

true spirituality is the acceptance of our neighbour as the personification of Christ.

I.E.

JE CROIS EN DIEU. Un Catéchisme pour adultes. Par Josef Pieper et Henri Raskop; texte français d'Armel Guerne. (Desclée de Brouwer, n.p.)

The need for an 'adult catechism' in English is such that we may perhaps hope that this admirable German handbook, now translated into French, may soon appear in an English version. As might be expected from the names of its authors the method adopted is itself adult; for, although *Je Crois en Dieu* is called a catechism, it dispenses with the rigidity of question and answer and presents the main territory of Catholic belief in a series of brief but deeply considered chapters. The proportions of this book reflect its presentation of the faith, for the traditional exposition of the Apostle's Creed is followed by a section on the Sacred Scriptures and the history of the Church; dogma is never left suspended at the level of intellectual assent but is shown as the source of a living spirituality. Thus this catechism provides a necessary integration of 'instruction' and 'piety', which too often are treated in isolation. In England particularly there is a real lack of theological writing which relates the articles of faith to the existentialist fact of Catholic living, and *Je Crois en Dieu* is a model of the sort of exact and adult exposition of the faith that is needed.

PSYCHOANALYSIS AND PERSONALITY. By Joseph Nuttin. Translated by George Lamb. (Sheed & Ward; 16s.)

We are very grateful for an English translation of this important work by a Professor of Louvain. It opens with an excellent critical account of Freudian psychoanalysis and its legitimate and illegitimate offspring: an account which is written from the inside and with evident experience. Especially welcome is its treatment of the implications of psychoanalysis for the question of human freedom, and of the moral implications of abreactive technique. On the basis of this purely scientific and empirical approach, the second part of the volume attempts 'A Dynamic Theory of Normal Personality', which should be a valuable stimulant to reflection even where it will not always command agreement. An Appendix presents a description of Adler's Individual Psychology. We miss any serious treatment of the revolutionary contributions of Jung to depth-psychology; and Jungians will sometimes marvel to read that such heavy weather must sometimes be made by psychoanalysts and derivative schools in labouring the obvious. But they also will read the book with great profit, if not always without demur. It is a rare combination of sense, sensibility and wisdom which

should be neglected by nobody who is concerned with the majority of trends in contemporary psychotherapy. V.W.

ST THOMAS AQUINAS. By M. C. D'Arcy, s.J. (Clonmore & Reynolds; 18s.)

THE MIND AND HEART OF LOVE. By M. C. D'Arcy, s.J. (Faber; 25s.)

It is nearly twenty-five years since Fr D'Arcy's study of St Thomas and his work first appeared; and it is good to have it thus made available again. He has left the work substantially unchanged; but there is a fresh introduction and an additional bibliography. To re-read the book after a lapse of years is to be struck again by its combination of lucidity of thought and suavity of style; at the same time the earlier impression also remains, of viewing thomism as it were through the wrong end of a telescope—an impression not wholly to be accounted for by the fact that Fr D'Arcy is treating of St Thomas's philosophy in isolation from his theology. The ominous word 'system', with its suggestion of something closed and inorganic, occurs frequently and heightens this impression. But his treatment of the principal themes in the thomist metaphysic (being, analogy, matter and form, essence and existence, *actus* and *potentia*—but could there be a less illuminating translation for these last than 'act and potency'?) remains as helpful as ever. It is a pity that for this new edition the Latin and Greek quotations were not translated; and a number of quotations remain without references. There are an irritatingly large number of misprints.

*The Mind and Heart of Love*, Fr D'Arcy's important discussion of the problem of the two loves, Eros and Agape, under various forms, has, besides a new preface, a number of additional pages; these are designed partly to give greater clarification, partly to meet criticisms levelled at the book as it first appeared, but here too there is no substantial change. The book was reviewed at length in BLACKFRIARS on its first appearance. GERALD VANN, O.P.

IN THE TRACK OF THE GOSPEL. By Aloysius Roche. (Burns Oates; 15s.)

Fr Roche's modesty almost disarms criticism, for on page 17 of his book he claims to have only 'a superficial acquaintance with the subject matter of this book', and in the preface he states that his sources for the greater part of it are 'second-hand ones, the manuals, that is to say, of Church History'. These are severe limits; perhaps Fr Roche is too severe towards himself, for the middle portion of the book is a fairly successful popular account of the Church's missionary work down the centuries, and shows that he has only occasionally been content to rely simply on manuals. But the main criticism to be made is that the book is not sufficiently interesting, because there is no commanding theological idea to unify and give meaning to the mass of detail. The first