

able, well worth discussing. It could be used as a starting-point for dialogue between Christians and Humanists, involving also Jews, Marxists, and Buddhists (in whom Dr Fromm is particularly interested, as this and other of his writings show). It meets well the purpose of the series *Religious Perspectives* in which it appears.

The series as a whole illustrates how much there is in common between opposing groups, when once we begin to discuss man and the problems he faces in the modern world. The present book has long passages, for example in the chapter *Individual and Social Narcissism*, readily translatable into Christian or into Marxist terms. It would seem possible to advance a Christian-Marxist-Freudian agreement of some value if representatives of these positions could only come together with a sufficiently scientific outlook; they all profess the importance of such an outlook. But it seems too true that, as Fromm says: 'The vast majority of the men in the West, although they have "learned" the scientific

method in school or at the university, never really have been touched by the method of scientific, critical thinking. Even most of the professionals in the field of the natural sciences have remained *technicians*, and have not acquired a *scientific attitude*. For the majority of the population, the scientific method they were taught has had even less significance.' Group narcissism prevails, and surely not only as expressed in those national, racial and political movements to which the author points. Is not the sectarian strife of schools of psychologists, psychiatrists, and psychoanalysts often an expression of contemporary group narcissism? Dr Fromm has faith in humanism as capable of transcending our numerous divisions, but Humanist Societies also can, and do, display narcissist attitudes. That is one reason why his book leaves a strengthened impression of the urgent need to improve communication between all who in any way care for the future of the human race.

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Correction.

In the June issue of *New Blackfriars*, SAMUEL JOHNSON: SELECTED WRITINGS, edited by R. T. Davies was wrongly described as being published by the Oxford University Press. The book is in fact published by Faber and Faber at 45s.