

are called his 'advisees' (p. 247), ascetics become 'renunciants' (p. 248)s and there is a 'fruitage of visits' (p. 52). 'Attempts to locate the core of mystical . . . experience have been itemized' (p. 17), 'new forms of contemplative enthusiasm eventuate in sublimer ecstasies' (p. 43) and 'the work of the soul . . . is the researching of the Word.' Frankly, I wonder whether the fruitage of such an anthology may not be that the reader eventuates in becoming a renunciant of all mysticism. In his interpretation the author admittedly relies heavily on articles in the *Dictionnaire de Spiritualité* and other Catholic publications, though also on Dean Inge and Evelyn Underhill. The translations come from various sources, one brief passage from Hugh of St Victor, for example, is taken from the English edition of Poulain's *Graces of Interior Prayer*, so that one has the impression that this particular passage was chosen simply because it was already conveniently translated in Poulain's work, and there are similar instances. It is a pity that this volume of the series should be so inadequately edited.

H. C. GRAEF

NEW DEVELOPMENTS IN ANALYTICAL PSYCHOLOGY. By Michael Fordham. (Routledge and Kegan Paul; 25s.)

This work of Dr Fordham's is doubly welcome, firstly for the material which he offers in a lucid and stimulating form, and secondly for the proof that it gives that there are a number of Jung's followers in England who are not content to be repetitive imitators of the source of their knowledge, but who are breaking new ground and are carrying forward with concrete research what are often only suggestions embodied in the corpus of Jung's work.

The chapter headings are indicative of the scope of the book. The first on Biological Theory and the Concept of Archetypes is fundamental to the understanding of the psychic life of man and the development of his personality. His comments on this might be briefly summarized thus: instincts are innate patterns of behaviour, 'archetypal images show a comparable pattern', therefore archetypal images 'are the representatives in consciousness of the instincts themselves'. This is of great importance when considering religious symbolism and Fordham has some interesting comments to make.

The following chapter, 'Reflection on Image and Symbol', is also very significant. It is shown that the original Greek word for symbol was used for a *tally*, that is something that was once whole and was separated into two and only became effective when the two were brought together again. That means that an image becomes a symbol when it activates the other half that lies within the human psyche. The importance of this in relation to religious imagery is obvious

and I should like to draw attention to an alleged saying of our Lord reported in the Apocryphal New Testament in the Acts of John: 'thine is the passion of this manhood, which I am about to suffer'. The archetypal drama of the Passion of our Lord was the means whereby the instinctive life of man was made conscious and that is the source of its compelling power.

Fordham then discusses Transference which he considers in the analytic interview and shows the importance of the counter-transference which is inevitably present, and which has been neglected, but which is as vital a factor if healing is to occur.

The rest of the book is concerned with the origins of the *ego* in childhood and he presents a mass of his own experiences gained in his work in child guidance, from which he draws his conclusions, showing in the process the part played by the transference, counter-transference and the use of archetypal imagery. This section is a mine of important observations and deductions. In the briefest possible summary of this well-documented material what emerges is that the child, born into and contained by an undifferentiated wholeness associated with mother-instinctive experiences, gradually abstracts from it and brings into consciousness an *ego* personality. Failure or partial failure to do this results in neurosis.

It is not till the second half of life, the problems of which have occupied so much of Jung's attention, that the need to regain a wholeness on a conscious level is imperative.

The book contains an appreciative foreword by Jung, and as a reader of *BLACKFRIARS* I confidently recommend it to other readers.

DORIS LAYARD

MEDIEVAL ENGLISH POETRY. By John Speirs. (Faber; 42s.)

Perhaps the chief of the demerits of *Medieval English Poetry* is that their sum is so great and they are so glaring that the book's many compensatory virtues may be ignored. Its author, John Speirs, is one of that group of young Cambridge writers who recently produced *The Age of Chaucer*: and those who found that symposium for the most part confused and confusing are not likely to be better pleased by this solo flight into the criticism of medieval poetry. The very title is misleading: the author is chiefly interested in only such poems as will lend themselves to use as illustrative material for his highly specialized thesis, the survival in the late Middle Ages of pre-Christian rite and myth. He attempts to disarm in advance readers' objections to this wilful and arbitrary choice by calling it 'an act of criticism': but criticism of the body of Middle English poetry, which is what this expensive work claims to be, which relegates such a work as *The*