

'in the proper egotism of a genius who may have been a saint' gently pushes the family from him until he stands alone. This is to state the problem of Newman's type of holiness in another way; for if it can be shown that saintliness has its 'proper egotism', then the sensitiveness and individualism would certainly be the distinguishing features of this holiness. This lively description of a strangely assorted family shows up the special character of the man in a way that suggests how strength is made perfect in infirmity. 'There can have been few more lonely men in the world than the ageing Newman. One feels that it was because he was so lonely that he kept on compiling those autographic remains, as he called them, sorting old letters, enquiring from Jemima about matters of pedigree, holding dearly to his memories of boyhood and youth long after his sisters and brothers had become foreign to him.' But perhaps the secret of the final stages of his life finds part of its explanation even further back—'He had too much of the imaginative awe and dread, too many of the flights and surges of pre-Reformation England which nineteenth and twentieth century England disowned and lost.' Mr O'Faolain's intuitions and writings are often brilliant, always interesting and entertaining, though he seems to lack any real understanding of the holiness of the Catholic Church. It is, perhaps, for this latter reason, that he assists us to understand this unusual form of holiness that we find in the aged Cardinal.

THE TWO VOICES. *Spiritual Conferences of R. H. S. Steuart, S.J., with a Memoir by C. C. Martindale, S.J.* (Burns Oates; 18s.)

Here indeed the difficulty of judging 'a type of holiness' close at hand becomes very clear. Father Steuart was a direct descendant of those Scots saints, at least in that he and his ancestors were formed by the same mountains and the same lochs. The difference between the modern and the ancient Scot, however, lies in the fact that the former was subjected to a universal, supra-native form of spiritual training that is as introspective as Newman, not without a touch of that morbid sensitiveness. *The Two Voices* is the title of the first of the Conferences—the voice of faith and the voice of fact and experience—but it might well stand for the external voice of appraisal as a type of holiness and the inner voice of the model himself, his own awareness of himself. For already a biography has appeared from the pen of Miss Kendal describing the life of this Scots Jesuit as he showed himself by his words and deeds to the world. Fr Martindale in his memoir uses a very different voice, the voice of Fr Steuart himself, as he jotted down his own self-awarenesses throughout his life under the influence of his Jesuit training. No early Celtic saint would have examined himself quite in that manner though they were as aware as any of the evil of their own sins. In reading this memoir one may be led to question whether the Ignatian system, which even to some

Jesuits seems out of the full stream of Christian 'spirituality', was quite suitable to this Scot. Fr Martindale shows that at no critical stage in his training did Fr Steuart receive much help from the system; there was never anyone at hand to 'direct' the one who was to be so sought as a 'spiritual director'. He was left in his depressed moods to brood over his shyness, his procrastination, his lack of popularity in the Society. It is possible that with a different sort of training the preoccupation with the ideal of holiness which stands out as the impelling positive theme of the life of this great man would have borne fruit even more quickly and more abundantly. Yet the voice of personal self-reproach dictating self-consciously into a notebook at times of retreat and anniversaries of entry into the society, ordination, etc., is only one voice and cannot tell the whole story. Fr Martindale himself shows how Fr Steuart triumphed over his desire for the 'whole Christ', the Christ living today in his Church. The conferences that follow the memoir have the clear accents of that other voice, the strong objective desire for the *reality* of God and of God's love. In his diversity there was a touch of the unity of holiness.

SAINT FRANCIS XAVIER, 1506-1552. By James Brodrick, S.J. (Burns Oates; 30s.)

CALL ON XAVIER. By Edward O'Connor, S.J. (Gill, Dublin; 3s.)

It would be false to suggest that the 'Jesuit way' has always been introspective and sensitive—at least in so far as those qualities are unwholesome. In Francis Xavier the special type of holiness of an intrepid Spanish missionary is given immeasurable depths and sensitivity by this training. A missionary of such intense energy might have become a modern 'activist' without the Spain of Teresa and John of the Cross in his blood and the training of the Spanish Ignatius in his conscious formation. As regards the latter, an interesting quotation from a French author describes this formation in its effect on the imagination (Footnote to p. 48): 'in order to be made an instrument of salvation this faculty has to be denied its vagabond habits, assigned fixed hours, and forced to veil its terrestrial charms'. Originally in the quiet routine of the cloister the imagination of the religious was fed simply by Biblical signs and pictures. But for the Spanish military spirit of the new religious society it was necessary to insist on this negative way of a rigid fast. The holiness of the cloistered monk seems to require a different discipline from that of the apostle who has chosen with his captain Ignatius to recite the Divine Office 'not in choir, lest we be drawn away from the duties of charity' and whose charity impels him to move across vast and treacherous continents in quest of men for Christ. The intense Spanish love and passion might under another training have led to action without holiness; as it was, the passion became part of the saint. 'He became a mighty saint, but he remained to the end a man, a passionate, obstinate man, capable at times of fierce resentments and