

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

true that the early Christians refused to discuss patriotic duties. Origen discussed the question in the *Contra Celsum*. The suggestion that the Church, as a whole, preached a doctrine of pacifism is false. The Muslims were expelled from Spain, if Mr Hollis is referring to the conquest of Granada, about the time of St Ignatius's birth, not, as Mr Hollis says, just before his death. Some years later Don John of Austria waged war against Spanish Muslims. The Avignon Popes were not vassals of the French kings. Avignon was, theoretically, independent. These popes may have been creatures of French power but the extent of their dependence on the French kings is disputed. Mr Hollis seems to think the principle 'cujus regio eius religio' was established at the Peace of Westphalia. It had been recognized, though not incorporated in the text of the treaty, at the Peace of Augsburg, about a century before.

These and similar inaccuracies occur where the author is making a reasonably successful attempt to relate the story of the Jesuits to the contemporary political scene. In this he is fairly successful; but the reader must not expect an austere scholarly history. There are bad misprints. Pope Paul I appears in the sixteenth century. 'Stimmen aus . . .' appears, not once, but three times as 'Stimmer aus . ..'. Cardinal Lavigerie appears twice as Cardinal Lavigeries.

As we have said, Mr Hollis has had to select.

Probably no two men would agree on what should be left out in a short history of an order whose activities cover over four hundred years and many parts of the world; but it seems to be reasonable to warn the reader of some neglected topics. Pascal appears; the Provincial Letters are discussed but there is no discussion of the conflict between the order and the Jansenists, and nothing about the connexion between Jansenism and the suppression of the order.

Acton was convinced that the Jesuits exercised a strong influence on the first Vatican Council. No estimate of their influence on this council is given. Modernism, which was a misguided and misleading attempt to anticipate the work of the second Vatican Council, is not discussed. There were serious troubles in the order at this time; and fear of modernism blighted ecclesiastical studies for more than one generation.

But though his frequent inaccurate and slipshod statements irritate, Mr Hollis has written a good account of the Jesuits. Perhaps the fairest way of summing up the book is to say that it is a just discussion of the main characteristics of the Jesuits, the kind of discussion which well-read people enjoy in after-dinner conversations, where they are content with general knowledge, and are not careful of the accuracy of their data and of the precision of their generalizations. Such conversations are often interesting; so is Mr Hollis's *A History of the Jesuits*.
KEVIN BOOTH, S.J.

ENGLISH FOR MATURITY: English in the Secondary School, by David Holbrook. *Cambridge University Press*, 1967. 262 pp. Hardback 35s., paperback.

CHILDREN'S WRITING: a Sampler for Student Teachers, by David Holbrook. *Cambridge University Press*, 1967. 234 pp. Hardback 35s., paperback.

At the foot of the staircase of the Musée Grimaldi at Antibes is, or was, a tablet on the wall (written by Malraux?) which proclaimed that this was the century in which the image had triumphed over the concept. Since one had just descended from a floor, light and spacious, given over entirely to late Picassos, vast canvases, whole kitchens of ceramics, it was for a moment easy to accept that this might be true, and to interpret it to mean visual images alone. This would be hard on the writer or teacher of a language, trying to maintain his kingdom in Tom Tiddler's ground, raided by the cinema on the one hand and by the semanticists on the other.

Against this, as most literate people know, David Holbrook has long campaigned. His enthusiasm, his inspiration and his principles

have never been better expressed than in the early chapters of the first of these two books, especially in ch. 4, 'The Very Culture of the Feelings', and, by opposition, in ch. 3, 'Some Enemies'. He is, it seems to me, so obviously right, at any rate fundamentally, that criticism is rather limited. But there are one or two ways in which his case might perhaps be made to sound a little more sympathetic, a little less like a Leveller on the subject of Cavaliers, or Jeremiah on the temple authorities!

Let me take first of all a quotation from ch. 3: 'we are teachers of responsiveness to the word, in an age when it is possible for even quite intelligent people to believe that a concern for words, for language is "out of date". The new illiteracy of the cinema, television, comic strip, film-strip and popular picture paper they