

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.

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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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