

Part II consists of a special introduction to each book. These are sometimes tantalising in their condensed brevity; we do, however, realise the exacting needs of the manual *genre*. And perhaps the author seems a little impatient of R. H. Charles's great edition; yet, in this country, for many years yet, until critically edited texts do appear, Charles will be the great stand-by, always accessible, sure to be in every college library.

ROLAND POTTER, O.P.

THE PROGRESS OF THE JESUITS. By James Brodrick, S.J. (Longmans; 16s.)

Father Brodrick has perhaps done more than any previous writer to give to English readers, amateurs and serious students alike, a vivid, close-up picture of the lives and personalities of the early Jesuits. Developing, first in his *Origins of the Jesuits* (1940) and now in the volume before us a method which found some earlier expression in his lives of Bellarmine and Canisius, he may almost be said to have created a new form of *haute vulgarisation* very valuable indeed to all interested in the Counter-Reformation. The form is a series of narratives centering sometimes round individuals, sometimes round places or episodes, but which hold the interest and create a unity despite the somewhat discursive framework of the book as a whole and of some of the chapters in particular. The principal Jesuit activities of the period dealt with are taken in turn, and against a lightly sketched general background there is built up a series of portraits of individual men, sympathetic, understanding, candid, lively, done with a light, almost jaunty, pen. The result is as vivid a view of personalities and events as if we ourselves—or Father Brodrick—had been there to see. What makes this possible without unwarrantable drawing upon historical imagination is the enormous mass of early Jesuit letters and reports, written, preserved, and now in these latter days, edited in the great series *Monumenta Historiae Societatis Jesu* by members of the Society. Perhaps of no other order or congregation in its early days can we get so full a picture from the inside.

The period dealt with runs from the death of St Ignatius in 1556 to the year 1579, two years short of the beginning of Aquaviva's generalship. In many ways this was a golden age, one of rapid expansion and diversification of activities, before in later decades the Society was to encounter increased difficulties in the shape of growing political hostility and renewed internal strains. Though Father Brodrick does not specifically pose in general terms the main issues of historical interest in the development of the Society, his picture throws much light on many of them and will enable those whose approach is more analytical to see things with greater practical understanding. Here only a few points can be picked out. It is most interesting to see how central a part was played in Jesuit consciousness by the missions to heathen countries, which (true to the vision of St Ignatius) were not regarded as existing merely on the fringes of the

Society's work but as standing in the very forefront of its *raison d'être*. Again, there is much interesting evidence on early Jesuit views of the Generalship and on the working of authority within the Society, where the spirit was often far less rigid and autocratic than established caricature would have us believe. The pull of contemplation against practical activity in some of the Spanish Jesuits is also a phenomenon of much significance. These however are but a few of the issues that emerge from this fascinating book. We shall await with high expectation Father Brodrick's picture of the Jesuits under Aquaviva.

H. O. EVENETT

AN OLD APOSTLE SPEAKS. By Vincent McNabb, O.P. (Blackfriars Publications, Oxford; 1s. 6d.)

Father Vincent McNabb was one of those men who becomes a legend while he still walks this earth—an indication, not of premature deadness, but of abounding vitality. The present reviewer has, like many other people, heard many stories about Father Vincent (some of them surprising enough), and he does not know which of them are true to fact and which are not; but they are all *ben trovato*, for Father Vincent lived up (and it was 'up') to his 'legend'. In this booklet we get another insight to 'the real Father Vincent', a selection mostly of his spoken words, illustrations of a friar preacher at his specific work.

The ten items bring out well some characteristic lines of Father Vincent's thought and life: the significance of Christian work, poverty and prayer; the use of our natural powers; a point of biblical translation and its importance (the meaning of *metanoia*); a case in moral theology ('hunger-striking'); the centrality of the Eucharist in the Church. These and the others, and Father Gerald Vann's half-dozen pages of discerning memoir, all bring out the appropriateness of the title, and the glowing mind and heart of this apostle.

When the time comes for a full and frank biography of Father Vincent McNabb this booklet will be a valuable little item among the sources; and it suggests to this reviewer that the most characteristic words of Father Vincent to go on the title-page of that biography should be: '. . . people don't love each other enough'. D.A.

THE HOODED HAWK, or, *The Case of Mr Boswell*. By D. B. Wyndham Lewis. (Eyre & Spottiswoode; 12s. 6d.)

This psychological study of James Boswell of Auchinleck is a masterpiece, an almost faultless piece of learning, wit and historical criticism written in fascinating style. Its curious title refers to Boswell's family crest, fitting symbol of its owner, who was for ever attempting to soar into the empyrean, clogged by his tirings, and perpetually falling to earth again, baffled.

The book is no mere laboured apology for Boswell, no piece of