

from beginning to end, which clarifies areas shrouded in mystique and confusion that have been alien territory to many who spend their professional life concerned with the minds of men.

For many years Symington was on the staff of the Tavistock Clinic, and his lectures to mental health professionals attending training courses there influenced the development of many young psychiatrists. This book is the result of these lectures, and should ensure that his influence will continue to reach a wide audience, although it must be a cause for regret that he has now emigrated to Sydney. A former Director of the Camden Psychotherapy Unit and a member of the London Institute of Psycho-Analysis, Symington's extensive experience informs his exposition of psychoanalysis as it affects both patient and analyst, and many clinical examples are used to illuminate the nature of the psychoanalytic process. Humanity and humour shine through this book, which amply demonstrates the author's rare gift for communication, rendering the complex simple without ever being simplistic.

The student looking for a basic introduction to Freud's theory and the later developments of psychoanalysis could not do better, but experienced therapists too can benefit from this simple restatement of the familiar and the obvious. Free Association Books deserve an accolade for producing this text, and at the modest paperback price it is a bargain not to be missed. A must for the library, for psychotherapy reading lists, and for every clinician who is interested in the function of the mind and the potent therapeutic promise of the doctor/patient relationship.

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**Aspects of the Feminine.** By C. G. JUNG. London: Routledge & Kegan Paul. 1986. Pp 179. £3.95 (pb).

**Analytical Psychology: Its Theory and Practice.** By C. G. JUNG. London: Routledge & Kegan Paul. 1986. Pp 224. £3.95 (pb).

*Aspects of the Feminine* is a collection of some of Jung's writings about women, female psychology, the image of the female as 'mother' and 'maiden' in the psychology of the male, and the image of the male and other aspects of the masculine in the psychology of the female.

Jung is most interesting and readable when freely exploring his own inner images and his ideas. Although a brilliant clinician and observer of human behaviour, he is not so scintillating when writing about the real external world. His chapter on women in Europe, written in 1927 and uncannily prophetic, is to my mind heavy and boring, although the chapter on 'The love problems of a student', given to a student organisation, runs it a close second.

Jung's theory of archetypes affords a wide and illuminating perspective on history and social movements, and it is this broad and humane view of human psychology and of history which would appeal to the readers of this *Journal*. For example, he saw the loosening of the marriage bond by modern women, and the movement towards spiritual and economic independence, as a result of women's need for true relationships finally free from the remnants of the hampering exclusiveness of mediaeval marriage.

This book includes a useful introduction to archetypal psychology, a full understanding of the 'anima' archetype in man, and a less comprehensive account of the 'animus' archetype in woman (it fell to Jung's wife to attempt the latter).

*Analytical Psychology: Its Theory and Practice* is a new edition of the five brilliant lectures given by Jung at the Institute of Medical Psychology (now the Tavistock Clinic) in 1935. Respected figures such as Bion, Crichton-Miller, Dicks, Emmanuel Miller, and J. R. Rees attended and made their contributions. Although edited, these lectures and ensuing discussions are basically verbatim transcripts and retain all the humour and mischief of the original events. As a summary of Jung's work and views, at least up to that time, and as a foundation for understanding Jung, they could hardly be surpassed, and anyone seeking an entrance to his work should perhaps start here.

He does not shrink from explaining his divergence from Freud in viewing much of the infantile sexual and incestuous material of dreams and fantasies as essentially symbolic and metaphorical, and his view of neurosis as potentially leading the patient in the right direction. Unfortunately he did not have time in these lectures to explain his concept of the self as a non-ego centre of the personality to which some mature persons need to relate, as perhaps formerly and even now some people relate to the archetypal images of the world's religions. For this the interested reader is directed to the later writings. Jung believed that man's salvation lies within himself, but at the same time found techniques of relating to those 'objectively' experienced impersonal or 'archetypal' images pertaining to the hereditary structure of man which are also known as God or the gods. This belief, that the centre of gravity lies within the individual and is no longer an outside object or person on whom he depends, seems to place Jung alongside the oriental religions in his outlook. But this book is not about religion except insofar as he regards the great religions as psychotherapeutic systems. It is a book by a working psychotherapist who is also deeply concerned with the fundamental nature and structure of the psyche.

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