

REVIEWS

analysis itself and the particular theories of Freud is so important. As a method psycho-analysis aims solely at the restoration of the patient's capacity to use his reason and will in a more adequate way, to free him from those internal inhibitions and conflicts which are the source of his troubles. The denial of free-will is not derived directly from the psycho-analytic method but indirectly from philosophical empiricism. "The fundamental problems of the human mind remain after psycho-analysis what they were before."

One great feature of this important treatise is the way in which the author tracks to their sources the errors in Freudian doctrines when these are considered in the light of Catholic philosophy. Psycho-analysis is not therefore to be condemned outright, for in pointing out what must be looked upon as false, there remains much which is essentially true philosophically as well as psychologically. We can but hope that this very inadequate notice may draw the attention of philosophers as well as medical psychologists to the vast and intricate problems of the human psyche which have been unveiled by the painstaking investigations of Dr. Freud and his able exponent Dr. Dalbiez.

AIDAN ELRINGTON, O.P.

CATHOLICS AND COMMUNISM

COMMUNISTES ET CATHOLIQUES. By Marc Scherer. (Editions du Cerf, Juvisy; 5 frs.)

The occasion of this book is the recent abandonment by Communists in France of open opposition to Catholicism, and their now frequently expressed desire for co-operation with various Catholic organizations. In other words, the French Communists offer to establish with the Catholics a "Common Front" to pursue certain aims that are presented as being the natural objects of both Communist and Catholic action, for example against Fascism (or Nazism) or war.

What is to be the attitude of the Catholics of France to these suggestions of co-operation? M. Scherer sets out to examine the problem rationally, to show that such co-operation is impossible, not merely because the Church has condemned Communism, but because of the intrinsic repugnance of the ultimate purpose of Communism and Catholicism. He shows in the first place the irreconcilable difference that lies between Communism based on an absolute materialism with its consequent denial of religion, and Catholicism seeking to establish and maintain the Kingdom of God on earth. He points out also that, though he will not labour the question of sincerity, there is reason to believe that these offers of the Communists are not above suspicion of ulterior motives (at least among their leaders), of not merely seeking to

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attain the immediate aims proposed for co-operation, but further by establishing contact with Catholics to sweep them into Communism. Communism being an international doctrine, it is for its supporters to reconcile their present friendliness to Catholicism in France with the professed anti-religion of Communism in Russia (and in past speeches of French Communists).

However, in certain limited spheres of action such as the measures to be taken to relieve some immediate and temporary distress, such as that caused by a strike, co-operation can be allowed with due safeguards. The latter half of the book is taken up with an examination of the particular objects proposed for common action: Anti-capitalism, Anti-fascism, Prevention of war, Liberty, Revolution and Defence of Culture. M. Scherer shows that, on analysis, there is only an apparent community of object, and that in reality in all these things there is an irreconcilable diversity between the aims of Communism and Catholicism.

The book is to be praised for the author's admirable attempt to avoid the confusion of ideas arising out of the equivocal use of words, by defining clearly what he is discussing, and perhaps more for the pervading spirit of charity, willing to give the other side the benefit of the doubt.

Even if we in England do not have to deal with the problem that is the occasion of this book, we nevertheless recommend it to all, particularly because it stresses the necessity for Catholics to be *independent*. Whenever there are two opposing errors, because the Church's opposition to one happens to be more obvious at the moment, she tends to be identified with the other error (as now she is identified by many with "Fascism" in Spain). It is essential for Catholics to preserve their independence of all parties, whatever they may seem to have in common with them; to quote Scherer's words: "Dans la mesure où des catholiques se trouvent compromis avec les forces du mal et pratiquent à l'égard du capitalisme libéral ou du communisme une politique de bienveillance coupable ou de concessions périlleuses, ils perdent le droit de se présenter comme des reconstructeurs."

ROGER DOMINIC CLARKE, O.P.

AUTOBIOGRAPHY OF A CAMPAIGNER FOR CHRIST. By David Goldstein. (Catholic Campaigners for Christ, Boston, Mass.; \$2.50.)

To the ordinary reader the somewhat cumbersome book-title would not suggest the dramatic character of the book itself. Mr. David Goldstein (like Mr. Charles Chaplin!), though often taken as a typical American, was born in London of Jewish parents.