

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

highly autocratic actions.' Only from such realistic vigorous writers as Fr Brodrick can we expect living and human pictures of the saints, showing that holiness is the quality of a real man, not a hard and uniform state into which a man has to fix himself. Fr Brodrick, as we should expect, accomplishes his task as official biographer of St Francis in a vivid and virile manner that makes his history such entertaining reading. Fr O'Connor, in a book a tenth of the size of Fr Brodrick's, celebrates the fourth centenary of Xavier's death by sketching his life with special reference to his power of getting prayers answered, in particular during the novena from March 4th to 12th. But it is the saint as a man of action, whose action deepened and did not distract his love, whose spirit breathes through his hastily written letters; it is this man who has a style of holiness most appropriate for today.

THE COLLECTED WORKS OF ABBOT VONIER. (2 vols.; Burns Oates; 25s. each.)

It has been a happy decision to bring out a new edition of Abbot Vonier's works, by reprinting ten of the more important in three volumes. Only a slight abridgement of the original text and a few verbal corrections and clarifications have been made. Here are the first two handsome volumes of the publication which will stand as a suitable literary monument to Abbot Vonier, who, perhaps best remembered as the builder of the great Abbey of Buckfast, was indeed also a great priest, preacher, writer, and spiritual guide. The present Abbot of Buckfast, Dom Bruno Fehrenbacher, has thought well to offer as an introduction a brief and pleasing sketch of his life.

Volume I, *The Incarnation and Redemption*, contains four books entitled The Christian Mind, The Personality of Christ, The Victory of Christ, The Divine Motherhood. In these most attractive pages great originality is shown in the mode of presentation. The prevailing spirits of triumph and enthusiasm cannot fail to win the reader's confidence and attention, whilst the truths of faith are so tellingly expounded, and skilfully unfolded in their marvellous beauty.

Volume II: *The Church and The Sacraments*, is composed of three books, The Spirits and the Bride, The People of God, A Key to the Doctrine of the Eucharist. As the Editor has well said, these 'writings are concerned with the prolongation of that work of Christ in the Church—first as manifesting to the world, through the power of the Holy Spirit, His glorious victory, then as embracing in splendid spiritual solidarity the elect people of God; finally as possessing those divinely instituted means of sanctification through configuration with Christ—the Sacraments, of which the Holy Eucharist is the centre and perfection.' In this presentation it is brought home that the Church is a society proof against any dissolving agency, which 'manifests such marks of excellence that its