

tics is precisely the discipline that comes to terms with the sheep and the goats.

It makes sense to say that the priest will be less likely to be involved in a pub brawl, whilst a psychotic is more likely to fight. One does not say to a student: You will fail; one gives him the odds.

The time has come for a few technicalities. *Very loosely* Professor Bartholomew's book, for a large part, assumes we know the probabilities of going from one state to another over time. Such an assumption allows us to see whether, for instance, labour turnover will stabilize, how many people will hear a news item, and whether expanding business organizations will become top heavy. (In expanding organizations such as large business firms, any factor that introduces different lengths of service whilst on the average the length of service is kept constant 'is likely to increase the size of the higher grades at the expense of the lower'.)

The problem Professor Bartholomew faced is the notorious problem of induction. There are no real grounds for supposing that the sun will rise tomorrow. By an *act of faith*, which all scientists must make and stick to if they want to find the proof of the pudding in the eating, they believe in induction—that we can generalize from a small sample to a large population.

(Here the past rising of the sun is the small sample and the total number of times the sun rises is the large population—these are just statisticians' slang.)

In the light of this attempt to discriminate between the part of the specialist where his speciality must be respected and the part where he can be challenged, we are in a better position to consider what to my mind is the most fascinating result of the whole book, namely that 'the attainment of equal promotion prospects is an impossible goal in [a type of organization found in many business firms]'. I hope Professor Bartholomew will forgive me for my naive generalization of his cautious and, to my mind, over-modest claims! But is there something intrinsic, something essential, in the nature of human society that creates class divisions, stratifications, and inequality, say, of opportunity? I just don't know.

This is a very important book; it is also a very difficult book. Professor Bartholomew has compassionately italicized the key results he obtains in non-numerate language. I can only recommend, as a non-mathematical introduction, the first chapter of Karl Popper's *The Logic of Scientific Discovery* and the last chapter of R. Harré's *Theories and Things*.

NICHOLAS LAFITTE

**IGNATIUS THE THEOLOGIAN**, by Hugo Rahner, S.J., translated by Michael Barry. *Geoffrey Chapman*, 238 pp. 35s.

In what sense can Ignatius of Loyola be properly called a theologian? Despite the uneasy spectre of Stephen D., a great many would agree with the sixteenth-century Dr Bartholomé Torres: 'As God is my witness, for thirty years I have been studying and teaching theology, yet in the whole of this time I have not made such progress as during the few short days of the *Spiritual Exercises*.' Now, although Ignatius followed a course of scholastic theology as a mature and very serious student in Paris, it can hardly be for this that we look to him for enrichment. Elements of that learning appear systematically in the *Exercises* and his other writings, but with no great originality of expression. With Ignatius 'we do our theology on our knees' and find inspiration in a few fundamental insights leading to action, culled from the living experience of the man, the experience of a true mystic, long before he commenced formal theological training. Anyone who reads the narrative sources of Ignatius' life, his voluminous correspondence or his remarkable *Spiritual Diary*, will be struck by

the highly personal and unified vision of the faith by which he lived. 'I beheld, sensed within myself and penetrated in spirit all the mysteries of the Christian faith', he says with characteristic boldness and restraint. Ignatius was no poet, he invariably expresses himself baldly, often obscurely, especially in those strange trinitarian visions which appear so prosaic yet are vital to an interpretation of the saint. We need a guide. So an examination of Ignatius's basic theological principles by such a master as Fr Hugo Rahner is to be welcomed in English translation. It is part of a longer study published in German in 1964.

From a careful analysis of the sources and the fruits of recent Ignatian scholarship, Fr Rahner sketches out a vision strung in a fine balance between tensions that are very relevant to the Church today: tensions between the urging of individual charism and obedience to hierarchical authority; between the vital importance of personal experience and a profound respect for traditional guides; between the sovereign claim of grace and human

prudence; between utter renunciation in the following of Christ and 'finding God in all things' in a return to the world where everything becomes a sign of God's presence. These tensions are reconciled in his overwhelming sense of Christ as mediator, an insight won from prayer, especially in the vision in the little chapel of La Storta just outside Rome when he seemed to see the Father 'place him with the Son'. This insight, which gives unity and driving force to all he wrote and did, is deepened by his sense of the Church, the continuing call of Christ in the world. Fr Rahner shows with remarkable lucidity how this sense of the mediation of Christ structures the whole of the *Spiritual Exercises* and how its extension in the Church, the 'theology of visibility', gives a control and an external confirmation to the internal promptings of the Spirit in prayer. Ignatius insists, however suspicious his contemporaries may have been, that such promptings 'which did not come from himself, and which *could* not come from himself, but which could only come from God', must always be ceded first place as the surest guide to any

Christian choice; he is no less insistent that they must be submitted to the judgment of authority in the Church and to the test of human prudence. It is illuminating to see how he turns to the too seldom considered teaching of the Fathers on spiritual direction, not derivatively, but finding in them an affinity, a confirmation of what he had discovered for himself. Ignatius was essentially a prudent man, he believed in using all available human resources in the service of God's kingdom. But the maxim: 'Pray as if everything depended on God; work as if everything depended on you' must be carefully weighed. He always began from God. His ideal was that a man should be so under grace that it should seem natural to him. Put into the saint's own categories, as Fr Rahner does in his difficult but rewarding opening chapter, this theological vision forms a sort of triptych, hinged together: the *above* (always starting from God), the *middle* (always through the mediation of Christ in his Church) and the *below* (always returning to the needs of action in the world in a spirit of service).

ANTHONY NYE, S.J.

**A HISTORY OF THE JESUITS**, by Christopher Hollis. *Weidenfeld and Nicolson*, London. 284 pp. 50s.

Whether the reader will enjoy Mr Hollis's *A History of the Jesuits* may depend on his view of the historian's task. Acton said: 'The historian must be a judge, even a hanging judge.' For Professor Bultmann the historian is a witness, as far as possible unbiased, who leaves the reader to make his own judgment.

Mr Hollis seems to agree with Acton. He ferociously condemns Pope Clement XIV for suppressing the Jesuits. Throughout his book he moralizes, touches on apologetic problems, arising out of their history, praises, criticizes, condemns the policies and activities of the Jesuits. He avoids the unhistorical pseudo-hagiography practised by some Catholic historians, notably Cardinal Gasquet. His effort to be just is clear; sometimes he succeeds. He has a more than superficial acquaintance with the Jesuits and Jesuit history. His judgments are candid and sometimes penetrating—Jesuits defending their order have, as he says, sometimes tried to defend the indefensible. Today the demand is for a true image of the Church and Mr Hollis has provided a reasonably true image of an order which has exercised considerable influence in the Catholic Church from the sixteenth to the twentieth century.

He has had to select. He refuses to discuss the

spirituality of the Jesuits on the fallacious ground that only a Jesuit can understand it. He attempts to give some understanding of their rule—and it is right to distinguish between the spirituality and spirit of the Jesuits; but he tends to mislead. He gives the impression that St Ignatius imposed an hour's meditation on every member of his order. This is untrue; the idea was suggested during the lifetime of St Ignatius, who flatly refused to countenance such a rule. It was sanctioned, reluctantly, by St Francis Borgia. It is also untrue to suggest that St Ignatius imposed an annual retreat of eight days on his subjects. The saint wanted his men to attain his ideal of contemplation in action through strict self-denial, principally through obedience, a careful examination of conscience made twice daily, attendance at daily Mass, Communion at least once a week, and above all by 'seeking God in all things'. Like other founders of religious orders his ideas have suffered at the hands of followers who seem to have thought they knew better than their founder.

The book is marred by inaccuracies. On p. 17 there is an alleged quotation from the early part of the *Spiritual Exercises* which is not to be found in any part of them. It is not