

*cross away*. You need it. And ask yourself in your conscience if you are really innocent. You will find that even though you are innocent in the eyes of the world you are guilty in a thousand other ways.' This quotation is typical of the profound penetration encountered on every page of this moving posthumous publication.

DONALD NICHOLL

PSYCHOLOGIE MODERNE ET REFLEXION CHRETIENNE (No. 3 in the Collection, Recherches et Débats, Librairie Arthème Fayard, Paris; 11s. 6d.)

The third in this important new series of studies dealing with contemporary problems is devoted to psychology, and its quality will be evident from the list of contributors: Charles Baudouin, Joseph Nuttin, Louis Bernaer are but three of the twenty distinguished contributors. Taken together they present a comprehensive survey of present-day psychology. As such, the volume can be recommended to anyone interested in these matters, but such a recommendation alone would not do justice to the value and originality of many of its pages. Joseph Nuttin, for example, gives a masterly sketch of how the *pathological* investigations of Freud can be made to serve an integrated psychology of the *normal*; educators who have been troubled at the seeming irrelevance of certain Freudian theses will be most grateful for this positive interpretation of human development. And one imagines that directors will be equally grateful to Père Oraison for his essay on the psychological maturity that is essential before a vocation can be truly taken up; he diagnoses the many forms of infantilism that have to be shed before a healthy vocational life is possible. And how helpful is the observation that sex only occupies the centre of a person's attention when some sexual problem has not been properly dealt with: 'Just as one vehicle which has skidded aslant the road holds up the traffic and attracts the attention of an excited crowd, so the sexual instinct which goes off the rails, and is not integrated, will wrongly become the focus of attention.' But perhaps the most remarkable contribution comes from Nodet, on the 'morality' demanded by the new psychology; the degree of selflessness and courage required if one is to know oneself as psychoanalysis reveals oneself is almost terrifying—in the same way as St John of the Cross is terrifying. It is also the measure of our sincerity in loving—*in caritate non ficta*.

DONALD NICHOLL

JESUS MASTER AND LORD. A Study in the Historical Truth of the Gospels. By H. E. W. Turner. (Mowbray; 21s.)

This orderly and comprehensive book, by an Anglican scholar of repute, furnishes a useful survey of much present-day critical thought concerning

the Person of our Lord, and the Gospels, and might be read as a general introduction to the subject. Many clear explanations, as of the different kinds of criticisms, are included. The author has divided his work into five Parts, and in the first deals with the sources: those outside the New Testament, and those within it. In Part II, he discusses the Gospels historically, and gives an outline Life of Christ. In Part III, of four chapters, he expands the treatment of the Person of Christ, viewing him respectively as Teacher and Prophet, Wonderworker, Messiah, and Son of the Father. Each of these chapters holds much material for thought: in the first, Christ's teaching is compared with that of the Rabbis, and it is shown that despite many surface resemblances there are differences that lie deeper. Here, too, the poetic form of our Lord's utterances is stressed, the author drawing from it a further argument for the strict historicity of the Gospel record. Part IV is devoted to our Lord's teaching in detail, and the concluding part is a single chapter on the Resurrection, in which Professor Turner summarises and effectively rebuts the chief naturalistic theories that have been offered to account for it. Catholics will not of course always share the author's standpoint, or grant all his assumptions, and now and then differences make themselves sharply felt, as when in chapter X he minimises the significance of the Petrine texts. Generally however, as we have perhaps indicated, we think he is sound as well as learned, and his views are at times in refreshing contrast to theories he expounds, in some of which disregard of tradition—the basic defect of so much Higher Criticism—is strongly evident. Read with due discrimination, the book seems to us first-rate for stimulating an intelligent interest in the Gospels.

M.H.

MANY who heard Fr Peyton preaching his Rosary Crusade remarked that he had not very much to say but that his personality preached. In *THE EAR OF GOD* by Fr Peyton (Burns Oates, 5s.) we have to rely on what he has to say, and we find that after all his words too have substance. He tells in the third person the story of his crusade enshrined in general themes on faith, prayer, the family, etc. He quotes widely from Jung, Moore, Darwin and many others; yet, as we would expect, his writing is not 'high-brow'. Here and there a gleam of the Irish wit that characterized Fr Vincent McNabb appears to suggest that with pruning and practice his preaching could develop the pithiness of that other great Irish apostle.

C.P.

*OF CLEAVING TO GOD*, the spiritual gem formally attributed to St Albert the Great, has been revised and republished in the English translation of Dr E. Stopp by Mowbrays at 2s. 6d.