

because he himself is wounded, and it is the willing sufferer who in the end can integrate suffering.

Anyone who gives himself the pleasure of reading these stories must be struck by the complete absence of moral censure. This is the key-stone to an understanding, and therefore to the integration, of the unconscious contents of the psyche. They are neither good nor bad: like the Trickster, they exist. What is done with them when they become conscious is another matter. Jung illustrates something of this by relating what he calls some 'strange ecclesiastical customs' of the early Middle Ages. He mentions a report of 1198 which says that on the Feast of Circumcision in Notre-Dame, Paris, 'so many abominations and shameful deeds' were committed during the uproarious dancing and rejoicing that the Holy Place was desecrated 'not only with smutty jokes, but even by the shedding of blood'. Pope Innocent III inveighed against the 'jests and madness that make the clergy a mockery' and 'the shameless frenzy of their play-acting'. This is a notable picture of unconscious contents projected into a conscious life providing insufficient means of expression for the more emotional and instinctive needs and a more earthy spirituality.

We may, however, see more in this myth than is noted in the commentaries included in the book. Trickster at the beginning sets out as a *Peace chief* going on the *War path*. This indicates that he is undertaking a journey into the inner world of his own psychic contents. He experiments and explores, feels isolated and bewildered, but in the end, out of the chaos of his misconceptions, he emerges as a saviour figure familiar with all the confusions of life having both 'plunged into the ocean' and 'soared into the sky'.

DORIS LAYARD

ALFRED ADLER: *An Introduction to His Psychology*. By Lewis Way. (Penguin Books; 3s. 6d.)

The fundamental conceptions of Adler's psychological teaching have passed into our everyday mode of thinking to such an extent that our indebtedness to Adler has remained unacknowledged for many years now. For instance, it is common—even commonplace—knowledge that the position in the family of a child influences his psychological development; that neurotic symptoms of a bodily nature tend to cluster round an organic centre which represents a *locus minoris resistentiae*; that we automatically compensate for the subjective experience of inferiority (conscious or subconscious); that children thrive on love and encouragement rather than the crack of the whip. We owe all these important psychological facts to Adler, whose enunciation of them—often enough, in clumsy, tiresome, repetitive and pompous terms—has

done more to change the social pattern in a good sense than all the turgid speculations of Freud and his orthodox followers put together. It is, therefore, right and proper that Penguin Books should have published this excellent Pelican by Lewis Way, a non-medical friend and pupil of Adler's.

As in the case of other closed or near-closed systems of psychology and psychopathology, Adler's psychology has suffered badly from its attempt to explain man at all the levels of his being, in its own terms. Many medical psychotherapists who, thirty years ago or more, started enthusiastically to treat their neurotic patients on Adlerian lines, abandoned the method when they found that, as often as not, it barely made a dent on the iron-hard surface of the neurotic construction. And yet, in my view, no psychotherapist can afford, in a proper eclectic approach, to neglect Adlerian principles.

Adler was a pure humanist who was unable, or refused, to link himself or his work with supernaturalism of any kind. The attempt of Rudolf Allers to elaborate a kind of Catholic Adlerism will be familiar to most educated Catholics in this country and in America through the publication in the early thirties of my translation of his *Psychology of Character*. It is an approach which must be treated with respect, although it made Adler see red.

Previous books dealing with Adler, his life and work, have been undisguised hagiographies and have suffered severely on that account. Lewis Way, too, sees the halo and is dazzled by it, but to a lesser extent than were Phyllis Bottome and Hertha Ogler.

Many will remember the American cartoon in which a psychiatrist says to a patient: 'The trouble with you, Madam, is that you *are* inferior.' As well as being funny, the cartoon represents good Adlerism: it is through Adler that we are able to recognize in full consciousness our various inevitable inferiorities, and come to terms with them. That is surely being on the side of the angels; and, if Adler had lived long enough, it is possible that he would have come to realize in all its implications the splendid inferiority of all creatures in relation to the Creator. This development might have aligned him with the prophets instead of with the enlightened propagandists. Nevertheless, countless children, living and unborn, have reason to bless the name of Adler, if they did but know it.

E. B. STRAUSS

INDIVIDUATION. A Study of the Depth Psychology of Carl Gustav Jung.

By Josef Goldbrunner. (Hollis & Carter; 21s.)

'But this polarity of subject and object suffers a stab in the back within the psyche. A third factor appears, a shattering blow falls from