

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 This is followed by a study of 'The Gifted Child' and an excellent paper, hitherto unpublished, on 'The Significance of the Unconscious in Individual Education'.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

mere bearer and servant, and into which the transference may be resolved. One result of this is that Mrs de Forest—who was one of Ferenczi's analysants—obscures her subject in such a cloud of incense-laden hagiography that it is not always easy to focus the objective facts about her hero and his methods. It is a pity, for Ferenczi sets examples which no analyst should forget, and of which he needs constantly to be reminded.

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BORN CATHOLICS. Assembled by F. J. Sheed. (Sheed and Ward; 12s. 6d.)

In presenting a collection of essays written by Catholics who received baptism in the faith of the Church and not by their own act of faith, Mr Sheed writes a preface of great circumspection. He seems to be shutting every door where adverse criticism might find entry. We are assured that this book is not apologetic in intention, that it proves nothing, that the contributors assert nothing beyond their personal experience.

Part of the attraction of the essays is that they suggest the atmosphere of a party game at Christmas. Eighteen people at the party are asked to put down on paper their answer to the question why they remain Catholics, or rather an object is held up before them which they are to describe as they see it—the object being the experience of living in the Church. The answers are as diverse as could be imagined, and written with an equally diverse competence; in the case of some of the transatlantic contributors we cannot agree with the compiler that all the contributors were 'people with enough skill to get their experiences down on paper.' However it is all in the party spirit that there should be booby prizes to be won.

It is not for us to quarrel with individuals' experiences of the Faith which are here recorded with an honesty which commands respect. What we do quarrel with is the presentation of these essays merely as the reader's opportunity to meet some Catholics. That is doubtless the intention of the assembler (*finis operantis*), but the objective effect (*finis operis*) should also have been considered. And from this point of view *Born Catholics* is likely to do as much damage as good. It is all very well to listen in private conversation to some of the criticisms of the Church which make their appearance here; it is an entirely different matter to meet them given out to the public in what inevitably appears to be the form of a considered opinion. This is particularly the case with Miss Cecily Hastings' boisterous contribution—the most considerable both in extent and in depth. Indeed it is because she writes with such unexpected theological awareness that the harm done by voicing her grievance (that the Church appears to her to prefer to use coercion rather than spiritual means) is likely to be the greater.