

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