

BLACKFRIARS

Prof. McDougall has brought together the principal doctrines expounded in his previous writings, and has produced a handy volume covering various aspects of normal and abnormal psychology. It is not, however, merely a compendium, for the author has modified some of his earlier teachings, and has also added an instructive chapter on the fundamentals of the Physiology of the Brain, in which he deals with the important subject of the relation between emotional impulses and the lower brain centres. A new feature in this book is the author's use of the term 'propensity' in place of 'instinct,' which brings him, in a way, closer to the scholastic doctrine of appetites and passions, and avoids the ambiguity of the term 'instinct.'

There is a large streak of the philosopher in Prof. McDougall's writings, and his whole outlook is dominated by the concept that animals and men are goal-seeking organisms, urged on by inner drives to their goals. Hence the term 'purposive' or 'hormic' by which he describes his kind of psychology, seeking thereby to dissociate himself from any form of materialism. G.A.E.

THE NEW PSYCHOLOGIES. By Rudolf Allers, M.D. (Sheed & Ward, 1932; pp. 81; 2/6.)

The psychology of to-day is in danger of becoming suffocated by a multiplicity of facts and technical procedures. 'New' psychologies abound, differing in many respects, but agreeing in one main aspect, namely, of studying animals as wholes, and the forces or energies which underly their behaviour.

Among recent developments, Psycho-Analysis founded by Freud, and the Individual Psychology of A. Adler, have attracted much attention, and provoked much discussion. It is with these psychologies that the present essay is chiefly concerned. Dr. Allers reviews them in the light of Catholic Philosophy, showing how far they depart from this tradition, and in what respects they can be said to be in harmony with it. According to the author, psycho-analysis is utterly materialistic and cannot in any way be reconciled with Christian Philosophy.

This is certainly true in many respects, but it should be remembered that psycho-analysis is primarily a therapeutic

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technique applied to the treatment of pathological symptoms of psychological origin, and does not rest on *a priori* assumptions, as the author seems to imply.

This is throughout a stimulating essay, though it will perhaps be found difficult by readers unacquainted with modern psychology.

G.A.E.

EARLY LIFE OF D. H. LAWRENCE. Together with Hitherto Unpublished Letters and Articles by Ada Lawrence and G. Stuart Gelder. With Sixteen Illustrations. (Secker; 7/6.)

THE MAN WHO DIED. By D. H. Lawrence (reprint). (Secker; 3/6.)

These two books represent the first and last of D. H. Lawrence. The *Early Life* tends to minimise his importance and to present him in a guise congenial to the bourgeois conscience. It is just to complain that he has been misunderstood and maligned, but it is just neither to him nor to us to explain his preoccupation with sex by saying that 'He simply wrote about sexual functions as about coalmines and tablespoons because they are all part of everyday life.' And it is to overlook his chief claims to our consideration to concentrate on his early novels and to introduce him as Nottinghamshire's Thomas Hardy or Mary Webb. The bulk of his letters to his sister are short and trivial; but her own naïve account of his early life goes far in explaining how this intensely sensitive, intelligent and religiously-minded youth came to seek satisfaction for mystical cravings outside religion.

The Man who Died has appeared to some as his crowning, dying blasphemy. To others it is 'that lovely and profoundly moving story of the miracle for which somewhere in his mind he still hoped.' (Yet how that loveliness is marred by the weak concession to rationalism that the Man who Died had never been really dead!) It is the story of a risen Messiah who, disillusioned of his ambition to save others and persuaded of the justice of his crucifixion, seeks to save himself, first in lonely detachment, then in the arms of the priestess of Isis in Search. So Lawrence died, mistaking the supreme symbol for the supreme