

dare to give ourselves credit for. Are you going to tell me that we submit to the discipline of our religion, that we give ourselves endless labour to do things we don't like—are you going to tell me that you do that simply because of the fear of hell? I think it would be an impossibility. Then why do you do it? If I have the love of God, the desire that his will shall be done, then all things flow from it. It must be a sort of passion.

We have the experience of the saints—the furnace of the love of God. If only I will have faith and trust and persevere in acts of love, it must turn back to myself, flow back into my soul as a warmth, reflecting God's love into my own consciousness, filling the whole of me, giving me a closer union, a sort of identification with the One loved. This act of the love of God is in the hands of everybody. It is not a sort of museum-piece as so many people think. It is in the hands of every little child. If we want to give all we can give, he will make it possible for us to do so.

NOTICE

The first reactions to *LIFE AND WORK OF MOTHER M. ST IGNATIUS* by a Religious of Jesus and Mary (Clonmore and Reynolds; 15s.) may lead one to exclaim on the multiplicity of educational congregations founded by holy Frenchwomen of the last century. The reader may turn to the chapter that describes how attempts were made in 1834 to amalgamate the new institution formed by Mdlle Claudin Thevenet with the religious of the Sacred Heart who seemed to have already the same ideals and the same kind of life. He may at first heartily sympathise with the desire to obviate unnecessary multiplicity. Yet as he reads of the great work of the Congregation of Jesus and Mary as it gradually spread to India, Canada, the United States, England, he will begin to understand that all these congregations have their own character and together form an Order after the pattern of the Monastic Order which is comprised of separate, independent monastic institutions, formed by the same general monastic inspiration. No sensible man would insist that Downside and Ampleforth should be run by a single organisation. The Church gains by the individuality of these independent foundations, and the desire for amalgamation may sometimes be inspired by a hankering for uniformity which is only a mechanical form of unity. May these nineteenth-century French foundresses of educational establishments prosper, progress and reign in the success of their holy lives and their holy institutions.