

Part II.—Reviews.

Modern Man in Search of a Soul. By C. G. JUNG. Translated by W. S. DELL and CARY F. BAYNES. London: Kegan Paul, 1933. Demy 8vo. Pp. x + 282. Price 10s. 6d.

Readers of Jung have learnt to expect from him that depth of understanding and charm of style that already characterized his earlier works, and in this volume they are hardly likely to be disappointed. We have here a collection of essays that is Jung at his best, with the additional advantage that many subjects concerning which he had written before are now reconsidered in the light of his more recent, maturer views.

The first chapter, on dream analysis, includes reference to the "prophetic" nature of dreams and the moulding, purposeful influence of the unconscious upon the conscious. The question of symbolism is dealt with, and stress laid on the fact that phallic emblems really transcend mere sexuality itself in that they stand for a vaster *mana* concept of fertility and potency. Fixed symbols express that which eludes conceptual definition.

The several stages of therapy come next. The first is that of *confession* and the bringing up of the repressed. But as this leads to the uncovering of much that may have never properly belonged to consciousness at all, transference phenomena occur that necessitate entering the second stage, that of *explanation*. This stage is represented by the Freudian standpoint, but in the case of non-initiative, non-moral people, who are unable to use their newly acquired knowledge of themselves so as to achieve a unified outlook and behaviour, the third stage, *education*, becomes necessary, in which a guidance of the patient is carried out such as the Freudians would refuse to undertake. Finally, certain people are in need of a fourth stage. For those whose neurosis was the result of abnormality the third stage may suffice. But some natures become neurotic not because they are *not* normal but because they are *only* normal, that is, average. In other words, certain urges are present in them, certain buried aspirations, racial values and patterns of thought, and to bring them to light and enable them to guide the individual into the path that fits him best there is required the further stage of *transformation*. Such an individual has to be transformed from "average" into "beyond-average", but the difficulty here is that the physician must undergo these same transformations himself, with the patient, if he is to be of any help at all.

In chapter IV, on the aims of psychotherapy, are found several valuable reminders. One is the need for distinguishing between the aims of youth (life and development) and those of old age (peace and the gradual detachment from life). Another is the difficulty of choosing between Freudian and Adlerian explanations, the former being more applicable to the worldly successful, pleasure-seeking man, and the latter to the unsuccessful inferior person. In the event of inadequate explanations being advanced, the very resistance of the patient to such explanations provides a useful sign-post.

The physician must not have too fixed a goal ; he must not pre-suppose, but must be guided by the patient at every step.

The chapter on the psychological theory of types contains little new. In the next one (on the stages of life) a contrast is drawn between the emergence from unconsciousness that characterizes youth and the return to unconsciousness that occurs after middle age, this return being accomplished via the renewed acceptance of such collective archetypes as the belief in survival after death and the relinquishing of the goals of life.

Next comes an important introduction to Jung's concept of spirit. He views human nature from a dualistic standpoint, and to that principle which accounts for moral purpose and is always coming in conflict with instincts he applies the term *spirit*. The instincts—be they sexuality or will-to-power—are for ever coming into collision with something that is not instinct, the techniques of ritual and magic being attempts to resolve this conflict. And though neither instinct nor spirit can in the last analysis be actually understood, yet to describe either in terms of the other by no means provides a way out. Natural science is an attempt at understanding the human psyche from without—from the external world ; gnostic religions would draw knowledge of the cosmos from within ; both points of view are based upon one aspect, but one only, of the complete duality of the world, with its inner and outer realms, and man would seem to be standing between these two realms, facing first this way and then that, without being able to achieve a united view of both. Yet in either realm we can always see the shadow cast by the other ; for instance, the enthroned super-ego of psycho-analysis is only Jehovah in psychological guise, and is similarly determined by the inner spiritual need for values other than the empirical.

The discussion of archaic man in chapter VII is of interest if only because it links up with the ethnological approach. Jung believes that primitive man does not (in contrast with the view of the French school) think or evaluate differently from civilized man, and it is merely that his assumptions are different. We moderns insist on natural (predictable) causes, and yet have to admit chance. To native man all is "chance", only he calls it arbitrary power. His collective beliefs on the matter are the expression of what might be termed a collective soul, in contradistinction from the individual soul, the gift of which is symbolized by baptism. It is in this chapter that Jung most nearly reaches the view that the human psyche is the expression of a transcendental force, of which ghosts and ancestral spirits are symbols.

In the interpretation of literature (which occupies the next chapter) Jung describes two stages—(a) the analysis of the vision, and (b) the analysis of the visionary. The latter represents the Freudian approach, but the former—without which no interpretation of art would be complete—requires the concept of archetypes in order to give the vision independent meaning. Art exists in itself, and is not only the result of the artist's unconscious, and its universal affectiveness is only to be explained on the basis of a "participation" resulting from universal archetypes. This theme is further developed in chapter IX, where Jung argues the existence, in its own right, of the spiritual (in the shape of a collective unconscious), determined not by physical environment, but by immortal and unspatial inheritance.

Chapter X, on "Modern Man", is of special interest. "Modern" Man is rare—while the jargon-bandering pseudo-moderns are legion—for to be really modern in the sense of standing for the advance line of human progress, a man must be more "conscious" than the rank and file, more aware of universal

values, and thus released from the "*participation mystique*" that binds the crowd together; hence is he of necessity solitary, standing alone in front of the human vanguard, on the brink of the unknown, attempting to glimpse in the future what is totally invisible to the still semi-unconscious masses behind him.

Such a man will be highly evolved, and because of his enlarged consciousness his spiritual needs will no longer be satisfied by mere collective symbols. Religions, being the externalized form of spirituality, satisfy the spiritual aspirations of the herd, but not of modern man. He has outgrown them; he is too conscious of their unconscious determinants, and so he turns away from established religions. The spiritual problem of modern man is thus due to the collapse of the old expressions of spirituality, and to his attempts at finding new expressions of the eternal values within him. The lawless groping so characteristic of the present age is not only an irresponsible welcoming of the most dangerous possibilities; it is also an earnest effort at mitigating spiritual distress by bringing more meaning into life through unprejudiced experience. In this groping Jung sees the subtle influence of the East, for the East has ever exalted the very subjective forces that the scientific West has progressively denied.

In chapter XI a discussion on the respective roles of psychotherapists and clergy concludes this fascinating book, the reading of which leaves one the richer for many new ideas, though perhaps a little saddened at the inscrutable ways and inexpressible nature of man's living spirit.

Little criticism could possibly be levelled at this particular book; any disagreement would be with the fundamental view-point of analytical psychology rather than with this description of it. Besides, it is always difficult to criticize Jung, for he has a way peculiarly his own of urging his reader to keep hold of common sense while all the time insidiously and persuasively sweeping him off his feet. But to suffer such treatment at the hands of this accomplished writer cannot be anything but a pleasure—an opinion that will doubtless be endorsed by all who read these essays on subjects that must be of no little moment to all thinking men and women of to-day.

J. ERNEST NICOLE.

Human Sterilization To-day. CORA B. S. HODSON, F.L.S. Forum Series No. 19. Watts & Co. Pp. viii + 56.

"This little book is really a co-operative work" is the opening sentence of the foreword of Mrs. Hodson's book, but the greatest collaborator is clearly Mrs. Hodson. The book is the result of the authoress's own investigations in various parts of the world in which sterilization laws are in force.

The opening chapter gives a popular and simple account of sex physiology and methods of sterilization. The authoress then passes on to evolution and preventive medicine. She draws attention to the death penalty for assault and theft being one method by which insane inheritance was prevented. This penalty was given up in the middle of the nineteenth century. One might add that such a penalty prevented, in addition, the inheritance of mental defect.

Although sterilization as a medical measure appears to have been first used in Europe, the authoress describes first its initiation in the United States.