

BLACKFRIARS

sense, and regulated by reason." A government *by* the people! How can we expect people who work from morn till night in mines, factories or fields to find the time to acquire the knowledge and practice of Politics, that most difficult of all subjects?

Lord Davies believes that an International Police Force would secure peace. In reality it would be worse than useless and be but a further excuse for friction, while minds are in a state of effervescence and people animated by hatred rather than charity.

The author rightly consecrates a whole chapter to Youth and the care we should take in providing the next generation with sound ideas. He deplors that the Church, or rather the "Churches," whose duty it is to preach justice and charity, did nothing to prevent the great war. The truth is that the Church spoke and that politicians turned a deaf ear: "Could anything good come from Rome?" . . . and they went on with their "game." As readers of *BLACKFRIARS* well know, the principles of International Law were compiled by Francisco de Vittoria (1480-1546), and that the respective claims and duties of Might and Right have been propounded over and over again to the world from earliest Christian days.

In spite of these defects, Lord Davies' book deserves to be read, for ideas are like nails—the more you hit them the deeper they go, and there is no doubt that in these days we need to be reminded of the words of Pascal, which Lord Davies has chosen for his epigraph: "Justice without Force is impotent, Force without Justice is a tyranny." H. GIGON.

PSYCHOLOGY AND ANTHROPOLOGY

THE MAN IN THE STREET AND THE NEW PSYCHOLOGY. By R. A. Howden. (Oxford University Press; 2/6.)

This volume completes a trilogy of essays on the psychological origins of human behaviour, having in view more particularly those deviations from the "normal" which we describe as mal-adjustment, neuroses, or merely eccentricity.

An introductory chapter leads to an outline of the Freudian doctrine of the "unconscious" and its formation by repression; this is followed by a discussion of the so-called "inferiority complex," a word not so often used by psychologists as by the press, and not infrequently by bumptious individuals wishing to display a superficial knowledge of this subject.

The mind, writes the author, is dynamic, constantly striving, desiring fulfilment of instinctive desires and urges. Appetite or appetitive powers, as scholastic philosophy itself tells, are the great drives underlying human will and action. It is not therefore surprising that these may go astray in the course of the process of growing up. Sexual impulses tend to undergo repression, self-

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assertive impulses to come to the fore in ways which are often offensive, or silly. Yet the motives remain hidden in the unconscious, issuing however as "mental mechanisms," as the operations known as projection, rationalization, identification, dreams, etc., which play an important though usually unrecognized part in the fashioning of character and behaviour.

The essay avoids controversy, shows regard for the views of opposing schools, and is clear and concise in exposition. Since it deals rather with generalities than details it provides a useful introduction to the author's previous essays, namely *Mind in Conflict* and *Child Upbringing and the New Psychology*. (Reviewed in BLACKFRIARS, October, 1933.)

G. A. ELLINGTON, O.P.

SEXUAL REGULATIONS AND CULTURAL BEHAVIOUR. By J. D. Unwin, M.C., Ph.D. (Oxford University Press; 2/6.)

In this address delivered before the Medical Section of the British Psychological Society the author summarizes a thesis, more fully developed elsewhere, concerning the relations between the cultural development of societies, civilized and uncivilized, and the regulation of their sexual behaviour.

Briefly stated the thesis here set forth asserts that the cultural behaviour of a society, its expansive and productive energy, rites, attitude to the power in the Universe is directly proportional to, and conditioned by, the degree of severity in regard to the regulation, restriction or otherwise of the sexual opportunities of its members.

Analytical psychologists had previously suggested in regard to individuals that when social regulations forbid direct satisfaction of the sexual impulses, the emotional conflict is expressed in another way, and that which we call "civilization" has been built up by compulsory sacrifices in the gratification of organic desires.

Desiring to test the applicability of this theory to the cultural development of societies, the author set about investigating and collecting observations and experiences concerning some eighty uncivilized societies, and among civilized ones, the Sumerians, Babylonians, Hellenes, Romans, Moors, Anglo-Saxons and English. He has ranged therefore over a wide area in both space and time.

Sifting the evidence with great care he reached the conclusion just stated.

He was able to group his societies according to various levels of cultural and religious behaviour. At the lowest level are those he calls "Zoistic," above these are societies at a "Manistic" stage, and finally the highest are "Deistic." These latter enter into