

logical order, so that the Gospel of St John comes last, and a brief account is given of the date and authorship of each book. Fr Morson relies chiefly on Catholic authorities, but an interesting use is made of Westcott's *St Paul and Justification* and still more of Newman's *Lectures on Justification*, written when he was an Anglican. The whole book is marked by careful scholarship and sincere thought, though there are inevitably points upon which one would be inclined to disagree with his interpretation. Above all one would quarrel with his interpretation of the works of the Law in St Paul, when contrasted with grace, as applying merely to the ceremonial Law. This seems to be an over-simplification of St Paul's thought, which loses much of its significance. But on the whole it is a book which can be recommended to anyone who wants to make a serious study of the doctrine of the New Testament in the light of the original and who is prepared for the labour of quiet meditative study which it entails.

BEDE GRIFFITHS, O.S.B.

DIE SEELENREISE. By Alfons Rosenburg. (Verlag Otto Walter, 1952.)
 ESSAI SUR L'EXPERIENCE DE LA MORT, suivi du, PROBLEME DU SUICIDE.
 By Paul-Louis Landsberg. (Editions du Seuil.) Translated by Cynthia Rowland; with a foreword by Martin Jarrett-Kerr, C.R. (Rockcliff; 8s. 6d.)

Not long ago a student told me she believed that the human person is annihilated at death; the reason she gave was that she 'could not imagine what it would be like, otherwise'. When communities had a livelier sense of the supernatural this was no difficulty—they had rather to be restrained from too vivid an exercise of their imaginations. Perhaps Alfons Rosenburg's book will stimulate someone to throw up some convincing images to help my student-friend in her dilemma. His work contains brief accounts of the soul's journey after death as envisioned by pagans, Jews, the Gospels, Dante, and various modern seers, Thomas Bromley, Oberlin, Anna Katharina Emmerich, Goethe, etc. Accompanied by several striking illustrations, this volume is full of interesting information and sidelights on the people whose thought it discusses.

A person who really faced up to the mystery of death—indeed, he thought it to be fundamentally *the* philosophical problem—was Paul-Louis Landsberg. A pupil of Max Scheler, and a Catholic, Landsberg was driven out of Germany by the Nazis. In France he used to carry poison around with him so as to be able to kill himself if ever the Gestapo captured him. The Gestapo did capture him, and he eventually died on April 2nd, 1944. But some two years before this date he had already overcome the temptation to commit suicide, and had thrown away the poison. As he told a friend, 'I have *met* the Christ, who has revealed himself to me'. And as he tells his readers, 'You must not kill yourself, because you must not *throw your*

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