

REVIEWS

importance, and in nearly every chapter there is much with which we can agree. And yet it is ruined by fundamental assumptions for which the author gives no convincing reasons and which make his outlook far too *simpliste*. In the chapter on religion, for example, he makes the interesting remark that in the Church to-day, 'the point has been reached where a highly intellectual neo-Catholic, and significantly, neo-Thomist, movement is evidently reaching back for the pre-Franciscan predominantly communal form of the faith,' but we also find in the same chapter that he attributes the origin of religion to the personification by man of the forces of the universe when he feels helpless before them and to the community's need of a sanction for its tabus. With much of his analysis of present day capitalism and its hideous injustice and its inevitable trend to war we must fully sympathise, and we hope to discuss the book more at length later on. It is a portent—and brings home the urgency of publishing the Church's own doctrine on social justice—a doctrine which, strangely enough, except in its medieval form, Mr. Strachey does not mention.

A.M.

THE ENERGIES OF MEN. By William McDougall, F.R.S.
(Methuen & Co., 1932; pp. 395; 8/6.)

'Every year it becomes clearer and more generally agreed that the essential task of psychology is to achieve such understanding of human activity as will make possible a more effective guidance and control of the energies of men.'

This quotation from the author's introduction to the present volume, sums up his attitude towards Psychology, and emphasises the difference in standpoint between what is now generally known as Dynamic Psychology, and the strictly analytical experimental Psychology. It is the difference between a pure science investigating phenomena for their own sake, and an applied science having a practical and utilitarian goal. Both types of psychology are necessary and complementary, but supporters of the 'Dynamic' school are inclined to look upon experimental psychology—which is by no means dead—as academic and useless.

BLACKFRIARS

Prof. McDougall has brought together the principal doctrines expounded in his previous writings, and has produced a handy volume covering various aspects of normal and abnormal psychology. It is not, however, merely a compendium, for the author has modified some of his earlier teachings, and has also added an instructive chapter on the fundamentals of the Physiology of the Brain, in which he deals with the important subject of the relation between emotional impulses and the lower brain centres. A new feature in this book is the author's use of the term 'propensity' in place of 'instinct,' which brings him, in a way, closer to the scholastic doctrine of appetites and passions, and avoids the ambiguity of the term 'instinct.'

There is a large streak of the philosopher in Prof. McDougall's writings, and his whole outlook is dominated by the concept that animals and men are goal-seeking organisms, urged on by inner drives to their goals. Hence the term 'purposive' or 'hormic' by which he describes his kind of psychology, seeking thereby to dissociate himself from any form of materialism.

G.A.E.

THE NEW PSYCHOLOGIES. By Rudolf Allers, M.D. (Sheed & Ward, 1932; pp. 81; 2/6.)

The psychology of to-day is in danger of becoming suffocated by a multiplicity of facts and technical procedures. 'New' psychologies abound, differing in many respects, but agreeing in one main aspect, namely, of studying animals as wholes, and the forces or energies which underly their behaviour.

Among recent developments, Psycho-Analysis founded by Freud, and the Individual Psychology of A. Adler, have attracted much attention, and provoked much discussion. It is with these psychologies that the present essay is chiefly concerned. Dr. Allers reviews them in the light of Catholic Philosophy, showing how far they depart from this tradition, and in what respects they can be said to be in harmony with it. According to the author, psycho-analysis is utterly materialistic and cannot in any way be reconciled with Christian Philosophy.

This is certainly true in many respects, but it should be remembered that psycho-analysis is primarily a therapeutic