

INTROVERTED SCIENCE

The Integration of the Personality

By Dr. Carl G. Jung. Translated by Stanley M. Dell. Pp. iv+313. (London: Kegan Paul & Co., Ltd., 1940.) 15s. net.

IT will be interesting to see how this book with its steady introverted illumination of the psychic interior succeeds in overcoming the mental black-out of the War. Its main contents first saw the light in an ideal setting on the lovely edge of Lake Maggiore a mile or two from Ascona. The place, the speakers, the enthusiastic and hospitable convenor and the company of people all contributed to the making of a unique spiritual atmosphere in which inner realities could be discussed in their own right. These papers need to be read with this setting in mind. Prof. Jung is telling all those who are interested what the process of individuation actually consists of and what it involves as a real-life adventure. But he is also, and first of all, a great empirical man of science, and is therefore concerned to display this rather special field with scientific objectivity and detachment.

The first lecture is concerned with the meaning of individuation as a general psychological process; the process which aims at making a human being "a unique indivisible unit or 'whole man'". This comprehensive introduction to the subject is followed by a short study of a patient who began spontaneously to paint her symbolical way towards the centre. The author then gives an excellent description of the principal figures or archetypes of the collective unconscious through which the psychic realm of the non-ego is experienced. These introductory chapters are clearly not intended to give an exhaustive description of the phenomenology of individuation. Rather one gets the impression that the author is outlining the ground-plan of the science of being, leaving the elaboration of the main edifice for a fuller work.

In effect, individuation is a solitary experience: it is therefore not everybody's medicine. It must be admitted that in so far as the experience remains irrelevant, this book will seem unintelligible. There are many for whom the idea of psychic value, the treasure difficult of attainment, the "purple hall of the city of jade", the "golden flower", bear no meaning and invite no response. We may even find eminent psychologists among these excluded sons; in which case their comments upon the book are more than likely to be superfluous. The goal of extroverted science has so far lain in the world of external

and therefore verifiable phenomena. The goal of the introverted science of being is naturally incommensurable with that of its worldly and more successful twin. Yet science must embrace both. As Jung shows in the chapter on dream symbols of the process of individuation, the tendency towards psychical integration arises quite spontaneously at a certain phase of life and frequently becomes the major motive. In the next chapter he demonstrates the continuity of tradition through the history of alchemy, proving that the same symbolic material, which now appears within the individuation process, manifested itself in alchemy in the form of quasi-material projections. Since, therefore, individuation is a process of Nature which develops its own peculiar transformations within the individual psyche with a certain regularity, it follows that its study must eventually be incorporated within the body of science.

The chief obstacles in submitting the evidence to a general verdict are twofold. The first, exemplified to some extent in the present work, comes from the prolific nature of subjective material. The second, more serious still, comes from the fact that people who are outside the experience obstinately persist in regarding psychical material as unreal and imaginary. Thus a quandary is created; since those within the experience find the required elaboration of evidence superfluous, while those without will never even consider it. Actually, in the author's selection of relevant material in the very interesting dream-sequence of Chapter iv, insufficient evidence is provided to support some of the author's conclusions. Here and there one feels the need for more material and for a fuller knowledge of the subject's personal psychology in order to bridge the unavoidable gaps in the selected material; whereas in "The Idea of Redemption in Alchemy" the author gives a completely satisfying psychological explanation of that bewildering stream of tradition which carried the developing germ of individuation from antiquity to the Reformation.

In these two chapters Jung has begun to make the bridge between the individual process of healing within the modern soul and the central ideas of the alchemical quest. The present work is in the nature of a pontoon. It demonstrates that psychic continuity with the past can surely be established. But the great work which represents the actual construction of the bridge has yet to be done.

The translation from the German has been done with exceptional skill.