

SIMONE WEIL. By E. W. F. Tomlin. (Bowes and Bowes; 6s.)

Now that the first impact of the personality of Simone Weil has spent its force and her life and work have become generally known, it is possible to see her in a better perspective. No more sober and balanced estimate could be asked than this short study by Mr Tomlin. Simone Weil stands out as a somewhat eccentric character, a lonely and tragic figure, who reminds one now of Pascal and now of Kierkegaard. There can be no doubt of her genius and of her spiritual insight, but it can no longer be a cause of surprise that she never became a Catholic. She is a person apart, 'Europe's displaced person', as Mr Tomlin calls her in a brilliant summary of her character and significance. There is no doubt that she was a portent, a solitary genius, thrown up from the conflict of war, witnessing to the truth of spiritual reality in the midst of intense suffering, and perhaps a symbol, as Mr Tomlin suggests, of the new world which is being born from the breakdown of the old. She left no disciples, but her example may well endure for generations.

BEDE GRIFFITHS, O.S.B.

THE LEAVEN OF LOVE. By Izette de Forest. (Gollancz; 15s. od.)

The author of this book was a patient and pupil of Ferenczi and has been a practising analyst for twenty-five years. But the book is by no means addressed to her colleagues only. It is a sober and valuable account of the process of healing through the relationship which is established between an analyst and his patient.

Ferenczi, Jung, Adler and Rank were all pupils, and then colleagues, of Freud, and they all broke away from him on differing fundamental issues. Ferenczi's disagreement was mainly on the question of the relationship of analyst and patient. He discarded the view that the analyst should be 'passive' and consciously assumed an 'active' role. He treated his patients *vis-à-vis*, as also does Jung, and this at once establishes an entirely different relationship from the one that results from the analyst sitting hidden behind the patient and unseen by him.

Mrs de Forest gives an account, with illustrations from her own experience, of the 'transference', which is the emotional attitude of the patient to the analyst, and the 'counter-transference' which is the response of the analyst to the patient. Both, she regards as of equal importance in the process of successful analysis. The difference between the two is that the attitude of the patient contains a great deal of matter which is unconsciously motivated and which needs to be made conscious, while the analyst, who has undergone a long personal analysis before beginning to practise, is aware of his attitudes and does not use them to carry illegitimate matter. This sounds specialized and

technical, but it applies to a great many situations besides that of the consulting room. In all human contacts where one is seeking help, and another is attempting to give it, such a situation will arise. For this reason the chapters dealing with the 'transference' and 'counter-transference' can be read with profit by all teachers and especially by priests, who as 'spiritual directors' constantly have this experience.

In the process of attempting to solve another person's problems he must be given insight into his emotions, which must be fully accepted by the analyst, and this can only be done through the 'transference' and 'counter-transference'. An analyst who is afraid of the 'counter-transference' will never be able to resolve the 'transference' and healthy independence and integration will not be achieved.

I recommend this short and robust work (in spite of the title) to all who are concerned with the problems of human relationship.

DORIS LAYARD

SELECTION II. Edited by Cecily Hastings and Donald Nicholl. (Sheed and Ward; 16s.)

The compilers of this volume tell us that what guided them in their choice of articles from recent numbers of various journals was the search for quality and interest. What has emerged from their labours, however, reveals a unity of theme. This is a book in which the idea of myth will be found more frequently than any other. It is fairly certain that something in the Jungian depths of the compilers' souls was presiding over their work of selection. The book is none the worse for that. Indeed, it is most topical.

The Jungian pre-occupation is in reality a profoundly metaphysical one; it is an explicit concern with the fulfilment of human desire on the psychological level—the personality is healed or integrated when it is confronted by the myth or symbol; but this is so because the human spirit is nourished on the metaphysical level by the mystery of existence, the truth of God. It is because a man has ontological roots that psychologically he seeks the Holy Grail. All myth is a reaching out to the Word. As Father Simmel puts it, 'Jesus Christ is the fulfilment of myth, but only because He himself is not *Mythos* but *Logos*' (p. 141). And the compilers would not hesitate to think of the mysteries of Christ as 'a myth devoid of the fictitious . . . a "pure Myth"'. We must not therefore, with Bultmann, seek to demythologize the Gospel, accepting nothing but 'the decisive action of God in Christ'. That is to pave the way for the rejection of that very action as itself fiction; there are only degrees of rationalism in demythologizing the Gospel of miracle and in demythologizing the world of God's love for us in Christ.