

existence of gods in *Laws X* is given in summary because of its length). The extremely good and clear translation is Canon Fox's own: he explains the difficulties of translating Plato in his Introduction, which also contains more good sense about Plato better expressed in a smaller space than it would be easy to find elsewhere.

A. H. ARMSTRONG

TEMPERAMENT, NERVES AND THE SOUL. By Rev. J. Massman, P.S.M. (The Mercier Press; 3s. 6d.)

The aim of this book is to help people with 'undue excitability of the feelings'. The author denies any claim to its being a scientific work, but immediately plunges into a threefold division of temperaments which is presented with all the aura of a well-established fact. Would that it were so. The extensive studies of Eysenck into the 'dimensions of personality' have not produced a system which satisfies everyone, how much less so with the arbitrary classification presented here. To what purpose is this division? It seems to me that the spiritual advice presented in the latter part of the book could well be given without a psychological approach which misleads the uninformed and tempts the informed to dismiss the whole of the book as worthless.

JOHN MARSHALL

PSYCHIATRY FOR ALL. By Dr H. Dobbstein. (Mercier Press; 3s. 6d.)

The title of this book was the first thing to arrest my attention. Psychiatry is the branch of medicine which treats mental disease. Why do all men need to know about mental disease? They do not have the same morbid interest in disease of the stomach or heart. It is stated that the object of the book is to enable the reader to judge objectively the mentality of his fellow-men, but is not the author perpetuating the analytical error of building up a concept of normality from a study of the abnormal? Is it likely that the reader will be helped towards a deeper psychological understanding by the account of the professor who gave his dying daughter a coffin for a Christmas present? When we see such mis-statements as that St Vitus Dance is infective, and when we find a serious recommendation that parents should leave a psychological analysis of themselves for the guidance of their children, the situation becomes ludicrous, and the book cannot be recommended.

JOHN MARSHALL

ESSAYS IN LIBERALITY. By Alec R. Vidler. (S.C.M.; 15s.)

It was held against Pius IX, as evidence of his obscurantism, that he condemned *Liberalismus*. But then so did Newman, and he was no bigot. And so does this loose collection of articles and lectures when

Liberalism means a *laissez faire* spirit in doctrine, a liberty *from* the discipline of creed and law rather than a liberty *for* the building up of the Church. No doubt 'Liberal Christianity' threw open some windows and helped to make the divinity schools less stuffy, but how negative it now looks. It is otherwise with Christian liberality which is the opposite, not of conservative, but of fanatical or intransigent. This points to the *esprit large* and away from the *idée fixe*, and is at once generous to communicate and critical not to waste.

St Thomas says the same (see *Summa Theologica*, 2a-2ae. cxvii-cxix) *quod largum est non est retentivum sed emissivum*. To him it is a part of justice. It can be extended from the use of money to our fair dealing with our Christian deposit, which avoids the two extremes, of avarice in grasping at clichés and refusing, as it were, to open up, of prodigality in committing it to whatever happens to be the vogue. We should be like Whateley who found himself more mortified by weak argument in favour of his views than by strong arguments against them.

That religion, prophesied A. N. Whitehead, will conquer which renders clear to popular understanding some eternal greatness incarnate in the passage of temporal fact. Accordingly the author wonders whether the revival of theology will not perhaps be the work of laymen. He sees no future for a stiff and standardized scholasticism; he suspects Rome of being hidebound for all its appearance of subtlety. Still less does he commend the religious humanitarianism which gets round difficulties without facing them, and lands in the vague doctrine described by Dr H. R. Niebuhr, that 'a God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross'.

THOMAS GILBY, O.P.