

Anyone who wishes to understand these only too frequent maladjustments in boys and adolescents can learn a lot from a careful reading of this book, but we are not all Mr Lyward, so let us beware of rushing in where angels fear to tread!

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MYSTERY AND MYSTICISM. A Symposium. (Blackfriars Publications; 9s. 6d.)

This book is the English edition of a number of essays which have already appeared in French as a special issue of *La Vie Spirituelle*. The contributors are all well-known experts in this field of study.

L. Bouyer's two essays, on *Mysterion* and *Mysticism*, demand of the reader a technical knowledge of the Greek Fathers and so are more likely to appeal to the specialist. A. Plé offers what he calls a sketch on *Mysticism and Mystery*. Special mention must be made of the third section of this essay in which the author points to a mutilation of the words 'mysticism' and 'mystery' through a separation nowadays of the sign from the reality it signifies and contains. L. Cerfaux, writing on *St Paul's Mysticism*, takes us back to the primitive meaning of that word and raises the problem of the distinction between ontological mysticism and mystical experience, the problem with which A. Léonard's long essay, *Studies on the Phenomena of Mystical Experience*, is concerned in terms of objective and subjective mysticism. L. Cerfaux, in line with A. Plé, distinguishes the mystic from the Christian. Through grace a Christian shares a life that is mystical in the ontological sense but that is not to say that he experiences in a mystical way the presence of God within him. Both insist, however, that mysticism is the normal development of sanctifying grace. A. Léonard's study leads to the conclusion that genuine Christian mystical experience is unintelligible when isolated from the foundations which sustain it and provide it with its starting point, namely, revelation, the sacraments and the Church. I. Hislop's very short essay on *The Christian Myth* might seem slight by comparison, but it would be unfortunate if it were overlooked. In terms of the myth the author faces the problem which is engaging the attention of modern depth psychologists: how to bring modern man into contact with his unconscious and effect a psychological harmony of the rational and the non-rational forces in man. The mythological imagery of the unconscious is dangerous only when it makes the false claim of conceptual analysis today to be exhaustive and total.

The excellent translation from the French makes this book of essays a valuable addition to the literature available in English on the subject of mysticism.

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