

Book Reviews

ETUDES CARMELITAINES, MYSTIQUES ET MISSIONAIRES. Avril, 1932. Pp. 296. (Paris; Desclée de Brouwer. Single copies, 15 frs. Foreign annual subscription, 35 frs.)

The aim of this important review is to investigate and extend the practice of mysticism according to the school of St. Teresa of Avila and St. John of the Cross. It makes use of recent psychological discoveries and draws analogies from the philosophies of Aesthetic. It compares Catholic with Hindu and Moslem mysticism and examines the question, which lies at the heart of all scientific missionary work, of holiness outside the Church. The list of contributors is impressive and includes Dr. Rudolf Allers, the Abbé Hoornaert, Père Garrigou-Lagrange, M. Maritain, M. Gilson, Dom Huyben, Prof. Jean Lhermitte, Padre Gemelli, M. de la Vallé-Poussin, Père Maréchal, Dr. André le Grand, the Abbé Bremond, and M. Claudel.

In the present number, among other articles, there is one by M. Maritain on the equality of love between God and the soul according to St. John of the Cross, which is enlightening for St. Thomas's metaphysic of St. Peter's 'partakers of the divine nature,' and our friendship with God and all that it implies. Prof. Lhermitte's study of dreams and mystical ecstasy from the point of view of pathological psychology is completed by a philosophical and theological study by the Abbé Maquart. But perhaps the most interesting of all is the long article by Prof. Asin Palacios, of the University of Madrid, on Ibn 'Abbâd of Ronda, a Moorish forerunner of St. John of the Cross.

No one who is interested in the scientific study of mysticism should neglect this valuable review, which appears twice a year, in April and October, and is edited by the Carmelite Fathers of the Province of Paris.

T.G.

THE FOUNTAIN. By Charles Morgan. (London: Macmillan, 1932. Pp. 434; 7/6.)

The chorus of praise which first met this book's appearance at the beginning of the year has died down with the more grudging appreciations of a month or so after. It is now possible to say with sober judgment that it is a great and permanent addition to English letters. It is Platonic in the growth of Ideas, Aristotelean in the living embodiment of them; a treatise on the inner life of the spirit written with distinction of style, a captivating novel with the loveliest descriptions of sense. There is an advance to God, the wise spirituality of a