

freely to the psychiatrist and are as forthcoming as the transvestists Overzier finds so unreserved.

This book is an essential to be consulted by those interested in intersexuality, and even those who may disagree with minutiae will find that the extensive literature is of immense value; almost every chapter has four or five pages of references.

It is pleasantly bound in brown cloth with gold lettering, clearly illustrated with photographs and diagrams, and has a very extensive index, both of authors and subjects, of 26 pages.

C. ALLEN

## A MODERN SCHOLASTIC

### Memories, Dreams, Reflections

By C. G. Jung. Recorded and edited by Aniela Jaffé. Pp. 382. (London: Collins and Routledge and Kegan Paul, 1963.) 45s.

*MEMORIES, Dreams, Reflections* is not exactly a formal autobiography; rather it is a series of loosely connected autobiographical writings almost literally coaxed out of the author in his extreme old age by the indefatigable Dr. Jaffé. Nevertheless, the book has great value for those interested in the history of psychoanalysis and the origins of Jung's philosophy.

Dr. Jung's account of his early years is undeniably attractive. In spite of a somewhat chequered school career, he clearly possessed outstanding talent, though his blank incomprehension of mathematics will come as no surprise to anyone familiar with his work. It emerges, too, that Jung's interest in medicine, and ultimately in psychiatry, had much to do with his early religious difficulties, especially in relation to his father, a highly respected Protestant pastor. But, unlike Freud, his reaction to parental religion was in the direction not of atheism but of an unorthodox Christianity. As is well known, this later came to colour his whole outlook towards psychological issues and the practice of psychotherapy.

From the beginning, Jung's psychiatric interests clearly lay in the study of the individual patient rather than in the forms and syndromes of mental illness. Indeed, had Freud never existed, it seems likely that Jung would have evolved a form of psychological medicine in which the personality of the patient occupied the central place. His aim seems always to have been to 'understand' in the sense of the modern existentialists rather than to 'explain', as the term is understood in science. Psychiatric treatment, as he saw it, is in the broadest sense a dialogue between patient and doctor, in which neither has the last word.

However, Freud did exist, and for many years Jung was the foremost Freudian. The account given here of Freud is not unsympathetic, but scarcely bears out the tolerance and broadmindedness attributed to him by his official biographer. Disappointingly, perhaps, Jung adds little to what is already known regarding the circumstances of his break with Freud, though it is instructive to find Jung's celebrated dream of the two skulls, which touched off the conflict between the Freudian and Jungian theories of dream symbolism, for the first time narrated by the dreamer himself. Jung ends his account of his differences with Freud on the somewhat sententious note that he, unlike Freud, was concerned with investigating truth, not with questions of personal prestige. Freudians tell a different story.

Jung's chapter entitled "Confrontation with the Unconscious" is a frightening document, perhaps more so than the author himself realized. After his parting from Freud, it seems that Jung went through a period of extreme psychological turmoil in which his mind was beset by dreams and phantasies of bizarre content and alarming intensity. Many of his best-known concepts appear to have arisen from these odd experiences; for example, his idea of the anima, the supposed feminine element in the

masculine psyche, evidently derived from an inner female voice which he himself experienced on a number of occasions at this time. Some may see in all this evidence of a schizophrenic illness, but if this was indeed the case it can only be said that it underwent spontaneous and apparently complete remission.

In later chapters, Jung gives some account of the growth of his interests in alchemy and the mystical pre-occupations of his old age. There are also accounts of his travels to Africa and India and the intellectual stimulation which he derived from them. Finally, there are reflections on visions, life after death, and the unending complications of the human psyche. Some will find in those 'late thoughts' much of interest—even profundity. Others may be tempted to treat them as vague, speculative and, by and large, unhelpful.

In spite of his remarkable intellectual gifts, Jung appears to have been a strange and credulous man, with little appreciation of scientific method and its place in medicine. His psychological system, unlike Freud's, gave little scope for empirical validation and has more in common with medieval scholasticism than with the corpus of modern science. Yet Jung was a physician of outstanding quality, a scholar of breadth and accomplishment, and a man who seems to have inspired affection and respect in most of those who knew him well.

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## MAN'S POTENTIALITIES AND THEIR REALIZATION

### The Human Crisis

By Sir Julian Huxley. Pp. vi+88. (Seattle: University of Washington Press, 1963.) 2.95 dollars.

**T**HIS little book contains two lectures given under the auspices of the John Danz Fund in the University of Washington. The purpose of the Fund is said to be to provide lectures from distinguished scholars "who have concerned themselves with the impact of science and philosophy on man's perception of a rational universe". Things are what they are: to call the universe 'rational' may be an elliptical way of saying it can be rationally considered. Or is some *a priori* view of the nature of the universe demanded of Danz Lecturers? Be that as it may, Sir Julian Huxley gives us a summary of his familiar view of evolution as comprising three stages, the inorganic, the organic or biological, and the psycho-social or human.

In the third stage men's purposes and intelligence have a shaping power; indeed Sir Julian makes extremely high claims for the extent to which these may be able to shape our 'destiny'. Yet by using the language of evolution for social processes such as tradition, education, policy making, he sometimes seems to underestimate their precariousness, and to use terminology which suggests that the ways they develop are closer to the working mechanisms of inorganic and biological systems than may be the case. For example, on p. 22 he writes: "Human cultural evolution operates by a form of feedback or cybernetic system. Something in the existing situation acts as a stimulus or a challenge to human society and human mind, and human society and human mind make some sort of a response to the stimulus or challenge. It may not always be the right response, but there is always a process of challenge and response, resulting in directed change". But while feedbacks are built-in mechanisms for bringing a system back into equilibrium, in social problems, "challenge and response" may simply mean *something* is done (and, as Sir Julian says, the response may not be the "right one"). What does "directed change" mean in cases where all we can say is that life goes on somehow? It might not even do that: the horrifying picture he gives in the second lecture of the "population explosion" and its probable trends suggests a state of affairs where desperate