

greatest is reached by way of intuition and analogy should be unable to anticipate a synthesis between God's Justice and Mercy and to accept the teaching of the Church he admired.

Q.J.

ZEITLICHES IM LICHT DES EWIGEN. By Dietrich von Hildebrand. Pp. 387. (Verlag Habbel, Regensburg; Rm. 4.80.)

This is a collection of essays on a variety of subjects, extending to the Christian Idea of a Heavenly Reward, the connexions of Morality with Religion and with Law, Friendship between the Sexes, International Arbitration, Pedagogy as an autonomous Science, Beethoven's Art and Max Scheler's attitude towards Catholicism. Fifteen essays in all.

They are philosophical *essays* written to meet the needs of particular situations, and make no pretence to systematic completeness. On the other hand Professor von Hildebrand can justly claim that they are no mere application of general ideas and principles to particular subject-matter. If the whole is pervaded by any common characteristic ideas they are perhaps the objectivity of Values demanding realisation by appropriate responses, and the *unum necessarium*, our attitude to God the Supreme Value and Source of all Values. Thus insight and penetration into the *ratio* of concrete situations leads him to see their place in the Cosmos and their connexion with ultimate problems—to a consideration of them in the Light of the Eternal that is no 'religious commentary' but an unfolding of their own objective content with a completeness which is only possible in this Light.

The last three sympathetic essays, on his friend Max Scheler, would be of little interest probably to the majority of English readers, but the rest if translated should appeal to a large public of educated or thinking people, and I think have great apologetic value.

Q.J.

CONTEMPORARY SCHOOLS OF PSYCHOLOGY. By Robert S. Woodworth. (Methuen; pp. vi, 247; 7/6).

This book grew out of lectures at Columbia University to students of psychology and others. Even for students of psychology it is of great value as enabling them to compare the methods and results of contemporary schools—still more so for the ordinary reader. The classification into Introspective (and 'existential'), Behaviouristic, Gestalt, Psychoanalytic and Purposivistic Schools may perhaps be considered a little facile, but Professor Woodworth points out that the greater number of psychologists follow what he calls the 'Middle Road,' and

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these schools consist of those who stress the value of a particular method. The author claims that the 'middle-roaders' are in the best position to assimilate whatever is of value in the various systems, but much may be missed through not realising that disparate methods and outlooks beget apparent oppositions between valuable conclusions.

Q.J.

THE GERMAN CATHOLIC PRESS

A crisis confronts the many Catholic newspapers of Germany. The Nazi revolution and the dissolution of the Catholic political parties have taken the ground from under their feet. What is to be their future policy? To mourn bygone political affiliations and then die? Or to continue to comply tamely with Hitler's *Gleichstaltung* and re-echo parrot-wise the Nazi journals? A vigorous article in *DER GRAL* (August, 1933, Kösel u. Pustet, Munich, Rm. 1.30 monthly) maintains that either alternative would be both unworthy and suicidal. Unworthy because 'the Press is an instrument of the spirit and printed paper is worthless if it lack spiritual content.' Suicidal because 'the journalist who forgets this and deals in newspapers as if they were margarine will soon find his purse as empty as his head.' The present situation should be viewed as a deliverance rather than a disaster and as a golden opportunity for the Catholic Press to fulfil its real purpose by an *Umschwung zum Geistigen*. 'We must seek new ways by which our Catholic Press can carry its ideas to the people for the building up of the New State . . . it must flee from its tiresome mediocrity to the Spirit. The force of facts compels it to abandon politics (in the narrow sense of the word) for its own proper and far greater sphere—to treat of everyday humanity in its relations to nature and to grace.' It must form public opinion and impart to its readers a truly Catholic outlook on passing events and ideas. It must comment on Time from the standpoint of Eternity. Delivered from allegiance to political parties it will be able to present a broader and profounder, because more purely *Catholic*, view of political and social life. In short, if it will live, it must *lead* and be no longer content to follow.

Other contributions to this, and other German magazines show a growing realisation among Catholics that their part in the 'National Awakening' must be one of *leadership*. Those among us who fear that German Catholics have succumbed entirely to the forces of reaction will be refreshed to notice that several writers in *Der Gral* stress the opposition of Christianity to modern nationalism and militarism, though the article on *The Sin of Imperialism* is directed chiefly against the British