

extent, however, educational practice will be influenced thereby, or how, is a matter which is open to a discussion beyond the limits of a review.

AIDAN ELRINGTON, O.P.

L'INSTINCT D'APRES W. McDUGALL. Par Ed. Jannsens.
(Desclée, de Brouwer; 15 frs.)

In a series of writings commencing in 1908 with his Introduction to Social Psychology, William McDougall sought to bring psychology more into touch with the vital problems of human nature and conduct than could be achieved by the experimental psychology of his day. In the new orientation of psychology which has proved so fruitful, the ancient tradition derived from Aristotle was to a large extent restored.

The core of McDougall's psychology lies in the theory of the instincts and their attendant emotions which supply the drives and motivations in animal and human behaviour; hence the term 'hormic' by which he describes his point of view.

Recognizing the fundamental value of McDougall's psychology as well as its obvious limitations, Professor Ed. Jannsens presents in this brief study a summary of the doctrine of instinct followed by criticism in which its defects are analysed and corrected. These the author declares are mainly due to McDougall's strong anti-intellectual bias, according to which intellect and intelligence take a subordinate place to the instincts in conduct. Intellect being considered as the servant of the instincts which it organises in view of the purposes of conduct. While this to a certain extent is true, nevertheless when such problems arise as the moral control of impulse, the creative activity of mind, and free will, which McDougall defends, difficulties arise which lead McDougall himself to question the complete validity of his outlook and to ask among other questions: 'Are there any innate cognitive dispositions beyond those involved in the structure of the instincts?' (*Outline of Psychology*, p. 450).

Professor Jannsens, in pointing out certain difficulties and inconsistencies in the theory of instincts in relation to human conduct, nevertheless declares that the 'hormic' psychology in itself possesses sufficient doctrinal riches to direct it towards more comprehensive and adequate conceptions of the complexities of human nature.

These we would suggest could be derived from the incorporation in the theory of instinct of the traditional doctrine of the powers of the soul and particularly of the lucid teaching of St.

Thomas in regard to the respective shares of intellect, will and appetite in the determination of human conduct.

As an introduction to the essential features of McDougall's psychology this short exposition can be commended.

AIDAN ELRINGTON, O.P.

CATHOLIC ACTION

QUESTIONS DE CONSCIENCE : ESSAIS ET ALLOCUTIONS. Par Jacques Maritain. (Questions Disputées, Vol. XXI.) (Desclée, de Brouwer; 20 fr.)

Five main questions: the Church and the civilizations, anti-semitism, action and contemplation, catholic action and political action, the liberty of the Christian. These, not independent but closely linked together, form the bulk of the book. Six short *allocutions* on cognate themes follow.

The first chapter deals with the attitude of the Christian to the changes in civilization which we are witnessing to-day, and the role of the Church in regard to those changes. The second chapter is a particularly profound and suggestive discussion of the *mystère d'Israël*. The third and fourth together provide an invaluable commentary on the whole idea of Catholic action. Action as the overflow of contemplation (charity); Catholic Action therefore imitating Christ who, in the words of the Pope, 'won souls and led them to follow him by charity: there are no other means for us'; why Catholic Action is most typically *communautaire*; the precise sense in which the principal object of Catholic Action is, as Pius X put it, 'the practical solution of the social problem, according to Christian principles'—a question which leads to the discussion of the triple plane of action: spiritual, temporal, and a third plane on which spiritual and temporal meet. The distinction is of vital practical importance; and makes possible a clear statement of the character of Catholic Action in its full extension in face of internal diversity of opinion and of external attack. The last chapter throws further light on the question of means. 'Christian liberty is one of the last hopes of mankind . . . In face of the frightful spectacle offered to-day by the nations one is forced to say: the spirit is humiliated to the depths. It is being punished for its own defaults. The forces of vitality, animal, elemental, are chastising it for having too long failed in its duty, having too long failed human realities. There is no other resource left to the spirit than to go down, with the understanding of love, to the depths of these elemental realities If it is true that