

find their place. Three themes seem to predominate here; the public proclamation of human integrity (both in the sense of social solidarity and of purity of intentions) the discharging of the experience of misfortune onto the sacrificed animal, and the mastering of, and consequent participation in, the vitality of the victim.

The rôle of the religious leaders of the Dinka, 'the masters of the fishing spear', is carefully examined, and it is shown how the burial alive of such masters, generally at their own request, is paradoxically an assertion of collective immortality. Dinka mythology, notably the myth of the primal unity, and subsequent separation of man and Divinity, and the beginnings of division in the world is skilfully analysed, with due attention paid to local variations and a good number of Dinka hymns, prayers and texts are quoted.

This book may very well provide a bridge between the interpretations of primitive religion essayed by the British school of social anthropology, with its emphasis on ritual as representing an ideal social order seen through the shifts and tensions of actual life, and the methods of Continental anthropologists (such as Griaule, Dieterlen, and their associates) who have seen primitive religions as dramatized philosophies. Certainly, reading Dr Lienhardt leaves a peculiarly satisfying taste in the mind, due no doubt, to his blend of clarity of expression, acuteness of analysis, and sympathetic apprehension of Dinka thought.

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FREUD AND PSYCHOANALYSIS, by C. G. Jung; Vol. IV Collected works; Routledge and Kegan Paul; 37s. 6d.

ANALYTICAL PSYCHOLOGY, by Gerhard Adler; Tavistock Publications, 38s.

These two books on Jung's analytical psychology remind the modern reader that depth psychology, in spite of the many attacks made on it, is as lively and vigorous as ever. Among the younger psychiatrists, trained in scientific physical methods such as electric-shock therapy and the administering of powerful modern drugs, the opinion seems to prevail that the day of psychological analysis in any of its various forms is over. Those quick and almost effortlessly achieved results compare favourably with the long drawn-out analysis. But the bias will soon shift, so this reviewer thinks, in favour of the psychological approach when it is realized that the physical methods have in the long run no lasting curative effects. It must be admitted that they alleviate and, in appropriate cases, even remove the symptoms; they often serve a useful purpose, too, in making the resistant patient accessible to a psychological approach; but the underlying problems remain unsolved until they are met on their own psychological ground. From a religious point of view the preference of physical methods is also regrettable because it paves the way towards materialism in which the psyche appears to be almost nothing but a by-product of man's biochemistry.

If this attitude were to prevail, the psychiatrist of the future might well lose the fine feel of the subtleties of the human mind and the human psyche for which those of an older generation had a merited reputation. In the end this might lead to the destruction of one of the basic principles of any healing: the human relationship.

With all this in mind we can see a new relevance in the books under review. In his early days Jung already recognized, in full agreement with Freud, that the doctor-patient relationship, the transference, was of the utmost importance in an analysis. On the way in which it was handled depended its success or failure. In 1912 he had a correspondence, published in this book, with one of his colleagues, a Dr Loy, in which he pointed out that the road of analysis 'leads to a purely human relationship'; and he goes on to say that its 'intimacy is not based on the existence of sexual or power factors' (he is doubtless thinking of analysis under Freudian or Adlerian auspices) but 'on the value of the personality'. Throughout his life and work he followed this idea as the guiding principle of all he did.

Jung's psychology is often considered impractical because it does not offer a quick and ready answer to pressing social problems such as sexual aberrations, or delinquency in general, for which clergy and educationalists usually go to the psychologist for advice. Jung has an answer to these difficulties but it is neither pleasant or palatable, for it involves the clergyman, analyst or teacher making it his personal problem. No one can really efficiently deal with such difficulties unless he has recognized that they exist in himself, either actually or potentially, and has tried to find a solution for himself—nor must he forget that the problem may well confront him in a more or less disguised manner.

It is not surprising that the majority of people run away from this task of looking into themselves, preferring to give advice or work out 'curative schemes'. Jung indeed makes a great demand in asking that analyst or teacher should first develop his own personality.

Jung's early writings, criticizing Freud's ideas, which constitute the main part of this volume, though written fifty years ago, have neither lost their impetus or their actuality. The presentation of Freud's theories is most illuminating and the reader will appreciate that Jung who has erroneously gained the reputation of being 'mystical' is firmly grounded in the nature of man. He is well aware for example that neurotic conditions are not anchored solely in archetypal disharmonies but also arise from those wild fantasies of childhood and adolescence when the mere idea of sex was something forbidden.

The second book will have more interest for the specialist. It is a collection of nineteen papers given in 1958 at the first International Congress for Analytical Psychology, edited by Gerhard Adler. Like all symposiums the contributions are of varying quality, but they all aim at a scientific, objective understanding of the innumerable phenomena which, though always dormant in man's psyche, have come up for observation in present times under the stimulus of analytical psychology. The papers are, so to speak, a research into the archetypal

blueprints which, in their countless variations, make up the behaviour patterns of the individual and form the basic structure of his psyche.

The late Erich Neumann's article deserves to be mentioned particularly, for it is a contribution of outstanding and far-seeing quality. He deals with the genetic aspect of analytical psychology and points out the path of further development in elaborating Jung's statement that 'the distant goal of these researches leads to a phylogony of the mind'. It is in this field, which lies apart from the therapeutic one, that new discoveries can be expected.

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**A MATCH TO FIRE THE THAMES**, by Ann Stafford; Hodder and Stoughton; 21s.

This, the story of the London Dock Strike of 1889, was well worth telling and Miss Stafford has made the most of it. There had been a strike-prone situation in the docks for a long time, but the men's leaders had not been able to find the solidarity that would have made a withdrawal of labour possible. Miss Stafford shows, from contemporary sources, how first the strike of the match-girls, then the strike of the busmen followed by the gas workers at Beckton Road Gas Works, all put heart into the dockers and especially into Ben Tillett and Will Thorne and made them believe that a strike was possible. She follows the strike through its tortuous history, the involvement of the Lord Mayor of London, the Bishop of London and Cardinal Manning, the Thames completely idle and Tillett and John Burns at the head of a hundred thousand men. When peace came it was largely through the intervention of the Cardinal when negotiations seemed about to break down completely, but Miss Stafford shows how he could not have achieved what he did without the expert advice of Mr Sidney Buxton and the support inside the Dock Directors of Mr Lafone, the only employer who consistently supported the men's claim to a fair wage and actually himself paid his own men strike pay. One factor which hitherto has not received due weight in this momentous story is the large sum of money sent from workers in Australia to support the strikers; without it and the promise of more the strike must inevitably have collapsed through sheer attrition.

The text, which is without *parti pris*, is enhanced by a number of reproductions of cartoons from contemporary dailies and weeklies; though one could quite well do without the first chapter the deep purple of which is in contrast with the sober matter-of-fact tone of the rest of this important and valuable contribution to social history.

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