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The Inner Life of St. Ignatius: The Spiritual Journal of St. Ignatius Loyola

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a few lapses in grammar and untranslated Dutch phrases to cope with, they diminish but slightly the considerable value of this excellent study.

At long last, William Schurz's *Manila Galleon* has been reprinted. The classic work on the Acapulco trade once again carries us on the lumbering galleons across the Spanish Lake, through the dangers of the world's worst sea voyage, to Acapulco and the silver cities of New Spain. The story, though told so often, has lost none of its charm and romance. And the valuable introduction which sets the background for the voyages and the yet unchallenged chapters on the Japanese, Chinese and Portuguese are in themselves valuable contributions to the palimpsest of Philippine history.

The recent study of Woodrow Borah (*Early Colonial Trade and Navigation between Mexico and Peru*, Ibero-Americana 38, University of California Press, 1954) has put us one step closer to a synthesis of the colonial commerce of the whole Pacific area. One wishes that the position of the Philippines in the commercial orbit of the Spanish Empire were as well represented. We have yet to assess the exact position of the Acapulco trade in the colonial economy of New Spain and the Philippines. Price fluctuations in Manila of Chinese and other Asiatic goods have not yet been studied. The volume of trade between India, Japan, China and the Philippines is relatively unknown. And the often (in the past) hotly-debated topic of silver exports to China by way of Manila is still in the main a question mark. These are merely a few of the many questions as yet unanswered in Philippine economic history.

Until such questions are made the subjects of careful investigation we can profitably turn to *The Manila Galleon* to find out something about Philippine economic history in the Spanish colonial period, and we can only hope that future investigations will be as carefully written and as thoroughly enjoyable.

NICHOLAS P. CUSHNER

THE INNER LIFE OF ST. IGNATIUS

THE SPIRITUAL JOURNAL OF ST. IGNATIUS LOYOLA, February, 1544-45. Translated by William J. Young, S.J. Woodstock, Md.: Woodstock College Press, 1958. x, 63 p.

A first reading of this document of the soldier-saint leaves one with a dominant impression that would not have been expected before-

hand. Tears. During the first forty days of the *Journal* St. Ignatius speaks of shedding tears one hundred and seventy five times, an average of four times a day. One feels that such a fact is in discord with the traditional portrait of Ignatius as the practical genius of unusual organizing ability, the military realist and strategist. A hard-headed man of reason and shrewd, cool planning. Not a man who wept four times a day!

Be that as it may, both series of facts are true. And an acceptance of them can lead to a knowledge of the man, Iñigo de Loyola, on a deeper level than heretofore.

The Spiritual Journal is unusual from many points of view. It is the only autograph writing of importance left by St. Ignatius. Almost everything else, the *Spiritual Exercises* included, is a more or less perfect copy by a secretary. In spite of this unique quality, however, the complete *Journal* was not published until 1934. The present translation by Rev. William J. Young, S.J. is the first in English. It comprises two sections: the first, an account of the deliberation by St. Ignatius on the kind of poverty to be practiced by churches of the Society; the second, an account of his spiritual experiences over a period of eleven months.

Aside from the *Journal* the other great Ignatian document of self-revelation is the *Autobiography*. The latter narrates experiences of both the interior and exterior life, however, and the mixture of the two prevents one from fixing full attention directly on the secret life of the saint. Such exclusive focus is found in the *Journal*. It is very helpful, of course, to approach this exclusively internal study with a realization of the fact that St. Ignatius' life at the time of writing was, in its external manifestations, a very busy one. He was governing the Society from Rome as its first General. Much of his energies was given to the painstaking work of drawing up the *Constitutions*. Many hours were spent in audience with prelates and Cardinals of the Roman Curia. And a personal apostolate was carried on in the confessional.

Yet withal, the typical daily notation in the *Journal* would be, "Many tears during Mass, and tears before and after it." We are left in wonder before this unusual phenomenon. It is the dominant impression, but we are forced to look more deeply.

The extraordinary degree to which he possessed the gift of tears was not, of course, the highest mystical gift of St. Ignatius. Rather was it an indication of the presence of much more profound gifts, "the overflow produced by the cataract of special gifts of infused contemplation and other special gifts of an intimate character by

means of which God communicated Himself." An attentive reading of the *Journal* reveals the usual features of infused prayer according to the common teaching of theologians: intuitive vision of divine things, experience of the presence and action of God in the soul, complete passivity before the sovereign freedom of God to come in and go out of the soul with His gifts.

To read of such an unusual experience of God on this earth is awesome. For those who are well acquainted with Ignatian ideals of self-conquest and service, however, there is another value to be found from a study of this *Journal*. The translator sums it up by saying, "In a certain sense, the *Journal* is no more than the *Exercises* in action." This is especially true of all that concerns the making of an "election," i.e. a decision of where God's will is to be found among the concrete possibilities placed before a soul. "It would be difficult to find a more reliable and authentic commentary on this central part of the *Exercises*," says Father Young, "than these mystical pages of the *Spiritual Journal*."

This translation is an important addition to studies in English of Ignatian spirituality.

NEIL J. QUIRKE

A GREEK TRAGEDY?

THE BOOK OF JOB. By Horace M. Kallen.

New York: Hill and Wang, Inc., 1959. xxvi, 163 p.

This book is a paperback edition of a volume which came out in 1917. It is really a reconstruction in dramatic form of the book of *Job*. Mr. Kallen believes, against the opinion of many scholars, that the book is *not* mere dialogue after the manner of Plato, but is in fact a Greek tragedy after the style of Euripides. His work is an attempt at restoring *Job* to its original form as well as a justification of his belief that it was originally a Greek drama. There are, therefore, at least two points Kallen has to prove in order to make good his stand: first, that it is drama, not mere dialogue; second, that it was written in imitation of the style of Euripides. Under the second point are at least two things which need proving: one, that *Job*, like Euripides' works, was a protest against orthodox views or is heretical; two, that despite its revolutionary message, it is yet framed in orthodox events and symbols. This review will attempt an evaluation of Kallen's thesis.