

though we fail to find the greatness of the man who wrote *The Cost of Discipleship* and the *Letters and Papers from Prison* revealed in these pages.

In *The Book on Adler* Kierkegaard discusses the episode of a psychopathic pastor of his day called Adler who claimed to have had a revelation from God which led to his suspension from the pastorate by the authorities of the Danish Church. The episode raises for Kierkegaard the problem of authority in the Church, and his reflections on this problem are of the utmost importance for an understanding of what he means by 'revelation' and 'apostleship'. The incident around which they are organized does not, however, bear the weight of the book, and much of Kierkegaard's thought on this topic is to be found elsewhere without the lengthy commentary on an incident as evanescent in significance as Adler's aberration.

R. A. MARKUS

THE BIBLE TODAY; considered by Christian Scholars. (Published for *The Times* by Eyre & Spottiswoode; 25s.)

While it is true that the misuse of the Bible has played a large part in producing divisions in Christendom, nevertheless Catholics can hardly contemplate with anything but regret the growing neglect of the Scriptures today among people of all denominations as well as by those of none. In the Introduction to the present volume the writer says that because of this 'waning familiarity' *The Times* undertook the publication of a Bible Supplement, which in view of the continuing demand is now printed in book form.

The articles, written for the most part by well-known scholars, cover the principal aspects of Bible study. For obvious reasons, the doctrinal treatment is least satisfactory to the Catholic reader; it could hardly be otherwise. Nevertheless the book is full of up-to-date information of the greatest value to the general reader, irrespective of his religion. Owing to the over-riding need for brevity, some articles have suffered from compression, as for example that on the Apocrypha, which is hardly more than a catalogue. Others, for example Monsignor Knox's admirable article on St Paul, show no trace of compression or incompleteness.

With one exception there is a refreshing absence of controversy and polemics. The exception is Dr Mozley's article on 'The English Bible before the Authorized Version', which brings up all the old charges and moulds the facts in the old familiar way, regardless of what has been written from the other side. (The reader may be referred to the relevant articles in the *Catholic Commentary on Holy Scripture* for a balanced account of the subject.)

The volume is copiously illustrated with excellent photographs, mostly of manuscripts or of paintings of biblical subjects.

R. C. FULLER

MEDICAL GUIDE TO VOCATIONS. By René Biot, M.D., and Pierre Gallimard, M.D. (Burns, Oates; 18s.)

In many ways this is a revolutionary book. It applies the advances in psychological medicine to the task of choosing suitable candidates for the priesthood and for the religious life. In addition, the authors deal constructively with the main varieties of mental troubles which may assail a seminarian or religious during training.

On the whole the authors achieve their aim superbly. Their book is clearly written, well documented, full of common sense and in accordance with the very best French traditions of Catholic Medicine. If at times they lean towards typologies which fit too few individuals (p. 282) and oversimplify the syndrome of obsessional states (p. 180), this may well be because they are writing primarily for a non-medical public which feels it understands mental troubles only when they have been put in neatly labelled pigeon-holes.

The authors define very carefully the field of their study. Since aptitude for the priesthood or the religious life consists in suitable endowment of nature and suitable endowment of grace (Decree of Pius X, July 15th, 1912), the authors rightly feel that they have an important, if minor, role to play in advising on natural endowment. Since man is a unity of mind and body, they feel, rightly, that they can define and elucidate the body's role in the spiritual life. Since not all candidates are accepted by their seminary or Order, they feel, rightly, that they have advice to give on readaptation to lay life. At no time do they presume on the role of the spiritual director, for the spiritual aspects of vocations are not their concern. They know their field, and everything they discuss in that field is of inestimable value to those charged with the grave obligation of the selection and training of candidates.

It is high time that a book like this appeared. One would think that what psychology we know has been inspired by Descartes and not by St Thomas. Cartesian experts in the spiritual life assure us that the soul is so much the mistress of the body that there is no Unconscious in the human psyche. Personality is identical with consciousness and no instinct should ever escape the imperious control of the will. In consequence every neurosis is a sin (one heard a learned Benedictine preaching this nonsense to medical students) or a temptation from the devil (the *reductio ad absurdum* of this occurred at Loudun).

There is a need in Catholic scholarship for the integration of scientific discoveries in the field of depth psychology and of psychological