

should lead us to understand more deeply the mysteries of God and his works. But there again, the word 'mystery' has presented another obstacle: we have made it mean, as P. Bouyer points out, 'something that we must believe without trying to understand it'. So this book is given over to examining the full deep meaning of these two words. P. Plé in the first chapter outlines very clearly the ways and means by which man can have experience of God, and in Chapter II P. Bouyer explains at some length the meaning of *mysterion* or sacrament as it is understood at least up to the middle ages, namely a reality which veils but at the same time directs our minds to a more profound and sacred reality, God the maker. St Thomas spoke of the footprints of God in creation. Father Ian Hislop writes a very brief but very valuable chapter on myth which is a way of seeing all reality, man and society, bound together as a whole and all alive. Father Hislop is rightly chary of exaggerating the importance of this, for it is certainly true that the language of myth becomes dangerous when it claims to be total and an exhaustive expression of truth. Nevertheless it might have been a good thing if the planners of this symposium had allowed more space for the discussion of this very valuable subject, for it is a medium that is most easily and widely understood. However, with the two additional chapters on St Paul's mysticism and on mystical phenomena this book is to be welcomed for the clarity and firmness of its exposition.

GERARD MEATH, O.P.

THE ESTRANGED FACE. By Catherine Eastwood. (Hollis and Carter; 16s.)

This book will set Novice Mistresses talking and the more experienced ones will agree, no doubt, that in spite of its defects it does throw some light on the meaning of vocation. A girl enters a convent with a mixture of motives difficult to assess, experiences great difficulties due to normal, natural repugnance to so mortified a life, perseveres in spite of everything for twenty-five years and rises to posts of great responsibility in the Congregation, and then finds it impossible to go on. She obtains a dispensation from vows, finds that she is so completely out of her element 'in the world' that life is hardly supportable any longer (in fact she decides at one point to put an end to it), and finally comes to spiritual rest through an illumination which suggests powerfully that God was with her, and very near her, all the time.

Catherine Eastwood, with a wealth of detail presented to her by the person in question (Mary Cleaves), and acting, it seems, with her sanction for the large introspective passages of the narrative, undertakes to tell us not only the whole story from the inside but what every step of such a strange journey signified from the point of view of vocation. This was of course an impossible task. The result is no more than a very plausible interpretation. God's ways are inscrutable and he writes

straight on crooked lines. It would have been best to leave it at that. Nevertheless the facts, faithfully related, are illuminating. The description of a humanly successful religious career rings true, yet retains the undoubtedly supernatural force that was there all the time. We are asked to sympathize with the Sister, at every stage, for a lack of fundamental understanding of charity and sacrifice. Everything, from postulancy to the final peace of soul, is confidently explained in a style and manner which combine thrilling narrative and challenging commentary. Such a spiritual journey as this one cannot be explained in terms of spiritual directors' generalizations. Only God, who searches the reins and the heart, who calls whom he will to religious life, knows the full meaning of it. It may be that the final illumination which brought peace to Mary Cleeves is the key to the whole strange story.

GERARD M. CORR, O.S.M.

LA SPIRITUALITE DE LA COMPAGNIE DE JESUS. By J. de Guibert, S.J. (Institutum Historicum Societatis Jesu and Catholic International Book Centre; 43s.)

This work, undertaken by order of Father Ledochowsky, then General of the Society of Jesus, is published posthumously, the author having died in Rome in 1942 after having completed the first draft. Its publication, with certain slight corrections, bibliography, index, etc., is the work of Father Lamalle. Much of the material had already been published by the author in various periodicals. If, in the years which have elapsed since the author's death, new facts have been brought to light by the labours of others such as Father Leturia and Father Hugh Rahner, nevertheless the deep personal knowledge which he had of the original documents and the sobriety and sureness of his judgments give to the work of Father de Guibert a permanent value. Moreover, his work has the immense advantage of rendering easily accessible information otherwise scattered among different works and review articles.

As is normal with a work so general in scope and which, in any case, is described by the author himself as a 'sketch', some will be disappointed that certain aspects of the subject which they regard as particularly important have not received the attention which they consider proper. But they will not lack references to aid them in pursuing the matter further. Moreover, the author has deliberately avoided all polemics. He is throughout most cautious and nuanced in his judgments. One thing is certain: the tradition which represents Ignatian spirituality as a system of will training and nothing more, ego-centric, having little esteem of the Liturgy, divorced from doctrine and seeking merely a certain chivalric devotion by an appeal to the emotions, will find no foundation in these pages.

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