fulfils the promise of the first. There is the same wealth of detailed scholarship, the same penetrating analysis of the outlook and assumptions of Tudor England, the same theological grasp of the formative ideas of Protestantism, and the same objectivity and refusal to simplify where multiple causes converge to produce a historical situation. This second volume concludes the reign of Henry VIII and goes on to cover the influx of Protestant ideas and doctrine from the continent, under Cranmer's patronage, and the authority of the guardians of the boy King Edward VI. It ends with the efforts of