

with the flame that has been enkindled in their own hearts through their surrender to and union with the heart of God.

The message is not new. It is found echoing through the Scriptures, and has been heard and heeded by saints and mystics and generous souls of every age. And although the extraordinary circumstances of this latest appeal may not commend themselves to our sceptical (and yet at times how credulous!) generation, yet the simplicity and sincerity of the humble messenger, who was herself to be the sign of its authenticity, will surely evoke a response in many hearts. For God is Love and he thirsts to be loved in return, and he will stop at nothing in his attempt to win for himself the cold or tepid hearts of his creatures. And although we may not care for the manner of his wooing, yet not one of us, from the greatest saint to the most unregenerate sinner, will find any rest until we have accepted and surrendered to this Lover—and on his own terms. He does not ask the same from all but what he demands he will not be denied. For though he is our Lover he is also our God and those who refuse him, be they individuals or nations, do so at their peril. 'I am mercy and love, and I will be sovereign King.'

S.M.A.

THE GOLDEN WELL. An Anatomy of Symbols. By Dorothy Donnelly. (Sheed & Ward; 10s.6d.)

This is not an easy book rightly to estimate as a whole unless one has given as much thought and research to the subject of symbolism as its author obviously has. She is convinced that the essential unity of human experience should be mirrored in universal symbols. These symbols must signify not only the unity of man, but the unity of man in God. Their very diversity only go to prove with how many teeth, as Dante said, the desire of God is biting men. To show such a unity and to decode human symbols in terms of it is the purpose of this book. Hardly a page is there, open it where you will, without some thought-provoking phrase supported by precise reference to original sources. The very wealth of material which the author had at her disposal has been at times her chief embarrassment. She wants to omit nothing. And so, the rapid transitions from Chinese literature to Anglo-Saxon, from folk-lore to the liturgy, from Scripture to modern poetry, are all somewhat bewildering. It is in this way that the wood may be lost for the trees. Mrs Donnelly has however written a beautiful book: a book to have and meditate.

D. S.

RELIGIOUS CONGREGATIONS OF GREAT BRITAIN AND IRELAND. By Peter F. Anson. (Stanbrook Abbey; 12s.6d.)

Reference works of this nature are often too costly in production to allow of publication. We may therefore be specially grateful to the Stanbrook Abbey Press for having given 430 pages for the