

The book is a development of lectures given in Chicago in December 1949, and Mr O'Sullivan has done the useful and unobtrusive job of adapting it to an English audience. One is particularly grateful to him for providing numerous references to Fr Thomas Gilby's *Between Community and Society*, although he (or M. Maritain in the first chapter) might have added an acknowledgment to the work of Ferdinand Tönnies, who first demonstrated the importance of the distinction between community and society.

JOHN FITZSIMONS

THE HERESY OF DEMOCRACY. A Study in the History of Government.

By Lord Percy of Newcastle. (Eyre and Spottiswoode; 18s.)

A middle-aged generation will perhaps remember the author of this study as Lord Eustace Percy, 'Minister for Thought' in one of the later Baldwin cabinets. Lord Percy has been a diplomat, a member of Parliament and a Cabinet Minister; he has always been a scholar, and in this work he presents us the fruit of a lifetime's meditations on the problems of government.

One's first natural reaction is to be put off by the title, and to reject the book as just another of the far too numerous attacks on democracy being published at present. To do so would be quite unfair to Lord Percy, though it takes one quite a little time before one discovers the drift of his argument; lucidity of exposition is not his strongest point. The critique of democracy is far from original, and half-way through the book Lord Percy throws a good deal of it overboard when he finds that he is proving too much and making the French Revolution to be responsible for Hitler and Stalin. Occasionally the party politician emerges, who cannot conceal his dislike for Comprehensive Schools and the Welfare State. He is candid enough in his prejudices, though it is a pity that he is so completely contemptuous of sociology; it is a very grave drawback in trying to assess the problems of our time.

Lord Percy is at his best in the illuminating asides on English political history with which the book is filled. He is on less sure ground when he attempts a bold survey of the relationship between Church and State during the past two thousand years. One is surprised to find such an eminent scholar mistaking the meaning of the expression *societas perfecta* in a phrase like this: "The Church was no doubt . . . "the perfect society" but only in the sense that its members had seen perfection and knew the way to it." (p. 137.)

The book is full of lofty and often judicious considerations on the principles and art of government, but strangely enough, in a book that is professedly Christian in outlook, there is no attempt to study the awkward problem of the role of the Christian in politics, who is faced with the twin temptation of putting too much religion into his politics,

or too much politics into his religion. Perhaps the book suffers most through the lack of a sympathetic understanding of the point of view of the other side. It is rather like those manuals of theology that refute the heretics so completely that they leave the reader unconvinced.

EUGENE LANGDALE

THE DEVELOPMENT OF PERSONALITY. (The Collected Works, Volume XVII.) By C. G. Jung, translated by R. F. C. Hull. (Routledge & Kegan Paul; 25s.)

THE LEAVEN OF LOVE, A Development of the Psychoanalytic Theory and Technique of Sandor Ferenczi. By Izette de Forest. (Gollancz; 15s.)

The latest volume of Jung's *Collected Works* maintains the high standards of translation, editorship and production set by its predecessors. It opens with a paper on 'Psychic Conflicts in a Child' which dates from 1909, but which concludes with a retraction of the Freudian theory of infantile sexuality which it had assumed and expounded. This view is further criticized, and much of a more positive and constructive character added, in the papers on child-psychology which follow. Three admirable lectures, originally read in 1924 at the International Congress of Education in London, present among other things an admirably lucid exposition of Jung's psychotherapeutic methods and of his reflections on the status and methodology of psychology as a science. This is followed by a study of 'The Gifted Child' and an excellent paper, hitherto unpublished, on 'The Significance of the Unconscious in Individual Education'. The volume concludes with new versions of 'The Development of Personality', in which Jung outlines some of the ethical consequences of his psychological findings especially in regard to 'vocation', and of 'Marriage as a Psychological Relationship'.

In the course of these studies Jung recalls again the reasons of conscience which led to his breach with Freud; Mrs de Forest relates how another highly critical disciple, Sandor Ferenczi, remained within the psychoanalytic fold despite strong disagreements. Ferenczi certainly overcame that 'tenderness taboo' with which Ian Suttie charged the psychoanalysts; but it is clear that his rebellion was nothing like so radical as Jung's. Only in her last chapter, and as it were as an after-thought, does Mrs de Forest suggest that 'the specification of Ferenczi's therapeutic genius as "love" and the process as "redemption" casts light on the similarity of psychotherapeutic love to that love which permeates the Judaeo-Christian faith.' All too evidently, in this Freudian framework, it is the analyst himself who is the Divine Lover and Redeemer; there are no transcending archetypes of which he is the