

the doctrine in terms which would, in the judgment of the present reviewer, be acceptable to the instructed Marxist, and judging it without ambiguity, flirtation or bombast. One point in his analysis of the doctrine claims particularly serious attention, 'Opposition to Christianity occurs only indirectly in the development of Communism—through the intermediary of Idealism. Communism developed not so much *vis-à-vis* Christianity as *vis-à-vis* Idealism, which was already opposed to Christianity. This must be thoroughly realised if serious misunderstandings, the first of which would be to confuse the cause of Christianity with that of Idealism, are to be avoided.' Idealism, it is true, needs fuller examination and definition before the criticism may be made fruitful, but the passage suggests comparison with the attitude taken *vis-à-vis* Idealism by Emil Brunner. The essays by other contributors are very much shorter, and to that extent disappointing, since the difference in scope between a 150-page essay and one of thirty pages is not merely a matter of quantity. In this book it is Père Ducattillon who does the work. The others merely have something to say. That 'something' includes 'The Salt of the Earth' by Daniel Rops, 'Shall Life or Man be Changed?' by the Calvinist contributor, Denis de Rougemont, a characteristic essay on 'Human Personality and Marxism' by Nicolas Berdyaev, a short and challenging introduction to the problem by François Mauriac.

BERNARD KELLY.

APOLOGETICS

THE QUESTION AND THE ANSWER. By Hilaire Belloc. (Longmans; 3s. 6d.)

The profundity and accuracy combined with simplicity and clarity achieved in this short book verify the belief that a medium for the discussion of philosophy of religion with 'the plain man' is discoverable. It has, in fact, been discovered, and its application exemplified.

But the point will be missed if these pages are read hurriedly and superficially. Indeed, the form of the book is almost disposed for the unfair criticism of hasty reviewers. It is brief, has no references, and a quite unworthy format; in fact, it has none of the pretensions which would be excused in a work of this character.

The most effective way to point out their real quality is to indicate the two, evident, if not equally intended, 'uses' of these pages: the first is that of enlightening the 'rational sciep-

tic ' by ' logical exposition ' ; the second that of providing other exponents with a norm.

It is the latter ' use ' which requires emphasis. Before contributing to such emphasis, the principle that a review should state what a book is about, requires us to say that in these three chapters the ' rational sceptic ' is supplied with rigorous arguments, drawn from psychology, the treatise *De Deo Uno*, and the apologetic treatise *De Revelatione*. But the main point is that he is actually supplied. It is worth examining the book, in a further separate reading, to discover how it is achieved.

The first thing that is striking is a certain unpretentious, and therefore not absurdly and provocatively dry, clarity of exposition. Read contemplatively, the book is enjoyable, in the unslushy, spiritual signification of the term. Why, it is not particularly important to discover here. What is important is that explicit reasoning does not consist in that reactionary quest for the greatest possible ' aridity ' and ' density ' of expression longed for by some of its singularly unbalanced champions ; nor yet in the diluted solution desired by its equally ridiculous but more wishy-washy decriers. Neither the lugubrious ponderosity which would have us reason only in set terms, and that uncritically if possible, nor the fatuous drift of ' bright ' dilettantism which smiles its benignant mediocrity on any form of activity which is not ' technical,' critical, ' highbrow,' or truly satirical : neither the one nor the other is necessary for the candid converting of the world carried on under the grave eyes of the Absolute.

Secondly, allowing for the fact that the book is not written for the thinkers' thinkers of the ' archangel-in-retreat ' class, the fidelity with which the exposition employs accurate philosophical terminology is an object-lesson in itself. It is this fact, once duly noted, that shows what can be done with scrupulous care, criticism and at least an intelligent amount of hard work. It also suggests, from the great probability that it will not be duly noted by a given reader, that such a programme may be futile if unaccompanied by bombast and other disproportionate apparatus.

The author has set us an example in an unpretending—perhaps unfortunately unpretending—guise. Almost none of our remarks are motivated by the consideration that the author is this particular author, and all are prompted by unqualified admiration of a book from which the motive of ' edifying ' seems

excluded, and the ideal of the thing-to-be-made substituted in its convincing simplicity and truth.

'Transcendent' would have been preferable to 'transcendental' throughout. 'Primum mobile' is an error for 'primum movens immobile' (p. 36). The unity of God could have been proved more easily from the 'infinity' of all perfections in the 'Esse Irreceptum' (pp. 48 ff.). The volitional factor of faith might have been mentioned (p. 113). That the implications of assent to revelation do not oppose the freedom of the will, even if they be motives conditioning the morality of its determinations, is not made clear (pp. 105 f.); and that the assent to revelation inhibits the processes of the intellect, though true, requires fuller explanation (pp. 113 f.). Also some reference to the specious present might have clarified pp. 95 ff.

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PASTORAL PSYCHOLOGY

LES PROFONDEURS DE L'ÂME. By Ignace Klug. Translated from the German by Abbé E. Roblin. (Editions Salvator, Mulhouse; 45 frs.)

This treatise is the work of a theologian, formerly professor of this subject at Passau, who was at the same time deeply versed in the psychology of the day, particularly in its medical aspects. He was convinced of the possibility, and indeed the duty of priests to make use of this knowledge in the direction of souls. 'Moral theology and moral psychology ought to extend a hand to each other, for the motives, sentiments, psychic structures and their manifestations, are problems which pertain to theology and psychology alike, more even to psychology than to theology.' Whilst moral theology, the author states elsewhere, asks in any particular case *what* has occurred, psychology asks *how*.

It was not the author's intention to write a formal treatise of psychopathology or psychiatry; hence there is no systematic exposition of these subjects in these pages; they contain nevertheless a wealth of detail concerning the structure of the soul with its various complexities of motives, desires, emotions and other trends which give life to its varied and so often, alas! morbid manifestations.

Systematic exposition is not however entirely set aside; for in the opening chapter on the structure of the soul and its stratifications, the different faculties and tendencies of the soul are reviewed, and the teaching of Kretschmer on the varieties of temperaments and their effects on the personality are briefly