

these figures 'up' and 'down' or 'overhead' entered into the *philosophia perennis* of Christendom. Celsus, like Mr. Wells, was not concerned with real thought, which has always made a distinction between the material and the spiritual worlds. He was concerned merely to make a debating point which could draw a horse-laugh from the crowd; and, for that, a nursery hymn would serve as well as anything else.' But this is not the only accurate diagnosis of the kaleidoscopic complexions in the world to-day. Summarising, Mr. Noyes concludes: 'It is only as members of this mystical Body, the *Civitas Dei*, that we can reintegrate the life of the world, or rediscover the unity, the hope, and the true end of human life. Outside that City, as a great writer said recently, there is only the Night.'

J. F. T. PRINCE.

PRINCIPLES FOR PEACE. Selections from Papal Documents. (N.C.W.C., Washington; \$7.50.)

This book, edited for the American Bishops' Committee on the Pope's Peace Points, certainly deserves the adjective monumental, for it comprises extracts from speeches and letters of the Popes from Leo XIII to Pius XII, all relevant to the establishment and preservation of harmonious international relations. Gradually, as one glances through the thoroughly indexed pages, there is built up an admiration for the constancy of the occupants of the Holy See who during war labour for the restoration of peace (the efforts of Pope Benedict XV are at once illuminating by virtue of their statesmanship and saddening because of the universal hostility they aroused), and in uneasy time of truce to recall men to the rule of law.

Speaking to the College of Cardinals on Christmas Eve, 1937, Pope Pius XI, after asserting that there was a real religious persecution in Germany, went on to protest that 'the Pope does not engage in politics, he does not live, he does not work to engage in politics, but to render testimony to the truth, to teach the truth . . .' In the sphere of international relations the Popes have consistently testified to the truth; applying the unchanging demands of the natural law and the law of the Gospel to every new occasion which has arisen. Nearly a third of the book consists of the utterances of Pius XII since the beginning of the war, all of them looking to the new post-war world, calling for victory over hatred, over distrust, over utilitarianism, over an unbalanced world economy, over *sacro egoismo*. May statesmen not turn a deaf ear to the Vicar of Christ; may his voice be heeded in the councils of the great!

J.F.

CRIME AND PSYCHOLOGY. By Claud Mullins. With an Introduction by Dr. Edward Glover. (Methuen; 8s. 6d.).

This book is written by a well-known magistrate, who has a wide psychological reading, from which he seeks the answer to many of

the problems which his judicial experience has forced upon him. This is an aim with which one can sympathise; and there is no doubt that the reader of this most interesting essay will be convinced that much can be, and more should be, done to assist people whose conduct may be labelled 'criminal' when its true description is pathological.

The tendency of the book, however, is towards the view—for it is never explicitly formulated—that there is no such thing as crime, but only diseased conditions of mind which produce criminal conduct. A Christian can recognise fully that unconscious motives may influence and even dominate the will; yet there remains the hard fact of human wilfulness: of a deliberate choice of criminal action—a possibility which is the basis of law, in the fullest and most human sense; and one can pardon a certain conservatism in legal circles when asked to abandon so fundamental a concept. And in point of fact, the notion of the ultimate autonomy of the will underlies the whole of the psycho-therapeutic technique of the discovery, recognition and acceptance of unconscious contents. Far from this being an automatic process, it is one which calls for the strongest moral effort—'a test by fire of all man's spiritual and moral forces,' as Prof. Jung has called it. And here, of course, lies its importance as a corrective to criminal tendencies, which it is to the extent that it is also a spiritual experience. Mr. Mullins might have come nearer to this view of the matter, and run less danger of misleading those less widely acquainted with psychological literature than he, if he had made less use of general formulations like 'modern psychology' and 'psycho-therapeutic methods.' For such give the impression of a greater unanimity among psychologists than actually exists. Prof. Spearman calls the condition of modern psychological teaching one of 'warfare'; and such a state of things must render its application to penology and criminology a matter of extreme difficulty. In spite of this, the book is one for which much gratitude is due; and its promised successor, on the cause of crime, should add to that debt.

L.T.

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