

selves to consider the wisdom and love of God and finally the Holy Trinity. Father Joret is a most attractive writer and has a very lively way of presenting the toughest truths without any dilution. On spiritual recollection he is particularly good; explains the hard work that must go into prayer, the stages that people can expect to go through, and very clearly distinguishes all this from graces that are quite commonly received in prayer. But beyond all that I think this book has a quality that might easily be overlooked: it *makes* the reader do some contemplation. In a guileless sort of way the mechanics of recollection are explained; naturally we are interested and begin to wonder what is behind all this, and so we are led to read about the presence of God and so gradually to a thoughtful speculation about God himself. The point is that we find ourselves breaking off and reflecting as we read. A very clever book.

GERARD MEATH, O.P.

ST IGNATIUS LOYOLA: THE PILGRIM YEARS. By James Brodrick, S.J. (Burns Oates; 30s.)

This book is Father Brodrick's contribution to the celebration of the 400th anniversary of the death of St Ignatius. In it we are taken from 1491, year of the saint's birth, to 1538, when he celebrated his first Mass in Rome. In that year international strife prevented the nascent Company of Jesus from setting out for the Holy Land, as the vow of Montmartre obliged them to do if transport were forthcoming within the year. It was not, and the pope indicated Rome as their Jerusalem. For Ignatius the years of roaming were over and Providence was to bring it about that from being the rallying point of a group of like-minded friends he became the founder and superior general of a new religious order. With all that the present work does not concern itself. It stops short at the point where, in the words of one of the more staid of St Ignatius' sons, the Founder became 'respectable'. No more falling in rivers or riding donkeys!

The earlier part of the life of St Ignatius is, naturally, the least well known. The saint was scarcely forthcoming on the details of it, and other sources are few and far between. All the more reason to be grateful to Father Brodrick. In his hands the search for information becomes a lively affair. As usual the book abounds in delicious asides and footnotes. We learn, for instance, that a graduate of Salamanca had to provide both banquet and bullfight for the professors. A doctor of theology, however, got away with a mere cockfight! (pp. 203-4, Note). The will of the saint's brother, Martin Garcia, directs his executors to hire persons to fast for 300 days 'in reparation for the days when I should have fasted and did not'. Even in our own day this might well suggest an opening for some enterprising person!

Many will find particularly interesting the account given of life in the University of Paris during the second half of the sixteenth century with its clash between humanists and scholastics and the desire, on the part of some, to 'return to the sources'. We seem to have heard it all before, much more recently. The description of Noel Beda, 'a theologian on horseback, booted and spurred, who lumped together Erasmus, Lefevre d'Etaples, and Guillaume Bude (who only asked to be allowed to settle hoti's business) as arians, donatists, hussites, and disguised lutherans' seems familiar. Integristes and progressistes were already confronting one another in the sixteenth century. St Ignatius showed himself a true Catholic by following the *via media*.

Never, perhaps, has the world in which St Ignatius was born and in which he followed his wonderful vocation been so vividly portrayed. It follows, naturally, that the central figure stands out all the more lovable and understandable for it. Moreover in these pages the famous Spiritual Exercises with which St Ignatius enriched Christian spirituality are seen in the setting in which they were first made and certain misconceptions about them are gently put aside.

The book is an outstanding contribution to hagiography, but even to those who have no interest in St Ignatius and the Jesuits it is an important contribution to our knowledge of life in France and Spain, and especially university life, at the end of the fifteenth and the beginning of the sixteenth centuries.

RICHARD BLUNDELL, S.J.

THE DOCTRINAL INSTRUCTION OF RELIGIOUS SISTERS. (Blackfriars Publications; 13s. 6d.)

This volume is the sixth to be translated of the series 'Problèmes de la religieuse d'aujourd'hui'. Like the others it consists of a series of papers read to a group of priests and nuns in Paris. It deals with the question of the sort of doctrinal instruction which should be given to religious women. That such instruction is necessary, but that in fact it is not always given, is the theme of the extremely interesting paper by Sister Jeanne d'Arc, O.P., which opens the series. She underlines the advantages of a thorough knowledge of the Faith and deals with certain specious, but all too common, objections to study. The whole of this chapter will repay careful reading. In particular the author points out that nuns have been obliged by modern circumstances to pursue studies to a high level in profane subjects and that it would be strange if the knowledge of divine things were the only science from which they were to be debarred.

Father Beyer, S.J., discusses woman's role in the Church at the present time as set forth in the teaching of H.H. Pope Pius XII, and in particular the responsibility of modern woman in religious life. Here is a mine of