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Ibn al-Arīf Mahāsin al-Majālis. By Miguel Asin Palacios. Paul Geuthner, Paris. pp. 106. 60 fr.

We welcome this new volume in the collection of texts on Islamic mysticism. The author gives us a biography of Ibn Al-'Arif (1041-1091) ; a list of his works that are extant, mostly in manuscript ; an analysis of the present work, and an appendix giving the parallel passages of Ibn Arabi in his Futuhat. After this introduction, there follows a complete translation of the Arabic text (pp. 27-73). The text itself is carefully printed, with critical notes, and occupies the remainder of the book.   Z.

The Resurrection of the Dead. By Karl Barth. Translated by H. J. Stenning. Fleming H. Revell Co., New York. pp. 213. $1.50.

All those interested in the revival of a supernatural theology and the writings of Dr. Barth will welcome this translation. Like all of Barth's writings it is not easy reading, although the translation is well done, and well preserves the flavor and color of the original. The first hundred pages are an attempt to show that St. Paul's letter to the Corinthians forms a unified whole, of which the Resurrection chapter is the climax and crown. But this attempt is doomed to failure. There are few commentators who would agree that the disconnected subjects which precede the fifteenth chapter are all an introduction to what follows. In the second part of the book we have an able apologetic for the reality, the importance and the implications of Christ's Resurrection as the very foundation of the Church and the heart of the Gospel. "This," Barth says, "is how the four facts are to be interpreted : not as a monotonous chronological recital of things of the same kind, but extremely graduated in a series several times interrupted. Like two massive pillars: Christ *died* for our sins ; and: Christ *rose again* on the third day ; both being asserted, 'according to the scriptures,' as historical facts, to be sure, but, pray, *what kind* of historical facts? *This* end, the end of our sins, which yet can only end when history ends, and *this* beginning, the beginning of a new life, which yet can only begin when and where a new world begins."   Z. wamer

O Youth. Being a Translation of Al-Ghazali's Ayyuha'l-Walad. By George H. Scherer, Ph.D. The American Press, Beirut, Syria, 1933. pp. 109. $1.00.

We congratulate the author and the Beirut Press on the appearance of this critical translation of one of Al Ghazali's best known works on ethics. An article by Professor Frank Hugh Foster of Oberlin, Ohio, in the October issue, 1933, of our Quarterly, called attention to "Ghazali's Inner Secret and Outward Expression of Religion" in this short treatise. We need not, therefore, enlarge on the contents of the book. In the introduction we learn of Ghazali's Spiritual pilgrimage, the value of his Later Writings, and the peculiar worth of the Ayyuha'l-Walad. The author discusses at considerable length the list of manuscripts and printed texts. Then follows the Arabic text, in facsimile collotype, of the Dresden Library manuscript, together with the variant readings. The translation (pp. 51-77) is accompanied by notes. In the appendices we have the Table of Contents to Ghazali's great work, the Vitalizing of the