

are the healthy. The holy man is the only man who can be all he really is, by nature and by temperament.' This diversity in unity makes it possible for the present man or woman to find the type that appeals to him or to her from every period and clime. Alfred Noyes chooses St John the Divine, 'the beloved disciple' is particularly beloved to him because St John heard and understood those words of comfort to the doubter: 'If it were not so I would have told you.' St Augustine appeals to Rebecca West because of his truthfulness which makes his vivid convictions so immensely important. George Lamb discovered that St Simeon Stylites could sit still and do nothing and so reached his 'height of holiness'—'a living reproach to the active city-dweller'. Kate O'Brien leaves St Teresa to consider St Francis Xavier in view of his generosity. And so all the types and styles of holiness find their admirers and provide models for the modern to follow Christ; for which reason the galaxy of well-known writers who have made their choice in *Saints for Now* will appeal with more than average interest to the average Christian.

NEWMAN. By Louis Bouyer de l'Oratoire. (Cerf and Blackfriars; n.p.)

NEWMAN'S WAY. By Sean O'Faolain. (Longmans; 25s.)

Cardinal Newman is definitely a type, and a type that appeals to some Englishmen though not to all. Whether his holiness had the strength and stature of saintliness is another question, and it is perhaps surprising that his appeal as 'a saint for now' has caught the Frenchman, Père Bouyer. Certainly the shining intellectual honesty and truthfulness that captivated Rebecca West in St Augustine are here to capture any modern reader. But Père Bouyer goes further and is prepared to include in the picture of a saint the extreme sensitiveness and delicate temperament that so often disconcert the English enthusiast for the Cardinal and which in the Cardinal's life-time so often caused pain and discomfort to his great contemporaries like Wiseman and Faber. If Newman is raised to the altars of the Church we shall indeed have a very unique type of holiness, with that sensitivity bordering on a psychological defect and that sense of his own history-making which led him to write so carefully in each volume of his library still to be viewed in the Brompton Oratory. This biography has in any case the advantage of putting into a whole what Maisie Ward and her father have done between them in their volumes on the Young and the Later Newman, but while it owes a great deal to these two predecessors it adds this unashamed enthusiasm for a type of holiness, which will indeed satisfy the modern introspective Christian.

Mr O'Faolain, however, approaches the special type of Newman's holiness in its setting in his family. He had first thought of calling his book: 'A Genius in the Family, Or a Blessed Nuisance'. He finds the future Cardinal set in curious family surroundings which 'invite irreverency' and follows him till this background falls away and Newman

'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