

Perhaps the most interesting portion of the book is the last chapter. Here Dr Schenk, with sure touch, brings us back to the questions raised by humanism and its interpreters. 'In Pole's time, Bembo represented a distorted humanism, Caraffa a distorted Christianity; in his best moments Pole realised that a divorce between humanism and Christianity makes both of them lose their true nature.' (p. 166). The final verdict on this problem has not yet been passed; but this book is a reminder of how much insight and wisdom has been lost to the cause of Christian humanism by the death of the author.

C. J. ACHESON.

FATHER STEUART. By Katharine Kendall. (Burns Oates; 15s.)

Father Steuart, whose influence as a spiritual teacher was perhaps unequalled among recent Jesuits of the English Province, died two years ago. It is a remarkable achievement that in so short a time a fitting biography should have appeared, one that does justice to his attractive personality and to his immense gifts of mind and heart. No higher praise could be given it than to say that it is worthy of the author of *Diversity in Holiness*, that book so notable for its gracious and discerning description of sanctity.

Miss Kendall is fortunate to have at her disposal a large correspondence, especially to Father Steuart's Benedictine brother and Carmelite sister, which gives to her book an authentic quality. We follow Father Steuart, from his early years in the Scottish highlands, through his time as a Woolwich cadet, as a Jesuit novice and scholastic, then as a military Chaplain to his final position as an acknowledged master of the spiritual life; it is a wonderful record of fidelity. But this is no stereotyped account of a successful career; rather it is a sympathetic (and that means a candid) portrait of a man in whom grace perfected a nature that was traditional, aristocratic even. Here was a full man, an artist (and his books reveal the exact and distinctive quality of his mind); Farm Street was his appropriate setting. Yet in him the purification of religious life created something far finer, and nothing is more moving in the biography than the emergence of the wide charity that entered into other people's problems, not condescendingly, professionally, but deeply, with the understanding that comes from the habitual life of grace.

This is not the place to estimate the importance of Father Steuart's teaching, nor perhaps is it yet the time. But it is very plain that few priests have done so much to present the Christian life of contemplation as an ideal available to all who are willing to be generous in their response to God. Miss Kendall's book, written with discrimination and sureness of judgment, should do much to perpetuate his work.

I.E.