

is a moral answer to the nuclear dilemma, or a moral way of removing the ambiguity of power and dominion in the community. Modern history has given us a vivid illustration of the fact that the history of communities accentuates, rather than mitigates, the moral ambiguities of our existence, particularly the ambiguities of our common life. Only a religious faith and a humanism more profound than many extant varieties can make sense out of these terrifying facts of modern history, particularly those facts which prove that all historic responsibilities must be borne without the certainty that meeting them will lead to any ultimate solution of the problem, but with only the certainty that there are immediate dangers which may be avoided and immediate injustices which may be eliminated.'

The sound is forced, the notes are few.

J. M. CAMERON

INDIA AND THE WEST, by Barbara Ward; Hamish Hamilton; 18s.

This is a survey of the, primarily, economic relations between India and the West from the point of view of immediate needs and future action. Miss Ward shows convincingly that our forms of government cannot be transplanted and expected to survive in the economically poor soil of the 'underdeveloped countries'. There must also be a more dynamic and generous strategy initiated in the West if the West itself is not to suffer. The concepts of 'free democracy' and 'parliamentary government' often seem at best luxuries, at worst vapid when compared with the impressive, if ruthless, achievements of totalitarian rational planning.

India is chosen as the focus of this work for various reasons. It is one of the largest and most efficient military forces of Asia; upon its success in liberal government very probably depends the future of Japan's 'precariously open society'. It has the plans ready and the proved initiative in both its public and private sectors to justify massive capital assistance. It is sometimes suggested in the European press that India's five-year plans are the extravagancies of doctrinaire socialism. It is not sufficiently realized that India cannot hope to survive as a free state unless she completes with maximum speed the work which the British left so lamentably unfinished. Miss Ward is more generous to the British record in economic matters in India than some Indian writers. Nevertheless the results of over a hundred years of colonial economics emerge quite clearly. Miss Ward is understandably less concerned, however, with castigating 19th century *laissez faire* than with warning against its half-hearted successor: the disposition to prevent the final failure of India's plans rather than a lively will to make them succeed.

The book urges with far greater detail than can be summarized here, and with sophistication, the development of a scheme similar to Marshall aid and points out that what is needed is a sum amounting to something less than half

that expended in Marshall aid for a population twice that of Europe. Miss Ward argues against the various objections which have been or might be put forward and presents her case in a manner which must convince humanitarian ideals as much as the most calculating self-interest.

She is admirably concise: the first seventy-nine pages survey the essential points in the development of western economy in the light of which the Indian (and our) present problem is to be understood. The next section of ninety-three pages describes the nature of the British settlement and conquest, the growth of Indian nationalism and the present economic predicament. In both of these sections Miss Ward's shrewd understanding of the present enables her to have an uncluttered perspective of the past which, without sacrificing any essential, she communicates with simplicity. An example of this is found in the last section where she outlines the nature of the aid needed and the reasons for giving it. She there points out what outside Communist literature I have only seen suggested; the transference of the Marxist division between the possessing and the dispossessed classes to the international field. It is finally no less essential to the health of the western economies that they overcome the division between the affluent and the underdeveloped societies than it was in the past to destroy the same rigid barrier between classes.

The economic, political and moral arguments are tightly interlinked throughout this book and some reviewers seem to have found Miss Ward's moral appeal a little perfervid. She does write with emotion but it is an informed and controlled emotion that might better be described as the evidence of an enlightened passion.

D. F. POCOCK

THE PSYCHOGENESIS OF MENTAL DISEASE, by C. G. Jung; translated by R. F. C. Hull; Routledge and Kegan Paul; 35s.

The collected works of Jung have been newly translated and are presented by the publishers in eighteen volumes, this being Vol. 3 of ten that have been published. The corpus of the work of great men is very large, and one sometimes wonders whether it is right to present so much of it, without more elimination, in print. Too often ephemeral papers which might have been fresh and important when spoken to audiences or printed in journals, seem a little stale, and almost like padding; some of it of mere 'historical interest'. The present book is not altogether free from this. Moreover the title is a misnomer because it deals most entirely with dementia praecox, known as schizophrenia since Bleuler, the Swiss psychiatrist, suggested this change of name. There is no mention for example of depressive psychosis.

The volume consists of one long article or short book on 'the Psychology of Dementia Praecox' published in 1907, and nine other papers of varying length, ending with a paper on 'Schizophrenia' given at the second international