

Penn's Right-Hand Man

"James Logan and the Culture of Provincial America," by Frederick B. Tolles (Little, Brown. 228 pp. \$3.50), is a biography of William Penn's chief assistant. Our reviewer, Elizabeth Gray Vining, has written a number of books on the colonial period.

By Elizabeth Gray Vining

THE story of James Logan is one of America's earliest success stories. Coming to Philadelphia in 1699 at the age of twenty-five as a mere secretary to William Penn, he was by the time of his death fifty-two years later one of the "three or four most considerable men in colonial America," rich, learned, powerful, and respected, if not universally loved. It is also the history of Philadelphia, which grew during the same period, and in some measure as a result of Logan's untiring activities, from a neat, bustling town of a thousand houses to the political and intellectual capital of an independent nation. Frederick B. Tolles has told this story in "James Logan and the Culture of Provincial America," the first substantial biography ever published of this curiously neglected figure.

To distinguished scholarship Mr. Tolles adds the understanding of Quakerism which comes from membership in the Society of Friends and years of work with its history. He brings also to the work a gift of cool and penetrating appraisal and a clear, vivid style lightened by occasional quiet humor.

James Logan was not a consistent Friend, though he was to the end of his life a member of the meeting. He

was more than once disciplined by it: for evicting a squatter by force and for his part in a contest over a girl, the details of which were discreetly expunged from the meeting's records. He was frequently in conflict with Friends—and this not to his discredit—through his loyalty to Penn and his sons.

As agent of the proprietors, clerk of the council, and commissioner of property, he was caught in the cross-fire between royal officials intent on tightening their control, Penn's own deputy governors seeking independent power, and the free men of the province demanding more freedom and more land.

Devoted as he was to Penn, he was never fired by his vision of the Holy Experiment, a government based on freedom and peace and total unilateral disarmament. He was moreover caught in the acute practical difficulties posed by threat of foreign aggression—in two wars hostile fleets were in American waters—and the demands of the Crown and other colonies that Pennsylvania defend itself, but the compromise he worked out sufficed until the Quakers, facing the issue squarely in 1756, withdrew from participation in government and the Holy Experiment came to an end.

IT was in his contacts with the Indians, as the manager of Pennsylvania's Indian relations, that he followed most closely, and with marked success, the ideals and methods of Penn: patience, respect, and friendly negotiation. His farsightedness and his statesmanlike vision made him aware of the threat to all the colonies posed by Indians at their back who were inflamed by the French and Spanish. He managed



—From the book.

James Logan—"... early success story."

over a period of nearly fifty years to keep peace between the Pennsylvania Indians and the steadily encroaching settlers. The only blot on his record was the part he took in the notorious Walking Purchase, in which he helped Penn's son Thomas to swindle some Indians out of thousands of acres of land.

In his later years Logan retired to Stenton, the handsome brick mansion five miles from Philadelphia which he liked to call his "Sabine Farm," and there devoted himself to his family, his studies, the acquisition of one of the four or five great colonial libraries and the only one still intact, his experiments on the fertilization of corn, which made him known to scientists throughout Europe, his encouragement of young scientists, and his interest in such institutions as the Library Company and the College of Philadelphia, later to become the University of Pennsylvania.

This book lives up to the goal of the Library of American Biography of which it is a part: in a short space (a little over two hundred pages) it presents a comprehensive account of the interaction between a man almost unknown to the average reader and a period of Philadelphia history in some measure understandable only through the problems and struggles of this man.

Where so much is given it is perhaps ungrateful to ask for more, but one would like the man to be a little more nearly complete. One would like to know more about his personal life and especially about his relationship with his son William, who *was* a consistent Friend and who remained loyal to the Holy Experiment.



Beyond the Freudians

"The Death and Rebirth of Psychology," by Ira Progoff (Julian Press. 275 pp. \$4), shows how the conception of man with which Freud, Jung, Adler, and Rank started out in their investigations ended up as something quite different. Ashley Montagu, author of *"On Being Human"* and *"On Being Intelligent,"* is our reviewer.

By Ashley Montagu

THE four most important contributors to depth psychology during the first half of the twentieth century were Sigmund Freud, Carl Jung, Alfred Adler, and Otto Rank. At one time they were all friends and associates, but it is a mistake to think (as is so often done) that Jung and Adler (and possibly Rank), though members of Freud's circle, were ever wholehearted subscribers to the Freudian doctrine. Freud, like the cyclopean father he portrayed in *"Totem and Tabu"* (a projection of himself), gradually caused these members of his analytic family to break away from him, and in time he disowned them. Each man became the founder of his own school of depth psychology. There is a tendency to believe that these schools are opposed to each other. Ira Progoff shows in his new book *"The Death and Rebirth of Psychology"* that they complement one another.

One of the great merits of his book is its recognition of the importance of knowing something about the his-

tory and personality of the proponents of each of these schools. Freud's own psychological history is to a large extent embodied in the theory and technique of psychoanalysis. It is too often unremembered that the foundations of psychoanalysis were to a large extent erected upon the discoveries which Freud made as a result of his own self-analysis. But even in this book the psychological history of the four principal characters is dealt with all too briefly. Men see the world according to the kingdom that is within them, and depth psychologists do not appear to be exceptions to this rule.

But in the present volume, Dr. Progoff's main purpose is to show that the original conception of man with which, in each case, Freud, Jung, Adler, and Rank started out, ended up as being something very different. Dr. Progoff sensitively traces the gradual attrition and transformation of the earlier body of depth psychology and the emergence of the new; hence the title of his book. The emergence of the new depth psychology is not a matter of explicit statement to be found in any of the writings of the four men who constitute the four pillars of modern depth psychology, but it becomes evident only as a result of the integrative evaluation of their matured and reconsidered views. When the works of these four men are studied together as part of the growth of depth psychology as a whole, a regulative pattern of development and finally of transformation is revealed. It is the demonstration of this development and transformation that Dr. Progoff

achieves with notable clarity and conviction.

In his earlier book *"Jung's Psychology and Its Social Meaning"* Dr. Progoff established himself as a fine critic, a gifted expositor, and a reliable guide. The present volume will not only serve to enhance his reputation in these respects, but will cause all who read *"The Death and Rebirth of Psychology"* to celebrate the arrival of a powerfully original synthesist and interpreter in the difficult and tortuous labyrinths of depth psychology.

What Dr. Progoff has done in the present volume represents a creative achievement of great importance. It is no less than the synthesis and unification of the central concepts in the seemingly diverse systems of Freud, Jung, Adler, and Rank. This the author achieves by a sort of point-counterpoint of analysis of these concepts in relation to each other. In other words, Dr. Progoff relates and ties together what for the most part up to now has remained unrelated as distinct concepts associated with particular systems of depth psychology. This is a task that has long been overdue.

There can be little doubt that the magnitude of the task has appeared so forbidding, and the requisite temperament, skill, and knowledge necessary for its successful prosecution so rare that it has frightened most contemplators of it away. It is therefore a matter for congratulation that the task has fallen into such competent hands, for out of Dr. Progoff's synthesis there emerges a new conception of the nature of man and of the purposes of depth psychology in relation to it.

That conception, in contrast to Freud's, is an optimistic one, and in keeping with the views of Jung, Adler, and Rank, looks forward to a psychology beyond psychology which



—From the jacket of *"The Death and Rebirth of Psychology."*

Freud, Rank, Adler, and Jung—"... each ... the founder of his own school."