

explain the Catholic viewpoint in a friendly spirit and to link this up with the problems towards the solution of which they are co-operating. This latter is a task not lightly to be undertaken, and on its highest levels requires very delicate and intelligent handling. In a subsequent article I hope to outline the formation necessary in the person who undertakes this task, notably in the Catholic writer who has to make his appeal to this post-Christian Britain, uncertain of natural principles, but still desirous to love the unknown God and using its resources in the way calculated to call forth the response of grace.

EDWARD QUINN.

R E V I E W S

THE LADY OF THE HARE. A Study in the Healing Power of Dreams.
By John Layard, M.A., D.Sc. (Faber; 12s. 6d.)

Those who know psychological analysis only as a long protracted process will be astonished at Dr. Layard's boldness in attempting to record a whole case within sixty pages covering twelve interviews. Those who know the analyst's consulting room only as a gruesome torture chamber in which hideous secrets are painfully extracted from a resisting victim will be shocked that he should attempt to present a case-history to the general public at all. Yet they will not need to read very far into the book to realise how gravely they were mistaken. For the Jungian school, of which Dr. Layard is a faithful but by no means slavish pupil, the very word 'analysis' abandons its modern connotation of purely intellectual dissection, and resumes its ancient meaning of 'unloosening' or 'liberation'; the 'unconscious' is no mere Auegan stable of repressed vice but the very means to health and wholeness, to be approached with profound humility and reverence. The story which Dr. Layard tells has sometimes an almost idyllic quality which will delight and refresh many readers, even among those with no previous interest in formal psychology.

It is true that the exceptional character of the case facilitates the brevity of the record. The real 'patient' was a high-grade mental defective girl who soon proved wholly impervious to any direct attempt at analytical treatment; but Dr. Layard refused to throw up the case on that account, and set about to analyse her quite non-neurotic, but seemingly maladjusted, mother. It was a procedure for which there is perhaps little precedent or warrant in 'orthodox' medical psychology, but Dr. Layard, realising the

extent to which we are members one of another, knew that the mother's own attitudes and adjustments must be a decisive factor in the future weal or woe of her daughter. Her dreams soon showed that readjustment to the daughter must involve readjustment also to husband, relations, neighbours, ancestry—but, more especially, to life and to God; they also showed the direction those adjustments should take and provided both the knowledge and the motivation needed to make them. The story is indeed a brief one, but, as the author shows in his subsequent 'Theoretical Discussion,' it covers all the typical features of a psychological process of healing as it is observed to take place in a 'Jungian' analysis.

It is disappointing that a full description of the final effect on the daughter is to await a further volume; what little we are here told (p. 98) regarding the emergence of paranormal cognition is not necessarily reassuring. Of more importance to our readers is the almost unique opportunity which the book provides of studying a concrete example of Jungian methods of psychotherapy from the wider viewpoint of theology and ethics. 'Not I, but your dreams,' Dr. Layard tells the analysant, are the important factors in the process (p. 47); the function of the analyst is purely that of 'translator' of the patient's own material (p. 69); the dangers to the freedom and autonomy of the patient inherent in the customary 'transference' are eliminated (p. 21). Indeed, it is clear that the free will and moral decisions of the analysant were the effective factors in the process, and that its outcome was precisely an enhancement of moral independence and personal responsibility wrought through a progressive liberation from unconscious fears and compulsions. Dr. Layard rightly speaks of the 'healing power of dreams,' but there is no question of this power being efficacious otherwise than through its being rightly understood and employed by the consciousness—in theological language the healing effectiveness of dream-symbolism is wholly *ex opere operantis*, and in no wise *ex opere operatio*, still less automatic or compulsive. Inevitably this acceptance of the unconscious involves the revision of conscious opinions, attitudes and prejudices, and inevitably the analyst is sometimes compelled to put forward his own. Opinions expressed by the author, both in the course of his analysis and in his subsequent discussion of it, are sometimes open to question (we may instance his tendency to ignore or deny the physical causes of disease on pp. 64 and 99, and a failure to appreciate the 'leap' involved in the passage from science to faith suggested on p. 96), but it is clear that the purpose of these expressions of opinion was dialectical and evocative rather than to indoctrinate the patient with the analyst's own convictions.

The title of the book was suggested by one of the dreams which it recounts—a dream with the sacrificial theme of the slaying of a hare, which proved to be a turning-point in the whole process. The latter and larger part of the book is devoted to a comparative study

of hare-symbolism based on data gathered from all over the world; it is a fascinating study to which the author has brought a vast accumulation of learning, and it admirably illustrates the Jungian method of symbolic amplification (as distinct from the Freudian method of purely semiotic interpretation). The book is pleasantly produced and illustrated, and its permanent value is greatly enhanced by a copious and detailed index.

VICTOR WHITE, O.P.

THE NATURE AND TREATMENT OF MENTAL DISORDERS. By Dom T. Verner Moore, O.S.B., Ph.D., M.D. (Heinemann, Medical Books; 21s.)

Dom T. V. Moore's *Dynamic Psychology*, though published more than twenty years ago, remains one of the best general introductions to psychology. In the present work the author has applied the same approach to clinical problems: the book consists largely of case-histories. There is an introductory section in which Dom Moore outlines once again the principal schools of contemporary psychopathology, to which he attempts to apply the criticism of statistics and control of evidence; and he has assembled some interesting material against the Freudian hypothesis of a sexual origin of most psychopathological conditions. His case here would have been stronger did he not apparently accept the identity of the Freudian 'super-ego' with the 'conscience' of Christian theology: in the normal mind, at all events, there can be nothing in common between what Freud himself calls an 'unconscious sense of guilt, and a judgment based upon objective moral principles.

Dom Moore is a determined eclectic in his psychology; and in this book is narrowly clinical in interest: one does not find any discussion of precisely those questions of the relations between religion and psychology which his double qualification as doctor and priest would lead one to hope for. This, indeed, is a clinical manual and not a speculative essay; but there is little to show that the clinic where most of the data was obtained is a Catholic one. There is much interesting material; and footnotes refer one to a wide range of literature; but in discussing the nature of mental disorder the author is content to utilise the views of others, modified by his own experience. He does not tell us what many are wishing to know: how psychiatry is related to the nature of man as made known by the Christian revelation.

L.T.

BEYOND PERSONALITY. By C. S. Lewis. (Geoffrey Bles; 2s. 6d.)

These broadcast talks are sub-titled *The Christian Idea of God*; they show Mr. Lewis's gift of convincing illustration at its best. In four places only is the limpid and winning simplicity of these expositions allowed to become complicated and hesitant. First, the