

## REVIEWS

### *True and False, Our Present Discontents, The Spiritual Resources of Secularism.*

Canon Hudson has read widely and quotes freely from Catholic authors. No less widely from non-Christians. He insists on the world's need of religion and the significance of Eucharistic worship and Liturgical prayer. (This book may well be read as a complement to Father Gordon's admirable *The Liturgy and its Meaning*.) The barrenness of the disordered society of our times, the bleakness and bankruptcy of a world that will not tolerate the truth of Christian faith and morals, the challenge of communism as a religion, the repudiation of tradition—all the signs of a new age with its new and false gods—on these things, on the "militant idolatries of the Western world," Canon Hudson writes sanely, seriously and yet never dully. It is not chiefly an aid to controversy—this *Preface*—it is rather a wise appeal to reason; an exhortation—excellent in tone and temper—to men and women of good will to take heed of the signs of the times. Neither appeal nor exhortation can be neglected by Catholics without hurt.

JOSEPH CLAYTON.

### FORCE. By Lord Davies. (Constable; 3/6.)

Lord Davies' book is a very sincere effort to propagate the well-nigh forgotten principle that Force is not the master but the servant of Right. He expounds this great truth (which the Catholic Church has taught the world for nearly twenty centuries) very clearly and in a popular style.

Although the author gives us a study of Force in general, he lays especial stress on the use of Force in international affairs, where "force should be limited to the police function." If Force has been and is still abused to-day, this is due to excessive nationalism and imperialism. However, neither nations nor individuals should be the prey of their passions; they should be guided by reason, and therefore we may say that Force should be "the product of conscience and reason." Where there is conscience and reason there is Justice, which limits Force to its own sphere and prevents it from degenerating into tyranny.

Unfortunately Lord Davies is not so happy when dealing with democracy. He believes that democracy will save the world. He may be right, or he may be wrong; the discussion of such a problem would demand more space than permitted in a review. I should like to point out that Abraham Lincoln's definition of democracy—which Lord Davies adopts—viz.: "Government of the people, by the people, for the people" is, if I may say so with all due respect, sheer nonsense, and it is regrettable that throughout the ages "the language of politicians seems dictated by ignorance and addressed to the masses rather than to men of common-

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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-