

It may be that Miss Arendt's book, perverse as it often is, will serve one important end. It at least reminds us of the absolute quality of justice: of its limited objectives, and of the need for scrupulous integrity in determining them. Unhappily it can too often happen that the purely political or ideological aims of a nation—and those of Israel are plain enough—can be used to mask a quite different issue. The unique iniquity of the annihilation of the Jews at the hands of the Nazis is one of the darkest and most indelible blots on human history. But, where law is in question, and men are on trial, it is no service even to the cause of humanity that the processes of justice should ever seem to be manoeuvred, however noble or, for that matter, however ignoble, the purpose the prosecutor has in mind. That way lies the very tyranny he seeks to destroy.

ILLTUD EVANS, O.P.

MEMORIES, DREAMS, REFLECTIONS, by C. G. Jung, recorded and edited by Aniela Jaffé; Collins, and Routledge and Kegan Paul; 45s.

This is Jung's account of what he regarded as the most significant events in his life, from his earliest years till he was over eighty. He says 'My life has been permeated and held together by one idea and one goal: namely to penetrate into the secret of the personality'. It is this that gives meaning to the dreams, visions and parapsychological experiences which he so compellingly relates.

Jung, the son of a Zwinglian pastor, was born in 1875 in a country parish. When he was three years old his parents separated temporarily for some months on account of marital difficulties and the child Jung was looked after by an elderly spinster aunt. At about this time he had his first remembered dream, in which he went into a kind of underground vault, at the further end of which he saw enthroned the image of what he at first took to be a tree but much later recognized to be a ritual phallus, 'a subterranean God, not to be named'. At the age of eighty-three he writes: 'It was an initiation into the realm of darkness. My intellectual life had its unconscious beginnings at that time'.

Most of his childhood memories are associated with the country, in which he spent most of his time. He was a lonely child, since his only sister was not born till he was nine, but he had a rich sense of belonging to the life of the country, including animals, plants, water and stones. He had a special stone on which he sat, wondering whether he was the stone or was the sitter on the stone. This sense he had of his 'two lives' was deeply connected with his experience of his own mother who had two personalities, what he calls No. 1, conventional, and No. 2, which he calls 'uncanny', expressed by talking to herself, in contradiction to No. 1. Part of his life task was to reconcile these two within himself.

At the age of eleven he went to the Gymnasium in Basel. Here, in that urban atmosphere, he felt his inner security threatened. But at the age of twelve he escaped from this conflict by developing fainting fits, following a severe blow on the head, and he was at home for six months. There was an unfounded sug-

gestion that he might be epileptic. On overhearing his parents discussing their distress since there was apparently no cure, he determined to overcome the fainting fits himself, which he succeeded in doing. This later gave him insight as to how neurosis may begin.

From about this time onward he became deeply concerned about the concept of God. What he heard in his father's church and in the conversation of pastor uncles and his father's friends seemed to have little to do with what he himself experienced. In his later school years he became fascinated by philosophy, but could find no one with whom to discuss it. But God appeared to him in dreams of a most disturbing kind, not only as a God of Love but of Destruction too. So he could not be satisfied with the conventional attitude of the church towards evil. Years later, in his discussions with Father Victor White, O.P., who voiced the theological point of view, he maintained that from the psychological angle good and evil are both realities rather than evil being only the absence of good.

When he was seventeen Jung had to make some decision as to what he was to specialize in at the university of Basel. He was then torn between science in the form of zoology and the humanities in the form of archaeology. The uncles urged theology. About this time he had a dream that he was carrying a small light shielded by his hands from a strong wind and whirling fog. He thought he was being followed by a gigantic black figure which threatened him. It was his own shadow, due to the light he held, the light of consciousness. He took this as an indication that he should study natural science.

At about this time he happened on a small book on spiritualistic phenomena, and this threw light on many unexplained experiences which he, his mother and his sister had all had, and linked up with the stories he had heard as a child among peasants, to which he gave respect.

His final choice of profession was psychiatry, and he was appointed in 1900 as assistant at Burghölzli, Zurich, mental hospital. His experiences in the hospital and the gradual growth of his views on mental illnesses and their treatment are described in relation to case histories. It was in 1907 that he first met Freud and started the association with him that was at first so creative but later ceased, owing to the divergence of their personalities and views.

All this stimulated Jung to a systematic but lonely and sometimes terrifying attempt to confront and so to understand his own unconscious processes. For ten years he struggled with his visionary experiences before coming to terms with them, aided by his work with others, his study of mythology, his investigation into the meaning of symbols and his belief in their purposefulness. Added to this was his historical sense of development and growth. He worked through Eastern philosophies, Gnosticism and Alchemy to Depth Psychology.

Besides the other numerous topics which there is no room to mention here, are his views on the relationship between the dead and the living which are somewhat unusual, his travels in Africa, India and America, the building of his house in Bollingen as a symbol of his personality, his mediumistic tendencies,

and his relationship with Freud. All these are vitally discussed.

Jung is an enigmatic figure of our age. This book is one of the most intimate and courageous revelations of a man's inner life that have so far been made.

DORIS LAYARD

**CONTACT WITH JUNG:** Essays on the influence of his work and personality, edited by Michael Fordham; Tavistock Publications; 42s.

'Change yourself and you will enter a changed world' is an Indian proverb frequently used by Jung to describe the essence of his psycho-analytical method. This emphasis on the development of the inner man is a challenge to an age orientated towards scientific and other extraverted values. And greater knowledge of the details of this challenge can be learned from the contributions of forty-two people—followers, pupils, friends—who were asked to mention the 'most significant stimulus of their contact with Jung'. They also had the choice of writing about 'the origin, development and prospects of analytical psychology' in their respective countries.

These articles were written by both men and women and in English, French and German. The women wrote mostly of the change effected in their lives through personal contact with Jung. Some have succeeded in recreating in a few pages the unique atmosphere around Jung. It was one in which you felt at once at ease and sure of being understood and appreciated. The secret of his influence on people was certainly due to his wide knowledge of and great insight into human nature; but this is not the whole story. There was something in his personality which enabled him to transmit his wisdom to other people, and this was connected with his honest appreciation of that other person. His secret was humility (mentioned by a good number of the forty-two), and this could be described as respect for the 'dignity of the human substance'.

Freud introduced a new element into medicine—the human side. Although this element seems to have been replaced by the tablet and the lab tests, brought in under the flag of progress and science, it still exists in any true analytical approach. With Jung, of course, this element was paramount. It led him into many conversations (the talking method) which effected conversions from a humdrum existence to a meaningful life. In this book hardly any of Jung's theories are discussed but he himself emerges as the story-teller, the wise old man, the person who can introduce the patient or the friend to the vast continent of the unconscious, which has to be accepted by anybody wishing to mature, and whose absolute ignoring may result in destruction. Jung never promised happiness or success; he promised, through the individuation process, greater maturity. His cry in the wilderness was understood by a few and some of these have put their testimonies in this book.

While all the forty-two had their 'Zurich' the reviewer finds it astonishing that nobody was asked for a contribution who had also had his 'Damascus'. For