

BLACKFRIARS

criticism, especially when it echoes the inarticulate feelings of the majority, still has some effect. It is essential that Catholics should be clear as to the nature of the radical opposition between the Christian and non-Christian conceptions of the State. Canon Magnin has written a useful compendium, an historical tracing from pagan antiquity, through the revolution worked by Christianity, to modern times. Not of least worth is his study of the insufficiently known Encyclical *Immortale Dei* on Public Authority, which forms with the Encyclicals *Æterni Patris* on Thomism and *Rerum Novarum* on Social Justice a principal part of the magnificent doctrinal heritage left us by Leo XIII.

T.G.

THE COMING STRUGGLE FOR POWER. By John Strachey.
(Gollancz; 9/-.)

The end of that phase of the history of the peoples of the West which began five hundred years ago carries such enormous implications with it that nearly everyone stands too dumbfounded to admit what is happening. However that may be this brilliant convert to Communism is one of those who are certainly not afraid to admit it. He has written an account of almost every phase of the contemporary scene in the light of the Marxian view of history. Too much to be tackled in a short review, only its principal features can be indicated. The first part deals with the birth of capitalism in the struggle for the market. Then follow chapters on monopoly and on nationalism as a result of monopoly, on monetary instability as a permanent feature of capitalism, on the crisis and the capitalist remedy for it. The third part, of great interest, deals with the decay of capitalist culture as reflected in religion, science and literature. The remaining sections treat of the future of capitalism as imperialism, the servile state, or as fascism (which Mr. Strachey defines as 'one of the methods which may be adopted by the capitalist class when the threat of the working class to the stability of monopoly capitalism becomes acute'), of the political struggle in Britain and of the nature, the future and the desirability of communism. There can be no doubt about the book's

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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.