

Book Reviews

Human Destiny by Pierre Lecomte Du Noüy, Longmans, Green & Co., New York (1947).

Immanuel Kant who was both a profound thinker and a pious Christian warned that science must not meddle in religion. He showed that the idea of a creator and ruler of the universe is purely a matter of faith; that the existence of God cannot be proved or disproved. Nevertheless, in the age of "enlightenment" scholars of natural science attacked religion. Elated with success in their fields, they declared religion to be an out-of-date "*refugium ignorantiae*." They disclaimed "divine creation" and substituted the concept of "evolution," a natural process that goes along with the cooling of the surface of the earth. From their viewpoint, man, "the crown of the creation, God's image, endowed with free will and responsibility," was only the highest species of the animal kingdom, his behavior completely determined by natural forces like all other creatures; "free will" was a fallacy.

Now, Du Noüy, in *Human Destiny*, shows that contemporary natural science, matured and enriched by new findings, is far more critical. Now it is recognized that evolution does not run along a simple, continuous line, but is broken by several "gaps" which science is unable to bridge. There is a gap between inorganic matter, the "causally" determined world, and the living substance, the world determined by "telefinalism." There is another gap between conscious and unconscious life, between the material and the immaterial world. And so natural science has no basis for repudiating man's creative spirit and freedom of will—the elements which comprise the gap between nature, the world of blind powers, and culture, the world originated by man for which he alone is responsible. All former seemingly "scientific" arguments against creative evolution rest upon a rigid concept which tries to understand divine creation by the limited means of human senses and knowledge. To God, evolution is timeless. Measured by man, it takes æons. Its present phase is man's own creative evolution, when he makes use of the spirit, granted to him by God.

There is no longer any antagonism between religion and science. True religious faith cannot be shaken by any scientific reasoning, and only half-knowledge or pseudo-science can be naïve enough to argue against religious faith. Belief in God and in divine creation implies the faith in man's ethical mission on earth. God has bestowed upon man a small fraction of His omnipotence and has made mankind responsible for its own destiny.

The idea of man's self-determination is the essence of the philosophy of Alfred Adler. That is why Du Noüy's book is of particular interest to Individual Psychologists. Du Noüy as well as Adler arrive at precisely the same conclusion, though they start from different points: Du Noüy from religious faith, Adler from the investigation of the basic laws of human

nature. Du Noüy shows that, from the viewpoint of modern natural science, there is no objection to the *possibility* of man's responsibility. Individual Psychology shows the real *existence* of man as a responsible being. Du Noüy's characterization of the ethical, responsible man is in full accord with the concept of Individual Psychology.

Human Destiny is a masterwork of scientific prose. Du Noüy's lucid diction and brilliant style, however, is far more than an outer façade; it is the triumphant expression of his comprehensive knowledge, sharp logical thinking, deep faith, and warm humaneness. This is why this book, notwithstanding its profundity and erudition, has become one of the important books of our time. Today's widespread irresponsibility, the heritage of our primitive ancestors, is incompatible with the achievements of technology and organization. Now a point is reached where irresponsibility has become the fatal disease of society. No cure has been offered by the "enlightened" philosophers of materialism. On the one hand, they tried to transgress the limits of human knowledge. And on the other hand, they degraded the dynamism of the human spirit to the level of animal intelligence. We must rid ourselves of materialistic thinking in order to understand our inherent potentialities for responsibility. That is what can be derived from *Human Destiny*. It is, for the believer as well as for the free-thinker, the manual of responsibility. Du Noüy, equipped with the achievements of modern science, leads us, in all due humbleness, back to the Fathers of the Bible, where profound wisdom did not depend upon scientific equipment.

LEONARD DEUTSCH

How to Stop Worrying and Start Living, by Dale Carnegie; Simon & Schuster, New York (1948).

Like its predecessors, Dale Carnegie's new book will be read by many thousands. It is addressed to the average reader and is written with the best of intentions. At first glance it seems a well thought-out and practical work. It shows sixteen ways by which to conquer worries of all kinds: business and financial ones, housewife fatigues, emotional upsets, and so on.

The Individual Psychologist, however, will be rather startled to find among the "tested formulas and magic steps" that the twelfth chapter gives you "Alfred Adler's prescription for curing melancholia in fourteen days." This chapter heading and the chapter itself completely misrepresents Adler's theory, as it is reduced to the Boy Scout formula of a good deed every day.

Adler tested the degree of his patient's social interest and cooperation by suggesting to them: "Try to think every day of a way to please someone," but it happened extremely rarely that he had a patient who said: "I have thought over what you suggested." What Adler wanted to say is that people who suffer from melancholia are unable to take such suggestions because their style of life prevents them from doing so. This holds