

## SOME RECENT CONTRIBUTIONS TO PSYCHOLOGY

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THE word 'Psychology' has become a capacious umbrella which covers a baffling variety of literature. 'Contributions to Psychology' covers a still wider, indeed an almost limitless, range. *Nihil humanum a me alienum*: there can be no pre-established boundaries to a study or practice which is concerned with the sources, motives and patterns of the totality of human experience and behaviour. A biography, a novel, a drama, even a painting or a quartet, often reveals depths of the human psyche unattained by works on medical or academic psychology. But these also have immeasurably widened their scope in recent decades. The hypothesis of primitive unconscious layers (whether or not accounted for in terms of a 'collective unconscious'), which find expression in myths, ritual, and social patterns, has made ethnology, mythology, folk-lore, comparative religion, history, pre-history and countless other fields of research, all tributary in various ways to psychology, while psychology in its turn has given to them a new stimulus and orientation. The breakdown of the post-Cartesian dichotomy of mind and matter, with its restriction of psychology to the former, has also added increasingly to the psychologists' concern with the biological and physical sciences, while the treatment of psychological phenomena in dynamic rather than purely mechanistic terms has opened new horizons to the theoretical psychologist which are as yet too indistinct to be accurately defined.

Any sketch of recent contributions to psychology must needs be selective. No apology should be necessary for our choosing such works as have come our way which would seem to impinge most directly on the interests of the theologian and the philosopher. This restriction may in its turn explain what may seem to be a disproportionate concern with products of the Jungian school, or which display some kinship with them. For it is here that the realm of psychology reaches most nearly to the frontiers of theology and religion, and where perhaps the boundaries between them may seem to be more perilously undefined.

From Dr Jung himself (or more exactly, under his name) comes a volume entitled *Gestaltungen des Unbewussten*.<sup>1</sup> But 374 of its 616 pages are not from Dr Jung at all: they consist of a study of E. T. A. Hoffmann's exotic poem, *Der Goldne Topf*, by Frau Dr Aniela Jaffé. Of the remainder, the major part consists of somewhat revised versions of lectures by Dr Jung which have already been published elsewhere. Only forty-six pages are occupied with wholly new material; they comprise a valuable and methodical treatment of *Mandalasymbolik* with which few psychologists who are aware of the importance of symmetrical patterns in the spontaneous material of their patients will care to dispense. But is it quite ethical to require them to pay for this, the equivalent of three pounds sterling for 575 pages of material which they perhaps already possess or is the work of another author? No less than nine pages of the copy which we have received for review are blanks.

The greatly needed revised and uniform English version of Jung's complete works still remains an unfulfilled promise; many of his earlier and most important works are wholly unobtainable in any sort of translation. Meanwhile Freud is being very much better served, if we are to judge by James Strachey's new translation of *Totem and Taboo*.<sup>2</sup> It is something of a revelation to discover to how great an extent psycho-analysis can be freed from the uncouth jargon which commonly encumbers it. *Totem and Taboo* 'dates' oddly now, and the barrage of criticism to which it has been subjected leaves very little in it where its author left it. But the publishers are justified in claiming that it is an 'established classic', and both they and the translator are to be congratulated in reprinting it in more readable form. It is perhaps not wholly insignificant that 'god' of the old translation now reads 'God'.

Dr Hans Schaer's *Religion und Seele in der Psychologie C. G. Jungs*, hitherto the most important book on the religious and theological implications of Jung's work, has already been reviewed at some length in BLACKFRIARS (June 1947, pp. 279-280) and notice was

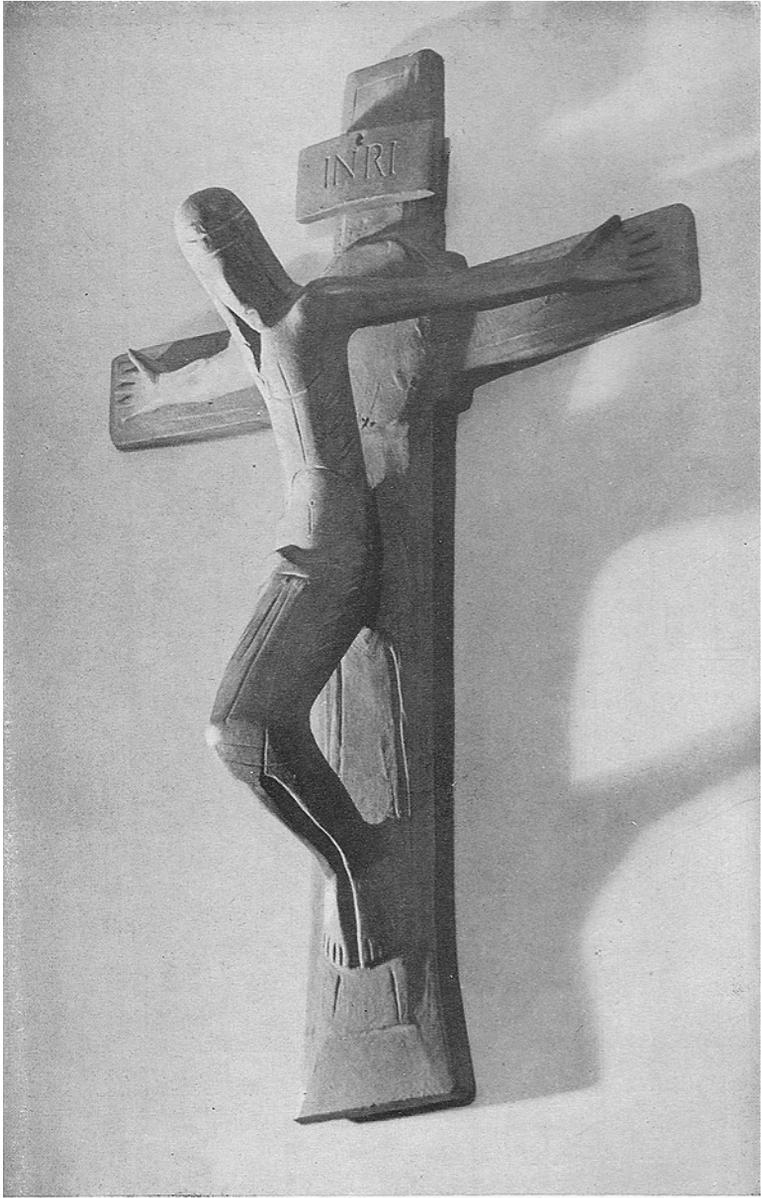
1 C. G. Jung, *Gestaltungen des Unbewussten*, mit einem Beitrag von Aniela Jaffé. Vier farbige u. 72 schwarzweisse Tafeln. (Zürich: Rascher; 32 S.Frs.)

2 Sigmund Freud. *Totem and Taboo: Some Points of Agreement between the Mental Lives of Savages and Neurotics*. Authorised Translation by James Strachey. (London: Routledge and Kegan Paul; 14s.)



MADONNA AND CHILD (detail of full-length figure) IRISH LIMESTONE  
BY ARTHUR POLLEN  
(See 'Arthur Pollen', page 415.)

*By courtesy of the Ashley Gallery*



CRUCIFIX, TERRACOTTA, BY ARTHUR POLLEN

*By courtesy of the Ashley Gallery*

taken of the English translation published in the U.S.A. (Sept. 1950, p. 453). British readers may be glad to know that this work of a Swiss Protestant theologian has now been published in London also.<sup>3</sup>

There has long been need for a similar work by a Catholic. This is at last available, though not yet in translation. Its author is Father Josef Goldbrunner, whose excellent *Heiligkeit und Gesundheit* is also already known to our readers (see BLACKFRIARS, March 1950, p. 135). His newer book<sup>4</sup> comprises both exposition and criticism of Jung's psychology. The former compares very favourably with Schaer's; though somewhat less methodical, it is no less objective and much more richly illustrated with concrete examples. The shorter and critical section is rather less satisfactory, and sometimes less than just. The criticisms are collected under the several headings of Religion, Anthropology, Ethics, Education; and though they spotlight undoubtedly dubious tendencies in contemporary analytical psychology, and in the written works of Jung himself, they show less awareness than does Schaer of the fluid and sometimes inconsistent character of the target at which they aim. Nor perhaps do they take sufficient account of Jung's empirical methodology. But the tendency to absolutise limitations of method, and to make dogmas of metapsychological opinions, undoubtedly exists, and threatens to transform a psychological school into a philosophical or quasi-religious sect. A Catholic author is right to put his readers on their guard. Goldbrunner's criticisms would however have been at once more convincing and more just had they been more intrinsic: shown, that is to say, to be justified by the psychological data themselves, rather than directed at defections from non-psychological standards of reference and appraisal which, however acceptable to the Catholic reader or to those in the tradition of the *philosophia perennis*, must seem irrelevant and arbitrary to empirical psychologists working within their own specified field. The author promises a further work on the application of analytical psychology in education and the ministry, which we await with eagerness.

3 Hans Schaer. *Religion and the Cure of Souls in Jung's Psychology*. Translated by R. F. C. Hull. (New York: Pantheon Books; \$3.50. London: Routledge and Kegan Paul; 16s.)

4 Josef Goldbrunner. *Individuation. Die Tiefenpsychologie von Carl Gustav Jung*. (Krailing vor München: Erich Wewel Verlag; DM. 7.20.)

Another remarkable work by a Catholic priest is a study of 'The Dream'<sup>5</sup>: the author, Dr Georg Siegmund, is Professor of Philosophy at Fulda and editor of the *Philosophisches Jahrbuch*. Truly enough, he dissociates himself very vigorously from Jung, and indeed from depth-psychology generally, but his reasons for this, when not patently mistaken (and he has demonstrably misread Jung in several important particulars) are not very clear. But it is a comprehensive and refreshing, even though a rather untidy and sometimes superficial, study of the subject. Chapter headings cover 'Dreams in the Life of various Peoples', 'Ways of Dream-study', 'Basic Laws of Dream-Life', 'The Dream in the Development of Personality', 'Dreams of the Future', 'The Dream in Religious Life'. Some of the author's opinions are controvertible, but his general conclusions and valuations are sound if cautious. While they put us duly on our guard against a superstitious and unscientific regard for dreams, whether Romanticist or pseudo-scientific, they take us far from the contemptuous distrust for them as a 'suchlike foolery' alongside charms and omens (an odd description of a regular natural phenomenon) encouraged by our catechism.

Another important Catholic production is the volume of *Études Carmélitaines* devoted to 'Spiritual Direction and Psychology'.<sup>6</sup> Its twenty different items by as many different authors defy detailed description, let alone criticism. It should on no account be missed by confessors or religious superiors. Although the contributions are not all of equal value, the standard is very high; we can only regret that depth-psychology is represented only by more or less orthodox Freudians. Again the French Carmélites put us in their debt by a courageous and balanced symposium, but its value for reference would be greatly enhanced by the addition of an index. We hesitate to single out any particular contribution among so many that are in their several ways excellent, but the important article by Fr Louis Beirnaert, S.J. should be compulsory reading for every confessor.

The *Eranos Jahrbuch*, whose history has been recounted and previous volumes of which have been reviewed in BLACKFRIARS (see Feb. 1948, p. 91), is another symposium which must daunt

<sup>5</sup> Georg Siegmund. *Der Traum*. (Fulda: Verlag Parzeller and Co. n.p.)

<sup>6</sup> *Études Carmélitaines. Direction Spirituelle et Psychologie*. (Bruges: Desclée de Brouwer; 120 frs.)

the reviewer with its richness and variety. In addition to the two volumes containing the lectures given at the 1949 and 1950 gatherings—devoted respectively to ‘Man and the World of Myth’ and ‘Man and Ritual’—we have an extra volume of essays in honour of C. G. Jung’s seventy-fifth birthday.<sup>7</sup> These gatherings and these volumes, each the result of the indefatigable labours of Frau Fröbe-Kapteyn, are a truly astonishing achievement, collecting together as they do the leading savants of the day from almost every branch of contemporary science and research, and from all parts of the globe. There can be no better tonic for dismay at the disintegration and atomisation which stems from contemporary specialisation: the editor is fully justified when she says that ‘the inward solidarity of our savants who come from the most diverse cultural and scientific spheres has increased with the passing of the years’ since the Eranos assemblies began, and it is astonishing to notice how they all find a common term of reference in Jung’s psychology. Contributions are mostly in German, though some are in French and English; it is good news that an English version of all the Eranos annuals since their inception in 1933 is in preparation. The three volumes under review, notwithstanding the variety of their contents, present a remarkable unity of outlook; though inevitably views are sometimes expressed (notably perhaps in the late Hans Leisegang’s ‘God-Man as Archetype’ and Hans Banzinger’s ‘Faith as an Archetypal Attitude’) to which a Catholic theologian must take exception. Our own (confessedly subjective) list of peculiarly outstanding contributions would include É. O. James’s ‘Myth and Ritual’, Louis Beirnaert’s ‘Mythical Dimension in Christian Sacraments’, Gershom Scholem’s ‘Kabbalah and Myth’, Erich Neumann’s ‘Myth and the Individual’, G. Quispel’s ‘Anima Naturaliter Christiana’, the late G. van der Lecuw’s ‘Immortality’, Karl Ludwig Schmidt’s ‘Jerusalem as *Urbild* and *Abbild*’, Paul Radin’s ‘The Basic Myth of the North American Indians’, Mircea Eliade’s ‘Psychology and History of Religions’, Adolf Portmann’s ‘Animal Ritual’ and the three contributions of Karl Kerényi.

Kerényi’s startling work on Greek myth, ritual and culture is

<sup>7</sup> *Eranos Jahrbuch*. Herausg. v. Olga Fröbe-Kapteyn. (Zürich: Rhein-Verlag). Band XVII (1949); *Der Mensch und die mythische Welt*, mit 19 Abbildungen (S. Frs. 30. —.). Band XVIII. (Sonderband für C. G. Jung): *Aus der Welt der Urbilder* (S. Frs. 28. —.). Band XIX (1950): *Mensch und Ritus* (S. Frs. 30. —.)

too little known in English speaking countries, though its value to the depth-psychologist as well as to the general historian of culture is of the highest importance. His vast and meticulous scholarship must check many who would otherwise take alarm at the unorthodox intuitive approach which he maintains that the very nature of myth demands. We now have an outline of his general views, methods and conclusions in the preface to a translation of the work on the myths of the Divine Child and the Divine Maiden which he and Jung wrote together some ten years ago.<sup>8</sup> This preface is not easy reading, and newcomers will be well advised to read the text and sample his work (with or without Jung's commentary) before attempting to master the general theories to which his work has led him. Also from his pen are two new and expanded editions in the *Albae Vigiliae* series of paper-backs: the first on 'Pythagoras and Orpheus',<sup>9</sup> the second is entitled 'Labyrinth-Studien'.<sup>10</sup> Kerényi's work, whatever the judgment of posterity upon it, is always stimulating, and though never narrowly psychological, cannot well be neglected by psychologists, least of all by those who are unconvinced of the contemporary power and relevance of myth.

The Jung-Kerényi collaboration is reminiscent of the earlier Jung-Wilhelm collaboration, and proves at least no less fruitful in its inquiry into the grounds of Graeco-Roman culture and psychology than did the latter in its researches into Oriental wisdom. We now have a beautifully produced English translation of Richard Wilhelm's version of the *I Ching* with a new introduction from Jung.<sup>11</sup> This introduction will not enhance Jung's repute among most medical psychologists of today, or indeed among Western scientists generally. He himself confesses, 'I know

8 C. G. Jung and C. Kerényi. *Essays on a Science of Mythology: The Myth of the Divine Child and the Mysteries of Eleusis*. Translated by R. F. C. Hull. (New York: Pantheon Books, Bollingen Series, XXII; \$4.00. London: Routledge and Kegan Paul (entitled *Introduction to a Science of Mythology*); 25s.)

9 Karl Kerényi. *Pythagoras und Orpheus*. 3. erweiterte Ausgabe. (Zürich Rhein-Verlag, *Albae Vigiliae*, IX; S. Frs. 8. —.)

10 Karl Kerényi. *Labyrinth-Studien*, mit 30 Abbildungen. (Zürich: Rhein-Verlag, *Albae Vigiliae*, X; S. Frs. 8. —.)

11 *The I Ching, or Book of Changes*. The Richard Wilhelm Translation rendered into English by Cary F. Baynes. Foreword by C. G. Jung. 2. vols. (New York: Pantheon Books, Bollingen Series, XIX; \$7.50. London: Routledge and Kegan Paul; £2. 2s.)

that previously I would not have dared to express myself so explicitly about so uncertain a matter. I can take this risk because I am now in my eighth decade, and the changing opinions of men scarcely impress me any more; the thoughts of the old masters are of greater value to me than the philosophical prejudices of the Western mind.' But this introduction does in fact go to strange lengths in order to placate the Western mind; Jung develops a somewhat tortuous theory of what he calls 'synchronicity', which he sharply opposes to causality, to account for the (alleged) efficacy of the *I Ching* oracles, and kindred paranormal phenomena. But it would seem to be not traditional Western philosophy, but the *scientiste* limitation of causality to predetermining, space-time conditioned mechanism, that really evokes this theory; and it is noteworthy that Jung himself abandons it when he comes actually to employ the *I Ching*, and he admits that such an argument 'has of course never entered the Chinese mind. . . . On the contrary, according to the old tradition, it is "spiritual agencies" . . . that make the yarrow stalks give a meaningful answer; these powers form, as it were, the living soul of the book.' And it is with this hypothesis, rather than with his own 'synchronicity', that he 'consults' the *I Ching*; and we may suspect that even the most hide-bound and sceptical Western materialist will be of the opinion that the Chinese conception has at least the advantage of making intelligible sense which adequately 'saves the phenomena'.

Of the *I Ching* itself, and of Cary Baynes's estimable translation, it would be an impertinence and an irrelevance for us to speak. Returning from this outer periphery of contributions to psychology, we may notice how paranormal psychology is beginning, not only to take its place as a reputable scientific study, but even to be invoked as offering a basis for normal psychology. We are not competent to pass judgment on M. M. Moncrieff's revolutionary *Clairvoyant Theory of Perception*,<sup>12</sup> but its recommendation by Professor H. H. Price shows that it is to be taken seriously as an indication of present—or at least imminent—trends. The epistemological 'direct realism' which he deduces would however seem excessively naïve, even to the cruder medieval thinker. His criticism of Professor Le Gros Clark's anatomical theory of perception will be of interest to listeners to the celebrated

12 M. M. Moncrieff. *The Clairvoyant Theory of Perception*. Foreword by H. H. Price (Faber and Faber; 21s.)

Third Programme series on *The Physical Basis of Mind* (which is now available, together with its anti-climax from the 'philosophers', in book form).<sup>13</sup>

In conclusion, three books concerned more directly with the Psychology of Religion should be mentioned. Paul Radin's booklet on 'The Religious Experience of Nature Peoples'<sup>14</sup> is anthropological rather than psychological; but it is an acid solvent of the neat generalisations about 'primitive religion' which psychologists have often taken over from armchair anthropologists—a fact deplored also by Mircea Eliade's luminous *Éranos* lecture mentioned above. Levy-Brühl and van der Leeuw, no less than Andrew Lang and Pater Schmidt, come in for some very rough handling. Some specimens of interesting field-work set out to demolish all a-priori theories about a pre-rational primitive mentality, and the prejudices which would maintain that 'primitives' are incapable of rational, independent thought; it illustrates the theme that among 'primitives' we find 'the same gradations of experience as in the historical "high religions", and that among them are to be found genuine mystics alongside rationalists, conformists, revolutionaries, pragmatists . . . who fight and argue among themselves exactly as do representatives of our own philosophical "schools" in our own civilisation'.

The reaction from the extreme 'sociological' interpretation of religion is represented also by Professor Allport's *The Individual and his Religion*.<sup>15</sup> Although based on the Lowell Lectures, the book seldom rises above the level of amiable donnish chat in the cosiest Harvard Liberal-Unitarian manner. Perhaps, after all, it is just *pre-Durkheim-Levy-Brühl*, rather than an indication of the latest swing of the pendulum.

More weighty, in every sense, are the 690 pages of Hans Schaer's 'Patterns of Redemption in their Psychological Aspects', the second volume of the official publications of the C. G. Jung-Institute at Zürich, at which the author has become a regular

<sup>13</sup> *The Physical Basis of Mind*. Broadcast Talks edited by Peter Laslett. (Oxford: Blackwell; 5s.)

<sup>14</sup> Paul Radin. *Die religioese Erfahrung der Naturvolker*. (Zürich: Rhein-Verlag, Albac Vigilae, XI, n.p.)

<sup>15</sup> Gordon W. Allport. *The Individual and his Religion, A Psychological Interpretation*. (London: Constable; 12s. 6d.)

lecturer.<sup>16</sup> Although it lacks the conciseness of his *Religion und Seele*, it displays a like ability in the orderly marshalling of material. By 'redemption' (*Erlösung*) Schaer understands any process 'by which man has the experience of being freed from some evil, and by which he feels himself to be enriched by the attainment of hitherto unavailable knowledge, impulses, abilities or powers'—whether the procedure be recognised as 'religious' or not. The author has taken the purely phenomenal but systematised approach of Heiler's *Prayer* as his model for treatment of this vast subject, thus precluding evaluation and comparison of his material by the standards of any determined creed. The schematisation is certainly ingenious, but the very intellectual dispassionateness with which the material is handled deprives it of just those elements which most concern the psychologist. Nor would much of the material seem to be gathered at first hand. But the work, if used with caution, and with constant recognition of the limitations of its method, does supply a useful frame of reference. It is perhaps inevitable that the word 'Catholic' is used in so narrow (purely Western, and largely post-Reformation) a sense throughout; a Catholic reader will recognise much that is *de jure* of the Church in 'other' forms of spiritual liberation which Schaer recounts, not excluding analytical psychology itself.

<sup>16</sup> Hans Schaer. *Erlösungsvorstellungen und ihre psychologischen Aspekte*. (Zürich: Rascher; S.Frs. 38. —.)