

moral responsibility. It is a tragic book, and yet, like all great tragedy, the present situation in Germany is a great opportunity for good to redeem what seems hopeless. Mr Gollancz's valiant campaign to *allow* goodness to express itself in helping to feed the starving and clothe the destitute has in the end triumphed over the fears of bureaucracy. The generous response from ordinary British people, often none too well fed themselves; the strength of public opinion which insisted on and at last secured a relaxation of the barbaric incarceration of prisoners of war eighteen months after the fighting was over; the beginnings of normal human contacts once more between what are technically the victors and the vanquished—all this is a matter for thankfulness. And let it not be forgotten that a Jew deserves the chief credit for its coming about.

Mr Gollancz's book is a balanced account of what he saw, and of what he felt, too. He examines the economic effects of the Potsdam agreement, and sees in the 'godless destruction' it envisaged 'a certain way of making a repetition of the last few years inevitable'. But he is no academic investigator, and one is haunted by his compassion for suffering men, women and children—bereft of home and food and, too often, of hope itself. He tells us that he has omitted the 'worst' of his photographs. The ones he includes should alone be enough to convince us. It is not the destruction, the evidence of disease and malnutrition that appal. It is the faces of children; unsmiling, old, forgotten.

ILLTUD EVANS, O.P.

AUFSÄTZE ZUR ZEITGESCHICHTE. By C. G. Jung. (Zurich: Rascher; 7.50 S.frs.)

DIE PSYCHOLOGIE DER UEBERTRAGUNG. By C. G. Jung. (Zurich: Rascher; n.p.)

These two books are, in their very different ways, of outstanding importance. The first is a volume of occasional papers addressed at various times during the past ten years to the general public. It concerns recent and current events in history—the origins, character and tendencies of the mass-diseases of our time—as seen from and in an analyst's consulting-room, but perhaps more especially in the analyst's own psyche. For these essays, inevitably concerned in large measure with the problem of Germany, differ widely from the conventional diagnoses of German pathology whereby psychologists have 'done their bit' to forward the ideological warfare of the United Nations. Not to vindicate, to abuse or to attack, but to *heal* is Dr Jung's object. Not from any superior eminence of assured health and sanity does he diagnose and prescribe for the mass-neuroses of the day and for prostrate, guilt-laden Germany in particular. Though himself a patriotic Swiss, and one who does nothing to minimise his awareness of Germany's pathological crimes, nor his thankfulness for Nazi Germany's defeat, it is as himself a European, himself involved and participating in the morbid situation, that he undertakes his task. He will not have it that responsibility can be fastened on to the Nazi leaders (of whose psychological abnormalities he supplies

ample evidence) in order to exonerate the German people (this is only to foster the paranoia under which they labour); but neither will he have it that it can be fastened on to the German people to exonerate Western man as a whole. His treatment of the psychological character of collective guilt and collective responsibility, and of the vital moral demand they make on each individual to face, to accept and to atone for them, alone makes this book of immense value and importance. And he practises what he preaches, subjecting his own position, not only as a German-speaking European, but also as a Swiss citizen, a scientist, a doctor, a medical psychologist, to candid and ruthless scrutiny. His last essay, *After the Catastrophe*, has, he tells us, cost him more moral and human pains than all his previous work. It is devoutly to be wished (but little to be hoped) that these pains will not be wasted, and that their results will be taken to heart by Western men generally—and by those particularly who are concerned for the present and future of Germany. From neutral Switzerland has again come a 'Last Chance'.

The second book is of a more technical character, and is addressed to 'Doctors and practising Psychologists'. It treats, with unprecedented thoroughness and insight, of the phenomena of 'transference' in analytical psychology; phenomena which, nevertheless, are by no means confined to the consulting-room, but underlie the complexities of all personal relationships. Dr Jung here links up his practical and scientific psychotherapeutic experience with his more recent researches into the literature of alchemy, which he finds to provide an illuminating illustration of the processes of transference. It may be doubted how many readers will be ready to share the vast range of Dr Jung's comprehensive vision, or to profit from his pioneer work: how many 'scientific' psychologists will have patience with his excursions into the 'mystical absurdities' of alchemy, and how many devotees of mysticism will tolerate his scientific and clinical parallels. For therein lies precisely the split in the psyche of Western man whose healing and transcendence is so urgent if he is to survive.

We may, overlooking a few points which a Catholic might express otherwise, draw attention to a few others from both these volumes which may particularly concern BLACKFRIARS readers. Dr Jung lays great emphasis on the Catholic-Protestant schism as a factor in our present crisis; pointing out that this schism is not primarily an external fact, but one which infects the psychology of us all. Interior reunion is the precondition of any external reunion. He also demonstrates the role played by repressed religion and myth as a further factor: he wrote in 1936 that the myth of Wotan could tell us more about National Socialism than all 'scientific' economics, politics and psychology put together. His treatment from the empirical-psychological standpoint of the doctrines of the Virgin Birth, of Grace, of Immortality, and Original Sin, is of particular interest; so also is his constant reiteration of the limitations of this empirical standpoint, his frank recognition of the impossibility of confining psychotherapy within the bounds of a branch of medicine, and of its inescapable

concern with *Weltanschauung*. His comparison and contrast between the respective positions of the Catholic and non-Catholic analysts have profound implications; so also has his repudiation of the idea that analysis is either a universal panacea or an anodyne. Scarcely less significant is a passing allusion to the *Gottvertrauen* which a successful analysis demands of both physician and patient.

VICTOR WHITE, O.P.

WEIDERAUFBAU DES DEUTSCHEN BILDUNGSWESENS. By Karl Thieme. (Europa Verlag, Zurich-New York, 1946.)

Although the blurb to the effect that this little brochure will make the heart of every true humanist beat faster is scarcely justified, it will certainly give him great pleasure both to handle and to read. The author analyses the nature of the educational problem in Germany briefly, clearly and penetratingly, rejecting from the beginning that blind pharisaism which refuses to recognise the presence of what Friedrich Wilhelm Foerster called ten years ago 'eine allgemeine Krankheit' of which—we are here reminded—the German disease is only the most virulent and ghastly form; re-education must accordingly be German, not a mere importation of foreign systems suffering themselves from the common sickness. As it is chiefly a question of adult education, it will fail in its purpose unless it is voluntary; those who are to be attracted to it and who—in so far as they have survived—will have to be the backbone of such a Germany as eventually emerges from the present muddle, are chiefly those who matriculated after 1940 (who therefore spent their most impressionable years under the Nazi system), but also older persons, matriculated or not, who are fitted for academic callings. It is interesting to see the stress laid on the humanities and the knowledge of ancient history as means to making the students better Germans and Europeans, at the very time when these studies are declining outside Germany. It is regrettable, but not surprising, that there is no reference to the place of religion (except incidentally in the cultural background) in the re-education of the coming Germany.

E.Q.

THE DIRECT METHOD IN GERMAN POETRY. An Inaugural Lecture. By E. M. Butler. (Cambridge University Press, 1s. 6d.)

It is the object of poetry to arouse wonder and awe in the presence of mystery: directly, by taking mystery as its very subject; indirectly by treating of more or less commonplace facts and hinting at the noble themes which underlie them. Both methods are used in every literature, but the first is most typical of German writing as it is also the reason for the grandeur of German music—for here even the deceptive precision of words and phrases is cast aside and we are brought so much nearer to the inexpressible heart of the mystery. So near indeed that we are tempted to cast away all restraints and plunge ourselves wholly into the realm of mystery. That is the fascination to which Germans less competent than Hölderlin and Beethoven have succumbed; incapable of artistic expression, they have adopted