

A. M. D. G.

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THE  
WOODSTOCK LETTERS  
A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED  
WITH THE COLLEGES AND MISSIONS OF THE  
SOCIETY OF JESUS

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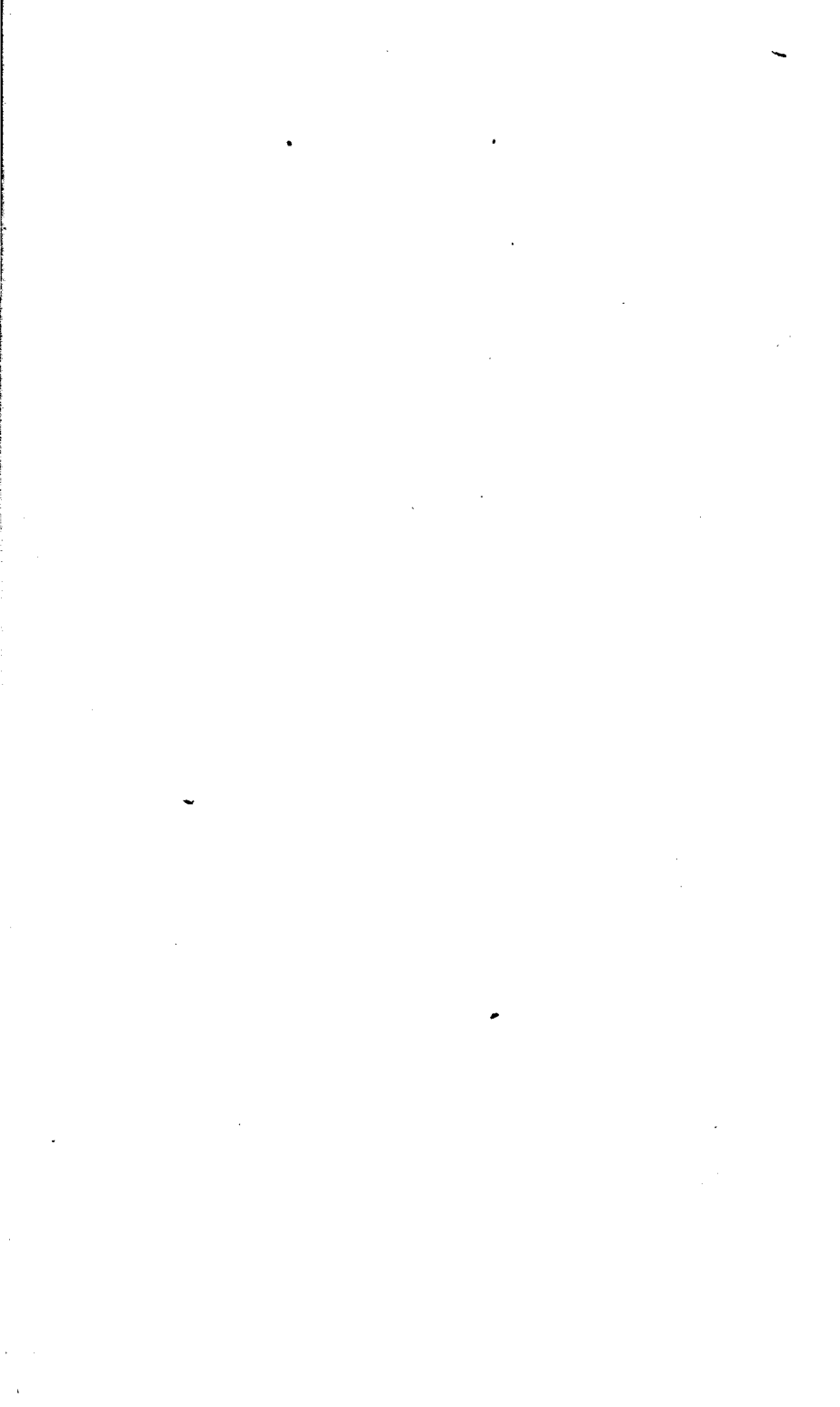
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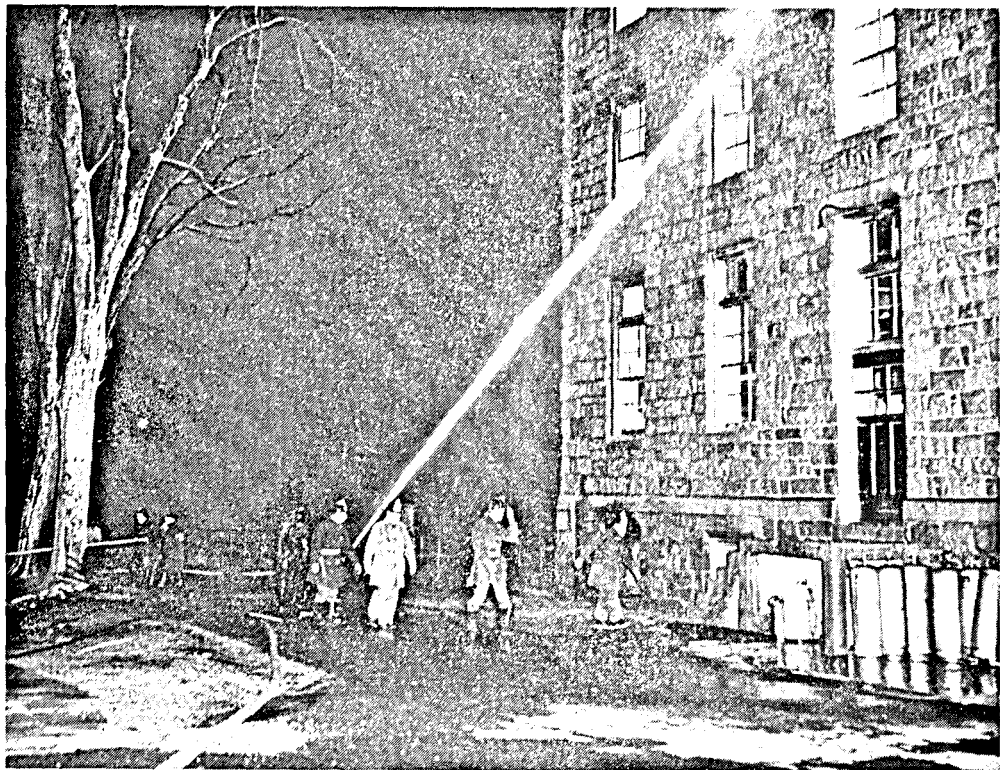
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THE WOODSTOCK FIRE OF JANUARY 21, 1951

(The critical phase<sup>4</sup>: firemen direct a stream of water on the Philosophers' Wing which had caught fire from the Green House. In the background other firemen are seen directing a stream of water on the ruins of the Green House. *For a description of the fire see pp. 55 ff.*)

# THE WOODSTOCK LETTERS

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## THE INFLUENCE OF THE RETREAT MOVEMENT

ZACHEUS J. MAHER, S.J.

The subject assigned for our present discussion could be approached in a variety of ways. In retrospect, it might be asked: What impression has the retreat movement during the years of its marvellous growth since the dawn of the century, made on the spiritual life of the nation, and by nation we mean the country as a whole, and not merely the Catholic element thereof?

On looking to the future, one might seek to learn, in view of its present magnificent proportions, to what extent the movement might rightly be expected to affect the moral and religious consciousness of the nation in the years to come.

Further, one could ask for a delineation of the fields in which such influence should be exerted, or for a determination of the manner and guidance under which it ought to be exercised. The nature of this influence, too, presents another interesting subject of discussion.

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This address was delivered at the National Catholic Laymen's Retreat Conference in Los Angeles, April 21-23, 1950, under the title: The Influence of the Retreat Movement on National Sanctities.

### Thesis

My selected approach may be stated as a thesis in the following terms:

1. The primary influence of the retreat movement is individual and interior, the consequent is social and exterior;

2. This consequent influence, however, is not immediate but mediate, nor is it to be restricted to matters exclusively religious or moral;

3. The mode and measure of this influence is to be determined by those whom the Holy Spirit has set to rule over the Church of God: the sovereign pontiff, the hierarchy and those to whom these have committed supervision over this apostolate.

I-a: The primary influence of the retreat movement is individual and interior.

Surely one need not pause to demonstrate this truth to the present assemblage. The direct aim of the retreat is to re-establish, if lost, or to intensify, if present, that union of the individual soul with its Maker, which is of the very essence of the supernatural life, and this, *per Christum Dominum Nostrum*.

I-b: The consequent influence of the retreat is social and exterior.

Not to be misunderstood at the outset, I hasten to assert that this influence is not called consequent, in the sense that it is a by-product of the retreat. On the contrary, it necessarily flows therefrom, at least as far as the retreat is concerned. A scholastic might call it "equally primary," but we shall not cavil at nomenclature, provided our meaning be clear.

Pius XI thus authoritatively expresses it in *Mens Nostra*:

"Moreover from this perfection of Christian life, which is manifestly obtained from the spiritual exercises, besides that inward peace of soul, there springs forth spontaneously another most choice fruit, which redounds to the greatest advantage of the social life, namely the desire of gaining souls to Christ, which is



known as the apostolic spirit. For it is the genuine effect of charity that the just soul . . . burns to call others to share in the knowledge and love of that Infinite Good which she has attained and possesses." And lest anyone say that this applies only to the clergy, the Pontiff adds: "Our own regions require compact companies of pious laymen who united to the apostolic hierarchy by close bonds of charity, may help it with active industry, devoting themselves to the manifold works of Catholic Action."

### Intense Apostolic Spirit

A direct result of the retreat, therefore, is to imbue the retreatant with an intense apostolic spirit so that he may have the will and the generosity to spend himself and be spent in the cause of Christ, in as far as his individual character, attainments and circumstances may warrant him to participate actively in the great apostolate of the Church. And I believe that it is precisely in instilling this spirit into men that the major contribution of the retreat movement to the spiritual well-being of the nation consists.

For reasons it is not pertinent to our subject to recount, the laity have hitherto not been sufficiently conscious of this, their responsibility. Pius XI stressed the gravity thereof in his encyclical on atheistic communism: "Be ye doers of the word and not hearers only, deceiving your own selves. The most urgent need of the present day is, therefore, the energetic and timely application of the remedies which will effectively ward off the catastrophe that daily grows more threatening. We cherish the firm hope that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda will at least serve the holy purpose of stimulating the sons of light to a like and even greater zeal for the honor of the Divine Majesty."

And Pius XII in his too little known allocution to *Renascita Cristiana* thus exhorts the members of the movement: "Resolved as you are to observe fully in

your own lives . . . the sacred law of God, you wish in the field in which circumstances planned by Providence have placed each one of you, to collaborate in leading souls back to the one Lord and Master . . . Such is the meaning of the entire work of redemption, and every apostolate, whatever may be its form, is but a participation in that redemptive work of Christ.”<sup>1</sup>

The great cry across the length and breadth of the land is for workers and for yet more lay workers in the cause of Christ, for men, Pauline in spirit, who, fired with zeal, will not measure time nor effort nor cost nor convenience in their endeavor to spread the Kingdom of Christ, and this out of sheer personal devotion to Him and out of thankfulness for what He has done for the race, and for each individual member of the race, in the ultimate expression of His love, which was His redemptive death on the Cross.

“Give me,” cries Pius XII, “in every parish a handful of laymen, alert, well-informed, devoted, and I will change the face of the earth.”<sup>2</sup>

Now it is the duty and the supreme responsibility of the retreat movement, but not exclusively so, to furnish the Church with just such a body of men, men who strive to fulfill the ideal held up by the sovereign pontiffs in their great directives on Catholic Action. The qualities needed in such men are precisely those which the retreat of its very nature tends to engender and will engender provided the retreatant himself place no obstacle to their development.

These are the men who sense the value of cooperation; they realise how much it means to a cause if many will do the little thing that thus the big thing may be done. These are they who see the meadows green in springtime, and know they are such because each single blade of grass has made its contribution to

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<sup>1</sup>*Catholic Mind*, July, 1947.

<sup>2</sup>Quoted by William E. Burke in his address to the Eastern Unit of the CEA, Atlantic City, November 26, 1949. Cf. *College News-Letter*, December, 1949.

the coloring of the landscape; these are they who learn more than industriousness from the ant; these are they who seek no human recognition for the efforts they expend, who are not disappointed if it be not forthcoming; for they look to God alone for their adequate reward. They know how fleeting is praise from the lips of men, as transient as the voice which utters it. These are they who are content to remain in obscurity, the hidden men, the forgotten men but the so necessary men, working all the while out of love for Christ. These are they who spread the fire which the Master Himself came to cast on earth and wished so ardently that it be enkindled.

To the retreat houses of America and to the retreat masters we say: Give us such men and give them to us in abundance. This is your responsibility, this your privilege, this your magnificent opportunity.

### Social Influence

To substantiate my second proposition: That the consequent objective, the exterior and social influence which the retreat movement should exercise on the life of the nation is not to be restricted to matters exclusively religious or moral, I quote again from Pius XII in his allocution to *Renascita Cristiana*:

“To wish to draw an exact line of separation between religion and life, between the natural and the supernatural, between the Church and the world, as if they had nothing to do with each other, as if the rights of God were valueless if all the manifold realities of daily life, whether human or social, is entirely foreign to Catholic thought and is positively anti-Christian.

“The more, therefore, the powers of darkness bring their pressure to bear, the more they strive to banish the Church and religion from the world, the more there is need on the part of the Church herself, of steadfast and persevering action in order to reconquer and place all fields of human life under the most

sweet empire of Christ, so that His spirit may breathe more abundantly, His law reign with a more sovereign sway and His love triumph more victoriously. Behold what we must understand by the Kingdom of Christ.

"The task of the Church is indeed arduous, but they are simply unwitting deserters or dupes, who in deference to a misguided supernaturalism, would confine the Church to a 'strictly religious' field as they say, whereas by so doing they are but playing into the hands of their enemies."

These words of His Holiness are tremendously significant. They are the Magna Charta of the Church's liberty, as ancient as her divine constitution, but modern in their renewed expression today. They are a direct denial of the contention of the enemies of the Church, whether in our own or in other lands, that her activity must be restricted to the sanctuary and the sacristy. Because of them, factious groups in America assail her, the Nazis in their heyday assaulted her and Russia today along with her satellites, jails and tortures and murders those who would vindicate this, her divine prerogative.

"All fields of human life," says the Supreme Pontiff, must be placed under the most sweet empire of Christ, and the reason is clear: for all human relations, whether domestic, civic or social, whether industrial or professional, whether national or international, all, since they are pertinent to man, must necessarily have a religious and moral aspect, and as such, fall under the *magisterium* of the Church, the one and only divinely constituted guardian and expositor of faith and morals.

To bring the mind of the Church to bear correctly upon any given human relationship, however, requires that the one doing so be well versed in the twofold aspect of that relationship: the religious or moral, and the technical or specific.

To speak authoritatively on labor relations, for instance, a man must be quite conversant with labor as such, and with the ethics of labor as well. To speak

rightly on medical relations he must know both the moral and the medical phases of the problem.

Now, I respectfully submit that it is not the province of the retreat movement either to provide in whole or in part, or to delay upon the imparting of this moral or technical information during the course of a retreat.

The retreat house is not a college or a university. It is not a seminary nor a seminar. It is not an institute of social service nor a labor college. It is not a town hall or a study club, not a forum nor a table round which men gather for discussion. All these have their time, their place and their worth, but not during the retreat. The retreat is a solitude wherein the soul communes with God for its own sake that it may later commune with men for their sake, and the more exactly the retreat adheres to its primary purpose the more perfectly will it secure its consequent objective.

### Latent Possibilities

I seek not to narrow the horizon of the retreat; rather I labor to broaden it. Hitherto the range of vision has been too circumscribed. Palomar has revealed unsuspected planetary galaxies; perhaps a deeper penetration of latent possibilities may do a like thing for the retreat movement.

The magnificent achievement of the present by no means exhausts its potentialities. Designed to do a definite work, it should never swerve from its great objective. But there are other activities, vital to the well-being of Catholic life, and vital to the spiritual life of the nation as well, to which the retreat movement can give tremendous impetus and which it can foster in a variety of ways. To such works as these the movement is bound, not as to works of supererogation, optional at pleasure, but by the strong law of charity, and now particularly, because of the religious chaos in which we live.

The movement must not only fire men with zeal so that they will dedicate themselves to this apostolate

of the laity, but it must contribute towards their training, so that, skilled in the two-fold aspect of human relations, they may effectively influence their fellow men, whether these be of our faith or otherwise, and through them, the nation.

I make no pretence of entering on a complete enumeration of these activities nor of presenting a detailed description of how this contribution is to be made. I do indicate avenues of approach, in the hope that others may follow through.

I must premise a remark or two:

It is a mistake to contend that a continuously increasing attendance at any one retreat house is a desideratum. There is a saturation point beyond which a retreat loses its characteristics, defeats its own purpose, and becomes unwieldy. When that point is reached, there is need of another retreat house in that locality and it should be welcomed by the incumbent. God knows there is work enough for all and more than enough, and glory too. Nowhere have we drained the pool of prospective retreatants. There is room for a variety of works; there is room for a variety of workers as well. Pertinent are the words of Pius XII in his Encyclical *Mediator Dei* on the liturgical movement:

“As far as the various ways of carrying out these exercises are concerned, let every one know clearly and with certainty that there are many mansions in the Church on earth, not less than in heaven, and that a monopoly can be held by no particular form of ascetical discipline. There is one Spirit who nevertheless breatheth where He will and by various gifts and various ways directs the souls which are illuminated by Him to the attainment of holiness. Let their liberty, however, and the supernatural action of the Holy Spirit in them be something sacrosanct, which let no one by any right disturb or trample on.”<sup>3</sup>

Further: The generous and universal response of

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<sup>3</sup>America Press Edition, p. 72, n. 179.

the men to the material needs of the house gives evidence of their deep appreciation of the work and assures its support. It should not take long for a house to be economically secure, even though it carry a debt. The financing of the activities I am about to propose should not deter one from undertaking them.

### Go to the Workman

First and foremost: "Go to the workman." Pius XI gave this directive to the clergy in his encyclical on atheistic communism, but it is applicable to the layman and to the retreat movement as well. Had it been better followed, many countries in Europe would not now be lamenting the fact that the workman has been lost, or largely so, to the Church.

Thus speaks the Holy Father: "To priests in a special way We recommend anew the oft-repeated counsel of Our Predecessor Leo XIII to 'go to the workingman.' We make this advice our own, and faithful to the teaching of Jesus Christ, and of the Church, We thus complete it: 'Go to the workingman, especially when he is poor and in general: go to the poor.' If the priest will not go to the workingman and to the poor, to warn them or to disabuse them of prejudice or false theories, they will become an easy prey of communism."

What is done in other lands can be done in our own. With the cooperation of management and of labor, hold conferences in the factory. Carry the retreat, or the best substitute you can devise for it, to the workingman in the shops and centers of occupation. Management has made tremendous strides in providing facilities for the rest, relaxation and refreshment of its employees to keep them physically fit; give them to see the effectiveness, even in a material way, of this spiritual uplift and they will cooperate in making these conferences possible. Do not expect numbers at the outset. Oaks do not grow overnight.

Next, establish and support houses wherein days of recollection may be held, right down in the heart

of the industrial area. This is not said in criticism of the locations commonly chosen for our retreat houses. These justify their selection, but this further step is necessitated by the very circumstances of the times in which we live.

Go further and conduct a house of recollection on Skid Row where everyone is welcome and everything is free. Was it not thus that guests were gathered for the wedding feast? No man is so far down that we cannot or ought not stoop to lift him up; no man has wandered so far but that we cannot reach out a hand and lead him back. Is all this a fanciful dream? God grant it may come true.

The other line of possible activity has to do with the training of those men who, imbued by the retreat spirit, will give themselves wholeheartedly to the apostolate. The doers of the word and not the hearers only.

Some retreatants may be qualified by previous training to engage in this apostolate at once; others may not. The retreat movement should collaborate in providing the necessary instruction, either at the retreat house itself or elsewhere.

Does it not seem a pity that the splendid appointments of our retreat houses lie idle for the greater part of the week? Could they not be utilised during this time for the conduct of study clubs, and for all such like means of imparting the instruction needed for the effective worker, instruction which should not be given during retreat time itself?

Or if it be that a neighboring college or local parish organization provide this instruction, then the retreat house should mesh into the activity in such wise as to lend it maximum support. Time forbids me to go into detail or to enumerate other possible activities.

My last proposition states that all these activities, if and when undertaken, must be carried out under the supervision of the hierarchy, *suppositis supponendis*. This point is clear beyond discussion. It is emphasized for the record.



I hope my few remarks have not sounded involved or contradictory. A summary may clarify latent uncertainties.

The retreat is primarily and essentially concerned with the interior spiritual life of the individual, but not exclusively so. From it results that zeal which will find expression in an apostolate active in the salvation of souls.

This activity, however, requires definite preparation, but this preparation is not the immediate objective of the retreat, nor is it to be undertaken during the retreat. In doing so lies the great danger, the great temptation.

Yet from this it would be erroneous to conclude that the retreat movement should be unconcerned about external activities; on the contrary, participation in these should be two-fold:

1. To provide men for the work and to imbue them with a strong apostolic spirit;

2. To cooperate in furnishing these men with the definite preparation needed, and this either at the retreat house, but out of retreat time, or by cooperation with other agencies which provide the same. And all this is to be done under the direction of the hierarchy.

With this I rest my case, for it would be presumptuous on my part to attempt to set before this audience either the tremendous need there is for a spiritual regeneration of the nation or to emphasize the part the retreat movement could and would play in this rebirth were each retreatant to measure up adequately to the expectation, in his regard, of the movement itself, or of the nation or of the Church.

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#### RECOLLECTION

For keeping up continual recollection of God this pious formula is to be ever set before you. "Deign, O God, to set me free; Lord, make haste to help me" (Psalm 69, 2), for this verse has not unreasonably been picked out from the whole of Scripture for this purpose. For it embraces all the feelings

which can be implanted in human nature, and can be fitly and satisfactorily adapted to every condition, and all assaults. Since it contains an invocation of God against every danger, it contains humble and pious confession, it contains the watchfulness of anxiety and continual fear, it contains the thought of one's own weakness, confidence in the answer, and the assurance of a present and every ready help. For one who is constantly calling on his protector, is certain that He is always at hand. It contains the glow of love and charity, it contains a view of the plots, and a dread of the enemies, from which one, who sees himself day and night hemmed in by them, confesses that he cannot be set free without the aid of his defender.

This verse is an impregnable wall for all who are laboring under the attacks of the demons, as well as an impenetrable coat of mail and a strong shield. It does not suffer those who are in a state of moroseness and anxiety of mind, or depressed by sadness or all kinds of thoughts to despair of saving remedies, as it shows that He, who is invoked, is ever looking on at our struggles and is not far from his suppliants. It warns us whose lot is spiritual success and delight of heart that we ought not to be all elated or puffed up by our happy condition, which it assures cannot last without God as our protector, while it implores Him not only always but even speedily to help us.

This verse, I say, will be found helpful and useful to every one of us in whatever condition we may be. For one who always and in all matters wants to be helped, shows that he needs the assistance of God not only in sorrowful or hard matters but also equally in prosperous and happy ones, that he may be delivered from the one and also made to continue in the other, as he knows that in both of them human weakness is unable to endure without His assistance.

We must then ceaselessly and continuously pour forth the prayer of this verse, in adversity that we may be delivered; in prosperity that we may be preserved and not puffed up. Let the thought of this verse, I tell you, be conned over in your breast without ceasing. Whatever work you are doing, or office you are holding, or journey you are going, do not cease to chant this. When you are going to bed, or eating, and in the last necessities of nature, think on this. This thought in your heart may be to you a saving formula, and not only keep you unharmed by all attacks of devils, but also purify you from all faults and earthly stains, and lead you to that invisible and celestial contemplation, and carry you on to that ineffable glow of prayer, of which so few have any experience.

## PRIESTS' INSTITUTE FOR SOCIAL ACTION 1950

CATALINO AREVALO, S.J.

A warm, sultry morning in early April: gathered in the Ateneo College Assembly Hall are over one hundred priests. Some wear black cassocks, one is garbed in the brown robe of Saint Francis, most (in this warmest time of Manila's year) are in cool, plain white. Their sincerity brings new life to the tired adobe walls wherein they have assembled—ruined walls which at various times helped to enclose a normal school, a college, a seminary, and most recently an unsuccessful air-raid shelter.

And quickly the ruins become a symbol: something is dead and will not rise; something else, however, is being born, and will live to bear much fruit. A new spirit, perhaps, a new confidence. Certainly a new eagerness to know and to tell about the Catholic Social Program in this beloved land which an industrial revolution is now bruising and a Communist state may yet embrace.

The Reverend James J. McMahan, S.J., rector and president of the Ateneo de Manila, walks up to the platform, leads the traditional *Hail Mary* and extends to all the welcome of the Ateneo. PISA 1950 has begun.

### Busy Prelude

It is an auspicious beginning. For Father James J. McGinley, S.J. (by the grace of the Fulbright Act, first director of the Ateneo's Department of Social Sciences), organizer of this first *Priests' Institute for Social Action*, the event has something of the nature of both an end and a beginning.

Hectic weeks of preparation have preceded this morning's simple opening. Back in the late fall of 1949, Father William F. Masterson, S.J., then rector of the

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The first Priests' Institute for Social Action—PISA—was held at the Ateneo de Manila, Manila, Philippines, April 10-14, 1950.

Ateneo, started planning. Approbation, enthusiastic approbation, had come from His Excellency the Apostolic Delegate. The Archbishop of Manila had pushed it with fullest support. To all the bishops, letters had been dispatched at their request, announcing and describing the details of the proposed Institute, and summoning delegates to Manila. All through the last few weeks of Lent, in Passion Week and in Holy Week, telegrams, letters, notes, telephone calls had poured in: "*expect five from Bacolod, make eight reservations name vicar general Jaro diocese, must arrive day late please reserve space, etc.*"

For at least two weeks every available duplicating machine in the school buildings had hummed with ceaseless activity as page after page of mimeographed notes hurried forth to be stacked and stored for later assemblage into oversized manila envelopes. This was the "big brown kit" that was to serve both as textbook and reference book throughout the week—and after. Included were copies of the Bishops' pastoral entitled *Social Security*, outlines for lectures, reprints of articles, sermon outlines for the coming year back at parishes and missions, and an outline-bibliography for each class, each "quickie" talk, each "special event." A so-called diary accompanied this, with a page for each item on the whole busy week's schedule. Each page gave time, place, topic, for a particular event, and told the student which sheets should come out of this "kit" for each talk, etc. It also gave him space and incentives for note-taking!

On Easter Sunday morning, Jesuit Scholastics (John King, Vincent Towers, Miguel Varela, Bartholomew Lahiff, Catalino Arevalo, and others), and Ateneo Sodalists (Sixto Roxas, Antonio Quintos, Luis Sison, Manuel Lim, Joaquin Lim, Arturo Consing, Raymundo Hontiveros, Salvador Gonzalez, Guillermo Soliven, Enrique Esquivel, Miguel Avanceña, and many others) were still assembling the packets, sharpening pencils, readying the registration office, and putting finishing touches to the PISA 1950 "exhibit."

A responsibility entrusted to the Social Order Club, unit of the Ateneo College Sodality, this exhibit room housed charts, diagrams, labor school outlines, pictures, pamphlets, books, and film strips (with projector and screen arriving a bit later!) literally from all over the world. England, Australia, France, Belgium, Canada and the United States—and interested people in each of these places—had managed to get something worthwhile here in time, even after too short a notice! The collegians set up these items under four headings: the problem, the Communist challenge, the Catholic answer, and what priests can do about it. India ink, *cartolina*, colored ribbon and thumbtacks had been the order of the day for quite some days but the result was worth it: a supplement to PISA that used still another means to repeat essentials of the whys and wherefores of the Catholic social program. With good-humored practicality, these young men set up the opening unit of the exhibit right next to the *only* water-cooler in the immediate neighborhood!

Outstanding auxiliary to the exhibit was a series of illustrations for each paragraph in the Bishops' pastoral, *Social Security*. There were eighteen of these, produced during the wee hours by one of Ateneo's artist-students. They were posted in the lecture hall itself, nine on a side, and were an inspiring silent lecture going on at all times of the day and night.

By late Easter Sunday afternoon, when everything was in readiness a travel-stained, travel-weary parish priest came into the director's office. This priest had been on the dusty road since nine that morning—straight from the land of the Huks. He wanted to make sure of registration!

And then Easter Monday morning priests arrived at the PISA office from all over Manila, most having already arrived in Manila itself from distant provinces, towns and parishes. They had come by bus, by plane, by car, by ship, by train, from every part of the Islands. And when the local statistician took over, it became clear that one hundred and twenty-three priests finally

had arrived for the first PISA. They represented fourteen dioceses and archdioceses, as well as an apostolic vicariate (Mountain Province) and an apostolic prefecture (Mindoro). Twelve religious orders and congregations had sent representatives, and priests were with us from twenty-five provinces and ten cities. Most were from rural and agricultural districts.

In addition to the seventy-five members of the diocesan clergy, representatives of the following Orders and congregations totaled forty-eight: Congregation of the Mission of Saint Vincent de Paul (C.M.), Congregation of the Immaculate Heart of Mary (C.I.C.M.), Congregation of the Most Holy Redeemer (C.S.S.R.), Mill Hill Missionaries (M.H.M.), Missionary Oblates of Mary Immaculate (O.M.I.), Order of Discalced Carmelites (O.C.D.), Order of Friars Minor Capuchin (O.F.M. Cap.), Sacred Heart Missionaries (M.S.C.), Society of the Divine Word (S.V.D.), Society of Foreign Missions of Quebec (P.M.E.), Society of Jesus (S.J.), and Society of Saint Columban (S.S.C.).

Not counting twenty-three Jesuits—several of whom were from nearby communities—an even hundred priests had come to PISA 1950 from as far north as Tuguegarao and from as far south as Davao and Cotabato. And these were the voices that responded to Father McMahon's first *Hail Mary* of the week.

But while this first session marks an end to the busy period of preparation, it is only the beginning of a still more hectic week. Every waking hour will be taken up with the thousand little details that must be attended to: arrangements for Masses (See Mr. Esquivel, please); Father So-and-so's telegram has to be sent (Father King, are you free just now?), notes distributed for the afternoon session, this Father's query speedily answered, "One paper in my set of notes is missing, Father, can you supply it?"—"Where may I get that book on credit unions?"—"Cancel Father So-and-so's reservation for lunch"—and so

on, *ad infinitum*. But of this, perhaps more later. We must be getting on with our story.

### Monday, April Tenth—The First Day

Father McGinley gives a brief introduction to PISA: "The objective is to provide you with facts, motives and methods in your social apostolate. Everything about and in this Institute is aimed at one or all of those three goals."

The first class is launched by Father Walter B. Hogan, S.J. (Director of the Philippine Institute of Social Order). A humorous incident provides a *symbolic* beginning. Father Hogan tacks a map of the Philippines to the blackboard. It is hung upside down. "That's a symbol of our present economic system," he remarks, righting the map. Very briefly, Father Hogan points out the basic social program in the Philippines: there are some twenty millions of people in the Islands; population is growing daily (it will be forty million in 1980); very few own land; tenancy is widespread and in provinces where tenancy is greater, the problem of peace and order, the Huk problem, is more serious: "Even as we gather here, just sixty miles away, the Communist troops are also gathered."

Father McGinley's class then follows. It is an introductory summary of the Catholic social program—the documents and their meaning—on the purpose of property, the dignity of work and of the worker, and the authority of the Church in social matters. He makes the point that it is a genuine program, not just a heap of haphazard suggestions, and that it is ours, as priests, to propagate and to foster.

His Excellency, the Archbishop of Manila, drops in at *merienda* time, begins the next session with a few words to the assembled priests. "The five days set aside for the Institute are not days of leisure," he says. "They should be days of earnest effort, of coming to grips with the very many and very grave problems facing our country today. The effort should be eminently worthwhile. If the priests in our country were to join in

an organized social apostolate, with God's help, we may yet achieve the righting of the social disorder. *Debemos organizarnos*—this Institute may well be the beginning of such an organized effort."

Father John P. Delaney, S.J., has the third morning class. His talk on the role of the family in social reconstruction is stimulating and practical. "We may well ask ourselves," he begins, "why reconstruct the social order?" The answer: for the sake of the family. He finds the family nowadays abdicating: parents laying aside their responsibilities, passing them on to school and state. And yet the work of educating the child is first and foremost theirs, as parents! A *pressing* need is for the priest to re-educate the family: the family must be made to realize its dignity, its importance, its responsibilities. The priest must constantly teach the dignity and beauty and importance of the vocation of marriage. It is in God's plan the vocation of most people, and yet we constantly fail to explain its ideals to the laity. Young men and young women about to get married are hungry for the highest spiritual ideals for their married life. Father Delaney is explaining the idea of "Cana Conferences" as the bell rings to end PISA's first morning.

Lunch time at the College store is pleasant and friendly. Talk and discussion are animated and familiar. A short selection from *Quadragesimo Anno* starts the meal. Then the *padres* take over. As the Institute progresses, this friendly family spirit becomes more and more evident. It is one of the finest things about this Institute.

The first discussion period in the early afternoon (3:30 and is it warm!) proves lively and interesting from the outset. A Father from Indang, Cavite, poses this difficulty: the parish priest, more often than not, does not have the opportunity to instruct the well-to-do on their social obligations as employers. The duty therefore falls on Catholic schools (in Manila, above all) where most of our well-to-do people study. And judging from employers who are graduates of our



Catholic colleges, the schools have fallen down on the job! Father Hogan points out that co-operation is needed between the school and the parish. The ideal would be to have the school properly instruct young persons on their obligations and then send them on to the parish priest who would follow up. Father Delaney admits that sometimes the schools have failed to teach the social doctrines of the Church, adds that sometimes, too, the school is not to blame. Both the teacher and the pastor must have patience. The social doctrines are still new to most people. We must do everything towards educating our people to them, but the fruit may not be visible at once. It may take *generations*. A Father from Meycawayan gets a hand for reminding us that priests must begin reconstructing the social order by practicing social justice in the sacristy—paying their own employees adequately.

Father N. Schaal has dropped in for the discussion. He is Pastor of an Indian flock at San Agustin Church, Isleta, New Mexico, U.S.A. He is in Manila only for a few days on the way to Rome. The director asks Father Schaal to recount his work with members of his unusual parish. While far away, its problems may be very close. Our guest tells the story of winning over his people by becoming a farmer like them ("We must not be ashamed to work with our hands,") helping them raise better crops, get commodities for lower prices. "It has been said," he states, "that what the Philippines needs are good priests. I will say now after I have been present at this gathering: What the Philippines needs are more good priests."

In the first of the two "quickie" talks that follow, Father McGinley discusses the Apostolic Delegate's masterly analysis of the social problem in the Philippines (address to the Knights of Columbus last fall). Briefly: the weaknesses of liberal capitalism are the only real sources of strength for atheistic communism. Father Joseph F. Maxcy, S.J., director of the Catholic Welfare Organization, then gives a brief history of this agency of the hierarchy, stressing its aims, its

accomplishments, its services. He points out the readiness of C.W.O. to handle a variety of problems for priests and illustrates this by reconstructing a typical day at "the office."

Time out for supper. At seven-thirty, there is a talk on the Mystical Body of Christ. This is given by Father Francis X. Clark, S.J., rector of Sacred Heart Novitiate. After an inspiring résumé of the theology of the Mystical Body, Father Clark shows the practical bearing of this sublime doctrine on daily life, charity, the working together of bishops and clergy, of diocesan and regular priests, of clergy and laity. The talk is a fitting climax for a *hard but wonderful* day.

### Tuesday, April Eleventh: Down to Work

As the first class begins, there is an even bigger number of priests present in the hall than yesterday. Father Hogan has an eight-foot map of the Philippines now. His talk begins on a note of self-examination: we must beware of absorbing the mentality of our day, the mentality of those about us, the "praise and honor and glory to the rich man"—the worship of wealth. Unless we are watchful, unconsciously we make this attitude our own. We must preach the Gospel of Christ whole and entire, even the text: "How difficult it is for those who have riches to enter the Kingdom of God!" This requires faith and the courage we so often lack. The present social order makes it almost *impossible* to see the image of God in the workingman. And ninety-two per cent of our flock are workingmen!

In Father McGinley's class which follows, a whole period is spent thumbing four documents: *Quadragesimo Anno*, *Rerum Novarum*, *Statement of the American Hierarchy* (1940), *Statement of the Philippine Hierarchy* (1949). We take four or five points only, and find them reappearing constantly in each of these "handbooks" for reconstruction of the social order.

In the third class, Father Hogan continues on the

subject of unionism: its necessity, naturalness, and logical role in an economic system such as ours. In fact this topic flows right through the luncheon talk and reappears at the discussion that afternoon. A Father from the Manila Archdiocese requests Father Hogan to give a factual summing-up of the status of trade unionism in the Philippines. It is not a very encouraging picture: the trade union movement is directed by Communists on the one hand, by racketeers on the other. The hope we have is in proper organization of small unions, honest unions, and the gradual affiliation of these into a large, responsible labor body.

Here a Father from the Jaro Diocese asks the PISA faculty for a program outlining practical action for individual parish priests, and suggests that a mimeographed bulletin be issued periodically to those who have attended PISA. It would make a fine follow-up for the future. The point is discussed in lively fashion.

The director then calls on a Belgian Father who has worked with labor unions in the mining districts of the Mountain Province. This priest knows his miner parishioners at prayer, at work, and at play. For the present, he thinks, there are two tasks in his area which must be carried out before any real progress can be made: the laborers must be properly educated to trade unionism, and (perhaps more important) the officers of unions must be trained to responsible and honest leadership.

A bombshell lands on the discussion floor. One Father eloquently pleads for an honest facing of the living wage problem on our part as priests. It is easy enough to calculate what the living wage should be, but do we ourselves *pay* it, always? We can only preach social justice effectively if we begin by practicing it. To this all agree, and a few common sentiments become clear thereafter: it is only too true that we priests, in many cases, lack a practical realization of the economic consequences of the Gospel. It is about time we faced the question honestly and stopped

"kidding" ourselves. Is it lack of faith on our part, that we do not do all we should in this regard? Conversation continues animated both inside and out of the lecture hall during the short "break."

At four-thirty, Father Herman Martens, C.I.C.M., of Paco, traces the history and constitution of the Young Christian Workers. He recounts the first beginnings of the Y.C.W. in Paco: the realization that the workingman's living conditions in the city are such that only with serious difficulty can the Christian laborer remain really Christian. For instance, there is no such thing as home or family-life for most workingmen—with four families in one *barong-barong*. He stresses the need for priests to take the initiative, to go from house to house, to bring the laborer back to living a Christian life in his own environment.

All afternoon the heat has been unbearable. So we take an unscheduled pause in the patio shade, toward the end of this class.

Time for the special event has been advanced from seven-thirty to six-thirty at the request of the majority of priests attending the sessions. This evening starts off with Father McGinley discussing the living wage as treated in official Catholic pronouncements: meaning of this "decree of nature more ancient and more imperious than any bargain between man and man," nature of the right and obligation involved, norms for determining a "fair day's work," and the responsibility on society as well as on employers. He contrasts paternalism with the papal expression of rights and wrongs in the boss-worker relationship.

Father Hogan next brings up an as yet incomplete and unpublished survey prepared with the aid of the Institute of Social Order. This is a factual, minutely-detailed study of living costs in and around Manila, for a family of five supposedly maintaining a standard of decency and frugal comfort. Some think the final figure high. None are able to decrease it by much—and retain the requirements for decent family living. All realize it is something well above the

current wage scale in and around Manila—whether on farm or in factory.

“If this is a radical conclusion,” Father Hogan states, “then we must remember that we start out with radical premises: Christ’s teaching on justice and charity, on the use of wealth, etc. How far are we—in our practical evaluation of property, for instance—from the early Christians!”

The evening closes with two films: “Crucifers to Walsingham,” an inspirational picture on the 1948 pilgrimage of 15,000 persons to the shrine of Our Lady of Walsingham, England (produced by the Catholic Film Society of London), and an F.A.O. *March of Time* release: “The Battle for Bread.”

### Wednesday, April Twelfth: Right in the Middle

Father Hogan leads off the day’s first session with a question: “In the face of the prevailing chaos in economic life, where must we look for a solution?” Not in government action. Not in voluntary action toward social reconstruction by the employers—at least not in the city of Manila, where such action is certainly not forthcoming. In labor action, then. In the organization of labor unions founded on Catholic social principles that will in time prove strong enough to win for the workingman, peacefully but strongly, his rightful means to decent human living. In this field the priest must act through the layman. The Institute of Social Order is helping organize many responsible labor unions, so that a large group of *good* unions may become a force for real progress in the industrial set-up in the Philippines. “You’re dreaming big, you may say. It is the only way to dream, nowadays.”

Father McGinley, in the second period, takes up the point that a priest—as a priest, not because he happens to be interested—has a definite role to play in the reorganization of social economy. He reviews some statements on this from Benedict XV to Pius

XII. He sums it up by applying the motto of Pius X: "to restore all things in Christ."

In the third class, Father Delaney points out that indoctrination in Christian social principles must be given right with the catechism lessons. He once more stresses the need of training the family: not father, mother, children separately, but the family precisely as a family. One very effective means of training the family is the "Cana Conference." After giving a brief account of how the movement started, Father Delaney lines up a typical Cana Conference day, explains the role of the priest-director in these retreats, and emphasizes the paramount importance of making the Mass the *center* of family life. The concepts of love and sacrifice, of the vocation of marriage, of parenthood, of family unity can all be tied up very effectively and very beautifully with the Holy Sacrifice of the Mass.

In response to a difficulty channeled through the question box, Father McGinley opens the afternoon discussion period by pointing to a basic defect in the paternalistic system: the substitution of charity for justice. True, paternalism may bring certain benefits with it, but in the end it offers no solution to the social problem, since it does not touch the fundamental point: recognition of the worker's rights contractually wherever contracts are helpful. After all, this is the economic security and independence of which the Encyclicals speak.

A Mill Hill missionary from troubled Negros in the Visayas reveals his experience that the present level of education of workingmen makes it impossible to build up a union. There is great difficulty in teaching some workers even basic concepts of trade unionism. Father Hogan acknowledges this difficulty. The work is often discouraging for that very reason, he states. But, convinced of the necessity and importance of solving the problem, we have to get unions started and we have to keep working to do so.

Another priest from the same area recounts difficulties he has met: opposition from otherwise friendly groups—those who help support the Church no less! He asks two questions: 1) Is it prudent, at the present time, to preach the social doctrines of the Church from the pulpit; could we accomplish more by going about this business slowly and quietly, without arousing needless resentment by thundering it all at once from the pulpit? 2) What if employers tell you that even professedly Catholic organizations do not pay a living wage? A faculty member answers: "1) Yes, it is prudent, it is necessary, and it is about time we made it clear from the pulpit that it is as genuine a mortal sin to defraud workingmen of their rights as it is to have two wives. The unjust, as well as the unchaste, wind up in hell unless they mend their ways. Setting aside human respect, we must be willing to preach that and to face the consequences of preaching that. 2) What is wrong, is wrong!"

The first "quickie" talk of the afternoon, on the thorny question of relations between Church and state, is given by Father Austin V. Dowd, S.J. He raises several points and questions in an all too short period; the state is a perfect society founded on the nature of man; its purpose is the temporal common welfare of the members of the state; the Church is likewise a perfect society, founded by Jesus Christ, the Son of God; it is independent of all states, and exists for the salvation and perfection of all men. Now how far can the authority of the state enter into the workings of the Church? And how far can the Church, with its sacramental and teaching functions, mingle and mix with the state?

These two questions are almost but not quite identical. Father Dowd traces the evolution of three kinds of "states,"—each illustrating a different answer to both of the above questions: the benign, the secular, and the confessional state. He highlights the problem of preserving freedom of conscience without foster-

ing indifferentism, and concludes by pointing to the need of much more study about relations between these two: a free, independent, and divine Church, on the one hand, and a perfect society called "the state" on the other, rightly supreme in its temporal order—albeit the temporal must yield to things eternal, always.

Then Mr. Francisco A. Rodrigo, in an interesting discussion of the Palma book case (making obligatory for public school children an unsatisfactory translation of an inaccurate and even distorted account of the life of Jose Rizal, a genuine national hero), points out that lack of vigilance on our part is in large measure to blame for the foisting of the Palma book on our school children. We discovered the plan to make the Palma book required reading only *after* the book had been translated, printed, and several thousand copies were on their way to Manila. We made our voices heard *post factum*. Had we discovered the plan early enough, we could most probably have stopped it.

Another point Mr. Rodrigo emphasizes is this: There is a deplorable lack of informed and assertive Catholic public opinion. The local press seems to be infected with an anti-Catholic bias. In the Palma book hearings, reporting in local dailies consistently misinterpreted the Catholic stand. Hence the great need for well-informed and well-trained Catholic newspapermen.

In the evening, Mr. Vicente Araneta exhibits three films: on gardening techniques, on co-operative dairy-farming, on the harvesting in Bukidnon. Between reels, he answers not a few questions from interested priests—on practical farming techniques, on methods of soil enriching, on fertilizers, insecticides, poultry raising. The number of questions evidences great interest in these farm-matters. A trip to Mr. Araneta's agricultural school (Balintawak) is proposed for tomorrow.

After some urging from his audience, Mr. Araneta comments on his recent capture by dissidents (Huks) in Cavite. He states once again his conviction that



most of the dissidents have taken to the hills because they are unable to make a *decent* living under existing political and economic conditions. He also believes that another amnesty, together with the granting of homesteads in Palawan, may point the way to eventual solution of disorder in Central Luzon. The session breaks up late, with several priests asking Mr. Araneta for titles of books on farming, for prices of tractors, etc. It has been an absorbing and stimulating evening.

#### Thursday, April Thirteenth: Follow-Through

The first class is a down-to-earth talk on the social problems of the agricultural parish, by Father Aloysius Torralba, S.J., assistant pastor at Basilan. Father Torralba points out that the farm areas supply the population for the cities, and that ultimately, problems in the rural parish are problems of concern to all priests. He feels that rural parishioners are not easily aroused to take part in parish life. Apparently, they need greater community spirit, mutual faith, and a sense of belonging to one another. It is essential therefore, through preaching, teaching, use of co-operatives and parish activities, to put it across to rural parishioners that the parish and its parish life are theirs, their obligation and interest.

Father Harry B. Furay, S.J., gives a class on the nature of Catholic Action, its functions and its possibilities. He points out that the lay apostolate has always existed in the Church as a necessary result of the character given in Baptism and Confirmation. This lay apostolate was given the particular form of Catholic Action by Pope Pius XI. Father Furay also highlights the work a parish priest can and should do now and first to bring his laity to the level of social consciousness where formal Catholic Action is possible for them: for the young, vital religion-in-life education; for older people, instructional stress on marriage as a vocation, and on the Mass as the center and perfect expression of unity.

After the *merienda* period, Father Albert P. O'Hara, S.J., presents cooperatives and credit unions and their particular usefulness for the social apostolate. He stresses some essential points: follow the Rochdale principles, they are tried and true; credit unions are credit unions, not banks; co-operatives are not a *total* solution to the social question.

After lunch today, a small group of priests motors to the Araneta Agricultural Institute for an instructive inspection of the poultry unit. They learn about raising chickens on wire flooring, kinds of feed, how to recognize good layers, etc.

In the discussion period, Father Furay says that the stress on Catholic Action units does not mean we should abolish all confraternities and other useful parish organizations. It is often true that these organizations fulfill functions of Catholic Action. He reads the Apostolic Constitution on the Sodality of Our Lady wherein the Holy Father declares that the Sodality of Our Lady is Catholic Action in the fullest sense of the term.

A question from the floor: "What is to be done with actively operating and fruitful parish units when episcopal directives order the establishment of Catholic Action organization in the parish?" Father Delaney suggests that a central unit of Catholic Action be formed, made up of the heads of the already existing organizations, and that the activities of the Catholic Action organization be funnelled through the already existing units. Another priest believes this course of action to be wholly in keeping with the mind of papal and episcopal directives on this point.

At this turn in the discussion, a priest-editor from among the group discusses the usefulness of a newspaper in the social apostolate. His particular paper is the provincial weekly of a Southern province. It is not, in the strict sense, a Catholic, or diocesan paper. A page or two is given over to formally religious news. If the parish priest can get a good college-trained editor from Manila, and operate his own press, he

can accomplish great good by properly giving the news in his province, and by giving provincial readers a correct Catholic approach on current questions.

Another priest is asked to tell about something for which he is getting to be famous: a daily "rosary hour." He explains that he has set up three amplifiers, with sixty loudspeakers attached (the farthest six kilometers from the Church). Daily he broadcasts news, recites the rosary in English and Pampango, invites parishioners to give talks on religious topics, broadcasts lives of saints. Especially after the working hours, these programs are listened to by a very great percentage of the townspeople.

During both of the "quickie" talk periods today, Father Arthur A. Weiss, S.J., shares the fruit of his studies on the vocational group order—social economy as set up in accord with principles of *Quadragesimo Anno*. Just before his talk begins, a valuable study of the 1948 law reorganizing Belgian economy along lines similar to the occupational group order is distributed. The original of this article arrived in the Philippines but a week before the Institute began. Father Weiss goes into considerable detail in outlining an application of the vocational group order plan to the tobacco industry in the Philippines.

The evening's special event has three parts. All bear on communism, a topic foremost in the minds of all, but confined to the explicit work of one evening in accord with PISA's spirit of accentuating the positive.

Father McGinley leads off with emphasis on the past. This centers around four notions: atheistic materialism, mechanical evolution of institutions, economic determinism, and the class struggle. The combination makes for no solution to any social problem, but does provide a vivid temptation to all pushed aside in the economic race for survival.

Then Father Hogan gives the facts on communism in the Philippines. Right now Communists have an organized army, Communist troops walk in and out

of towns only a few miles from Manila, and the triumph of communism—barring a sudden, vigorous resurgence of Catholic life in the Philippines—seems all too probable. Father Hogan reads photostat copies of the Balgos and Capadocia farewell letters (Party leaders who recently took to the hills with the Huks). "They send a shiver up my spine," he says, "for these things are said in dead earnest. These letters are not mock-heroic."

The two talks are followed by recordings: *Communism—U. S. Brand*. These provide a dramatization of Communist techniques in the United States, written in 1948 by Morton Wishengrad, and based on authentic documents. The transcriptions (six records, twelve sides) have been sent air-freight by the American Broadcasting Company. They give an excellent and revealing picture of the American Communist.

It is getting late, however, and only a handful are able to stay to the end. Some have to travel far. Some have not yet had their evening meal!

### Friday, April Fourteenth: The Last Day

It is the last day of a hard week. Much ground has been covered, and covered rather hastily. There is still a great deal to do.

Father Hogan's class sets the tone for the day: where there is a serious attempt on both sides—capital and labor—to reform the economic set-up, communism doesn't have a chance. History proves that; the Communists admit it. As right now the first step in this direction seems to be the formation of good labor unions, the Institute of Social Order will be glad to help this work anywhere, by supplying model constitutions, "know-how," cautions, and contacts. He concludes with a few words on the labor school I.S.O. has established in Manila. Labor law, parliamentary procedure, Christian social principles are taught by a faculty sincerely interested in labor, and the aim is the formation of competent and honest labor leaders.

The next class is on the achievements of Catholic

Action. Father Lorenzo Guerrero, S.J., gives plentiful illustrations of specialized Catholic Action drawn from several lands and countries. He hits on the point of conversion of a social environment by persons from that environment itself, and deals briefly with the role of the chaplain. More time is devoted to the well-known inquiry method: observe, judge, and act.

After the break for *merienda* at the College store, where there is much "shop" talk, Father Delaney takes up his favorite theme: the Holy Sacrifice of the Mass. Many priests volunteered the opinion, later, that they found his session the most inspiring of all. There is a catching enthusiasm that Father Delaney gives—for the tremendous power of the Mass as the center of individual, family, and parish life. The Mass can be (and has been) made the subject of talks to the same parishioners for at least a full year, he maintains. The Mass, when tied up to daily living, becomes the inspiration for full Christian life. Our people want this inspiration and appreciate it. Much interest and comment is aroused by the talk. Father Delaney also promises to discuss two evils very widely spread in the Philippines today: the double standard of morality, and excessive parental authority.

After the lecture, the camera-man comes in for a couple of shots of the entire Institute in session; two more group pictures follow, in front of the administration building. Then the Institute recesses for lunch for the last time.

Discussion today during the first afternoon period is really animated. A member of a religious congregation eloquently makes the point that perhaps religious engaged in school work should—in a needed effort to help busy pastors—go out on Saturdays and Sundays to the street corners, if need be, there to give the whole of the Gospel to the people in the streets, and to bring the Mass to more of those who need it most. It is a stirring statement. Several ask for the microphone as the discussion rolls back to a previous high-water mark: the necessary coopera-

tion between teacher and pastor, school and Church, in all matters of the social apostolate.

The last "quickie" talk is Father Delaney's summing up of his ideas on the Mass: we should teach our people to tie up the Mass with their daily lives, their daily sacrifices. At every moment Mass is going on in some part of the world. We can offer, with the drop of water put in the chalice, our sufferings and sacrifices to make the oblation come from the whole Christ—the Mystical Body—Christ and His members.

### Really Special Event

There is something of the triumphant joy of Easter, and something of the warm loveliness of May, about this evening. Two nights ago, in the PISA office "bull-session" that followed the special event of each day, the thought of a pilgrimage and consecration to Our Lady came to one of the PISA faculty: why not a simple act of dedication of our social apostolate to Our Lady of the Fields?

Tonight there are over one hundred and fifty priests present, including the Ateneo community. In little bands of three, of four, of five, they form and wend their way, telling Our Lady's beads, to the little shrine set up this afternoon under the trees of South Field. It is reminiscent of a seminary evening, perhaps, of a noviceship evening. Fittingly so. The last few days have been a kind of noviceship, something of the fervor and devotion of younger and more dream-fired days has been enkindled in this gathering. It is fitting that the flame thus kindled be set up before Her shrine, in an act of homage to Her who is Mother of Priests and Patroness of this little land.

The evening breeze fans the candles as the *Ave*, *Ave* rings out, the song of more than a hundred men, through the evening. Gathered around the shrine, the priests recite an act of consecration to the Queen. It has been written for this evening by one of the PISA faculty, and it is a stirring prayer:

Immaculate Mary, Mother of God,

Mother of the first Christian family,  
 Spouse of a carpenter,  
 Mother of Christ who is worker and teacher and healer  
 and priest,

Mother of all priests,  
 Patroness of the Philippines,

In this hour of crisis for our land and for the world,

We, priests of the Philippines, assembled in the Priests' Institute for Social Action, solemnly consecrate to you our studies and our labors for the reconstruction of a truly Catholic social order, and for the reign of justice and charity in this small part of the Kingdom of Your Son entrusted to our care.

We consecrate to you our parishes and our people, the homes, the schools, the farms, and factories of our land.

We beg of you to grant to us, your priests, a deep Christ-like love for all mankind, especially for the poor, the suffering, the needy and the oppressed.

Grant us a passion for justice and charity, a sympathetic understanding of social problems and the wisdom to find the Christian solution to all of them.

Grant us patience, courage, tact and an abundance of burning zeal, that with all the energy of mind and heart and body we may dedicate our lives to the establishment of the Peace of Christ in the Reign of Christ in our own beloved country.

Dedication completed, the long line again files across the dark fields, singing the traditional Lourdes' "Ave, Ave." They file into the Quonset chapel for benediction of the Most Blessed Sacrament. The Apostolic Delegate presides from his throne. Celebrant is Father Avendano, parish priest of Antipolo. Deacon is Father John Vincent Dunne, S.S.C., Malate Church. Subdeacon is Rev. Father Joseph de Haes, C.I.C.M., Pasig Catholic Church. At the organ is Father Vicente E. Gozo, chaplain of the Philippine Constabulary.

It is a triumphant and inspiring benediction: but it could be nothing else, with one hundred and fifty priests assembled in this chapel, their voices joining in Eucharistic song. One prays 'Let this upper room be the birthplace of a spirit that shall, please God, give new life to our land.' "*O Corazon divino, el pueblo Filipino te da su corazon . . . en pueblos y en hogares . . . tu reinaras sin mengua . . . de Aparri hasta Jolo.*"

The last event is a friendly, fatherly talk from the Apostolic Delegate. This is only the beginning, he says. From this gathering you must go forth to action. There is so much work to be done. The workingman must know, it must be proven to him, and you must prove it to him, that the Church is interested in him; that the priest will work for him, will fight for his rights. Only if we band together, now, before it is too late, to preach and bring to action in season and out of season the social teachings of the Church: to employers, the duty of the living wage, of justice and charity; to workingmen, the right and need to organize in responsible unions: and only if we go about our work as earnestly as the Communists spread their teaching, only if we do these things can we save our country from communism. You have begun well, now go back to your parishes, fired with a new zeal, filled with a deepened knowledge, to restore the land to Christ.

The applause is deafening. And quickly someone calls for three cheers: for the Apostolic Delegate, for PISA. Finally refreshments come forth from their hiding place, put there carefully by still another Jesuit Scholastic! Then plans of action are discussed over coke bottles, schemes thrashed out over a dish of ice cream.

The family oneness of priests is tangible here tonight. Tomorrow, planes, and buses, and ships, and trains will take these priests back to their towns, back to their posts, to take up tasks for a moment laid aside, in the interests of a conspiracy to bring the workingman and his country unto Christ.

The week is over. It has been hectic for the director and his staff: it has been busy for the priests. It has been lively, interesting, inspiring. It has certainly been timely in the Far East! All through it has run a buoyant friendliness, a young hopefulness. And it has been a thoroughly priestly Institute. Much has been heard and seen, and the amount of matter has seemed to many overwhelming. Yet the ground has just been



scratched. There was no time for so many other points! And all the doing remains.

By next year, perhaps, they will gather again to see what fruit PISA 1950 has brought forth, what bit this pioneer band of priests may have done to bring the whole social order—the domestic, political, and economic life—of this troubled land nearer to the pattern of the Kingdom of Christ.

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#### REVERSAL OF TRADITION

Scholasticism and mysticism had, it is true, a great deal in common. Certain great names were revered in both traditions: St. Augustine, for instance and Dionysius the pseudo-Areopagite. The Aristotelianism of the schools had, through these Fathers, neoplatonic attachments which rendered the assimilation of mystical *theoria* both possible and easy. Medieval intellectualism in this respect bore little resemblance to modern rationalism. Above all, the Catholic faith, the dogmas, the asceticism and the moral teaching of the Church, provided a common frame within which the spheres of speculation and spirituality were contained: the two together, in a sense, making up, though at different levels, one life of contemplation. The life of the intellect was not divorced from that of the spirit. The notion of the profane science, in the modern sense, that is to say, a science pursued in complete abstraction from, and indifference to, Divine science, was unfamiliar and would have been unwelcome. Such a conception would have appeared to the Middle Ages to be indeed a profanation of science in every sense of the word. All knowledge, even secular knowledge, had, in some sense, as its ultimate end, the contemplation of eternal Truth.

Such was the ideal but not every student, of course, attained it. Too often, even in the ages of faith, one comes across what has become almost the rule in modern times, a science practically severed from the life of prayer and religious contemplation. Philosophy and canon law, and dogmatic theology itself thus, incongruously, assume the type of profane sciences. It is here that, from the theologians' side, trouble was most apt to arise for the mystic. Dogmatic theology had been systematized, while ascetical and mystical theology had not. The two kinds of activity differed, necessarily,

in their method, and sometimes, regrettably, in their spirit. They were different modes of apprehension of the same objects, and it required a certain combination of gifts to perceive the fundamental unity between them. The great masters and moulders of scholastic theology had been men of exalted prayer; but the case was otherwise with many of their successors. It might be difficult to say when the rationalizing spirit came in: perhaps with the Nominalists; perhaps in the first instance, through the faculty of arts (*i.e.*, philosophy), rather than through dogmatic theology.

The great defect on the side of the contemplatives was a lack of well-defined method. It was this that the sixteenth century supplied, largely through the influence of St. Ignatius and the *Spiritual Exercises*. The insistence in that work on the need of caution in doctrinal controversies, and on the paramount duty of not departing from the mind of the Church and of holding in reverence all the branches of sacred science, shows how clearly the author perceived the possibility of danger in unrestrained pursuit of mystical experience. He and, still more, his school, have been accused in consequence of hindering the natural development of contemplative life in souls. The Society, it is said, deliberately stereotyped for itself and for those who came under its direction a method of prayer essentially opposed to contemplation,—the so-called method of the *Exercises*: a complex method, putting in motion, and concentrating on some particular subject, all the powers of the soul, imagination, memory, intellect, and will. The subject matter of mental prayer would thus be limited, apparently, to things which could somehow be expressed in terms of imagination and sense-experience. Suprasensible mysteries, the nature and attributes of God, would be excluded. Multiplied reflections and acts would be substituted for the one act of simple continuous attention to God which is the foundation of contemplative prayer.

This is what some modern Catholic writers term the reversal of tradition in regard to prayer which has characterized the spirituality of the last three centuries. We find no proof of it in these authors. There is some divergence between the practice of prayer in modern active Orders and that which we find in the monasteries of the Middle Ages. One type of life is best suited by one method, another by another. But, as regards prayer and contemplation in general, there has been nothing that merits to be called a reversal. The points in which prudent directors in all ages agree are far more numerous and more important than those in which they differ.

REVEREND FATHER JOSEPH BOLLAND, S.J.

## CONTEMPLATING THE SAINTS

JOSEPH O'MARA, S.J.

It is a commonplace amongst us that the *Spiritual Exercises* of St. Ignatius are not meant to be confined to times of retreat. Not only is their atmosphere and spirit to be carried into our daily lives, animating and directing our spiritual course, coloring our outlook, penetrating our activities, regulating our desires and informing our aspirations; but the individual meditations and contemplations remain the constant subject matter of our prayer. Year in, year out, we move familiarly among the gospel scenes, steeping our minds and hearts in the words and person of our Lord, firing our enthusiasm at His example, strengthening our weakness in His suffering, calming our fears in the peace and joy of His Resurrection. The pivotal meditations, too, continue to throw their concentrating light on our diffused and ill-defined reflections, to bring our more-or-less hazy thoughts and velleities to focus in the clear-cut demands of the Foundation, the Kingdom, the Two Standards. There is one exercise, however, which, perhaps, comes in for little reconsideration during the year; which, even in retreat time, is seldom, if ever, allowed the advantages of an Ignatian repetition. Indeed, it has all it can do to introduce itself to the exercitant before the retreat is over. I mean, of course, the *Contemplatio ad Amorem*. Yet it is a contemplation that merits to be pondered again and again with prayerful understanding. Its secrets are unending, and the successive discovery of them will but light up another acre of the immense field of God's love for us; and our hearts will be renewed, however lightly, in the spirit of the "Take, O Lord, and receive."

It is not our intention, however, to go through the whole exercise as it stands. Rather shall we take a single example of God's revealing love, and hint at how this example might be developed through the four points of the Contemplation as given by St. Ignatius. The examples set forth in the book of the *Exercises*

are well known to us—we are to “call to mind the benefits received, of Creation and Redemption and particular gifts.” This very general enumeration of the items in the endless series of God’s gifts to us may be reviewed and studied in detail according to our particular taste and spiritual inclination. Perhaps we might find sufficient matter for many a repetition of the *Contemplatio* in the *example of the saints*, that is, God giving Himself, dwelling, working, mirrored in His saints—and this for me, to excite me to a return of love.

### The Saints

“*Mirabilis Deus in sanctis suis*. Wonderful is God in His saints.” This cry is frequently on the lips of the Church, a cry of triumph and gratitude at the mighty exaltation of some of her children. The saints are her living and concrete justification, the fullest realization of her spirit, the first fruits of her own final and definitive glory when she shall have arrived at “the fullness of the stature of Christ.” They are more than this: they are public benefactors in view of whose merits and at whose intercession God opens His ever-ready hands to let fall on His Church still greater evidences of His love, a still further sharing in His life. But over and above this work of intercession, in addition to their quality of being the first fruits of the Church’s glory, the saints play another role in the spiritual life of the Church: they reveal Christ. In the words of the Abbé Huvelin, the saints are “living images painted by Christ Himself for His Church, that He might recall some of His features to her mind and console her in her widowhood.” Our Lord, whom St. Paul calls “the image of the invisible God,” is miniaturized for us in the saints; and if God gave us everything in His Divine Son, so did He give us something of Himself in His saints. Looking on the saints, in their heroism and in their humdrum fidelity, in their greatness and even in their weaknesses, in their fundamental sameness and in their astounding variety, we may glimpse something of the Giver of all good

gifts "with whom there is no change nor shadow of alteration;" and seeing Him, we may come to love Him, according to the measure of His grace within us.

"Pondering with much feeling how much God our Lord has done for me, and how much He has given me of what He has, and that the same Lord desires to give me Himself as much as He can"—it is thus that St. Ignatius tells us in the first point to look on the gifts of God. Our eyes are to be held not so much by the gifts as by the *act of giving*. For the purposes of this contemplation, God might be defined as 'The Giver.' He would seem to have but one thought—to hand Himself over to us. The smallest of His creatures, the most insignificant event, is but the occasion and the mark of His generosity. He will not allow His omnipotence to be baffled by His own infinite perfection and, if He cannot set up another God, He will share Himself, He will put Himself into all His gifts, put Himself in them to the limits of their capacities.

And in this giving of Himself to His creatures, God is especially manifest in His saints. Even in the common run of Christians God's gift of Himself is very wonderful. If, with the Psalmist, we can exclaim: "What is man, that Thou art mindful of him? Or the son of man, that Thou visitest him? Thou hast made him a little less than the angels; Thou hast crowned him with glory and honour, and hast set him over the works of Thy hands;" with still greater reason can we proclaim the glory and the magnificence and the condescension of the Lord our God, who shares His most intimate life with the soul in sanctifying grace. This mysterious communication of the divine life, we shall never understand here on earth. If we may not understand it, yet, by watching its workings in the souls of the saints, we may at least guess something of its nature and of the concentrated intensity with which it can be possessed.

### Family Likeness

There is a fundamental sameness in all the saints: a sameness which, while being an indispensable element in their holiness, is likewise its primary evidence. This family likeness among the saints is but their common and wholehearted acceptance of the full implication of our Lord's words: "If any man . . . hate not his father, and mother, and wife, and children, and brethren, and sister, yea and his own life also, he cannot be my disciple . . . So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple" (Luke 14:26,33). "For he that shall save his life, shall lose it; and he that shall lose his life for my sake, shall find it" (Matt. 16:25). A saint is one who gives himself. The setting of the gift may differ, the ways and details of the giving be widely divergent, changing with all the play of temperament and circumstances; yet, amidst all these variables of sanctity, the one function that remains constant is the fundamental gesture of total self-surrender. We see it in the motto of St. Margaret Mary: "In love, nothing must be held back"—a motto realized in the hard, dry immolation of Paray-le-Monial; we see it in the cruel self-stripping of the Curé d'Ars, for whom to be a priest meant to sacrifice one's whole life for others for Christ's sake, and who acted on this. The outwardly simple, childlike surrender of herself to God of Theresa of Lisieux merely translates into another idiom the knightly vigil of arms of Ignatius: each of them is a faithful rendering of the original text: "Behold, we have left everything, and have followed Thee." Go through the long calendar of the saints,—kings and peasants, mothers and virgins, priests and laymen—and you meet a company not of "unusual ladies and gentlemen," to quote the delightfully unhappy phrase of an anti-Catholic bigot, but of men and women who have lost their lives and found them again transformed in the life of God within them.

And we may learn from this transformation something of the way God gives Himself in His saints. If holiness in the saints expresses itself essentially as a surrender, it is because charity, which is the root-principle of sanctity, is God's own Love brought down to the limits of human weakness and informing this weakness with a divine strength, narrowed within the framework of a created canvas and straining to break beyond the barriers. For God's Love, given to a soul, is always operative, always exacting. When it enters a soul, it turns immediately to the work of giving, to answering its own invitations; it sets up an echo of itself, which is thrown back on the Giver. Like the Divine Goodness itself, the Love of God in the soul is, according to the measure of God's giving, expansive, communicative. And at its highest manifestation, in the saints, it is nearest its Divine Exemplar and Source, in being a total giving. If the saint can give all, it is because his love is a sharing in the all-giving Love of God.

### The Same Terms

And then, says St. Ignatius, consider "that the same Lord desires to give Himself as much as He can, according to His divine ordination." If we simply stop short in amazement before the wonder of God's self-giving in His saints, we are missing the specific character of the *Contemplatio*. The same God, whose life has so abundantly nourished and supported the saints is waiting to share Himself with me—but on the same terms, that is, according to the abandon with which I allow that life to possess me and to work itself out in me. Half-measure acceptance means a stemming of divine generosity, and full acceptance means full giving on God's part, a giving which in our own lives will issue in an entire handing over of ourselves to God and His service. "And with this to reflect on myself, considering with much reason and justice, what I ought on my side to offer and give to His Divine Majesty, that is to say, everything that is mine, and

myself with it, as one who makes an offering with much feeling: Take, O Lord, and receive."

On the words: "He was in the world, and the world was made by Him," St. Augustine writes: "How, then, was He in the world? As the Maker, directing what He has made. For He made not the world after the manner of an artisan . . . (for) although the workman is close to his work, yet sits he in a place distinct from that in which is his handiwork. But God, in making the world, pervades it; everywhere is He present in the making, nor withdraws Himself afar off, nor handles from without, as it were, the mass which He fashions . . . by His presence He rules what He had made." And in the saints, this indwelling of God in the soul reaches such an intimacy and intensity that, in some instances, it becomes sensible even to profane appreciation. But quite apart from any outward showing, the presence of God in the saints is a real thing and a very powerful thing. All the forces of the saint are gathered about this central presence, are drawn together and held by the tension of this divine indwelling. God has given Himself in no passing way to them: "If any man shall hear my voice, and open to me the door, I will come in to him and will sup with him, and he with me;" "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him." The "I live, now not I, but Christ liveth in me," of St. Paul is just a fuller and more vivid expression of the same saint's description of a soul in grace: "You are the temples of the Holy Ghost." And again I consider with St. Ignatius how God is "likewise making a temple of me, being created in the likeness and image of His Divine Majesty; reflecting as much on myself in the way which is said in the first point, or in another which I feel to be better."

### Individual Oblation

And so through the third and fourth points. How God not only gives Himself in His saints, takes up His



resting-place with them, but also how He works in them and how His divine attributes are mirrored in them: *Mirabilis Deus in Sanctis suis . . . faciens prodigia*—working wonders. And first, the wonder of the saints' own lives, the wonder of divine love working itself out in human terms. We have already noticed the common self-surrender which marks the essence of sanctity in the saints: the details of this oblation in individual souls could hold us for many a long day—Chabanel, conquering his deadly disgust of mission life by a vow of stability; Francis Regis, already dying with fever, but determined not to cheat his distant flock of its promised gospel, pushing on across the mountain in the snow; Peter Claver, mothering his Negroes and burying his lips in the wounds and ulcers which had set his senses in revolt; Francis Xavier, all alone except for his Chinese servant and the companionship of Christ crucified, handing over his soul to God on Sancian. Nor is it only in the heroic that the divine action betrays itself: it is even more evident, perhaps, in that underlying calm of everyday fidelity—the amazing ordinariness of John Berchmans is as revealing of God's working as are the dreadful particularities of the lives and martyrdom of Brébeuf and Jogues.

Finally, the God, who has given Himself in His saints, who lives and works in them, is, by the very force of His giving, of His indwelling and of His action, mirrored forth for us to see. "Let your light so shine before men:" the divine life easily breaks through the thin veil of human gesture, and God is made visible within the limits of man's imperfection. This fourth point of the Contemplation is, perhaps, the most accessible of all. Must we not be drawn to love the God who shows us the hem of His garment in the strong purity of Aloysius, in the sturdy forthrightness of Stanislaus, in the serene simplicity of Alphonsus, in the wise innocence of Peter Faber, in the clear-sighted humility of Claude de la Colombière? They are only broken facets of the oneness of His

Sanctity; they give us piecemeal and blurred in the half-light of faith the infinitely simple plenitude, the ever-changeless activity, the condescending and exacting love of the Triune God. Yet partial and imperfect interpretations of the Godhead that they are, they have this advantage for us, that they are written in our own language—we can read them and, in faith and love, understand them: and having studied them, we can never be quite the same again.

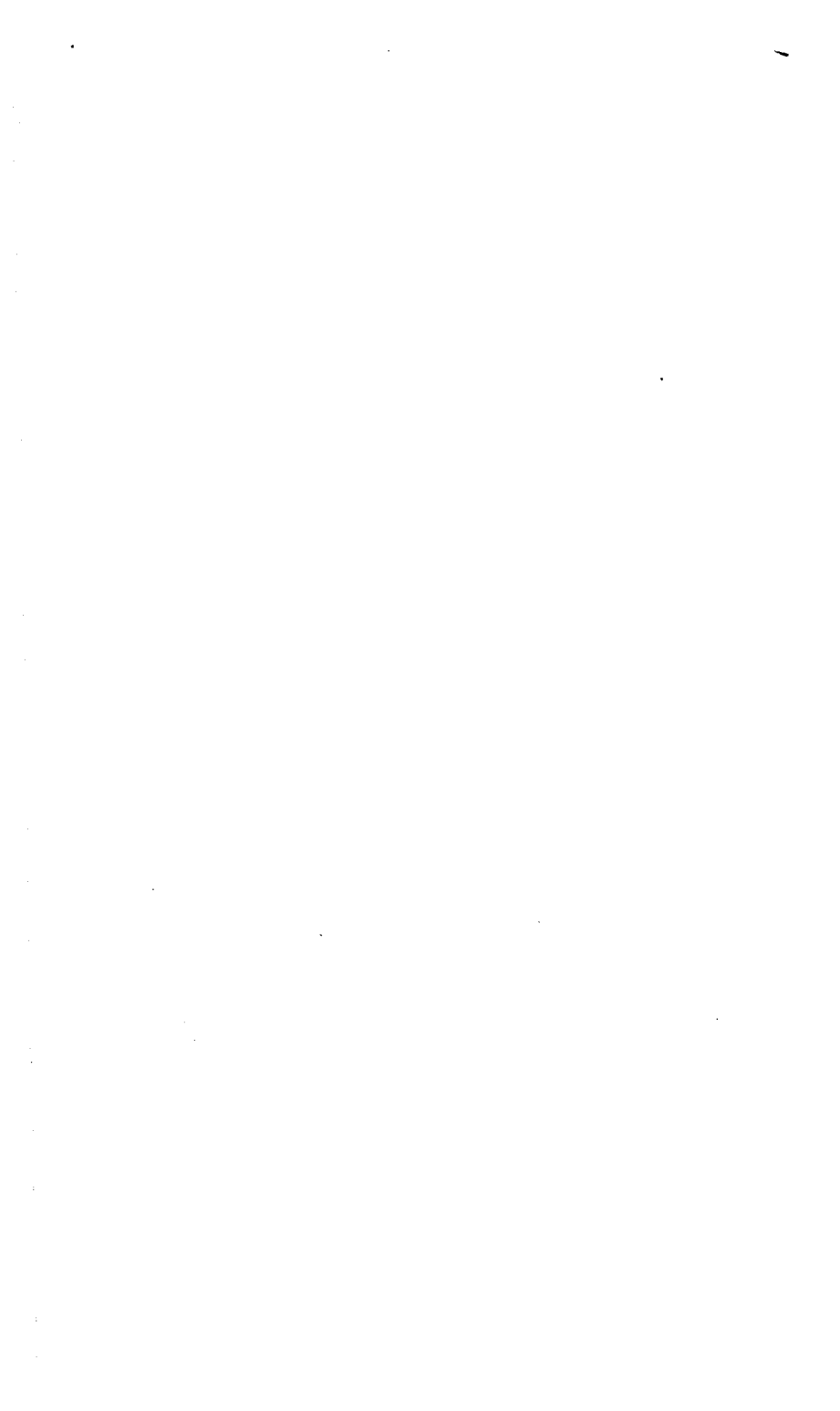
It was, perhaps, some such thoughts as these that inspired the words of a saintly French girl, Antoinette de Geuser, writing during the first World War to her younger brother, then a Scholastic in the Society: "To know certain saints is to love them. To know certain virtuous men is often to feel for them a human affection. To know St. Ignatius and the Jesuits is, it seems to me, to love God in them, since their human selves they have altogether effaced, that He and He only may possess their souls. They are the Psalmist's words made flesh: *Non nobis, Domine, non nobis, sed nomini tuo da gloriam.* And there, it seems to me, perfection lies." The calendar for the year is dotted with the names of our saints and blessed: may we come to love God in them and, loving Him, be "as one who makes an offering with much feeling: Take, O Lord, and receive."

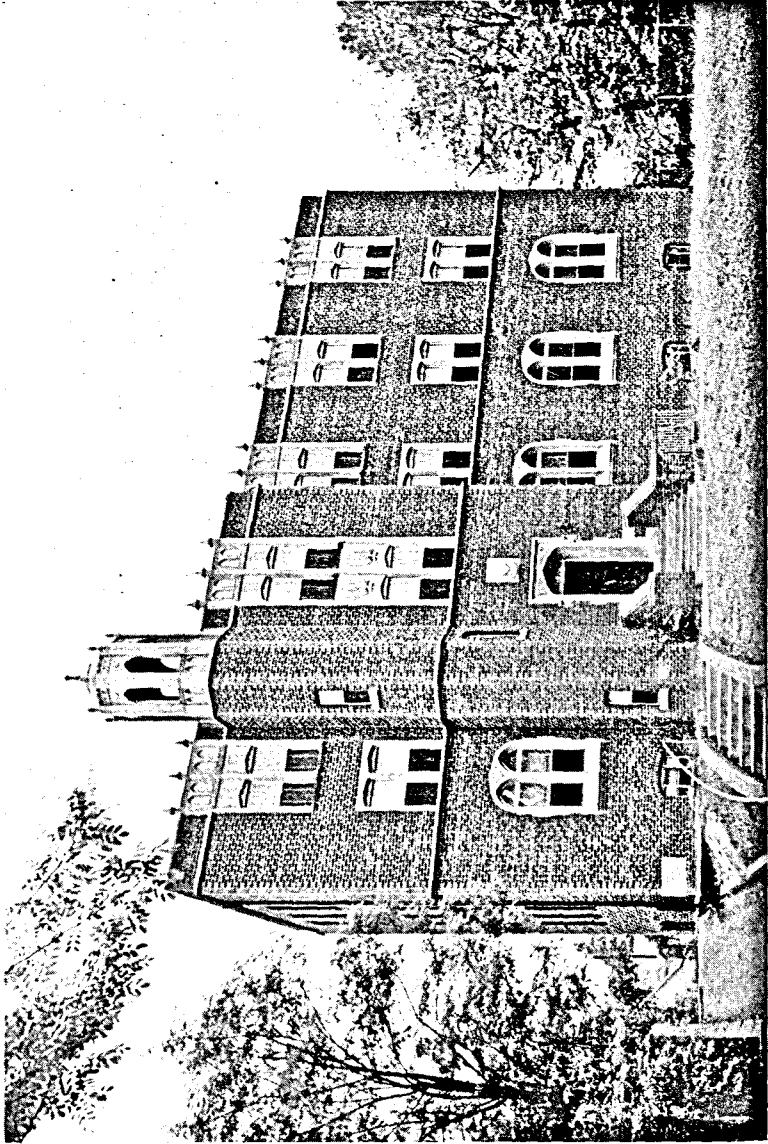
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### OUR MOTHER

The coming of Christ through Mary was God putting Himself under obligation to God. The Incarnation put us into relations with God the Son and Father. And at the same time it put the human race into the same charmed circle of relations. That is the reason why, one day on the mountain-top, Jesus taught us to say "Our Father" and another day, on another sad mountain-top, His dying lips taught us to say "Our Mother." Mother's love is boundless. No matter how much God blesses her with offspring, she loves each as all and all as each. Friends' love often fades. It is for the day and when the day passes the friendship passes with it. Mother's love never changes, nor grows old, nor passes away. Whilst she lives, it lives.

FATHER VINCENT McNABB





THE NEW CARROLL HOUSE  
1225 Otis Street, N.E.  
Washington, D. C.

# HISTORICAL NOTES

## CARROLL HOUSE

To establish for the historical records the origin and development of Carroll House, we must turn back to 1939 when Father Wilfrid Parsons was approached by the then Dean of the School of Social Sciences at Catholic University, Monsignor Francis J. Haas, to take over the courses which had been given by Monsignor John A. Ryan who was at that time retiring from active teaching. When this proposition was placed before our superiors, they did not feel that a substitute for Father Parsons could be obtained on such short notice, nor did they think it quite right that he should teach at both Georgetown University and Catholic University.

Not so very long after the request from Monsignor Haas, the Rector of the University, the late Bishop Joseph M. Corrigan, went to Rome and during his audience with the Holy Father renewed this request with the criticism that the non-participation of the Society in the Catholic University was a cause of definite detriment. He later saw Very Reverend Father General who was most sympathetic to the plea and promised to write to the American Assistancy. His letter dated March 24, 1939 is to be found in the *Acta Romana*, IX, 439, "*De Relationibus fovendis inter nostra Collegia Universitaria et Catholicam Universitatem Washingtoniensem.*" Suggesting that the Society make some gesture towards the University on the occasion of its golden jubilee, he said:

"The form I would wish this contribution to take is that the Society, on the campus, or very near thereunto, inaugurate a Jesuit house of graduate studies.

"Since, for various reasons, no more than a few, perhaps ten or twelve, of Ours will at any one time pursue studies at the University, it will not be necessary to secure a very large residence.

"Such men however and only such men, should be

assigned to this house who by their lives as religious will edify all and who by their achievements as students will reflect honor on the Society, and, let us humbly hope, will exercise a good influence on the University as a whole."

When the invitation to Father Parsons was renewed and duly transferred to Father Provincial, his appointment to the Catholic University faculty followed in due course and was so noted on the 1940 status. To Father Parsons, therefore, must go the distinction of being the first Jesuit to be detailed for the full-time work of lecturing at Catholic University. The late Father Kent Patterson taught there at the summer session of 1938.

Up to this time there had been no move made towards securing a residence. To reside at Georgetown and travel over to the Catholic University each day for lectures and seminars was thought to be too great a burden and so Father Parsons was authorized to rent in the immediate neighborhood of the campus a small residence for himself and the three Jesuits who, living at Georgetown, were attending courses at Catholic University. After much searching, a small residence at Tenth and Kearney, N.E., was leased for ten years, and to it came Father Charles J. Hennessy as minister, Father James E. Moynihan of the New England Province, Father Lawrence P. McHattie of the Missouri Province, and, for a few months, Father James Carroll of the New Orleans Province.

There was absolutely nothing elaborate about the first Carroll House. Erected as a Protestant church, and then left vacant when the congregation built a brick church elsewhere, it had been converted into two bungalows. Father Parsons put these back into one dwelling by cutting a door through, and in the following year, 1941, made extensive improvements by outfitting a small chapel, seven bedrooms, toilets and showers in the attic.

Only those who lived at the old house can appreciate what the difficulties were—difficulties arising from the

Washington summer heat and the Washington winter cold, the thin walls, the crowded living conditions. But let it be recorded that through the nine years of occupancy the old house held together year after year a happy congenial community. All the early members of the small community on Tenth Street had an exhilarating sense of pioneering which enabled them to bear the various inconveniences in high spirit. This was carried on even after it became clear that the onset of the war was going to make it impossible to secure building materials for a new house.

Father Hennessy was succeeded after his death in 1942 by Father Junius McGehee as minister. He in turn gave way to Father Nicholas Herbert and later Father William Powell. Father Parsons remained as superior until September, 1945 when the writer was appointed and instructed to locate property on which a permanent residence might be erected. Brookland and its environs was searched for vacant land near the University. It took five years to realize that vacant land near the University did not exist or was not to be had. One parcel of land adjoining the Redemptorist Fathers almost came into our possession. We looked at many houses and acres, but all of them were too far situated from the University to make them attractive. Finally in the spring of 1950, perhaps through desperation, we proposed to purchase the leased house at Tenth and Kearney and make extensive improvements to it. A plan was drawn and submitted to the District office, only to learn that the Board of Zoning would first have to pass on it. To argue our appeal before the Board, legal counsel was engaged and, after much debating, the Board was willing to allow an "ecclesiastical family" not exceeding fifteen members to occupy the Tenth Street house.

Just at that time, in early May, 1950, it was learned that the Dominican Sisters of St. Catherine's, Kentucky, intended to sell their Otis Street property. Quickly contacts were made, the Zoning Board was forgotten, and every effort exerted to obtain St. Cath-

erine's House of Studies. Final settlement was made in late June and the deed was recorded on July 31. On August 10 the two remaining Sisters moved out, and on the following day we moved in. After nine years of waiting we had at last acquired a home built in 1940, ten minutes walk from the campus, dignified in appearance, adequate in its appointments, and sufficiently adapted to house comfortably sixteen students in addition to a superior.

The photograph will show it to be a brick structure with limestone trim, a basement and three floors, all first-class fireproof construction. The first floor is given over entirely to community affairs—a parlor, a large chapel which now has three altars, community room and superior's room. Above, on the second and third floors, are the students' rooms and baths. A covered porch, with open sun deck above, adjoins the recreation room. At the rear there is a large garden. The basement affords rooms for kitchen, pantry, dining room, library shelves, storage and a laundry.

How much use has been made of Carroll House since its inception in 1940? Ninety-one Jesuits, Priests and Scholastics, have lived at Carroll House in these past ten years, which computation includes summer sessions and scholastic semesters. These have come from the provinces as follows: California 16, Chicago 7, Maryland 9, Missouri 10, New England 23, New Orleans 11, New York 8, Oregon 3, and four from out-of-the-country provinces.

The subjects which they have taken range thus: anthropology, biology, chemistry, classical languages, economics, education, family guidance, history, journalism, library science, mathematics, patrology, psychology, psychiatry, physics, preaching, Romance languages, sociology, social sciences, social work and speech and drama.

Up to June, 1950 the following degrees were awarded: Master of Arts 13, Master of Science 3, Bachelor of Science in Library Science 6, Bachelor of



Sacred Theology 1, Licentiate of Sacred Theology 2, Doctor of Philosophy 9. Several others, naturally, are pending at this writing.

In addition to Father Parsons in the Department of Political Science, several others of Ours have served or still are on the faculty. Father Michael J. Gruenthaner of the Missouri Province has been teaching Old Testament in the second semester since 1944. Father Brendan Connolly of the New England Province has just been added to the staff as a full-time instructor in the Library Science School. Father William C. Bier of the New York Province taught from 1944 to 1946 in the Department of Psychology.

It is generally felt that the intentions of Very Reverend Father General and Bishop Corrigan have been realized: both the University and the Society have profited by the innovation. Members of the hierarchy and of the University's governing body have frequently expressed their gratification at what the Society has done, in sending both professors and students; and many of Ours have experienced a heightened regard for the University. Several professors also have registered happiness at having good students from the Society in their classes.

HENRI J. WIESEL, S.J.

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## AN ILLUSTRIOUS JESUIT VISITS NEW ORLEANS

Father Rafael Landívar belonged to that group of Jesuits who were unjustly banished from New Spain by Charles III in 1767. Landívar was born in the old city of Guatemala in 1731. At the age of fifteen he received his M.A. from the University of San Carlos in that same city. He entered the Jesuit Order near Mexico City in 1750. Hence it was most appropriate that his remains should be returned to his native country and his native city on the bicentenary of his

birth into the religious life for which he sacrificed all that was dearest to him.

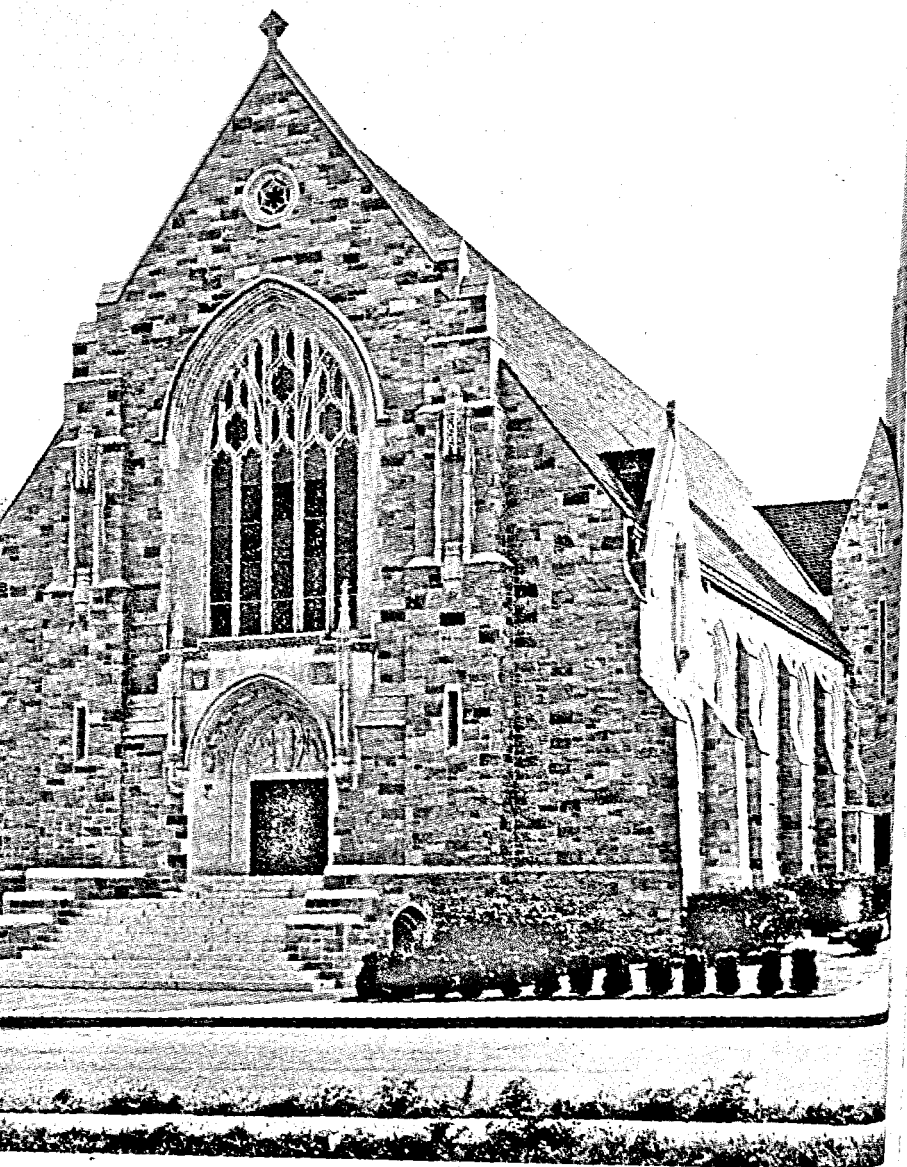
At the time of the expulsion of the Jesuits, he was Rector of the College of San Francisco de Borja in Old Guatemala City. So dear and sacred to Father Landívar was the religious order to which he belonged that he chose banishment from his native land rather than compromise his lofty ideal. He could have remained had he been willing to give up his allegiance to the Jesuits. Guatemala is now righting partially an injustice committed one hundred and eighty-three years ago by their foreign sovereign; this Guatemala is doing by welcoming back her most illustrious son and Jesuit poet who once sang "Hail, dear mother-city, fair Guatemala, hail—joy of my life, its fountain and its source."

Father Landívar tried to beguile the bitter years of exile in Bologna, Italy, by composing in Latin verse an epic on New Spain *Rusticatio Mexicana* in fifteen books of over five thousand lines. In it he gives a panoramic view of the lakes of Mexico; his heart goes out to the workers of the gold and silver mines; he sings of the fiestas and sports of his native land; he exhorts the youth to turn their minds to worthwhile interests. In this epic no less than in the whole of his life he proved an eminent educator of youth who had their best interests at heart. Two editions were printed before his death in 1793 and in recent years numerous translations into other languages attest to its worth and popularity.

True patriot that he was, he never failed to speak of Guatemala except as his beloved mother country. Heroic priest that he was, he sacrificed all to remain true to his high ideal.

Guatemala, as other Latin American countries, owed much to its exiled Jesuit sons. They effected two world-wide achievements for their native lands. First, through their writings they pointed out the misdeeds of certain colonial officials, and thus they hastened the day of independence. Secondly, through their





CHURCH OF SAINT IGNATIUS OF LOYOLA  
Chestnut Hill, Massachusetts

numerous literary, historical and scientific publications, they made known the high culture that existed in the colonies, and gave a convincing proof that the colonies were worthy of independence. The expulsion of men like Landívar deprived these countries of their best educators and dealt education and general culture a blow from which many have not yet recovered.

Father Rafael Landívar must have smiled from heaven when he observed how different his return to his native land was from his sudden departure.

For one hundred and fifty-seven years Father Landívar's earthly remains rested undisturbed in the Church of Santa Maria Muratelle of which he had been the parish-priest. Two years ago the students of the University of Guatemala petitioned their government to have their nation's most illustrious son brought home.

On March 15 of last year, the Jesuit poet's remains reached the New Orleans Airport where they were met by a delegation from Loyola University and brought first to the community chapel and later to the Church of the Holy Name. Here they rested until Thursday evening when a special act of homage was paid him. Father Landívar was back in a Jesuit community for the first time since his unjust and cruel exile of 1767.

His remains were flown from New Orleans to Guatemala in a special plane christened in his honor *Rafael Landívar*. May this loyal and heroic Jesuit call down from heaven many blessings upon his persecuted people! Since 1871 Jesuits have not been allowed in Guatemala; Landívar may accomplish from heaven what his brothers cannot do on earth.

E. J. BURRUS, S.J.

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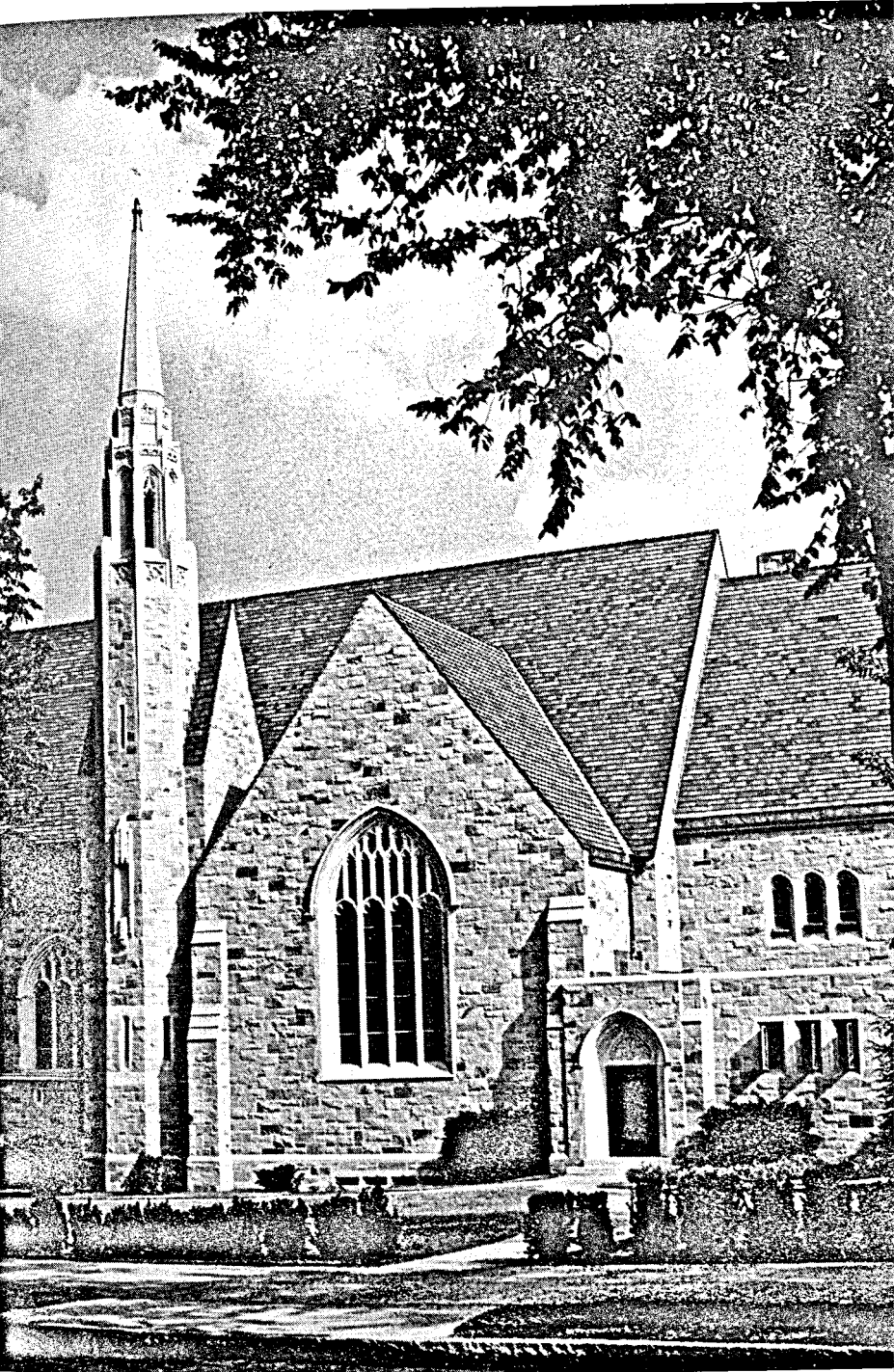
### NEW CHURCH OF SAINT IGNATIUS OF LOYOLA, CHESTNUT HILL, MASSACHUSETTS

On July 31, 1949 the new Church of Saint Ignatius of Loyola at Lake Street and Commonwealth Avenue, Chestnut Hill, Massachusetts was dedicated by Arch-

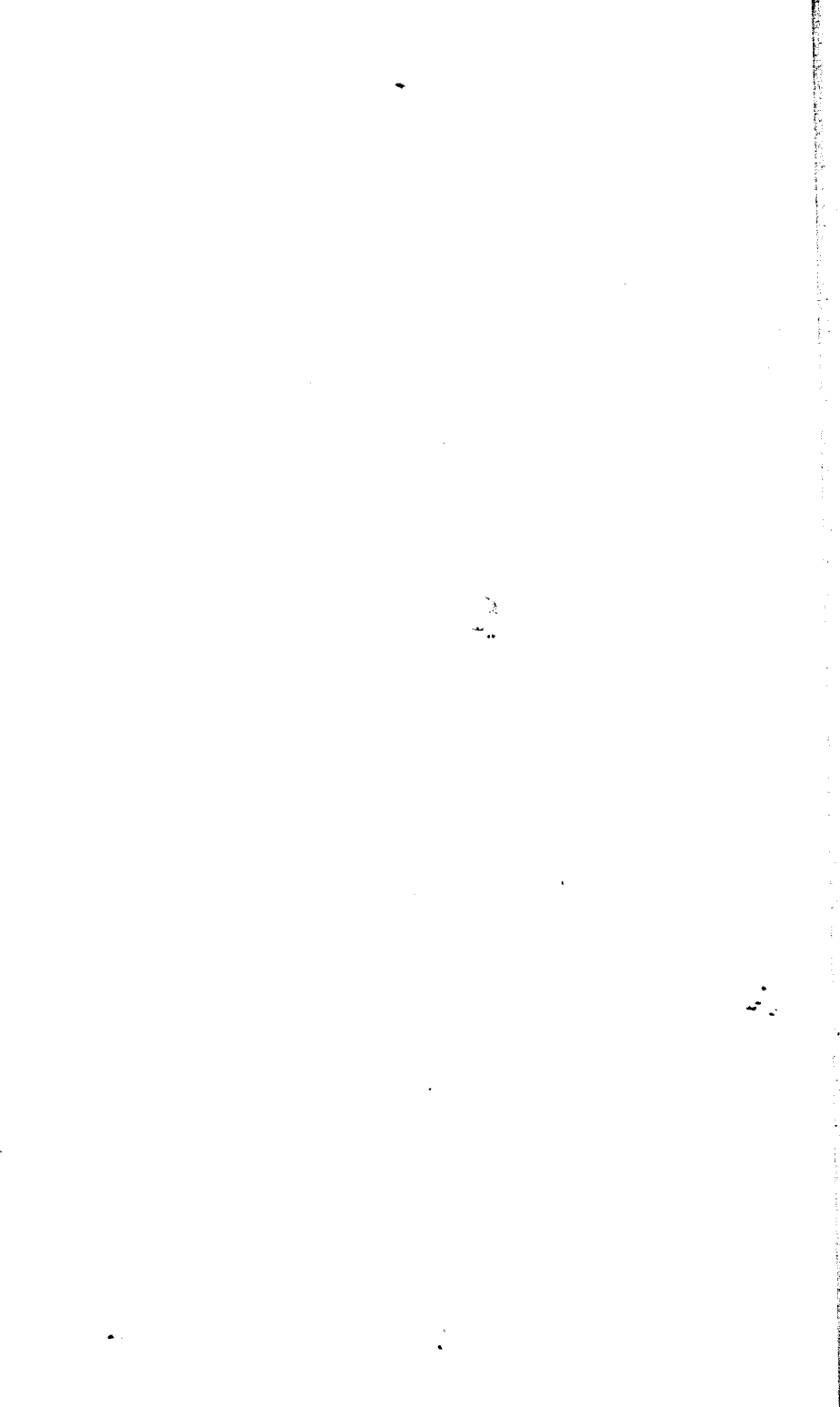
bishop Richard J. Cushing of Boston. The church, a strikingly graceful example of Modern Gothic architecture erected at a cost of \$750,000, has a magnificent setting of ancient trees with a parkway and reservoir as a background. Nearby are the handsome buildings of Boston College in a similar style of architecture, and the new church forms an harmonious extension to the collegiate group. The plan is in the form of a cross, and the church, which seats one thousand is 170 feet long by 55 feet wide. The exterior is of Weymouth Seam Face Granite with limestone trim. A slender tower rises over the baptistry, and serves as a belfry for amplified electric chimes, and as a ventilating fan room.

Before the Boston College Library was built, the faithful of the neighborhood had been attending mass in the small domestic chapel in St. Mary's Hall, the Jesuit faculty residence of Boston College. But as early as October, 1925, the auditorium of the library then in process of construction was sufficiently finished to warrant Cardinal O'Connell's granting permission to have Sunday masses there. One year later, in October 1926, the auditorium and the college chapel in St. Mary's Hall were together designated as the temporary "church" of a newly created St. Ignatius Parish. The parish was to be served by Fathers connected with the college and when circumstances permitted, it would have a church of its own. Not until twenty-three years later did the parish move into a church of its own. The territory of the new parish was carved out of at least five surrounding parishes, lying in the three cities of Boston, Newton, and Brookline. Father Thomas M. Herlihy is the present pastor, assisted by Fathers Joseph J. Clink and J. Austin Devenny.

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SIDE VIEW OF CHURCH OF SAINT IGNATIUS OF LOYOLA  
Chestnut Hill, Massachusetts





## AMERICAN ASSISTANCY—INEUNTE 1951

Province	Priests	Scho- lastics	Brothers	Total	Increase			Percent Increase	
					P.	S.	B.		
California ....	350	319	71	740	8	20	5	33	4.67%
Chicago .....	568	379	94	1041	11	14	-2	23	2.26%
Maryland ....	317	348	59	724	1	26	1	28	4.02%
Missouri .....	625	373	122	1120	8	17	—	25	2.28%
New England	622	305	68	993	3	6	—	9	0.91%
New Orleans	287	203	38	528	11	13	4	28	5.60%
New York ..	712	585	100	1397	21	33	2	56	4.17%
Oregon .....	291	224	47	562	-3	8	1	6	1.08%
<b>TOTALS .....</b>	<b>3772</b>	<b>2736</b>	<b>597</b>	<b>7105</b>	<b>60</b>	<b>137</b>	<b>11</b>	<b>208</b>	<b>3.01%</b>

Maryland is the only province in the Assistancy with more Scholastics than priests. At the other extreme, New England has more than twice as many priests as Scholastics.

The largest absolute increase was New York's 56. The largest proportionate increase was in the New Orleans Province with 5.6%.

## Whole Society

	Priests	Scho.	Bro.	Total	P.	S.	B.	Total
Ineunte 1950 .....	15162	10013	5404	30579	144	372	90	606

The augmentum during 1949 was 606. Of this increase the American Assistancy contributed 198 or 31%. But at the beginning of 1949, the American Assistancy with a total of 6699 constituted only 22% of the Society. In other words 22% of the Society was responsible for 31% of the increase during 1949.

During 1949 the coadjutor brothers increased by ninety throughout the world. The American Assistancy during this same year showed an increase of fifteen coadjutor brothers; which fifteen represents 16 $\frac{2}{3}$ % of the total of ninety. In other words, the American Assistancy's 22% of the Society was responsible for only 16 $\frac{2}{3}$ % of the increase among the coadjutors.

At the beginning of 1950:

Throughout the entire Society,

Priests constituted 49.6%

Scholastics constituted	32.7%
Brothers constituted	17.7%

At the beginning of 1950:

In the American Assistancy,	
Priests constituted	53.8%
Scholastics constituted	37.7%
Brothers constituted	8.5%

At first glance it is somewhat surprising to observe that the American Assistancy, usually considered young in its membership, should show a larger percentage of priests than the whole Society. However, it should be noted that the percentage of Scholastics in the U.S. is also higher, and that the ratio of Scholastics to priests in the U.S. is greater than for the Society as a whole.

Finally, note that the percentage of Brothers in the U.S. is somewhat less than half that for the whole Society.

GEORGE ZORN, S.J.

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#### ADJACENT VALLEY

Yet whosoever is speaking concerning God, must be careful to search out thoroughly whatsoever furnishes moral instruction to his hearers; and should account that to be the right method of ordering his discourse, if, when opportunity for edification requires it, he turn aside for a useful purpose from what he had begun to speak of. For he that treats of sacred writ should follow the way of a river; for if a river, as it flows along its channel, meets with open valleys on its side, into these it immediately turns the course of its current, and when they are copiously supplied, presently it pours itself back into its bed. Thus unquestionably, thus should it be with everyone that treats of the Divine Word, that if, in discussing any subject, he chance to find at hand any occasion of seasonable edification, he should, as it were, force the streams of discourse towards the adjacent valley, and, when he has poured forth enough upon its level of instruction, fall back into the channel of discourse which he had proposed to himself.

ST. GREGORY THE GREAT

### THE GREEN HOUSE BURNS

On January 21, 1951, St. Michael's Hall, usually called the Green House, burned to the ground. Built thirty-nine years ago as a temporary living quarters for philosophers, it had a baptism of fire a few months after it was opened when "Claver Mansion," the adjoining workmen's quarters on the present site of the Print Shop, died a victim of flames, buckets, and battering rams. On this occasion the Green House was saved by spreading wet blankets on the roof and corners.

A temporary three-story structure, the Green House was to house members of the Woodstock Community in its forty rooms until 1946. For the past few years it was living quarters for about eighteen workmen employed about the College. Its extra rooms were used for storage, and on the ground floor were a chapel, a tailor shop, and some speech rooms equipped with microphones and recorders. One of these held the music library of the choir.

Shortly before 3:00 A.M. on the night of the fire James Ormond, an employe of the Woodstock Press, was awakened by the odor of smoke. Hurrying down stairs he discovered its source in the tailor shop in the southeast corner of the building. He rushed back and woke up a few men on each floor and told them to awaken the others. He then ran to the main house where he met Father James Griffin who hastened to remove the Blessed Sacrament. The porter summoned the Woodlawn Fire Company. Meanwhile all the workmen, assisted by Brother David Orr and Brother Joseph Wolf, had escaped from the building minutes before increasing smoke and heat would have made it impossible.

Some philosophers living in the wing of the College close to the Green House were awakened by the crackling and glow of the flames. Mr. John Duggan sounded the code signal of a fire in the Green House on the house bell, and then Mr. John Fitzpatrick set

off the fire siren which wailed piercingly for several minutes through the corridors. Research the next day revealed that at least three of Ours had slept through it. How long the fire had been going is unknown, but it is certain that it had made considerable headway before any equipment reached it. Everyone rushed to the fire a few steps behind the crew, which had its two fire engines in the garage closest to the Green House. While the other trucks and cars were driven to a safe spot, the engines moved into position. The La France "pumper" was placed by a hydrant connected with the house water tanks, the Chevrolet tank truck was driven along the side of the building. Within the Green House two men tried to use the corridor hose on the flames, but there was no pressure at all and the smoke became too thick to risk remaining in the building any longer. Outside, there were exasperating delays. Two hoses were joined to the hydrant; one sent a heavy stream against the flames until it burst, the other when directed into the tailor shop, couldn't work because of a faulty connection. The Chevrolet, holding 270 gallons of water proved temporarily useless, since a kink in the hose still coiled on the truck had to be traced.

At 3:31 the Woodlawn volunteer firemen had arrived, and the tank truck was used to keep the men and fire hoses safely wet down in the intense heat that soon was felt by everyone near the fire. The College equipment, barely adequate if it had functioned immediately, was now pathetic against the flames bursting through the back wall. Helped by a draft through the broken panes of the tailor shop, the blaze had begun to engulf the entire south front. When the four hoses directed by the College and Woodlawn fire crews began to beat steadily on the flames, the strategy had been reduced to containing the fire in the Green House and preventing the Print Shop and garages from going up. While additional help from the fire companies of Pikesville, Catonsville, Owings Mills, and Dundalk (thirty miles away,

southeast of Baltimore) began to arrive, two related campaigns were being conducted. One centered around the Print Shop and the other around a former swimming pool, popularly called the Lagoon.

Adjoining the Green House, the Print Shop is built of cinder block, and its wooden roof under slate shingles was but a few feet from the blaze. The valuable presses, plates, type, paper, and books—not to mention mimeographed notes—were threatened. The door was locked, so one of the windows was broken and a scholastic climbed in, and began to pass things out. Father Edwin Sanders arrived almost immediately with a key and large scale unloading operations were begun. There seemed to be at least seventy-five scholastics carrying out at random whatever happened to be at hand, from set type to examen books. Considering the damage and disorder that resulted, the necessity of "operation Print Shop" has since been questioned.

At the Lagoon the new road which the fire crew had constructed along the south bank in the fall of '49, proved its value. In time three pump trucks from the volunteer companies were parked along this road and together forced water up the long hill to the fire area at the rate of eight hundred gallons a minute. One of the College fire crews cut holes in the ice and the hoses were dropped into place. Two theologians slipped into the water up to the waist in the process. A troublesome delay occurred here when the driver of the Woodlawn engine was unable to find the filter carried in his truck. Scholastics and firemen dragged the hoses from the engines up the hill and a constant supply of water was assured although the water tanks of the house had been drained to a low level.

On the top of the hill three trucks from Baltimore had arrived. By 4:15 there were fifteen fire engines at the college including two ladder trucks, three ambulances, and an auxiliary flood-light truck. Water streamed on the flaming Green House, the roof of the Print Shop, and the roofs of the garages. The two

large trees in front of the Green House suddenly erupted into flame. Fanned by a steady breeze, the fire had made the Green House an inferno. The heat was so intense that men a hundred feet away shielded their faces with hats and handkerchiefs.

Before the walls collapsed the fire entered its most dangerous phase. Flame, cinders, and intense heat from the south end of the Green House had ignited window frames and ledges in the philosophers' wing. Smoke poured into the rooms. Fighting the fire in the three corridors was a chaotic and haphazard venture, yet valuable work was done. The scholastics removed furniture from the rooms, kept windows and doors closed as much as possible, wet down the interior of the window frames with corridor hoses and fire extinguishers brought from all over the house. They succeeded in extinguishing some window fires and when the regular firemen assumed control of the inside, the job was well in hand.

Once the walls of the Green House collapsed, there was no danger of further fires starting in the main building. Of those then burning, the most troublesome and dangerous were those under the cornice. Firemen, using corridor hoses and axes from the inside, and Dundalk's powerful aerial ladder from the outside, took care of this and the remaining window fires. Shortly after 5:00, the last bit of flame about the house was extinguished. The windows in about a dozen philosophers' rooms had been ruined; the eaves, and cornice above ripped open; granite blocks in the corner of the house were split by the heat so that pieces chipped off for several hours after. The damage caused by water was also considerable.

Firemen soaked down the ruins of the Green House until 7:00 A.M., when the last trucks departed. Mass for the community had been at 5:00 A.M. and at the early breakfast, the first of many post-mortems was held. It seemed clear that great credit was due to Jimmy Ormond for his clear-headed action in saving the lives of his fellow-workmen. While bad luck ham-

pered the College fire crew when the hoses burst (these were county equipment) and pressure failed in the early minutes, it was fortunate in many other ways. All the brush fires that the showers of sparks started in the nearby woods were quickly put out. If it were the dry season a forest fire would have been a definite danger. Moreover, when the flames were at their highest with embers and sparks falling thickest, the wind was blowing away from the College. This was the hand of Providence, for the captain of the county fire company remarked that if the wind had shifted at that time, the roof of the philosophers' wing would have ignited and carried the fire down the old section of the house. The wind did shift later; but the danger had passed. Finally, the time and labor invested by the fire crew in building the road beside the Lagoon and in checking all the corridor hoses had paid dividends.

As was to be expected with Ours, the fire was the occasion of some humor and irony. There was the time when a two man bucket brigade attacked the wall of flame with four pails of water; there were excited firemen who fell over hoses; there was the group of volunteers who hurried up the hill dragging the wrong hose. An urgent phone call to one volunteer company saying "The Green House is on fire" brought the sleepy response, "Let the plants burn." When a Baltimore radio station received the same puzzling news flash, its commentator went on the air with this statement: "At Woodstock College, the Green House, no ordinary green house, is on fire." Because of the exaggerated accounts in the early news flashes, there were generous offers of help from the hospitals in Baltimore and Jesuit superiors throughout the country.

The following day photos taken by Mr. Edward Gilen and Mr. Joseph Watson appeared in the *Baltimore Sun*, the *Baltimore News-Post* and the *Washington Post*, and were circulated on the wire service of the Associated Press. Movies of the fire, taken by one of the firemen, appeared on the Baltimore television

newscast. The total loss, originally reported in the *Sun* at \$20,000, did not include the loss of the workmen's effects, the choir's library, speech equipment, tailor apparatus, and chapel furnishings. Experts put the loss at about \$140,000.

Since the fire, many stories have come to life. Some cannot be included for want of space, some are apocryphal while others can never be verified. Yet all will agree that the soaring flames were one of the most memorable sights of a life-time. It had been a six-alarm fire, meriting the attention of a city battalion chief and five county chiefs. The rhythmic beat of Woodstock life had been interrupted. To one of the faculty this was not so. "We have a fire," he is reported to have said, "every thirty years." If this be true, we now have thirty years to speculate on the material object of the next fire.

T. A. MCGOVERN, S.J.

ALBERT J. LOOMIE, S.J.

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## TWO GIFTS

The Catholic tradition on the meaning of the words "Woman, behold thy son" gives us a fair idea of Our Blessed Lady's place in tradition. From the first times, I believe, these words were taken to mean that Our Divine Lord on the Cross had two thoughts in His poor suffering mind. He was a son; thus He thought of His Mother. He was a Saviour, and He thought of sinners. The longing to see His Mother's grief stayed made Him give her St. John as her son. The longing to comfort His shepherdless flock made Him give His own Mother to be their Mother. You may deny this tradition and say it is untrue; but you cannot deny that for hundreds of years it was held to be true; and you have a hard task before you to prove that your opinion is truer than the constant opinion of the second and third centuries. His last two gifts were His Body and Blood, and His Mother.

FATHER VINCENT MCNABB



# OBITUARY

FATHER JOHN JOSEPH WYNNE

1859-1948

A tribute to Father Wynne must labor under certain difficulties in its composition. First, there is the problem of compressing seventy-two years of varied and useful activity into some sort of perspective. Then also there is the problem of delineating some idea of the personality that was responsible for currents that still influence American Catholicism today. Fortunately there is a partial answer available in a series of papers read at an academy celebrating the Golden Jubilee of Father Wynne in 1926. They were published a year later under the bellicose title, *Fifty Years in Conflict and Triumph*, by the Xavier Alumni Sodality of New York. One paper was a "Retrospect" by the Jubilarian himself. It is a valuable memoir that gives some idea of the man and is the source of the quotations on these pages.

John Wynne was born in New York City on September 30, 1859. He entered the parish school of Saint Francis Xavier, staffed at that time by the Christian Brothers. He received his Bachelor of Arts degree from Xavier College at the age of seventeen. In those days the curriculum of the Catholic colleges was patterned on the European six year course which the student began at the age of eleven. Before graduating John Wynne went with a group of his classmates to make a retreat at West Park, which was being readied for its opening as a novitiate that summer. He looked on the exercises as something that "would do no harm." At the end of three days he had decided to become a Jesuit and entered the Society of Jesus on July 30, 1876 at West Park.

The novitiate was situated some miles above Poughkeepsie on the west bank of the Hudson. His Master of Novices, Father Isidore Daubresse was already of some repute in the diocese of New York. He

had taught theology, been adviser to Archbishop Hughes and Cardinal McCloskey and the spiritual director of several convents. Later John Wynne wrote of his particular emphasis on decorum: "The Master of Novices used to insist a great deal on the virtue of modesty in the old Roman sense, and in its peculiarly Christian observance. At first it seemed to us that he was dwelling unnecessarily on external manner of observance, and we mentioned this to him. He very humorously answered: 'Even so, some of you need that, and you may be very glad some day if you will acquire even that much.'"

After he had pronounced his first vows, John Wynne was given only a year of classical studies. He recalled with pleasure a private study of Chrysostom's eloquence which he made under one of the juniorate teachers who "was never tired of pointing out what he called the urbanites of Chrysostom, and the principle which he said he had learned from Schiller, that one could tell a master of style more by what he leaves out than what he puts in."

In 1879, the New York Mission was united with the Maryland Province to form a new province, and instead of going to Louvain for philosophy as was customary, John Wynne went to Woodstock. His recollection of his studies at the young college needs no comment: "The studies, which a young Jesuit makes in philosophy are about as leisurely as studies can be. I never doubted for a moment that many, if not all, of the Scholastics could do in less time what now requires seven years. But it is not so much the studies; it is the extraordinary friendships, the exchange of knowledge, of confidence, of experience, of aspirations that make life useful and interesting at Woodstock." During these years, John Wynne acquired a taste for biography. Considering the bold initiative he displayed in his later projects, it is quite characteristic to read this remark on his readings: "It seemed to me that all the men of whom I read had at some time or other in their lives hesitated and dreaded to make the forward step which afterward led them to greatness. I think

the reason why men and women do not accomplish great things is because of this dread of attempting something beyond the ordinary."

In 1882 John Wynne began his regency. During the next five years he was to teach mathematics and classics at Xavier and later at Boston College. He returned to Woodstock for theology and on August 24, 1890 he was ordained by Cardinal Gibbons. A short time before receiving Holy Orders, the young Jesuit was sent to Keyser Island for a rest after a serious illness. There he translated from the French manuscript Bressani's account of the death of Father Jogues. Although he attached no significance to it at the time, it was his first activity towards the canonization of the North American Martyrs.

After theology Father Wynne's first assignment was to the staff of the *Messenger of the Sacred Heart*. Aside from the period of tertianship at Frederick in 1895, he was to work for the Apostleship of Prayer for seventeen years. He increased its number of centers from 1600 to 8000, and, as he saw it, this widespread organization prepared the Catholics of the United States for Pius X's desire for frequent Communion and the later popularity of the Holy Hour. The industry of Father Wynne had brought the circulation of the *Messenger* to a new high, and he proudly recalled its fine pictures, choice book reviews and its ability to develop unknown writers. Convinced of the apathy of American Catholics in world affairs, he sought to stimulate them by editorials on current events. His most famous piece was a criticism of American policy in the Philippines entitled "The Friars Must Stay." Before publication, it was sent to Theodore Roosevelt and on the President's request it was brought to the attention of the State Department.

Upon the request of Archbishop Ireland, Father Wynne collaborated with Dr. Edward Pace of the Catholic University in translating a Sunday Missal, and soon after, a Daily Missal for American Catholics. He also found time to assist Father O'Neill in plan-

ning the rejuvenation and extension of the then moribund Holy Name Society. In 1909 since the United States had few magazines for Catholic discussion of world and national affairs, John Wynne founded the magazine *America*. He held the post of editor for only one year. Previously, Father Wynne had had a lengthy personal interview with Pope Pius X. He recalled the audience in these words: "Among other things I requested His Holiness to give me a motto or maxim for *America* which was soon to appear. In his humorous manner he said: 'I might give you one, but will you live up to it?' I begged him to give it so that I might try. 'If,' said he, 'after you finish your work as editor, you can lay down your pen and say honestly you have never written a bitter word against any one, let me know and I shall send you a pair of wings.'" Father Wynne later remarked that while he never got his "wings," he felt certain that he hadn't lost the friendship of any of those criticized in his editorials.

In 1905 John Wynne was named associate editor of the *Catholic Encyclopedia*. In company with Bishop Shahan, Dr. Pace, Dr. Herbermann and Dr. Pallen he furthered that enormous project with all his energy. Its completion in 1914 is a tribute to the thousands of letters he wrote begging for contributions in both money and articles from Catholics all over the world. The *Encyclopedia* was written when the condemnation of Modernism was forcing many Catholic writers to avoid any novelty in their theological outlook, yet Cardinal Farley constituted the editorial board its own censors. In a conversation with Pope Pius X, Father Wynne mentioned that someone had differed with some of the articles. His Holiness replied: "Nothing of consequence; at most a fault of expression here or there. What a blessing it would have been if there had been fewer difficult expressions in the writings of St. Augustine." On the completion of the set in 1914, Father Wynne together with each member of the editorial board was awarded the Apostolic Benediction and the medal *Pro Ecclesia et Pontifice*. The *Dublin*

*Review* praised the *Encyclopedia* as "the greatest triumph of Christian science in the English tongue."

In addition to his other activities, since 1892 John Wynne was Director of the Shrine of the Martyrs at Auriesville and Editor of the magazine *The Pilgrim of Our Lady of Martyrs*. As part of this job, he had striven to further the cause of canonization of Saint Isaac Jogues and his companions. His book *The Jesuit Martyrs of North America* was the first popular treatment of the history of the Huron Mission. After years of effort in the many details required to verify miracles and popularize the cult, the martyrs were beatified in 1925 and canonized in 1929. A new process in honor of Kateri Tekakwitha had been begun earlier and he remained Vice-Postulator of that cause until 1940.

In the face of the great projects that John Wynne initiated and pushed to completion, he found time somehow to edit the magazine *Anno Domini* and organize the League of Daily Mass, to lecture on religion at Manhattanville, to act as chaplain to the New York Knights of Columbus, and become associate Editor of the Universal Knowledge Foundation. At Cardinal Farley's request, he worked for some years for the reunion of the Churches with the Protestant churchmen, Dr. Gardiner and Dr. Silas McBee, on the magazine *The Constructive Quarterly*.

In all his many activities—and this account has mentioned only the most famous—Father Wynne was the first to thank the many Jesuits who assisted him. He realized that his work was often outside the usual fields of the Society's labors, but no one can look at his career without remarking on its similarity to the labors of St. Peter Canisius. Like the Hammer of Heretics Father Wynne strove to impress on his country the principles and traditions of the great intellectual heritage of Catholicism. Obviously a man who could foster projects over such a long period of years must have been capable of great enthusiasm and determination. Much of his literary work he looked upon as but the necessary beginnings of a Catholic

intellectual life in America. Most of his books have been superseded by more authoritative works, but that is something that he himself desired. In 1926, he said: "Our Catholic writers, with few exceptions, write on religion only. Not five of them command attention in general literature. Until that number is multiplied a hundredfold, we shall never be able to impress on the world our ideals."

That is the vital contribution John Wynne was glad to make. He was of that small far-sighted group who appreciated at the turn of the century the needs of the American Church. With high courage and self sacrifice Father Wynne made certain that something was accomplished. The biography of John Wynne must inevitably be written if American ecclesiastic history is to record a true picture of the Church during his lifetime. In a period when the American hierarchy was characterized by large ideals and large personal antipathies, he made a success out of projects that required the greatest tact. The hackneyed adjective "Herculean" must be applied to his efforts, but the facts are there in his pamphlets, in his books, and what is in many way "his *Encyclopedia*." He was honored with medals and degrees and was the friend of the great and the near-great of the Church in America, but throughout his remarkable career, he was the *Vir Deo Coniunctus* he determined to be on July 31, 1878, seventy-two years before.

ALBERT J. LOOMIE, S.J.

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### FATHER GEORGE J. PICKEL

1869-1948

Nine days after conducting his last class in chemistry, a graduate course in plastics, Father George Pickel died in Cleveland, May 21, 1948, at the age of eighty. A few weeks before, he had celebrated his

sixtieth anniversary as a Jesuit. Excepting three years as President of St. Ignatius College from 1907 to 1910, all of Father Pickel's years were spent in the classroom.

George Pickel was born of German immigrants at St. Louis, Missouri, July 6, 1867. His high school and college work was done at Sacred Heart College, Prairie du Chien, and when eighteen he received there the A.B., the only degree he ever boasted. After a three-day retreat at Campion he decided to join the German fathers who were his teachers. He was sent to Blyenbeck castle in Holland for his novitiate, but he returned to Prairie for his juniorate. He taught one year at Canisius, two more at Ignatius College, Cleveland. Besides the usual assignment to a class he was assigned a special subject to teach, stenography.

He returned to Holland in 1894 and, at the newly opened Ignatiuskolleg at Valkenburg, spent seven years in philosophy and theology. He was ordained in August, 1900, and from 1901 to 1903 studied physics and chemistry at the University of Goettingen. In 1903 he returned to this country to make his tertianship as one of the class of six at Brooklyn, Ohio.

Then during his third year of teaching sciences at St. Ignatius College, Cleveland, he was made acting rector. In January, 1907, he became rector and in the next three years saw the college through its transfer from the Buffalo Mission to the Missouri Province.

With the permission of his friend, Bishop Ignatius F. Horstmann, he opened up the Loyola High School as an East Side branch of St. Ignatius College. With Father Frederick L. Odenbach he did all he could to encourage the sciences at St. Ignatius and by 1910 he had built his own wireless. He sought to acquire on the East Side a new site for St. Ignatius College, though this project, like his plan for a lay advisory board and his attempt to get financial aid from the late C. A. Grasselli, was only accomplished by others many years later.

A brief for St. Ignatius College which he presented to Bishop Farrelly used the now familiar expression "an endowment of men" to explain the Jesuits' contribution to the diocese. He explained this as contributed services equivalent to interest on an endowment, just as we do today.

Ill health forced Father Pickel to leave Cleveland in 1910, and he taught chemistry and physics for fifteen years at Campion and two years at Spring Hill, not to mention some summer courses at Creighton, before returning to Cleveland. In 1927 he became professor of chemistry and head of the department at John Carroll, teaching steadily for twenty more years even when president *pro tem.* in 1937-38.

To those who were privileged to enjoy Father Pickel's companionship over an extended period of time, his tall, impressive stature appeared like a symbol and a vital expression of his finely molded character. His outlook on life in general and on the duties of his vocation in particular always remained on a high spiritual level. Not less significant was the slight stoop of his head and shoulders. From his student years to the end of his life he had always been an earnest reader and searcher, especially in his chosen field of chemistry.

Even more admired by his colleagues was his keen interest in the well-being of his brethren and his students. The most conscientious attention was given to drawing up a course of studies for each student under his direction. To quote from the diamond jubilee address of Professor Frank D. Burke, for many years his associate in the Department of Chemistry, "Being a Jesuit and subscribing enthusiastically to the teaching philosophy of the *Ratio Studiorum* of his order he believes in educating the whole man." According to Father Pickel's educational scheme "a student must not only be thoroughly grounded in his professional field but must receive also a sufficient cultural background to understand his environment and above all, a sufficient philosophical heritage to make of him a complete citizen, under the Catholic ethic." For this



reason one of the requirements for a chemistry major was "a minor in philosophy by which his (the student's) whole life, both professional and private, must be lived." Father Pickel's devoted and active zeal in maintaining these high standards was as well known to all as was the kindly, modest, and unaffected manner in which he bestowed his patient and untiring help.

This habitual attitude might be taken for granted in a man of his calling. There were, however, in his case the unmistakable evidences of an exalted spiritual viewpoint which reached down to all the apparently insignificant details of his daily life. "Nihil humani a me alienum puto" would be a true statement of Father Pickel's attitude toward his environment both in and outside the community. A more adequate and complete analysis would have to be expressed in the words, "Nihil vitae spiritualis a me alienum puto."

As long as sufficient physical strength remained, in fact until a short time before his death, he delighted to serve mass whenever there was a need of a server. It could not escape notice that even in his advanced age his spirit of self-denial prompted him to fast or at least to retrench in his food. At times his breakfast consisted only of coffee and bread when there was no question of loss of appetite or ill health. Yes, he had his favorite dishes, the unusual nature of which at times amused both himself and his brethren. His love of fidelity and regularity at community exercises was so manifest that at his diamond jubilee an intimate associate could publicly testify: "We could almost regulate our community exercises by the appearance of Father Pickel."

Those who knew him intimately could, of course, easily recognize in him a natural and happy predisposition to calm and composure, an innate quality of steadfastness and perseverance. His mild and candid disposition always proved engaging and reassuring to all who dealt with him. While these advantages of nature and education are kept in mind, the evident fact

remains that in his character there had developed a fine synthesis of nature and grace which constantly gave evidence of the strong influence of the latter upon the former, of a keen sense of his obligations, and of the faithful and generous cooperation of the recipient with his spiritual opportunities.

Father Pickel's genuine interest and love for his brethren made him a most genial and delightful community man: never obtrusive or meddlesome—in fact habitually rather inclined to keep his counsel—still always a present and pleasant companion who found his delight in being in the company of his brethren and in sharing their recreations and amusements as well as their problems. He played his game of cards as every other enthusiast, winning or losing with vibrant vocal accompaniment. Father Pickel did not accept the prevailing American attitude toward collegiate sports. Their publicity value did not impress him and he was not backward in expressing his views. His own hobbies included photography, plastics, and an attempt to develop a blue rose.

His confreres who knew him best would hardly be interested in searching out the slender threads of human frailty in a personality which consistently aimed so high and came so close to the ideal of religious perfection.

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### FATHER MICHAEL I. STRITCH

1862-1949

Although he was never the president of any college or university nor a superior or administrative officer of any kind, Father Michael I. Stritch was one of the better known Jesuits of the first half of the twentieth century. He was certainly one of its most gifted. In his day, and that day lasted over thirty years, he was one

of the Society's most brilliant preachers and lecturers. Particularly in Detroit, Omaha and St. Louis was he known, sought after and appreciated. And all the while he was among the greatest of teachers.

By his own admission both the date and place of his birth are not certain. He gave September 8, 1862, for the former, and Williamstown, County Galway, Ireland, for the latter. He attended the primary and secondary schools of his native Ireland until his eighteenth year and then came to the United States.

After two years of work in and around Springfield, Ohio, Father Stritch spent a year at Wittenberg College in that city and then a second year at Xavier University in Cincinnati. It is said that those engaged in teaching the classics at Wittenberg advised him to go to a Jesuit school since he knew as much Latin and Greek as did any member of their staff. After one brief year at Xavier he entered the novitiate at Florissant, April 10, 1884. His novitiate, juniorate and tertianship were all had at Florissant, his philosophy in St. Louis and his theology at Woodstock, where he was ordained on June 28, 1898, by Cardinal Gibbons.

Father Stritch pursued no formal special studies as the term is understood today. Few men, however, spent more time in specialized study than he did. He made himself ably conversant with practically every phase of philosophy and theology in order to pass on the fruit of his endeavor to others in the classroom and from the pulpit. Many of the great scientific topics of the day he made his own with crystal clarity and discussed them with acclaim in the light of Catholic truth, or refuted their distortion by agnostics or bigots. His love and knowledge of Shakespeare and a large part of English literature, particularly poetry, enabled him to speak of these with insight and familiarity, while the countless long passages he would commit to memory were ample token of the industry of the man and the remarkable training he had given to that faculty.

In what might be styled extra-curricular work

Father Stritch's greatest achievement was undoubtedly his mastery of Dante. He had always possessed a quite good reading knowledge of French and German; he learned Italian well in order that he might study Dante in the only proper way. His lectures on the great Italian poet were highly informative and inspiring and profound, as well. To appreciate Dante and translate his genius for others required a scholar of equal breadth and depth of understanding. That was why Father Stritch knew Dante as he did.

Above everything else, however, Father Stritch was a teacher among teachers. His presentation of his subject matter was always clear, masterful and an inspiration to his students. His ordered and concise summaries of whole sections of philosophy were nothing short of brilliant. The most regrettable thing about Father Stritch is that apparently he never possessed the patience required for writing. Few, if any, of his sermons or lectures were ever written; there were no retreat notes, though he had given scores of retreats, particularly to priests; his forceful and coherent philosophy courses never found their way into textbooks; he left no appreciation of Longfellow, Wordsworth or Tennyson, no word about Shakespeare, not even a line about Dante. But in a multitude of hearts inside the Society and out he left a large library of grateful memories. This brilliant Jesuit priest aided many and inspired more. May God bless him for it.

He died in St. Mary's Hospital in St. Louis on December 31, 1949, in his eighty-eighth year, simply of the infirmities of age.

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### BROTHER JOHN LENERZ

1875-1949

Most of the priests of the Missouri province knew Brother Lenerz since he was stationed at the tertian-

ship in Cleveland for more than forty years. There he was a familiar sight as he guided plough or harrow behind his plodding horse or scattered feed to the chickens or strolled into the house bearing a basket of eggs. Older priests will remember more remote times when the tranquil atmosphere of the tertianship was interrupted momentarily by agonizing squeals of pigs that were slaughtered by a deft stroke of Brother Lenerz' knife. However, few tertians, because of circumstances, ever got to know him well and to understand his deeply religious character.

He was born on October 29, 1875 at Roxbury, Wisconsin. On September 4, 1899, not quite twenty-four years old, he entered the novitiate at St. Stanislaus, Cleveland, whither the novitiate of the Buffalo Mission had just been transferred from Camden.

It is a rather striking fact that, though Brother Lenerz was a Jesuit for more than fifty years, he lived in only two different houses. After completing his novitiate he continued on at St. Stanislaus until 1940 when, upon the doctor's recommendation, he was transferred to St. Mary's College, Kansas, where he labored until his death.

His chief occupation during his long stay in Cleveland was that of farmer. Though the work was so heavy at certain seasons that he needed assistance, he always did a large share of the toil himself. He raised various crops of which corn and potatoes were the mainstays. He also took care of the chickens and, in the early days, tended the cows and pigs.

His detachment is impressively illustrated by the fact that at St. Mary's he eagerly accepted an entirely different kind of work, painting, and kept at it for more than four years, spending most of the time inside. In 1945, his health gradually declining, Brother Lenerz was appointed assistant refectorian and did his work faithfully. When this became too difficult for his waning strength, he was made porter.

For many years he suffered much from asthma, and seldom if ever, had a complete night's sleep. Sleep

was always slow in coming, and when it did, he would wake up after an hour or so, get up to inhale a medicinal vapor and then try to fall asleep again, often unsuccessfully. He would sometimes mention this insomnia to others, but never in a complaining manner.

During the last several months of his life he resided in the infirmary, but did not become bed-ridden until several weeks before his death. When the other patients were considerably inconvenienced by one who unwittingly caused disturbance at night, Brother Lènerz never complained. His only comment was that God allowed this "for his greater merit."

He was unusually fervent in devotion to our Blessed Mother, and had a keen interest in her apparitions at Fatima and, later on, at Lipa. If chance visitors betrayed only a scanty knowledge of these apparitions, he could not conceal his surprise. He kept up-to-date about them by reading regularly magazines like the *Scapular*, *Our Lady of Fatima*, *St. Anthony's Visitor*, and *Fatima Findings*. He never read secular newspapers or magazines of any kind.

During his last few weeks on earth, Brother Lenerz suffered intensely, especially from a cancer that spread up and down from his sinuses, causing severe headaches, blindness and a congested throat. His heart too was failing so that his arms and legs swelled. All visitors were highly impressed by his spirit of resignation. He expressed genuine thanks every time a priest dropped in to give him a blessing.

On the afternoon of February 14 he received a tiny particle of the Host as his final Viaticum. During the next two days he was unconscious most of the time and passed away peacefully about four in the afternoon of February 16, thus completing a life which had mirrored all the virtues which the Society expects from her Brothers.

**FATHER GEORGE J. BRUNNER****1892-1949**

Father George Brunner went peacefully to his reward November 22, 1949. He had been unwell since summer and had gone to the hospital for a check-up, but he returned very shortly and had resumed his teaching. On November 6 he became seriously ill and was taken to the hospital that evening. The doctors finally diagnosed his malady as an infection of the blood stream. It grew worse and pneumonia set in. At seven o'clock of the morning of November 22 Father Minister was with him and told him in response to his inquiry "How am I?" that there seemed to be no imminent danger. Father Minister left when they brought Father Brunner his breakfast. About eleven o'clock he called the Sister and asked for a priest to give him absolution. She went to get the chaplain and when she came back to the room Father Brunner was already breathing his last. He died about eleven-thirty that morning.

Father Brunner was born at Amberg in Bavaria, January 5, 1882. He attended the local gymnasium which occupied buildings of the college of the old Society with the *IHS* monogram still over the main entrance. As a boy George used to read stories of the missions and of the Indians and the Wild West. He dreamed of being an Indian missionary and at the age of sixteen, in 1898, he left home for America.

At first he thought of the Capuchins and attended St. Lawrence College at Mt. Calvary, Wisconsin, as a postulant. However he soon decided this was not his vocation and went to Canisius College in Buffalo and from there entered the Society August 2, 1902. His novitiate and juniorate years were spent at St. Stanislaus, Cleveland and his philosophy at Woodstock. During the five years of his regency he was occupied with the teaching of mathematics at Campion College, Prairie du Chien. In 1914 he was sent to St. Louis

University for his theology and was ordained in 1917 by Cardinal John Joseph Glennon. His tertianship was made at Cleveland under Father Burrowes in 1919-1920. During Lent of that year he was on the Mission Band. Prairie was again to become the scene of his labors in the summer of 1920.

A new experience came to him in 1923 when he was sent for one year as Exchange Professor of Physics and Mathematics to Campion College, Regina, Saskatchewan. The following year he was assigned to John Carroll University in Cleveland and from there, in 1926, he was transferred to Loyola University in Chicago where he took over the operation of the Seismological Observatory. But his health, never very robust, gave way and he underwent a serious thyroid operation while there. As a result of his malady he was usually too warm and even on cold days he worked with windows wide open.

His achievements in the field of seismology, his study of deep earthquakes, his *Depth-Time-Distance Chart*, his many papers read before the meetings of learned societies are well known to all of us and do not need recounting.

Father Brunner was a very regular religious and often displayed a delightful sense of humor. After breakfast every day came the reading of the breviary, usually in shirt sleeves down in the garden beside the church, except on Sundays and Holy Days when he went to the sacristy to distribute Holy Communion as a volunteer in case extra help were needed. In the afternoon, rain, shine, or snow, he took a long walk and without overcoat or umbrella because, as he told Father Minister, "It is better to be wet on the outside than the inside."

Those of us who were privileged to know Father Brunner intimately appreciated him as a man of high ideals wrapped up in a bundle of emotions. He was an artist who loved nature, delighted in drawing and painting and had no mean gifts in those lines. His was a sensitive, retiring nature.



**FATHER FRANCIS J. RUDDEN****1877-1950**

Father Rudden was born in St. Louis on June 3, 1877. As a youth he was gifted with a splendid physique and excelled in various sports, especially in baseball and swimming. He was so adept in the latter that he once sought a sponsor who would pay his expenses for an attempt to swim across the English Channel. He was also endowed with intellectual abilities and did well in his studies.

After completing his college course at St. Louis University, he entered the Society at Florissant at the age of twenty-one. After the four years at Florissant and the regular course of philosophy, he taught one year at Xavier's College in Cincinnati and four more at St. Mary's, Kansas. Having completed his theology in St. Louis he was sent to St. Francis Mission as prefect of studies and discipline. This was followed by tertianship under Father Joseph Grimmelsmann at Cleveland.

Since the German Fathers in Bombay, India, were interned during World War I, Father Rudden was one of four Missouri Province Fathers sent there to help out his Grace, Archbishop Alban J. Goodier, S.J. Father Rudden spent the first two of his six years in India as a teacher at St. Francis Xavier's High School in Bombay. He then became assistant pastor at Quetta, Beluchistan in the Province of Bombay, and during his last year in India, pastor of St. Patrick's Cathedral in Bombay itself.

Upon his return to the States in 1922 Father Rudden spent the rest of his active life doing pastoral work at Campion, Chicago, Detroit, Stann Creek, Cleveland and St. Louis. In 1935 he became chaplain at St. John's and Barnes' Hospital in St. Louis and the next year was appointed assistant at Holy Trinity Church, Trinidad. In January, 1937, he was transferred to St.

Mary's College, Kansas where he served for some months as pastor of Our Lady of the Snow on the Potawatomie Reservation.

He was the first pastor of the Gesu Parish connected with the old St. Ignatius College, Cleveland, and held this post for three years (1926-29). When he came there he had a scattered flock, but neither church nor rectory. By his diligent efforts he was able to procure a residence and to accumulate some funds for a church.

When Father Rudden disembarked at Belize, British Honduras, in 1931, he suffered a nervous shock from which he never completely recovered. No word had reached his ship of the terrible hurricane that had devastated Belize the day before his arrival. He entered a desolate town, with its inhabitants half crazed, with most of its homes wrecked and scattered about the streets, with several of his fellow Jesuits still lying dead in the ruins of St. John's College. It was one of the few experiences of his life about which he was reluctant to speak.

During his thirteen years at St. Mary's Father Rudden underwent a gradual physical and mental impairment. For the last ten years of his life he could not say Mass, largely because of a lack of coordination of his motor muscles. After a hernia operation some six years before his death, he suffered a pronounced mental deterioration and gradually lost completely the power of speech. During most of this time he was sufficiently "compos" to feel keenly the humiliation of his condition, but bore up with remarkable patience.

At St. Mary's he revealed the deep kindness of his character, never indulging in gossip or manifesting any symptoms of ill will towards superiors or anyone else. He had an engaging way of rehearsing his past experiences. He had become acquainted with Ghandi in India and once took dinner at his home.

On February 8, 1950 Father Rudden died peacefully in the infirmary at St. Mary's.

**FATHER PIUS L. MOORE****1881-1950**

The China Mission of the California Province sustained a great loss on October 12, 1950, when Father Pius Leo Moore, S.J., quietly passed to his reward at the O'Connor Hospital in San Jose, California. In him the Mission lost one of its most zealous members; it lost its great provider, whose only thought was to raise the means necessary to carry on the work in China and, temporarily, in the Philippines, and to send out to the missionaries those many little articles of food and convenience that would make their work easier and more efficient.

Pius Moore was the youngest of eight children born to Joseph A. Moore and Mary Kenny Moore. His birthplace was Spirit Lake, Iowa, where he saw the light of day on July 10, 1881. Shortly thereafter the family moved to Oregon, and Pius grew up in the vicinity of Portland. He received his high school education at Gonzaga, in Spokane, and on August 13, 1900, he followed the example of three of his sisters in embracing the religious life. On that day he entered the Sacred Heart Novitiate at Los Gatos, California, and from the very first he manifested an ardent interest in missionary work. He took as a special patron St. Francis Xavier and all during his life he cultivated a warm devotion to this primary patron of the Missions.

After three years at Los Gatos, Mr. Moore taught for two years in Lewiston, Idaho, and then spent another three years studying philosophy in Spokane. As was the custom then, there followed another four years of teaching, all at Gonzaga. During this time he exercised his missionary spirit by teaching catechism at the Japanese Mission near Spokane. In 1912 Mr. Moore went East to Woodstock College for his course of theology, and there, on June 27, 1915, he was one of the class of twenty-four Jesuit theologians who

were raised to the priesthood by His Eminence, James Cardinal Gibbons. Upon completion of his four years of theology, Father Moore returned to Los Gatos for tertianship.

His first assignment in 1917 must have brought great joy to his heart; it was to work among the Japanese in the mission in San Francisco which had been established some years previously by Father Pockstahler. Here he labored for two years, making an effort to study a little of the language and looking forward to the day when he could really follow in the footsteps of Xavier in the land of Japan. But this goal seemed more remote than ever when, on August 22, 1919, he was installed as Rector of St. Ignatius College in San Francisco, succeeding the Reverend Patrick J. Foote, S.J., as head of the institution which was still housed in the temporary buildings erected in 1906 on Hayes Street.

Father Moore's first concern was to provide suitable living quarters for the rapidly growing faculty of St. Ignatius College and High School. Through the assistance of a generous benefactress, the present faculty residence was constructed, only half large enough for the 1950 faculty, of course, but quite adequate for the needs of 1920. One of the immediate results of the installation of the Fathers in their own house up on the hill was the rapid expansion of the high school student body, which now had more available classroom space. In the course of a few years it grew from 150 to 750 boys, a growth that was to be equaled in the college department when that moved into its own building some years later.

After his six years as Rector of St. Ignatius had passed, Father Moore hoped to realize his ambition of going to Japan, but it was not to be. He was sent to St. Joseph's Church in Seattle, and after a year as assistant there, he was assigned to Gonzaga College, where he became acquainted with the young Scholastic, Mr. Carlos Simons, with whom he was soon to be associated in a bold, new venture. For, with all hope of

getting to Japan gone, and with there being very little chance of working in the Philippines—Father Moore's second choice—the door to China suddenly swung open.

For some years the French Jesuits in Shanghai had realized the need for an English school in that metropolis. A group of Chinese Catholic laymen were equally anxious for such a development. One of these, the famous Chinese philanthropist, Loh Pa Hong, made a special trip to Rome to urge Very Reverend Father General to send some American Jesuits to China. Father Ledochowski promised his help and requested the California Province to provide missionaries for this new undertaking. The Provincial at the time was Father Joseph Piet, who responded to the appeal by appointing Father Moore to head the first band of five California Jesuits to labor in China. Along with Father Moore was Father John Lennon and three Scholastics, Carlos Simons—later to be killed by bandits on December 31, 1940—Thomas Phillips and Cornelius Lynch. This band of pioneers left San Francisco in the late summer of 1928 and on September 21 (?) landed in Shanghai, missionaries at last!

Father Moore spent two years in an attempt to absorb some of the Chinese language, one in Shanghai and one in Nanking. He never did become very proficient in it, and in 1930 he returned to Shanghai when the newly established high school was opened by the California Jesuits. He first taught here, and then became director of the school, both in its first location in the French Concession of Shanghai, and later when it was moved over into the International Settlement. In 1933, Father Leo McGreal was appointed Rector of this Shanghai Gonzaga, and Father Moore took up the duties of Procurator and Minister, which he fulfilled until the summer of 1937 when he was called home to become the first mission Procurator of the California Fathers in China. The outbreak of the Sino-Japanese War that summer made it appear at first as if he would be unable to get out of Shanghai, but on

September 8 he was finally able to leave that city on his way back to the States.

Now began the final phase of Father Moore's life—one which occupied him, with the exception of two years, up to the very end. Now he was able to give full expression to his missionary zeal, not in the actual work on the missions themselves, but in gathering together the necessary means to keep the men in the field operating. Now he lived, talked, dreamed only the Mission; now his only thought was to gather money and supplies to send to the men in China. Strangely enough, no one ever guessed it, and certainly he never gave any indication of it, but Father Moore confided to one of the Fathers later on that it was only by overcoming feelings of the utmost repugnance that he could bring himself to going around and asking people for money. Certainly, in the course of time he really did conquer these feelings; either that, or he became a master dissembler. He always gave the impression that he was doing you a real favor by letting you contribute to the support of the Mission, and that he derived great pleasure in the process.

After four years on the job, Father Moore made plans to visit the mission field in China, and in October, 1941, he left San Francisco in the company of Father John Lennon, who was returning to China after spending a year home on sick leave. Due to the tension in the Far East, their ship took the southern route via Manila, bringing the two Fathers to Shanghai about November 18. In three weeks the Pacific War broke out and any hope of returning to America in January or February had to be abandoned. Father Moore remained at the Church of Christ the King and helped out in the parish work. So passed 1942 and the first few months of 1943. Then, in company with all Americans, British, Belgians, and Dutch in Shanghai, the California Jesuits were locked up in concentration camps; Father Moore was at Zikawei with the greater part of his confreres, still hoping that something would turn up to enable him to get back to

his labors in the province. Something did turn up; the necessary arrangements were completed for him, Father Lennon, and Brother James Finnegan to be repatriated on the second trip of the *Gripsholm*. They left Shanghai on a Japanese ship in September and changed to the *Gripsholm* at Nova Goa in India.

If he had not been caught in China by the war, Father Moore would never have had the opportunity to visit the tomb of his beloved missionary exemplar and patron, St. Francis Xavier. Even as it was, it still appears somewhat of a minor miracle that he was able to do so. There has never been a really satisfactory explanation of why Father Moore and Brother Finnegan, alone of all the passengers boarding the *Gripsholm*, were able to leave the dock and make the trip to the Saint's last resting place. Certainly, Father derived intense satisfaction from this "pilgrimage" and he always regarded it as one of the special favors that had been granted him.

Back on the job in December, 1943, Father Moore relieved Father Paul O'Brien who had been pinch-hitting for him. Until the end of the war there was no possibility of sending things to China, but he still managed to notify the Fathers in Shanghai, by a roundabout way, of the Mass intentions that he had collected for them. And once the war was over and communications restored, Father Moore started the ball rolling. Each group of new men that went to China brought with them a generous quantity of food, sweets, and other little gifts that Father had carefully gathered and packed for his men on the mission. Looking back now, the amount of work that he accomplished, mostly by himself, seems to us incredible. He traveled far and wide begging help in every shape and form. From the apple growers in Washington he received donations of crates of fine apples; from the fruit men in the Santa Clara Valley he got sacks of dried fruit which was a God-send to the men out there. Mass intentions he begged from all over the States and during the three years follow-

ing the war he sent an average of five thousand intentions a month for distribution to the missionaries in China. As a matter of fact, Father Moore was almost the sole support, not only for our Californians, but also of the many missions that were staffed by Europeans whose help from their home countries were entirely cut off.

His ceaseless expenditure of energy, however, began to take its toll. On December 8, 1947, Father Moore suffered what was probably a slight stroke while saying Mass in San Jose, and it laid him up for several months, leaving a noticeable effect in the weakening of his already weak eyesight. As soon as the doctors permitted, he was back on the job but moved around with perhaps a little more caution and moderation than before. At the end of 1948, Father Lipman was brought back from China to help with the Procurator's work, which relieved Father of considerable detail.

The time was approaching for the completion of his fifty years in the Society, and Father Moore's hopes and prayers were that he would be spared long enough to celebrate the Jubilee. His three sisters, all members of the Institute of the Sisters of Charity of Providence, had celebrated the golden jubilee of their religious life, and Father Moore was praying to keep a perfect average in the family. Two of them, Sister Pancratius and Sister Mary of Mt. Carmel, had already been taken by death, but Sister Margaret Mary was still at St. Elizabeth's Hospital in Yakima. A brother, Hugh Moore, was the only other survivor of the original eight children. Neither he nor Sister Margaret Mary were able to be present at St. Ignatius Church in San Francisco on August 13, 1950, when Father Pius sang his golden jubilee solemn high mass, but both of them, along with forty-three other members of the various Moore families, were present at a gathering near Portland when Father was enabled to make a trip North to visit them.

When he returned to San Jose towards the end of September he looked tired and drawn. Around mid-



night on September 28, one of the Fathers in the residence at San Jose noticed a light burning in the bathroom, and on investigating, found Father Moore lying unconscious in the shower where he had probably been for two or three hours. The Father anointed him and called the rescue squad to revive him, but without any result. Father Pius was taken to the O'Connor Hospital in San Jose where, after several days, he recovered partial consciousness. However, he was unable to talk and probably could not see. On the evening of October 12 the nurse noticed that he suddenly began to breathe very heavily and to perspire profusely. Within three or four minutes his soul had gone to join the countless other valiant missionaries before the Great White Throne.

Father Pius Moore will be missed. He will be missed by the California Jesuits in China and Manila for whom he was always so thoughtfully provident. He will be missed by his fellow Jesuits here in the province. He will be missed by his myriad friends for whom he always had a kind word and a helping hand. But we are certain that our good Mission Procurator who always had such a tender devotion to the Blessed Mother and Saint Francis Xavier, will not forget those whom he left behind. The good that he did for us while here in our midst he will continue to do now that he has taken his place with them for all eternity.

JOHN K. LIPMAN, S.J.

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## BROTHER NICOLAUS FOX

1863-1950

All his life, Brother Nicolaus Fox worked on the Indian Missions. In every place, he was noted for his farming and gardening ability. He was a great enthusiast of sports and music. No matter where he was sent,

he always succeeded in forming first class Indian bands. He loved basketball and baseball, being the official umpire of all the latter games while he was stationed at St. Paul's, Montana. This veteran of 58 years of religious life died in a Portland hospital, January 28, 1950.

Nicolaus Fox was born in the year 1863 at Trier, Germany. As a young man, he served in the German army, and was regarded as the best marksman in his regiment. In 1890 he left Germany for the United States, with the determination to seek his fortune in the western states.

He entered the Jesuit Novitiate of the Rocky Mountain Mission, located at that time at DeSmet, Idaho, on January 9, 1892. He pronounced his first vows of the Society at Gonzaga College in Spokane in 1894. During the succeeding five years at Gonzaga he took charge of farming and similar duties at St. Michael's Mission.

In 1899 he was stationed at Holy Family Mission, Browning, Montana, a mission that was subsequently closed. From 1901 to 1909 he labored at DeSmet Mission in Idaho. This was followed by a three year sojourn at Holy Rosary Mission in southern South Dakota. St. Paul's Indian Mission in St. Paul's, Montana, was next to receive the benefits of his labors from 1912 to 1917.

He went back to Holy Family Mission in Browning, Montana, for four years, before receiving his status for a practically permanent location at St. Paul's Mission. He labored at this mission from 1921 to 1949. In the latter year, due to failing health, he was sent to St. Francis Xavier Novitiate, Sheridan, Oregon, to live out the rest of his days.

GERARD STECKLER, S.J.

# Books of Interest to Ours

## ADMIRABLE DEVOTIONAL THOUGHTS

**The Family at Bethany.** *By Alfred O'Rahilly*, President of University College, Cork. Cork University Press, 1949, 216 pp., 24 pp. of plates. 12/6

Dr. O'Rahilly, who some years ago merited our gratitude for his very excellent life of Fr. William Doyle, S.J., again makes us his debtors. *The Family at Bethany* is a devotional, theological, and exegetical study of the Gospel passages which refer to those friends of Our Lord, Mary, Martha and Lazarus, who welcomed Him so often and so affectionately to their house at Bethany. The method of exposition is uniform for all the chapters. There is first an English translation of the Gospel text, followed by brief exegetical notes, which justify the translation and indicate difficulties of interpretation. Then comes the commentary: not a verse by verse explanation but paragraphs of exposition or description or narrative, which place the whole scene vividly before us.

Though he warns us in his preface that he is no specialist in the field either of theology or exegesis, every page proves that the author is fully acquainted with the best results of modern Catholic and non-Catholic research. He brings to the exposition of the various texts a wide erudition, sound judgment, and an accurate knowledge of all the problems involved. But his primary aim was devotional. And here he has succeeded most admirably. For instance, in his comments on the anointing by the sinful woman in the house of Simon we read the following: "Simon thought He did not mind. She thought He did not notice; both were wrong. For now He has declared for all time that He did observe both neglect and service, and that He accepted the latter as making up for the former. This sums up the idea of reparation. We have here the first great revelation of the Sacred Heart of Jesus." Such precious thoughts recur constantly.

The title of the book is completely satisfied, it would seem, by a consideration of the visit of Our Lord to Bethany (Luke, c.10), the resurrection of Lazarus (John, c.11) and the anointing in the house of Simon the Leper (John, c.12 and parallels). But any study of the family at Bethany must also take into account the problem of the identity of Mary with the unnamed sinful woman and with Mary Magdalen. Dr. O'Rahilly was therefore happily forced to enrich his book still further by the addition of distinct chapters on the sinful woman, Mary Magdalen and the other women on Calvary and at the burial of Christ, Mary Magdalen and the risen Christ. Though from

the very beginning it is clear that he favors the thesis of identity, he appreciates the value of the opposing arguments. At the present time, when many exegetes of renown vehemently insist that the sinful woman, Mary of Bethany and Mary Magdalen are three distinct women, he is content to make out a case for identity which may be held "without detriment to one's intellectual integrity or exegetical competence."

A unique feature is a series of pictures from all periods of Christian art, which represent the various characters and scenes connected with the family at Bethany. The author assures us that more such studies will be forthcoming, if this one receives a welcome that will make their publication financially possible. We hope that his gifted pen will not be silenced for lack of such support.

EDWIN D. SANDERS, S.J.

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#### POINTS BY THE SPIRITUAL FATHER

**Our Way To The Father:** Meditations for each day of the year in four volumes. *By Leo M. Krenz, S.J.* Milwaukee, Bruce Publishing Co., 1950. pp. xx-518; viii-411; viii-535; viii-516. \$15.00.

This posthumous publication of an American Jesuit is a landmark in the history of Jesuit ascetical literature in our country. In size and scope the work surpasses any previous contributions to this field by members of the Society in the United States. In the same respects the work compares favorably with such classics as the works of Avancini, Croiset, and Cuvelhier. In itself the work is admirable and has already proved to be a great boon to communities of religious women. It would be presumptuous, however, to say that *Our Way To The Father* will attain the status of a classic in spiritual writings. The ascetic who publishes a book of points has much in common with the teacher who publishes a textbook. Each contributes much to the training of his readers but neither, unless he be the rare exception, escapes the keen criticism of his colleagues. Both will help many but satisfy few.

*Our Way To The Father* is a series of meditations for each day of the year. The matter is distributed through four volumes which total more than two thousand pages. Volume I—From the First Sunday of Advent to the First Sunday of Lent. Volume II—From the First Sunday of Lent to the Ascension. Volume III—From the Pre-Pentecost Novena to the Thirteenth Week after Pentecost. Volume IV—From the Fourteenth Sunday after Pentecost to Advent.

This, of course, is the obvious outline for such a series of meditations. In the notices about the book one is led to expect a better plan than the volumes in fact manifest. "The subject of each Sunday's meditation is the Sunday's Gospel, the atmosphere of which is then carried through the entire week" (Vol. I, p. v). This statement calls attention to what some will find unsatisfactory in the series of meditations. There is an abundance of atmosphere but a dearth of down-to-earth direction. The general plan, despite its apparent unity based on the liturgical seasons, appears to be somewhat desultory.

Father Krenz has selected his individual meditations with excellent spiritual taste and discernment. Their subject matter is comprehensive and no important area in the spiritual life is neglected. The number and treatment of the meditations on the Sacred Heart, Our Lady, and on the Church mirror the truly Ignatian soul of the author.

The defects of the work are, perhaps, inevitable in the light of the fact that the author's avowed purpose was to meet the present and practical needs of religious women. His volumes are ideal for communities in which the points for meditation are read in common each night. In such circumstances the uniform length, the fixed formula and somewhat prolix development of each meditation may very well guarantee the best results. Moreover, it is evident that the author wished to give something more than points for meditation. The editor notes that in the meditations one finds "continual doctrinal exposition touching upon the widest domains of dogmatic, moral and ascetical truths and principles, an invaluable source of continued religious education as well as a profound spiritual asset" (Vol. I, pp. v-vi).

It will seem to many that this very universality of objective is a defect. Nothing is omitted with the result that everything seems to be obscured. The unquestionable richness of the work seems, at times, to be that of jungle overgrowth rather than of a garden. This defect is evidenced most clearly in the second preludes which are emotional soliloquies rather than the clear-cut petitions which characterize the *Spiritual Exercises*. The following example taken from the meditation for the second of January, is typical. "*Second Prelude: O Jesus! Jesus! In the excess of Thy merciful love, grant that I may enter into the mystery of Thy holy name so truly, that for its thousand memories, its ever present services, and its astounding promises for time and for eternity, I shall appreciate honor and love it ever more as, of all names given and to be given to man or angel, the most excellent and most powerful, and by far the loveliest and sweetest: Jesus! Jesus! Jesus!*" (Vol. I, p. 160).

In his first preludes also Father Krenz is somewhat dis-

concerting at times with such directives as, "Look deep into the Heart of God, as it is revealed by His eternal Son Incarnate: 'As Moses lifted up the serpent in the desert, so must the Son of Man be lifted up'" (Vol. III, p. 126), or, "in the spirit of faith look into the innermost soul of Christ in the first moment of the Incarnation" (Vol. I, p. 53). Without questioning the validity, beauty, or force of such expressions one might venture the opinion that they do not fulfill the Ignatian function of the composition of place. As a matter of fact, it seems open to discussion whether Father Krenz is using the terms "First Prelude" and "Second Prelude" in a strict Ignatian sense. Even in the meditations on the life and passion of Our Lord, which correspond to the Second and Third Weeks of the Exercises, there is never a "Third Prelude." In the text of the Spiritual Exercises, at the end of the first contemplation of the first day, we read: "Here it is fitting to mention that . . . the same three preludes are to be made during this and the following weeks, changing the form of these last, according to the subject matter."

It is more than likely that those who use or will use *Our Way To The Father* would find the above criticism captious. The meditations are very good and the four volumes deserve the attention of Ours. It is unfortunate that the work has not been indexed and that the "Table of Contents" is practically useless as a subject reference source. The books contain a wealth of material for sermons, conferences and retreats. They are a compilation of solid spiritual considerations expressed in the language of one who has tasted the sweetness of Christ and wishes to bring others to the Father through Christ. With a little more effort the editors and publishers could have presented the series with apparatus that would permit a much wider use of the writings of Father Krenz.

The second volume is the best of the four. If it could be made available as a single volume, perhaps with the title, "Meditations on the Passion and Risen Life of Christ," it would appeal to a much wider reading group than those who are interested in a four-volume series of daily meditations for a full year.

The author, Father Leo M. Krenz, died in his eighty-first year on April 13, 1947 in Saint Louis. He was the Spiritual Father of the community of Saint Louis University during the last seventeen years of his life. Previously he filled the office of Master of Novices at Florissant for several years and he had been the Spiritual Father of the Jesuit community in Denver. *Our Way To The Fathers* is redolent of the mature wisdom, the experience, and the holiness of its author. Through it he becomes spiritual father to a larger community than those

in which his earthly life was passed. Ours will find it worth their while to be familiar with *Our Way To The Father* and thus to profit by the suggestions of one whose work for more than twenty-five consecutive years was the spiritual formation and direction of his fellow-Jesuits.

JOHN J. NASH, S.J.

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### EXTREMELY HELPFUL TO PRIEST AND THEOLOGIAN

The Glorious Assumption of the Mother of God. *By Joseph Duhr, S.J.* Kenedy. xi & 153 pp.

Father Duhr published this book in French in 1947 (his preface is dated December 8, 1946) with a view to furthering the definition of Mary's Assumption as much as he could. It is impossible to tell how well he accomplished his aim, if at all; but in organizing his matter to show that the Assumption is revealed he did manage to anticipate the bull of definition in large measure. For this reason his work is exceptionally interesting.

He begins with a chapter on the theological principles which ought to guide our judgment when we try to decide whether a particular truth has been revealed. This chapter turns out actually to be a brief review of how some doctrines developed: a very sound statement of the process with several practical examples, but without any attempt to theorize. He then shows at length that this process is at work in the development of the Assumption, so much so that a definition is possible; and it is here especially that his organization is confirmed by the bull. He concludes with a plea for the definition on the ground that it is opportune.

There are three particular points which are extremely helpful to the priest and theologian. One is that it is not always necessary to go back and search Holy Scripture and tradition to find out whether a doctrine has been revealed; as a practical measure it is sufficient to find out whether the Church today actually teaches the doctrine as revealed. If so, this very fact is enough assurance that the doctrine has God for its witness. Another point is that if you treat the Assumption as a doctrine, you should not handle it on historical grounds; if you ask whether the Assumption has been revealed, you should not come to an answer dictated by the reliability or unreliability of the Apocrypha. Doctrine and history are distinct fields, and the ways of proceeding in each field are equally distinct. There is a principle here that applies to many doctrines which

have, or seem to have, a connection with history. Lastly, Father Duhr indicates the force of the distinction we have just noted by pointing out that as historical belief in the Assumption decreased, for it was based on the Apocrypha, dogmatic belief based on Mary's privileges grew stronger. In this simultaneous decline and growth we have a concrete example of how to support doctrine by theological and not by historical reasons.

This brief résumé of some of the matter in Father Duhr's book shows that his interest is primarily doctrinal. It is, however, inevitable that a work which is so sound should be inspiring and devotional as well. The translation, which is lucid and firm, was published in this country on November 15, 1950 and is both timely and worthwhile.

E. A. RYAN, S.J.

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### SUPERNATURAL OR HYSTERICAL?

*Une Stigmatisée de Nos Jours, Therese Neumann de Konnersreuth: Etude de Psychologie Religieuse. By Paul Siwek, S.J. Paris, Lethielleux, 1950. 174 pp. 325 francs.*

The reading of this brief but scholarly study of religious psychology should produce a sobering effect on any critical-minded Catholic. Fr. Siwek's technique of carefully analyzing the evidence and confronting it with the relevant medical data on hysteria leaves one more than ever convinced that the attitude to take in the presence of this and similar cases is one of reserve as to their supernatural origin. The object of his study, in fact, is to use the Konnersreuth phenomena as an example of a general methodology for dealing with such cases.

The conclusions can be summed up as follows. On the one hand, there is no reasonable ground for suspicion that Theresa is guilty of any conscious fraud or simulation. Her simple, genuine piety, regular frequentation of the sacraments, and the close observation of the parish priest and villagers for almost twenty-five years render such an hypothesis implausible. On the other hand, there is as yet no decisive proof that the phenomena manifested in her life necessarily require any miraculous divine intervention. In fact, the evidence points to the contrary.

Neither the visions of the Passion nor the stigmata nor the fast of Theresa meet the requirements laid down by the recognized doctors of mystical theology. St. John of the Cross and Pope Benedict XIV (in his classic treatise on the norms for canonization) warn that one must be suspicious of the supernatural character of fasts or ecstasies or visions which have



been preceded by some malady of natural origin, particularly by hysteria in women. Now the starting point of the marvels in Theresa's life was an attack of nervous paralysis, followed later by convulsions and *hysteria traumatica*, brought on by terror and exhaustion during a fire when she was twenty. A doctor later diagnosed her as an hysterical temperament of a rare degree of intensity. This basic diagnosis has never been successfully broken down despite the efforts of her supporters to discredit or explain it away. Fr. Siwek uses it as a key in seeking a possible natural explanation of the phenomena.

Thus Theresa's fast began with an apparent paralysis of the throat and stomach muscles which left her unable to swallow or retain either food or liquid of any kind. Such symptoms frequently occur in hysteria cases, as well as prolonged fasts following thereupon (Benedict XIV records one of four years).

An absolute fast of some twenty-five years, however, would still not be possible naturally. But there is one seriously disturbing fact about this supposedly absolute fast of Theresa which in Fr. Siwek's eyes raises a doubt that must be answered before any further credence can prudently be given to it. During the one period of her life when she was submitted to continuous observation (by four nuns for two weeks—and the rigorousness even of this was afterwards questioned) a chemical analysis of the products of bodily evacuation was made. This showed them to be those characteristic of a person in a state of genuine starvation. But another, taken only two days after this period, revealed that their content had already begun to change, and a third, nine days afterwards, was found to correspond to the state of a person who eats and drinks normally.

Why there should be this difference in bodily functions during this period is certainly not easy to explain in the hypothesis of the supernatural character of her fast unless we are willing to conceive of God as indulging in a bit of very disconcerting humor. Fr. Siwek advances as a possible natural explanation of the whole problem the hypothesis that, since Theresa is in a state of mental prostration and dullness during the two days after her Friday ecstasies and since it is during this time that she recovers her normal weight, she may possibly consume small quantities of food and drink in the course of these days in a quasi-unconscious or automatic manner and desist when her full self-possession returns. It was this and other similar doubts which led the bishops of Bavaria to request a second and more rigorous examination ten years later, to be carried on within a Catholic university clinic. The request, unfortunately, was violently rejected by the father of Theresa.

As regards the stigmata, Fr. Siwek shows that the correlation between them and hysterical temperaments is very high.

Thus of the several hundreds of modern cases which have been examined scientifically, *all* have been found to occur in persons suffering from nervous troubles, usually of an hysteric nature. All but two have been in women, usually accompanied by a cessation of the menstrual flow (as in the case of Theresa). Nor have all been remarkable for holiness. One doctor was able to induce by suggestion on a young girl stigmata much like those of Theresa. Thus most Catholic experts in the matter now agree that the stigmata of themselves can never be taken as a sure sign of the supernatural. They may follow naturally from high religious sensibility in an hysteric temperament.

As for Theresa's impressive visions of the Passion, they fail to live up to one of the fundamental norms laid down by St. John of the Cross and Benedict XIV. According to the latter no vision is to be considered as authentically supernatural in which the visionary does not afterwards remember what he has seen, heard or said. It is not in accord with the dignity of a human person, they say, that God should use it as a mere automaton. Now the visions and ecstasies of Theresa are of just such a nature. Their supernatural origin, therefore, remains, to say the least, dubious.

Fr. Siwek puts a question mark also after Theresa's supposed gift of speaking in ancient tongues such as Aramaic, since the method used by the Aramaic scholar who affirms it was not scientifically satisfactory. Her pronunciation was so indistinct by itself that he used to repeat the Gospel quotation in several different ancient languages, asking her to indicate which one corresponded to what she had heard in her vision. The opportunity thus left open to suggestion is obvious.

In the final analysis Fr. Siwek is unwilling to come to any definitive decision for or against Theresa Neumann, but the sum of his evidence points rather to a negative than to an affirmative judgment. The most valuable lesson of the book, however, is the example of the author's own precise scientific methods of analysis.

W. NORRIS CLARKE, S.J.

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### MARTYR IN MINNESOTA

*Minnesota's Forgotten Martyr.* By Reverend Emmett A. Shanahan, St. Mary's Church, Warroad, Minnesota. 34 pp.

This short monograph commemorates the heroic life and death of Jean Pierre Aulneau, young Jesuit priest slain by the Sioux Indians at the Lake of the Woods in 1736. Its publication is occasioned by the appeal of Bishop Schenk for help to

construct in Warroad, Father Shanahan's parish, a church in memory of Father Aulneau.

Father Shanahan writes very entertainingly of Father Aulneau's heroism in caring for plague-stricken sick on the voyage from France, and of his arduous journey with the explorer La Verendrye through the lakes and forests to far-off Fort Saint Charles. This wooden palisaded structure had been erected on an island in the Lake of the Woods just inside the American territory, which juts up into Canada at that point. After a few months of hard labor among the Indians, Father Aulneau, accompanied by twenty Frenchmen, set out on June 5 for Mackinac to obtain needed supplies. Stopping at a small island just across the Canadian border, they were surprised and slain by a band of Sioux Indians. The bodies were later recovered by La Verendrye and buried in the chapel at Ft. Charles. The fort was abandoned and knowledge of the location became most vague with the passing years. In 1908 a group of Jesuits on vacation from Saint Boniface, Manitoba, climaxed a series of discoveries by unearthing the palisades and fireplaces of Fort Saint Charles, and there in the chapel they found the remains of the slain Frenchmen, among them the easily identifiable headless skeleton of Father Aulneau.

The pamphlet is particularly valuable for its photographs of the skeletons of Aulneau and the son of La Verendrye and of the skulls of the other slain Frenchmen; for its pictures of the expedition to the site, and various objects unearthed there. A map and plan of the fort are contributed by two Catholic sisters of Crookston. The sources listed by Father Shanahan include *The Aulneau Collection* edited by Rev. Arthur Jones, S.J., Montreal, 1893; "Discovery of the Lake of the Woods," Rev. Father d'Eschambault, 1937; "Discovery of the Relics of the Rev. Jean Pierre Aulneau, S.J.," by Rev. J. Paquin, S.J. (leader of the party), 1911; *Bulletin of the Historical Society of Saint Boniface*, V, part 2, by Judge L. A. Prud'homme, 1916; "Out of the Grave," by Rev. T. J. Campbell, S.J., Saint Boniface Historical Society, 1915.

Those interested in filling in details should consult an article by another member of the exploration party, "The Finding of the Body of Father John Peter Aulneau, S.J.," by John M. Filion, S.J., in *THE WOODSTOCK LETTERS*, XXXVIII (1909) 16-36. This is a dramatic and humorous account of the discovery. The writer gives rather sound conjectures concerning the motivations for the mass murder, growing out of a rivalry between the Sioux and the French-sponsored Cristinaux. The letters of Father Aulneau and of others concerning him are to be found passim in volumes LXVIII-LXXI of the *Jesuit Relations*. They tell the story of an ideal Jesuit who deserves to be better known by his modern brothers, who fell bravely in what was charac-

terized by his friend Father De Gonnor as "the hardest and the most utterly destitute" mission in Canada.

CLIFFORD M. LEWIS, S.J.

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### PSYCHOLOGY OF FATIMA

*The Meaning of Fatima.* By C. C. Martindale, S.J., New York, P. J. Kenedy, 1950. vii, 183 pp.

To quote the author, the purpose of this little book is "to stress the psychological elements in this story more than the pictorial, than the devotional or the moralizing." It is divided into two unequal parts. The first is a lengthy treatment of the early apparitions from May to October in 1917. Father Martindale seems to stress these early events as giving "the meaning of Fatima" and not the rather sensational later revelations. Having stated in the introduction the documents and commentaries published in various languages that he has consulted, he fits each detail into a very smooth, well-written narrative. The conversations of the three fortunate children, Jacinta, Francisco, and Lucia are here set down with all the fidelity the records afford.

The epilogue will be the most interesting part to those familiar with the story of Fatima. In it Father Martindale divides the evidence into two themes. The first is that in every apparition of 1917 Our Lady called for amendment of life and the recitation of the rosary. The "preternatural phenomenon" of the whirling sun is but a sign that is to be "transcended as soon as possible." The second deals with the new themes of the Immaculate Heart of Mary, and the subordinate one, the conversion of Russia. This summarizes the various revelations of 1925-1942, but as to the problems that arise, Father Martindale gives but a few suggestions. He rightly points out that the conversion of Russia, after the world's consecration to the Immaculate Heart, seems rather mechanical and unlike the course of Christian history. To this reviewer he fails to clarify the request for reparation to Our Lady. Since theological reparation is for sin, any reparative act must be made to God; perhaps, as in the "Morning Offering," it is to be made *through* Our Lady. The words of Lucia seem to contradict this.

The book is readable and is evidently a sincere attempt "to solve some of the difficulties of those who cannot enter into the imagination of Portuguese people." Curiously, it bears no *imprimatur*, nor is any reason for its omission offered by the publisher or Father Martindale.

ALBERT J. LOOMIE, S.J.





## FOR BREAD AND WINE

THOMAS J. O'DONNELL, S.J.

In the early morning of January 12, 1910, a plain wooden casket was carried into the ivy-covered Dahlgren chapel at Georgetown. The students assembled there were witnessing the closing episode in the life of a family which was great in both Church and state. The dear old Jesuit who used to sit at his window in the Georgetown infirmary during the sudden storms on the Potomac and give conditional absolution to the crew of a floundering boat was dead. It was the funeral of Patrick F. Healy.

The story as reported by one who knew the Healys well, had begun back in the eighteen-twenties, when the Monroe Railroad and Banking Company was laying a roadbed through Bibb County, near the fast-growing township of Macon, Georgia. One day a wealthy planter of the district struck up an acquaintance with one of the Irish immigrant laborers named Michael Healy. This first casual meeting was followed by another, and then another, and by the time the acquaintance had blossomed into a real friendship, Healy was a frequent dinner guest at the big plantation house. On these occasions he noticed the quiet and well-bred attractiveness of the young slave who served at the table. From the first, he had been impressed by her genteel manner, for she was the planter's natural daughter and had been brought up in the mansion. But before very long Michael Healy realized, perhaps to his dismay, that he was in love. The early records are obscure as to quite what happened when he asked for her hand in marriage. The planter was not only willing but anxious and pleased, and it seems that he sent them to Boston, for they could not be married in Georgia. Nonetheless, they could live together there,

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Our title is from Countee Cullen's verses:

Not for myself I make this prayer,

But for this race of mine

That stretches forth from shadowed places

Dark hands for bread and wine.

and so Michael Healy with his young wife, Eliza, soon returned to Macon to open a little country store and there, along the banks of the Ocmulgee, to raise his famous family.

Although Georgia society, had it known, would have frowned heartily on such a union, God blessed it with ten children, seven sons and three daughters. Michael was thirty-four years old and his Eliza seven years younger when the first child was born on April 6, 1830. It was a boy, and they called him James Augustine. Years later, when he was a bishop, he used to remember with gratitude that his birthday was the feast of Our Lady's Motherhood.

About two weeks after James' second birthday, on April 16, 1832, his first brother was born and named Hugh Clark. Patrick Francis followed him after two more years, on February 27, 1834. When the fourth son, Alexander Sherwood, came on January 24, two years later, they noticed that he bore the physical characteristics of his mother's race.

The first daughter, Martha Ann, was born in Boston on March 9, 1838. The following year the family was back in Macon, and that September another son was born, whom they named Michael, after his father. Little Eugene came on the last day of June, in 1842, and with him sorrow visited the family for the first time. He died before that year was out.

### Early Education

It was the period of "pauper education" in the South, and the little country store was doing quite well, so meanwhile the older boys had been sent North for their education. After James, presumably together with Hugh, Patrick and Sherwood, had spent several years in the Quaker schools on Long Island and in New Jersey, they all went to Worcester in the late summer of 1844 and enrolled at Holy Cross. James, perhaps the most talented of the four, helped matters along by working as a surveyor's assistant in whatever free time he had.



Although their background was Catholic, none of them had yet been baptized. This will seem less strange if we remember what a slave to bigotry Oglethorpe of Georgia had been, and that by its fundamental law the colony was forbidden to receive a Catholic within its borders. There had been little progress since the War for Independence. In the year of little Michael's birth, for example, the *Catholic Directory* gives us some idea of the religious conditions in the South: "Columbus, SS. Philip and James—Rev. James Graham. The same clergyman attends two or three times a year, Macon and its vicinity, and several stations in the western part of the state, as also the Catholics of the vicinity in Alabama, Diocese (sic) of Mobile, at the request of the Rt. Rev. Dr. Portier." The word "vicinity" has a very broad meaning there, and it is quite understandable that Father Graham and the Healy family did not cross paths.

And so it was not until the close of the students' retreat that first year at Holy Cross, November 18, 1844, that the four brothers were baptized by Father James Moore, and their names entered in a bible at the college. Two other students were baptized together with them that day. They were William Brownson and Henry Francis Brownson of Chelsea, Massachusetts. Their father, the well-known Orestes A. Brownson, had been received into the Church just short of a month earlier.

### Holy Cross Days

After two semesters at the Prep, James was ready for Holy Cross College. Back in Macon that year, 1845, another little sister, Amanda Josephine, was born on January 9. The last girl was born on the day before Christmas Eve the year following, and was called Eliza after her mother.

The years at Holy Cross slipped by happily enough for the four brothers. They studied hard and stood well in their classes. In the warm weather they went swimming in the sand pits and on the winter holidays

they held skating parties. Many a pleasant evening was spent around the fire in the room of Father George Fenwick, who in after years was to remain their closest friend and most intimate confidant. They were interested in the Brownsons too, and James often noted the policy of *Brownson's Review* in his diary. All of them were talented and well trained and kept out of trouble with little difficulty, although on at least one occasion they did run foul of the authorities. Major, the college dog, had died, and the brothers arranged an elaborate funeral for him, with sermon, burial service, and all. Perhaps they thought Major deserved a Christian burial, for the mastiff had always gone swimming in the sand pits with them and would never leave his post until every single man was out of the water. It had been the dog's unique and inveterate custom, too, never to touch a bite of dinner until after the mid-day Angelus had sounded. The funeral resulted in severe reprimands from the discipline office.

A few months before James received his bachelor's degree and foreshadowed his brilliant preaching career as valedictorian at the 1849 commencement, back in Macon another little brother had come on January 23 and was named Eugene after the child who had died in his infancy. This second Eugene, for all his innocent loveliness, was destined to cause his older brothers more worry and anxiety than any of the rest.

### Adventure and Pain

The time was coming now for the older boys to begin to think about what they were to do with their lives. Hugh was definitely cut for the business world and by the turn of the century had taken a position with the firm of Manning, Ingoldsby, and Smith in New York. He was loved and respected by his employers and seemed to be at the beginning of a successful career. His father had passed on to him some of that business sense which had made the little country store so successful and, in a manly way, he had the quiet grace and charm of his mother.

James, by this time, had definitely heard the call of Christ and, although he was devoted to the Jesuits of Holy Cross, he decided that his path did not lie with them. It must have been a hard decision for him, for even in later life he looked longingly toward the Society, but never could bring himself to feel that God wanted him there. During the September after his graduation, he went to Montreal, where the Sulpician Fathers had their seminary, to begin his studies for the priesthood and, as he hoped, for the diocese of Boston. Like his birthday, the day he entered was another feast of our Lady which he always celebrated afterwards in a special way. It was the feast of her purity, September 26, 1849. It was during this year, too, that Patrick first thought of applying for admission into the Society of Jesus.

If sorrow had already come to the scattered family, it was to come again now, and more heavily than they ever could have expected. The last Christmas had left them rejoicing in the birth of the second little Eugene, but by the following Christmas day the older boys were to find themselves forced into a sudden manhood and their little brothers and sisters were to be orphans. Mrs. Healy's heart had never been strong and on May 19 of that 1850 the mother of the family was dead. The owner who had begotten her and arranged her marriage with Michael Healy because he had feared that, at his own death, she might be "sold down the river," had made a wise choice. In the twenty years of her married life she had given ten children to this husband whom she loved, and one of them was waiting to receive her, with God.<sup>1</sup>

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<sup>1</sup>There is slight reason to doubt that Mrs. Healy died at this time. The above date and details are from the novice master's record of Patrick Healy's admission to the novitiate and from his own diary of 1879. Such evidence would seem to discount stories of Mrs. Healy's keeping house for James when he was a pastor in Boston, and of her causing some comment by a visit to Georgetown while Patrick was rector. However, in 1868 James, the Pastor of St. James Church, Boston, made a

At the Holy Cross commencement that spring, Patrick Healy was among the graduates. He said a fond good-bye to the "old hill" and his many friends in Worcester, and went down to New York to spend some time with Hugh. A few weeks later, on July 6, Hugh wrote from his business office to Father Fenwick, back at Holy Cross: "From Pat's conversation I am pretty well convinced that he is resolutely determined to join your Society. I have written to Father on the subject, strongly urging him to give his consent thereto. I think it will be granted. If not, what course do you advise to adopt? I sent Pat out to see St. John's College to wait for the news and reply from home, as that place will offer no inducement for him to throw up his vocation. As for Sherwood, I think we can get him into a situation. Sherwood and Pat are both now well informed of their situations in life. I saw a very intimate friend of ours from Macon yesterday and he says Father is enjoying excellent health."

Unfortunately Hugh does not add just what these "situations in life" were. It could have had nothing to do with their vocations or financial status, for neither had been settled up to this time. Sherwood was only fourteen and it is well known how late color-consciousness sometimes develops in the young. Sherwood was the most distinctly negroid of them all, and perhaps Hugh had thought it best to talk the matter out with him, to prepare him for some of the hurts that were to come.

If ever a young man loved and looked out for his younger brothers, it was Hugh Healy. His maturing care for them and their own deep devotion to him are beautiful traits that appear unmistakably in their correspondence. It was his happy privilege now to assume this role, but before many months he was to have

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trip to Smyrna aboard the clipper "Armenia." Eliza and Josephine were certainly with him, and he made the following entry in his diary under date of January 27: "Another ugly night without sleep to us. Mother is quite unwell. Josie and Eliza spent an uncomfortable day in bed."

no choice in the matter. Michael Healy's "excellent health" did not last, and by the end of August word came suddenly that he, too, was dead. Little Michael was eleven years old and ready to follow his brothers to Holy Cross. He entered that autumn but did not prove to be the student that James and Patrick had been.

Patrick himself, meanwhile, had settled the matter of his vocation and a few weeks after his father's death was received, on September 17, 1850, at the old Jesuit novitiate in Frederick.

Father Samuel Barber was the novice-master and noted in his diary that Brother Healy's health was not strong, and might even be called quite poor at times, due to a heart that was weak. Sometimes he was subject to fainting spells, infrequent, however, and not severe. Father Barber, knowing of Mrs. Healy's sudden death, sometimes worried as to whether or not this heart ailment in his young novice was hereditary and chronic. Patrick soon made manifest the sincere virtue and sensible, light-hearted holiness which were to characterize his life, although, as Father Barber again noted, neither his parents nor relatives could be called extremely pious.

Except for his physical weakness, which he never was to overcome completely, Patrick entered the novitiate well equipped for the life before him. He had finished seven years of Latin studies and had proven himself proficient in both poetry and rhetoric as well as logic, metaphysics, and natural theology. In Greek he had read in Homer, Thucydides, Demosthenes, and Sophocles. In mathematics he had finished arithmetic, algebra, geometry and trigonometry, and was at ease in almost every phase of music, both vocal and instrumental. He could speak French, too, and a little Spanish.

He told his novice-master that sometimes he had vacillated in his resolve to enter the Society, but had finally come to the novitiate because he felt that God

wanted him to be a priest and that, for his own part, he felt that in the Society he would be more happy than anywhere else.

Among the seven first-year philosophers at Frederick was his good friend of Holy Cross days, Henry Brownson, who appears, however, to have left the Society while Patrick was still a novice. Among the tertian Fathers whom Patrick met on holidays was the young Angelo Paresce, only thirty-four years old then, who became novice master on the following May 23, fifteen months before his final vows. John Early was in the tertianship too, and his sudden death some thirty years later was to shift to Patrick's shoulders the burdens of governing Georgetown.

### Deep Anxieties

While Patrick was now quite happy in the chapel and the scullery at Frederick, things were not faring as well for James in the seminary at Montreal. It would soon be time for him to be called for tonsure and minor orders and many things were deeply disturbing him.

In the first place, the new diocese of Savannah had been erected during the previous year, and Francis Xavier Gartland of Dublin had been consecrated its first Bishop. Its limits included James' birthplace and, if he were to study for the Boston Diocese, as he wished to do, there was the question of an *exeat*. This brought new worries to his mind, already taxed by the family's financial situation which was becoming a real problem. In a letter of March 19, 1851, he told his beloved Fenwick that "I am sometimes in great trouble which no one understands except my confessor. Every letter from Hugh seems to add new afflictions."

James explains in this letter that the family affairs are in complete disorder. Even little Michael's tuition at Worcester has become a real problem. He adds he does not know "which way to turn."

Hugh had been trying to straighten things out as best he could, but it was a hard job for a lad of nine-

teen. Already there was trouble over the father's will and Hugh had written to Father Fenwick the previous October, only two months after his father's death: "Dear Father Fenwick, alias Dad: Without doubt you have been waiting for some news from us for some time, and with some anxiety, for you always appeared to take a deep interest in whatever concerned us. A friend of ours, Mr. Logan, the present Mayor of Macon, writes us, or rather Mr. Manning, that on inquiry he finds the will to be legal and feasible. So far Providence has most signally favored us. I would rather you would keep Michael in ignorance of Father's death, as he might tell Mike Healy of Worcester, and his people must know nothing about it if possible. We are all well and in good spirits. Keep secret as much as possible. Tell none of the boys nor teachers who are not obliged to know it by their duties."

There is more here than can be seen on the surface; just what, it has been impossible to ascertain. At any rate poor Hugh did not have to bear the burden much longer.

There are more distracting worries than money, and James had not referred to mere financial difficulties as the "great trouble which no one understands except my confessor." The simple matter of his *exeat* had brought this sensitive young seminarian deeper troubles which plunged him into the depths of despondency. Almost on the eve of his minor orders, he doubted whether the mother and father whom he had so deeply loved and respected had ever been really married. He was haunted by the obscurity of his own legitimacy. He was wondering if he could ever be ordained. He sat down on April 10, that 1851, and unburdened his soul to the one in whom the Healys confided most, their Fenwick at Holy Cross: "My *exeat* promises to be a troublesome affair, and in order to understand each other, although such things are better spoken than written, I shall show you as clearly as possible what I know of the difficulties of the case.

In the first place the Bishop promised to obtain my *exeat*, and might not relish my applying to another, after having engaged to take the matter in hand. This obstacle will be easily removed, if you speak to him as you are perhaps more acquainted with the circumstances than he or even myself. You will be obliged to obtain an *exeat* for Pat and you might obtain both at once. This is the least difficulty. In an *exeat* it is necessary to mention the marriage of the parents. My father assured me that he and mother were really married; and you assured me of the same thing. Their marriage, however, was certainly contrary to the laws of the state, and you know that some theologians contend that such a marriage is null, although this opinion is not the most general.

"Granting, however, that this is no objection, in the next place it is not at all certain that my mother was baptized; and consequently the validity of the marriage is rendered very improbable. Supposing however that she was baptized, which is by no means certain, the marriage cannot be proved unless by showing the register or at least the marriage certificate. Being against the laws of the state, it is by no means probable that the marriage was ever recorded on any public register, and I have heard nothing of any marriage certificate being found among the papers, although it may possibly be there. No great search has yet been made for it, and I should like to make the search myself, for the fact of a marriage might embarrass our claim to the property which will probably be peacefully left to us." James closes the matter with a simple but as we shall see later, quite important observation, that, if the marriage had been performed by some magistrate or parson, Bishop Gartland of Savannah would never be able to find the certificate.

Father Fenwick, who had never failed them, easily ironed out all these complexities. Certainly Bishop Fitzpatrick of Boston offered no difficulties, for all concerned were his intimate friends. The Healys were to



Father Fenwick as his own sons, and the late Bishop of Boston was his brother.

George and Benedict Fenwick had entered the Society of Jesus together in 1806 when the Order had been permitted to reorganize under the superiors in Russia. Bishop Maréchal had consecrated Benedict Fenwick second Bishop of Boston on All Saints Day in 1825, the year before the Healy boys entered Holy Cross. That college had been founded by the new Bishop and placed in charge of the Jesuit Fathers. His close friend and episcopal coadjutor had been John Bernard Fitzpatrick, whose early vocation to the priesthood Bishop Fenwick had encouraged and cultivated, and whom he had placed on his staff immediately after young Fitzpatrick's ordination in Paris. In 1844 Bishop Fenwick had requested that Father Fitzpatrick be consecrated as his coadjutor, and two years later, at Fenwick's death, Bishop Fitzpatrick became the third Bishop of Boston. Quite naturally the friends of the Fenwicks were his favorite sons too. No wonder James had selected Boston for his home diocese.

### Paths of Grace

And so on June 14 of that 1851, James received tonsure and minor orders in the chapel of St. Sulpice in Montreal, and on the previous day, down at St. Francis Xavier's in New York, Hugh had been sponsor at the baptism of his little brother and sisters, Josephine, six years old, Eliza a year younger, and little Eugene just two and a half.

Eliza and Josephine were sent to Canada to board with a Catholic family in Montreal, where James could keep an eye on them. Hugh gave Eugene a home with himself at his boarding house in New York, out at Bloomingdale.

On the following June 5, James received the subdiaconate at Montreal, and then sailed for France to continue his theology at the Sulpician seminary at Issy, near Paris. Another vocation was maturing about this

time much to the surprise of James at least, and he had scarcely landed on the continent when another Healy was enrolled in the Montreal Seminary. Sherwood was following his elder brother to the altar. From now on, wherever James would go, Sherwood would soon follow.

The only rift in the family concord seems to have come between Sherwood and Michael. It is impossible to determine the details of the difficulty, but it would seem to have arisen from the disparate characters of the brothers. The faculty at Holy Cross could already attest that Michael was quite recalcitrant and hot-headed for a lad of thirteen, and perhaps the new seminarian, on his part, was a bit self-righteous. At any rate shortly after Sherwood began his studies in Montreal he confided to Father Fenwick in a letter: "Mike is in Quebec. Jim sent him there, not expecting that I should ever come here." And two years later, when Sherwood was in France and no one knew, or soon would know, quite where Michael was, Sherwood suffered a qualm of conscience and wrote to Patrick: "I read your last letter to Jim in which you spoke rather harshly of me. I am not disposed to be angry with you for it, for I am convinced that I really deserve a rebuke, and I am sincerely sorry, and heartily ashamed, of my conduct towards Mike, asking the Almighty Dispenser of all things, to let me feel rather than him, the effects which my negligence of him may have produced. And I will try to remedy what cannot be undone by praying often and fervently for him, and asking etc. But notwithstanding, there were many particulars in your letter, which I could contradict, and though my conduct was very culpable, still I am not unable to give several excuses, which though they would not entirely exculpate me, yet they would induce to moderate somewhat your opinion in this matter. But enough—I confess myself in fault and beg pardon both of Mike and of all others whom I may have scandalized."

The girls were not to be outdone by their brothers in vocations, and during the summer of 1853 Martha became a postulant in the Convent of Notre Dame in Montreal. That autumn found Patrick beginning his period of teaching in Philadelphia, where old Saint Joseph's College had been opened just two years before under Father Felix Barbelin. The enrollment had already grown to a hundred and twenty-six, and Patrick was teaching third year grammar, second year French, algebra, evidences and penmanship. It was a busy time for the new master. The day at Saint Joseph's opened with Mass for the students at eight, after which classes continued until five in the evening, with a long recreation at midday. It may seem to us now a rather Spartan system. The regulations demanded that, for students, the hours of home study should be from "six to eight in the evening and from six to seven in the morning," and Father Villiger, scarcely a stern disciplinarian, had written on the first page of the school diary: "Strict silence must be observed in the corridors, no loud talking or noise will be permitted in Willing's Alley. There will be no playing in the neighborhood."

It was a happy little community which opened to Patrick just south of where Fourth Street crosses Walnut, and he found intimate as well as interesting friends there. Father Michael Tuffer, for example, who was teaching German and caring for the parish and nearby missions, had been put on Brothers' trial on the continent as a Scholastic-novice, back in 1820. When the novice master died and there was a change among superiors, an almost incredible thing happened. Brother Tuffer was forgotten. No one spoke of his Brothers' trial ending, and he did not think it was his place to do so. In 1830 he took his final vows as a temporal coadjutor, and went on about his work. In 1844 a former fellow-novice, then a Father Visitor from Rome, visited the house and discovered the oversight. And after the twenty-four years of

Brother's trial, Michael Tuffer was given *Deo Gratias* and sent to Georgetown for theology. In 1846 he took his Final Vows for the second time.

### Deeper Sorrow

By the end of August of that year, 1853, Sherwood was ready to follow James to France to complete his studies with his older brother at Issy. But with his sailing deep sorrow came once again to the family.

Hugh had done his best to settle the difficulties connected with his father's will, and had found homes for his little brothers and sisters. He was young to have to bear the burdens of caring for a large family and the routine confinement of his position with the New York firm must have palled upon him, for he now adopted the habit of occasionally rowing about the New York harbor for exercise. Not being naturally too robust, several drenchings from rain storms had weakened his resistance. Hugh was deeply devoted to Sherwood and, although opposed to his going to France, when Sherwood sailed early that September, Hugh rowed out toward the vessel on which he was embarked to wave goodbye to him. It was an elder brother's last *bon voyage*. When he reached the middle of the river a steamboat struck and swamped his smaller craft. Hugh who was very much frightened and completely soaked, had lost both oars in the bargain. With great difficulty he regained the oars and succeeded in getting back to land. Patrick describes the whole incident in great detail in one of his letters. Hugh felt ill that night, and when he returned to the boarding house from business the next day he was much worse. The fever developed into typhoid and about the fifth day delirium set in. The Jesuit Father Férard was sent for and administered the last sacraments. He said afterwards that Hugh's soul had been in the best dispositions and this elder brother courageously resigned himself to his fate. It was clear that Hugh was close to death. Patrick rushed up from Phil-

adelphia to be at his bedside, but the sick man recognized him only at intervals. At these times his only care seemed to be whether the beloved Fenwick was praying for him. After two weeks of this semi-delirium, on the morning of September 17, about ten o'clock, he began to sink rapidly and within fifteen minutes died peacefully and without struggle. A slight motion of the arms had been the only indication that his young soul was passing to its God. He was twenty-one years and five months.

Patrick wept bitterly at his bedside. Sherwood received the sad news the day after his arrival at Issy. He and James, who had just returned from an enjoyable vacation, were grief stricken. James wrote back to Patrick that during the whole day he could do nothing but repeat, "Hugh is dead, Hugh is dead."

Patrick told Father Fenwick that "we buried him in the Cathedral Cemetery of New York and I much regret to say that painful incidents are connected with this part of my narrative which, however, I will omit at present. I have narrated them to Father Provincial."

Hugh had been, as his brother wrote of him, "very highly esteemed by his friends who were very few and select. They all declare him unexceptionally the most regular and exemplary young man they had ever known." To his brothers, Hugh's loss was the severest of blows.

Patrick was the eldest left in America now, and though not in a position to take charge, he was far from indifferent to the situation. Immediately after Hugh's death he traveled to Canada to console his sisters. Josephine and Eliza were taken from the private homes in which they were staying and made half-boarders in the convent of Saint John in Montreal. After a visit with Martha, who was now Sister Saint Lucy of Notre Dame, and whom he found "very happy in her choice of life," he was back in the States. However he did not return to Philadelphia but the new

Provincial, Father Stonestreet, sent him instead to Holy Cross where he could be closer to the children until James would return from France. He was teaching third and fourth year humanities, algebra, French, and penmanship again, besides being assistant student counselor, and his "brats," as he affectionately called his students, kept him a busy man. He complained that Hugh's death had left him wearied and depressed, and he longed for James' return. The estate in Georgia still remained unsettled and a source of disturbance.

Michael was with Patrick at Worcester, but little Eugene, now four years old, was still with the Protestant family in New York where Hugh had been boarding. This was an additional source of worry for Patrick and he told Father Fenwick that "I am only waiting to hear from James, to take him away from their grasp. They are exceedingly kind to him, but he will grow up a heathen if left in such a condition. Do give me some advice as to the best course to pursue. He is a fine looking, healthy and intelligent little child."

In his next letter to Issy, Patrick urged James to return as soon as he could be ordained. He also wrote to Father Fenwick, asking him to urge the same when he again communicated with France, reminding him of the veneration in which James held him, "and with how great submission he naturally looks up to you."

### New Wounds

Nor were these the only cares of the young Scholastic. His change to Holy Cross had been helpful for his little brothers and sisters, but it only brought added wounds to his own sensitive nature. New England was seething with abolitionism at this time, but perhaps even the New England youth could pass quiet but cutting remarks about their young professor who had been born of a slave. It hurt Patrick more deeply than they could have known, and Father Fen-

wick, who had been moved to Frederick, was no longer there to comfort him. Patrick wrote to him on November 23, 1853: "Father, I will be candid with you. Placed in a college as I am, over boys who were well acquainted either by sight or hearing with me or my brothers, remarks are sometimes made (though not in my hearing) which wound my very heart. You know to what I refer. The anxiety of mind caused by these is very intense. I have with me a younger brother, Michael. He is obliged to go through the same ordeal. You may judge of my situation at periods. 'At periods,' I say, for thanks to God I have felt this affliction but once since my return hither. I trust that all this will wear away, though I feel, that whilst we live here, with those who have known us but too well, we shall always be subject to some such degrading misfortune. Providence seems to have decided thus. I will say no more of this now; at a future interview (if we should meet again) I will explain, if necessary, why I say so." Shortly after James received his brother's letter urging his return, he wrote that he was to be ordained to the priesthood on the following Trinity Sunday, and asked Patrick and Father Fenwick to wait until then, assuring them that thereupon he would sail for the States as soon as possible.

The year 1854 opened with matters resting very much as they had been. In France, James was rapidly approaching the day of his ordination. He still felt a longing to follow Patrick into the Society of Jesus and wrote counsel to his Jesuit brother "not to repine at labors which others would embrace with joy and exaltation, if such had been the good pleasure of God." When Patrick received the letter he wrote to Father Fenwick about his love for his own vocation, adding that "James seems to think that Heaven closed the gates of the Society to him—in every letter he speaks in this tone. What a pity that such a promising youth should be unable to read the secrets of his fervent heart."

James also wrote to Patrick of their brother who was with him at Issy: "Sherwood is doing wonders in philosophy. He is one of the soundest heads in his community and is already looked upon as one of the deepest thinkers of his course. He is as fat as butter, and I scold him so much, that he can hardly be tempted to injure his eyesight by too great an eagerness for reading."

Bishop Fitzpatrick of Boston was on his way to Rome at this time, together with Father Haskins, a young convert. The Bishop had made his studies under the Sulpicians at Issy, too, and stopped there en route to Italy, promising to return on his way back to America and have a visit with his close friends, James and Sherwood.

The time was approaching for Sherwood to be tonsured. He, too, was foreshadowing his future by his more than usually keen insight into metaphysics, and had matured into a slight but handsome young man. He bore, however, the physical characteristics of his mother much more distinctly than the others. His kinky black hair, dark complexion and heavy lips betrayed him at once as an American Negro. James had suffered so much over the matter of his own tonsure that he naturally wished to spare Sherwood the same difficulties, and seeing a solution in Bishop Fitzpatrick's proposed visit, he wrote to Patrick that March: "He (Sherwood) will don his cassock in a week or two. I have not spoken of it to anyone, but intend to get the Bishop of Boston to tonsure him on his return from Rome to escape useless questions." Several days later Sherwood himself wrote to Patrick at Holy Cross to inform him that: "The Bishop and Father Haskins passed by here a few days ago on their way to Rome. I suppose you know that I am for Boston if there is any chance of my living there as a priest; if such is not the case, I will look towards some order. Will it be yours? We'll see."

Fortunately for himself Sherwood, like Patrick, was



gifted with a sense of humor which enabled him to take such things in stride, and in the same letter he informed Patrick: "To tell you that I am content would not be telling you enough. I can say with all sincerity and without the least exaggeration that I am happy, yes, very happy. I hope you can say as much for yourself." He added, perhaps with a smile, that after ordination James would begin to think about getting started for the States, but not to expect him before the end of the summer.

### Jesuit Kidnapper

Meanwhile the young Jesuit had received his older brother's answer to his apprehensions about having Eugene grow up in that Protestant family. Eugene was now at the impressionable age of five and James agreed heartily with Patrick's sentiments on the matter. They both felt that it shouldn't be neglected until James' return, so Patrick decided to act at once. It wasn't a simple undertaking, as Patrick describes it in a letter to Father Fenwick: "I left here on Thursday night. The next morning I arrived at the enemy's camp. Fortunately they had not received my letter, in which I had requested them to hold him (Eugene) in readiness. Before they became aware of the object of my visit, smiles greeted me on every side. It did not take me long to discover that they were ignorant of my intentions. I resolved, therefore, to poise the egg forthwith. I spoke and lo! how changed the scene! Tears fell fast, obstacles unforeseen arose—he has no suitable clothes. 'Mother is not justly treated,' say the daughters. 'Mr. Manning ought to have more respect for our feelings,' says the mother, and so on. Such were the cries, uttered in no very harmonious voice, which grated on my music-toned ears. The hardhearted Jesuit remains unmoved. Finally, seeing that my determination was fixed, the mother obstinately refused to let him go unless her bill against Hugh was paid

down on the spot. I must here make a slight digression. The bill in question was that of Hugh's illness. He was sick four weeks in their house. The charge was \$150. Said \$150 Mr. Manning had not as yet paid, not having been appointed administrator until about a week previous to my arrival. As soon as I heard this blunt refusal, I posted into the city, obtained a promise from Mr. Manning to have it paid as soon as called for and again hurried back to Bloomingdale. The child, however, was not to be found. But I was too cunning for them. I had watched their motions and observed them taking the little boy to school. I started instantly for the school and again I was defeated—a person had been dispatched by a nearer route to secret the child. When I arrived there he was gone. I induced the Mistress (one of the daughters) to return to the house with me. They were all very cool—the old lady was said to have started for the city to receive the payment. I offered to go into the city with the lady and the child, and to return the child, if she were not paid. 'No!' The sons returned from the city. Even force could not avail me. Again I posted to the city and brought out my guardian. After much persuasion and sundry threats, they allowed me to convey the child. I started for Worcester the next morning and on Tuesday next conveyed him to Roxbury where I placed him under the charge of Mrs. Johnston, the wife of the artist who formerly resided in the Bishop's house in Boston. The little boy cried heartily to return but it was no go. Don't you think this quite a newspaper adventure? The wind carried off three of our chimneys about a fortnight ago, together with the roof of our ice house."

### Ebb and Flow

Spring came to Paris in 1854. On the morning of June 10 Archbishop Sibour imposed his consecrating hands upon the bowed head of a happy young man. It was Trinity Sunday and James Augustine Healy was a priest of God. A short time afterwards he said good-

bye to Sherwood, who was busy with his last year of philosophy, and took passage for the United States. James had been happy in France and would have liked to remain there. He knew of no place in the world which pleased him more than St. Sulpice, but he was needed at home.

Father Fenwick was waiting to see him and anxious to help him settle happily in America. Some weeks before he had written to Patrick, asking him: "Why don't you get Fr. Ciampi to arrange it so that Jim should spend a year or more if he chooses at Worcester and help you in teaching the young idea how to shoot? For it would seem to me that Father Stonestreet will have no small difficulty to supply the several institutions the next scholastic year. Were Jim there he would be the support of the school." This plan, however, did not materialize, and when James arrived in Boston he sought out Father Haskins, the friend he had met with Bishop Fitzpatrick in France.

George Haskins, after his graduation from Harvard, had been ordained to the Episcopal ministry in 1830. As chaplain of the Boston Reformatory he met Father William Wiley, a convert who had learned his theology from the lips of Bishop Benedict Fenwick in the latter's house. George Haskins, too, was converted and became a Catholic in Father Wiley's home in November 1840. In 1844 he was ordained at St. Sulpice in France and two years later, in Boston, he founded the "House of the Angel Guardian for Wayward Boys." He was giving his life to this great work of charity, and it was to Father Haskins that James now turned. He took up residence with him in the little house down at 2 North Square, and the two men found a firm bond of congeniality between them. A short time after his arrival James wrote to Father Fenwick: "Contrary to my expectations of some time past, I find myself, once more, in America, and decidedly fixed, at least for the present. What time may bring about, I cannot tell, but I don't think I shall ever realize your predictions. In any case, since then I shall be only an out-

sider, it remains for me to requite my poor gratitude and, if ever the opportunity should present itself, by my little services, the debt of good deeds which I am proud to acknowledge towards your illustrious order, and above all towards you, my ever kind Father and excellent professor. Wherever I have been, my conduct, thank God, has not been such as to disgrace either myself or my former instructors and if, in my wanderings I have acquired many warm and zealous friends, next to the blessing of God, I attribute it to the excellent teachings received at Holy Cross."

James had been very young when he went to France, and it was a changed Boston to which the young priest returned. Many of his old friends had died and he told Father Fenwick that finding him still alive was one of the blessings of a kind Providence which he had dared not hope for. Worst of all, Hugh was gone, and during those first few weeks back home James wrote of him: "Poor fellow, his death was the severest stroke that ever befell me. We had grown up together and all our lifetime had been so cordially united in our dispositions and sentiments, it is only now that I begin to realize his death. When I left America, I thought to precede him to the other world, but I am still living,—oh! may it be for God's greater glory!"

The little brother whom he had left at Holy Cross had grown to be a lad of fifteen with a quite violent temper and a propensity for being anywhere except where he was supposed to be. Already Michael had decided once that he had stomached about all the Latin and Greek he could stand and concluded that it would be much more fun to take to his heels. But he didn't really go through with it the first time and showed signs of repentance. Now that James was back in Boston, Michael was the first problem to be solved. He decided that since France had done himself and Sherwood so much good, maybe a little of the same wouldn't hurt Michael. Certainly he had not shown any great promise thus far, but seemed willing to study in

real earnest now. His elder brothers wanted to give him a fair chance, so that autumn Michael was packed off to a *petit séminaire* in France. It was not, as James observed, "to make a priest of him, but to give him a chance to redeem his lost time and character."

That was the initial mistake. *Caelum non animam mutant, qui trans mare currunt*, and the young voyager did not exactly fall in with his brothers' hopes. If he had been unable to hold himself down to Holy Cross, it is easily imagined how he felt about a French *petit séminaire*. Out of his guardian's reach, before long young Michael had taken passage as a cabin boy and was sailing the seven seas.

Meanwhile the new priest had other things to distract him. The "dread white horseman" rode through Boston that late Summer, and from Father Haskins' little parish house James went forth in his wake. Armed with the holy oils and carrying the Blessed Sacrament he visited victim after victim as the cholera spread through the city. The disease never touched him, but to plunge into such a sea of suffering so early depressed him. He wrote to Father Fenwick that he had seen more poverty during this short time than ever before in his life.

Father Thomas Mulledy, who was dean and spiritual father at Worcester, felt that James had a predisposition to the blues. It is true that he was not strong. There was suspicion of heart trouble, as with Patrick, and the young priest was constantly expecting an early death. In France he had not expected to live until his ordination day, and now he wrote to Father Fenwick from Boston: "I am well satisfied in all respects and only hope that your prediction of my death before reaching my twenty-sixth year may prove exactly true. I am willing to labor as long as I can, but I think that he who gets out of such responsibilities as those which weigh upon us, soonest and safest, is the happiest of men.

"Now you will think me downhearted, but you are mistaken. I am as gay and light of heart as ever I

was, but I envy (pardon the word) the lot of those who die young and innocent, and often ask them to pray for an early and happy death for me."

Bishop Fitzpatrick told James that he was to move to the Cathedral as soon as a room could be prepared for him in the new episcopal residence. It was pleasant news despite his fears as to whether he had health and strength for the new position, and he wrote: "I am to be secretary and perhaps will have charge of St. Vincent's Church, though I am afraid of such a burden, not only on account of the responsibility but on account of my health which I think will be broken down by the duties attendant upon that charge."

Even now he had overtaxed his throat with too much preaching and he felt that his reserve was very low. As he prepared to take up this quite important position in the Bishop's household he wrote to his devoted friend and kind father at the Jesuit novitiate in Frederick: "Could you not obtain for me strength of throat, but much rather strength of soul, from our Lady of the Novitiate. I would be eternally grateful to her that gave it, and to you who obtained it. If that makes you laugh, you must nevertheless not forget to pray for me, that I may be able to fulfill nothing else but the adorable will of Almighty God. I beg you to recommend me to the prayers of all those of the Society whom I have known and who happen to be near you, and for yourself I am sure you will not forget to pray for your old pupil in Jesus Christ."

The previous plans for Sherwood's early tonsure had not worked out, and he received the order that Christmas over in Paris. He was studying theology now, and during the winter and the following spring of 1855, he suffered a great deal from constant ill health. The malady was not yet a cause for real worry but later he was to develop a swift and fatal tuberculosis.

Patrick had not been well either and James persuaded him to take a short trip and visit Sister Saint Lucy and his little sisters in Montreal. He found

Martha quite happy, "a content and promising young novice" and "the tallest nun in the community." Patrick was soon back to Worcester and his teaching at Holy Cross, and he wished that Father Fenwick could look in and laugh at what he called the "Babel-like confusion" of his morning class, with four Americans, two Canadians, one Irishman, and, as he said, "two unsophisticated Cubans and one *grand Canuque*."

James's health did not break under his new duties. On the contrary it began to improve and he put on weight. Each Sunday he celebrated two Masses and preached at both of them, and sang Vespers in the evening. The number of his penitents, always increasing, was testimony to his kindness and skill in the confessional, and he was rapidly becoming the most popular preacher in Boston.

In fact he was a little too popular in some eyes for his own liking, as he himself wrote that spring to his old professor of Holy Cross days, who had been chiding him: "I am still at the Cathedral, much to the satisfaction of some young lady, as would appear from the citation in your letter. It is all gas. I write my sermons, but neither read nor commit them to memory. I *talk* simply and to the point, follow a regular and clear plan, and if she thinks it is *so, so charming*, I wish her joy of it. I do not know who she is, nor do I care to know."

But with all this popularity, the young Cathedral preacher, of whom one of his parishioners later said, "He was a colored man and I remember it was quite well known and talked about," wrote to Father Fenwick at this time: "If I could have been as safe elsewhere as here, I should have desired never to show my face in Boston." He did not bother to add, as Patrick had done, "with those who have known us but too well."

Patrick almost adored his priestly brother. James often went over to Worcester to see him, and wrote to their mutual friend in Frederick of how admirably he seemed to succeed in his different positions, adding that he was "extremely well liked by the students, but

at the same time vigilant with regard to discipline. And Patrick did not hesitate to poke fun at his elder brother when, as he said, "People will persist in asking him how much older I am than he; of course this is galling to one of such beardless prospects."

### Early Fruitions

Bishop Fitzpatrick, too, was well pleased with his new curate and secretary, and by the autumn of that 1855 had relieved him of parish duties to appoint him the first chancellor of the Boston Diocese.

Martha had finished her novitiate days and on September 15 was professed at Notre Dame in Montreal. Patrick, still in the interminable regency, felt that after five years in the Society it was time to think of the renunciation of his property, but the affairs in Georgia were still too unsettled. As usual he put the whole matter into the hands of James and Father Fenwick, asking the latter to advise what course to take. "I wish to do all things as they should be done. Teach me!"

Sherwood, meanwhile, had decided that he would like to finish his theology and be ordained in the Eternal City. He had written to James and asked his permission to go down to Rome, and James, of course, had graciously agreed.

Both for Sherwood in Rome, and for his brothers, the next few years slipped uneventfully by. James preached and attended to the chancery. Patrick said he worked "like a major" and rendered himself quite a favorite by his assiduity and fervor. "He has the reputation of being the most satisfactory preacher among the clergy in Boston. His style is quite simple and pious." Patrick himself was obscurely busy at Holy Cross. In Christmas week of 1856 he almost lost his life, rescuing a young man who had fallen through the ice. He loved skating. James sent him a fine new pair of blades and some fatherly advice, and Patrick wrote to Father Fenwick: "Yesterday I received a very pious note from James (and he is becoming very much so



nowadays) in which he gave me some very salutary advice and made the proposal of commencing a new and more perfect life for the new year. The proposal is made in all sincerity and I shall endeavor to live up to it. James desires that I should become a real Jesuit, such as he has met with; a man of interior spirit, of deep religious feelings, a model and leader of souls to God. You must pray that this wish may be verified." And his brother's wish was verified, in the long and holy life of Patrick Healy.

By the Spring of 1859 there was another Father Healy in Boston. Sherwood had been ordained in Rome on the previous December 18 and had sailed for New England, to see whether he could "live in Boston as a priest." Sherwood had followed James to Holy Cross, to Canada, and then to France; and now back in America, Father Haskins was the first to whom Sherwood turned.

The results of George Haskins' great work of charity had outgrown the little house on North Square and during the previous year he had purchased land on Vernon Street in Roxbury, to erect the new House of the Angel Guardian there. He, personally, was governing and directing the new institution, which found in this zealous convert its soul and inspiration. But his zeal was not limited to this project of his heart. He still remained the father and pastor of North End Boston, and when he understood that the people out at Roxbury needed a church too, he opened to them the chapel of his reformatory. When Sherwood came to Vernon Street, Father Haskins put him in charge of this chapel-parish, and found in him an able and zealous co-worker. Immediately Sherwood was a favorite, but the people of the parish could not help remarking the distinctly negroid appearance of the young and talented curate, and Bishop Fitzpatrick wrote to Archbishop Hughes on July 10 that year, praising the new Father Alexander Sherwood Healy, and adding significantly, "He has African blood in his veins and it shews (sic) directly in his exterior."

Sherwood did not stay long at Roxbury. By the time the last services had been held in the Old Franklin Street Cathedral on September 16, 1860, and the Melodeon on Washington Street had been rented until a new structure could be built, James was not only Chancellor, but also Rector of the Cathedral (or should we say, of the Melodeon). It was not long before Sherwood, as a member of the staff, was living with him at the South Street residence. Meanwhile Patrick had finished his teaching at Holy Cross and had sailed from America. After a long stop-over at Rome, he proceeded to Louvain in Belgium, to prepare for his priesthood by studies in theology. Father Fenwick had not been there to welcome Sherwood home or to bid "God-speed" to Patrick. He had died in the winter of 1857 and was buried at Georgetown.

The year 1863 was the appointed time for Sister Saint Lucy at Montreal to pronounce her final vows in the Congregation of Notre Dame. But though her noviceship had been so happy and promising and her religious life so successful, still she did not feel that God had called her to the perpetual vows. She left the convent, once more to become Martha Ann Healy, now of West Newton, Massachusetts.

It was around this time that Archbishop John Hughes of New York was casting about for another seminary. The Methodist University at Troy had failed four years before, and Archbishop Hughes bought the buildings. He sent to France in hope of having the Sulpicians staff a new seminary at Troy, but they already had two houses of study in America, and, moreover, did not care to undertake the government of an institution which "had no enclosure nor gates," so they declined the offer. Then the Bishop of Ghent agreed to staff the project and sent Canon Louis Joseph Vandenhende, the moral professor of his own seminary, as its rector. Sometime during that summer of 1864, while James was at the Cathedral with Sherwood, Canon Vandenhende stopped in London on his

way to his new post. He was a very retiring and studious old gentleman and when he asked to visit some places of interest in London, a young man of the party returning to America was appointed his guide. Though the Canon was a very scholarly if somewhat unpractical sightseer, all went well until the guide spotted a playing field. It never occurred to him, perhaps, that Canon Vandenhende did not even know what "cricket" was, and the youth kept his venerable charge, utterly at a loss, watching the game for two hours. The young man was sixteen years old, and his name was Eugene Healy. This is almost the last word about Eugene. He had been at Holy Cross two years before. We know that he turned out to be quite a successful gambler, and was always a source of considerable anxiety to his brothers, being considered "the black sheep" of the family.

James's and Sherwood's happy years of reunion came to an end with the opening of the new seminary on Ida Hill, October 18, 1864. James continued as Chancellor and Sherwood remained officially on the Cathedral staff, but among the five professors who constituted the faculty of the new house of studies at Troy, the Rev. Alexander Sherwood Healy was listed as professor of moral theology and director of discipline.

In the spring of the following year, 1865, Patrick was ordained in Belgium. He did not return at once to the States, but remained on the Continent for his year of tertianship.

Shortly after Patrick's ordination, Martha started taking vows again, but this time not in religion. She had met and fallen in love, like her mother, with an Irish immigrant, one Jerimiah Cashman of Boston. She married him that summer and they set up house-keeping in West Newton, Mass. Their first child, a little girl, was born on February 25, four years later. They called her Agnes Mary, and the Boston vital statistics listed her as "white."

Ten years had passed since young Michael had run

away to sea. The little lad who had so chafed under any restraint had found in the sea the complement to his adventurous nature. There was scarcely a place on the globe he had not visited, and from cabin-boy he had advanced to the bridge in the merchant marine. Often the life at sea had been unkind to him, but it had hardened and made a man of him, and he loved it. Now in this spring of 1865, just five weeks and a day before General Lee surrendered at Appomattox, this young Georgian entered the Revenue Service of the United States of America. He was twenty-six years old, and a third lieutenant. During this same year Sherwood was relieved of his moral class to assume the responsibility of the director of the seminary at Troy.

Toward the close of 1866, Patrick returned from Louvain. His first assignment as a priest was to the chair of philosophy at Georgetown. The scholasticate was there at this time, and Patrick was first put teaching ethics and metaphysics to the young Jesuits. In one way it was a return to his Alma Mater. Due to the extreme bigotry in New England, Holy Cross had been unable to confer the baccalaureate at the time of his graduation; hence his degree had been conferred by Georgetown College. His close friend and former rector at Holy Cross, Father Antony Ciampi, S.J., came to Georgetown that year as prefect of Trinity Church, and the famous Father Benedict Sestini, S.J., was lecturing in physics and mathematics.

### Achievement and Forebodings

Meanwhile, early that spring, on April 2, James had changed his position and place of residence in Boston. At the turn of the century, the population trend toward South Boston had warranted the erection of a parish. At first, a place in Albany Block had been rented for a church. Later the old Turn Hall on Washington Street and then a museum on Beech Street had been used, and by the autumn of 1855, a new church had been erected at Howard and Albany

Streets, and dedicated under the patronage of Saint James the Greater. Since 1857 its pastor had been the former Rector of the Cathedral, Father John J. Williams. And now at the death of the Healys' close friend, Bishop Fitzpatrick, Father Williams was appointed to the See of Boston. He likewise was a close friend of the Healy brothers, and almost his first episcopal act, on April 2, 1866, was to appoint James to this pastorate of Saint James in Boston, which he himself had vacated.

James had not forgotten Father Haskins and the overburdening needs of his people in Roxbury. Soon after taking this important pastorate, Father Healy arranged that the Redemptorist Fathers should open a mission in Roxbury, where today stands the beautiful church of Our Lady of Perpetual Help.

On February 2, 1866, the Society of Jesus put its final and complete stamp of approval on the young professor of philosophy. Father General Peter Beckx had written from Rome in the previous year that Patrick Francis Healy was to be admitted to the four solemn vows of the Jesuit profession. Now, on this feast of the Presentation, the Society officially declared him to be a well balanced man of more than usual intelligence and holiness. Shortly thereafter he was made dean of studies at Georgetown.

During the autumn of 1869 Sherwood resigned from Saint Joseph's Seminary at Troy. His duties there as director of the seminary and professor of liturgy and sacred eloquence had been too exacting for his steadily decreasing vitality. From the very beginning Father Fenwick had feared the change to Troy for him, and had written to Patrick on June 10, 1864: "About Sherwood, I feel more apprehensive. He has never been strong and appears to me to have some symptoms of consumption. . . ."

"I question very much whether the duties of a professor at the seminary will lighten the burden for

him and I also fear the climate of Troy, which, in winter, is far more severe than that of Boston."

By now the disease had made steady inroads and was leaving its mark on him, but his health was not the only reason for his resignation from Troy. When the Vatican Council opened in Rome on December 8, Reverend Alexander Sherwood Healy was present as Bishop Williams' Theologian. When Sherwood returned to Boston after his brilliant work at the Council, Bishop Williams appointed him Rector of the Cathedral of the Holy Cross. About the same time Patrick, in addition to being Dean, became Vice-President of Georgetown.

### Georgetown's President

Father John Early, Patrick's old friend of Frederick days, was President of the College. He was advanced in years and his severe illness, due to a serious kidney disorder, left practically the whole burden of administration to the young Vice-President. On May 22, 1873 Father Early was stricken with paralysis at the after-dinner recreation. He soon lapsed into a coma and died quietly on Friday, two days later. From that moment, save for the formal "reading in" on the feast of Saint Ignatius Loyola, July 31, 1874, Patrick Healy was President of Georgetown University. A few years later John Gilmary Shea wrote of him, as he accepted this heavy responsibility: "He was an extraordinary man, eminent even among the Presidents that had graced the roll of Georgetown. His finished scholarship, exceptional administrative ability and varied experience, marked him as the one fitted in the highest degree to succeed to the vacant presidential chair."

The nine years through which Patrick directed Georgetown have been recorded as a time of exceptional improvement and advance for that university. Nothing was too large to attempt, or too small to escape his notice, if it might be for the betterment

of the place to which he remained fervently devoted for the rest of his life.

In fact, one of his first reforms brought amusing results. On December 12, 1873, a few months after he became Rector, he abolished, once and for all, the old European custom of reading at meals in the students' refectory. Perhaps Patrick himself had suffered from too much of a good thing at Louvain. He hadn't liked Louvain in general, and it is easy to imagine some of the particulars that irked him. At any rate the students were overjoyed at this innovation, and took steps to make it known. On the day appointed for "no more reading" the student band struck up a lively tune as soon as the graces were finished, and after dinner the faculty was serenaded at some length in the quadrangle.

More than once it has been objected that Patrick Healy could never have been of Negro parentage, and still be appointed President of the South's great Jesuit university. He was loved and respected by the best families of Washington and at home in Virginia's most élite society. Quite clearly the McSherrys, the Dahlgrens, the Riggs and the others who were always proud to receive him did not know that he was a Negro. It is not clear that it would have made any difference if they had known. But what they did most certainly know was that Patrick Healy of Georgia was a perfect Southern gentleman.

It was the era of reconstruction and the recent war had been fought, some believed, to free the land of the stigma which had marked his mother's birth, but the rebels who were being reconstructed always seemed to consider Father Healy as one of themselves.

When American Catholics made their great pilgrimage to Lourdes in 1874 two Georgetown students, Eugene and Frank Ives, carried with them an American flag from Georgetown. It was to be blessed by the Holy Father in Rome and later to be deposited

at Lourdes. After the audience with the Pope, Frank Ives wrote back to Father Healy, July 22, 1874:

"The dreams of our lives were at last realized, but the fact of the Holy Father being a prisoner in the Vatican spoils half the pleasure of seeing it . . . It was, however, quite amusing to see our looks of contempt on Victor Emanuel's soldiers, and whenever we passed one of his flags it was with a sensation not unnew to some of us, especially the Southern pilgrims." Later in the same letter the young Johnny Reb continues, to one whom he knows will understand:

"At one of the audiences the flag was blessed. You cannot tell what my feelings were as I knelt before him with the staff grasped tightly while he spread the American colors out (over mother, Aunt Clara, and myself, three rebels) and read the inscriptions. Mother said it was a sign that she must give up thinking of the lost hopes of a once prosperous nation, and try and love that flag which has crushed her people into submission."

And while Frank Ives wrote that he bragged about Grant and the Congress until, as he told Father Healy, "you would think I was a born politician and Yankee," he added as his reason: "I don't want to let these Europeans think that I am disgusted with the government. But wherever I am alone with Americans a great change takes place."

Mrs. Ives too, wrote to Father Healy from Brussels that: "I also had Masses offered for all the souls who had fought and died under that flag—especially the Union soldiers, and promised our Blessed Lady that I would be a reconstructed rebel *on her platform*—that is, to pray for my enemies and do all in my power for the good of the country."

They could write all this to him and know that he would completely understand and share their sentiments, and the wife of the Union general who cut a path through Patrick's native Georgia from Atlanta to the sea could write: "Pray remember the General



sometimes in the Holy Sacrifice," and know that he would understand her too.

It is interesting to note that Frank Ives, while studying at Feldkirch, observed the following in one of his letters to Father Healy: "In the 'Herald' received yesterday I was surprised to see the fearful state of the country down South, that is, the boldness of the Negroes; no doubt it will all end in a war of races, which will be a most horrible affair."

Sometime in 1874 another daughter was born to Martha and Jerimiah Cashman. They named her Mary Josephine Sherwood, after her uncle and aunt.

Eliza, the youngest of the little sisters and her mother's namesake, was by now a grown woman of twenty-eight. Bishop Williams of Boston had acted as her guardian, and on April 15, 1874 a close friend wrote to Patrick from the "Hotel Dieu de S. Joseph" in Montreal: "I suppose that now you are perfectly satisfied since Eliza is going to enter religious life. I expect to see her here by Thursday next. I have looked forward with such pleasure to the time when she would come." And again, two weeks later, the same friend wrote to Patrick: "Eliza is now in Montreal and expects to enter next Thursday. She had a pretty hard struggle in leaving home but I think the worst is not yet passed."

Whatever this "worst" was, it passed without harm. Eliza entered the Convent of Saint Joseph that May first, and on the nineteenth of July two years later she was professed as Sister Saint Mary Madeleine. Later she became superior of a convent and one of her subjects wrote of her that she was "a perfect religious, of exquisite distinction both in intelligence and manner."

### Portland's Bishop

In the summer of that same 1874 Bishop Bacon of Portland, Maine, embarked for Rome, to visit the Eternal City and try to recoup his broken health.

Only the bishop and his physician knew the gravity of his illness, but he attempted the voyage as a last resort, taking with him his life-long friend, Archbishop McCloskey. When the ship docked at Brest in France he was so ill that he remained in the Naval Hospital there while the Archbishop went on to Rome. After some time his companion returned and Bishop Bacon was carried aboard the "Pereire." When they reached New York he was taken at once to Saint Vincent's Hospital, to die.

That was November 5, 1874. A Papal Bull, dated February 12 of the following year, appointed Reverend James Augustine Healy to the vacant see of Portland. He was consecrated on the following June 10, in his Cathedral of the Immaculate Conception, by his intimate friend Bishop Williams of Boston. A contemporary review wrote: "His elevation, though eminently wise, was looked upon as a blow to the Catholic interests of Boston greater than any that had preceded it."

At the time of his appointment he had just begun the erection of a new Saint James Church, further removed from the smoke and noise of the Boston and Albany Railroad yards. He went to his new post a slight, good-looking prelate, not very tall—soft spoken but decisive in both speech and manner; and, as one of his parishioners remarked, "a mighty good business man." Those who knew him speak of his fine features, the fringe of whiskers just showing above his Roman collar, and the clear traces of his Negro blood.

### Brief Brilliance

The parish which he left, Saint James in south-side Boston, was taken over by his brother, Father Alexander Sherwood Healy.

Sherwood had never been strong and now his failing health took a sudden turn for the worse. Within a few weeks after James' consecration it was clear to himself and Patrick that Sherwood's complaint was

that which they had so long feared and hoped against, the dread consumption. When James came down from Portland that Summer to assist Bishop Williams with the consecration of the new Saint James parish church, its young pastor was a marked man, and James could see that the progress of the disease was to be swift and fatal. Sherwood dragged through that summer in a living death. On September 8 he was taken to Carney Hospital in South Boston. After lingering for a few more weeks, he died there on October 21, 1875. He was thirty-nine years old.

It is no wonder that Saint James parish has been called "the mother of bishops." Father Williams was called from there to the see of Boston, and James Healy was called from its care to the bishopric of Portland. Sherwood had been talked about as the logical choice for Bishop of Springfield when that diocese was established in 1870. Moreover the long vacancy of the see of Hartford at this time, following the death of Bishop McFarland, has been explained by the reported fact that word had come from Rome appointing Alexander Sherwood Healy as the fourth Bishop of Hartford. That see is said to have been left vacant in expectation of a sufficient improvement in Sherwood's health to warrant his consecration.

Patrick and James mourned deeply the death of their younger brother, to whom they had been so intimately and tenderly devoted. Bishop Gabriels wrote of him: "Father Healy was an able theologian, an interesting lecturer, and a fine musician. It was he who composed the first statutes of the Diocese of Boston, as well as a much-used grammar of plainchant; he also introduced the so-called "Troy Magnificat.'"

### By The Hilltop

Georgetown's popular president had just turned forty and was in his prime. During the next few years he wrote, in achievement and stone, a brilliant chapter in the history of that university. The summer

of 1875 saw a new gymnasium built and the grounds were graded and landscaped. One day Father Healy noticed that there was little water available in case of fire, and soon pumps had been installed to draw the water from the Potomac at the foot of the hill, with hydrants placed at strategic points on the campus.

At the fifty-sixth annual commencement, the first of Patrick's incumbency and before he was officially rector, he conferred the degree of Doctor of Laws on the Honorable Richard T. Merrick of Washington, an alumnus who had been a captain in the Mexican war. A year later, under Patrick's direction, Captain Merrick presented eighteen shares of Metropolitan Railroad stock to the college for the Merrick Debating Medal. This was followed by the founding of the Morris Hospital Medal and the Toner Scientific Medal.

Señor Thomas M. Herran was an alumnus of Georgetown and a friend of Father Healy. He was the son of General P. A. Herran who had been President of the Republic of Colombia from 1840 until 1844 and Colombian Minister to the United States from 1847 until 1862. It was his son, Señor Thomas Herran, who after various important diplomatic positions in London, Hamburg and Washington, successfully brought to a close the Panama Canal negotiations with the United States by the signing of the Hay-Herran Treaty on January 22, 1903.

On March 12, 1875 Señor Thomas Herran wrote to Patrick from his home in Medellin: "Through Lewis Johnson you will receive two cases, one sent by Dr. Uribe containing Indian antiquities, mainly pottery, half of which is intended for the College Museum and the other half for the Smithsonian Institute. Though it is all sent in one lot, I presume that you will have no difficulty in arranging the division with the Institute.

"The second case of which I have spoken contains two duplicate collections of rare 'orchids' which I send, one for the College and the other for the

Smithsonian. Though the same case contains both collections you will perceive that they are separated by a piece of canvas; reserve either and please send the other . . . .”

This fine collection of ancient Indian pottery had been made by Dr. Manuel Uribe in the State of Antioquia, and was the remnants of the Catias, Natabes and Tahamis, Carib coastal tribes. It recalled the days when Jesuit missionaries had learned the languages and the arts of the natives from Hudson Bay to Patagonia. It was placed in the College Museum.

Señor Herran sent more than pottery for Georgetown's advancement. His son Leoncio was there, and in February of 1875 he wrote to its President that he was sending more South American boys to the university.

The respect and confidence with which this famous diplomat looked upon Patrick is clear from one of his letters, written from Medellin on May 10, 1875 after Leoncio had been cutting capers at Georgetown: "In reply to your kind letter I am about to give a few instructions in reference to Leoncio, but I leave it entirely to you, without any restriction whatever, to modify them as your judgment may dictate, with the assurance that whatever course you may pursue will receive my entire approbation . . . . P.S. I leave Leoncio's letter open that you may read it before delivering it . . . .”

New buildings were badly needed for the growing university, but so far no one had found either the courage or the funds to begin the enterprise. Patrick sent plans to Rome and they were approved by the Father General. In 1877, while a tremendous excavation was being made in front of Dahlgren chapel to receive the foundations, Georgetown's courageous President sat poring over the alumni list to see who was going to pay for it. The Healys were builders and the building was begun. That same year James completed

the twenty-three thousand dollar Kavanagh School in Portland, which had been left unfinished by Bishop Bacon.

The building at Georgetown was to be 312 feet long and 95 feet wide at the pavilions. The work was pushed vigorously and by the end of the year the cornerstone was in place. When December came again, the roof was put on the north pavilion. In the following April several workmen missed death from a falling plank by a fraction of an inch, and on May 1 the whole structure was threatened by a fire which broke out in a nail keg on the roof. Two weeks later the cross was placed on the gable of the south pavilion. The central tower was finished by July of 1879, and on Independence Day the national colors waved from the highest point they had ever reached in the District of Columbia. Unfortunately the man who was responsible for it all was not there to enjoy it. Patrick's health had broken under the strain of responsibility and worry. Some months before, he had started for California, a broken man, unable to eat and unable to sleep.

### To Try Again

The trip to California was made down the East coast by boat, across Panama by train, and up the West coast to San Francisco. Father Joseph O'Hagan, who was President of Holy Cross College at the time and whose health had also broken, accompanied Georgetown's ailing President on the voyage. Patrick was a close friend of Father O'Hagan and he forgot his own illness to care for this older and more seriously stricken brother Jesuit. He wrote sad letters back to Father Mullaly at Georgetown as Father O'Hagan grew weaker and weaker with the voyage. They crossed Panama and on December 15, 1878, while they were at sea off Nicaragua, the dying Jesuit breathed his last. Patrick buried him in Mexico and

afterwards his body was exhumed and removed to Worcester.

Patrick went on alone to San Francisco. He found congenial company on the boat and in California with several alumni of Georgetown and Fordham. General Rosecrans served his Mass when they landed, and he wrote back to Georgetown of his meeting with Paris Cody, a niece of Buffalo Bill.

For a while he felt his health improving under the California sun. Encouraging and witty letters came back to Father Mullaly, the Vice President of Georgetown, and the acting rector answered: "I cannot thank you too much for your letter received yesterday—it is so bright and cheerful—like yourself. I was beginning to worry very much about your falling into the condition of last summer: sleeplessness and want of appetite, but now I feel relieved." Father Mullaly knew that Patrick was anxious about the building of his dreams, and he added in the same letter, February 27, 1879: "The weather has been very unpropitious for the building. The only thing we can do is to get out the stone and timbers. I hope by the middle of next month to see the outside work, with the exception of the towers, beginning to draw to a close."

But the vacation in California was not a time of consistent improvement in the Jesuit's broken health. The sleepless nights and dreary days returned at intervals, and it was felt that the doctor had mishandled the case. Father Mullaly wrote to Patrick again on March 21: "It seems that the crucible of suffering is to be yours some little time longer . . . I am most afraid you are fretting about us here and that this disturbs and prevents your sleep . . . If you can only get your regular rest all things will go well. That fool of a doctor ought to be kicked out of the community for his infernal malpractice. I hope the remedies you are taking will soon drive the poison out of your system." The sick man stayed on in California for some months, and for reasons other than

health. If the new building at Georgetown was to be finished according to plans, funds had to be found somewhere, and soon. Patrick had made good contacts in the West, and now, when he was not conducting a retreat, he was seeking out some prospective benefactor for Georgetown and its building.

Father John Mullaly was his intimate friend as well as his coadministrator. They had been novices together at Frederick, and when Patrick wrote that he was on his way home in easy stages across the States, Father Mullaly replied: "Your letter from Chicago reached me this morning. Like the days before vacation, I shall begin to count the days 'til you come."

The 1879 commencement was held within the rough and still unfinished walls of the new Healy building. The President of the United States, Rutherford B. Hayes, conferred the degrees and it was Father Mullaly's deep regret that Patrick could not be there.

He was back, though, that autumn, when the last outside slate was set in place on November 11, just short of two years after the structure had been begun. It was a justly proud and happy day for Patrick Healy. Four days later he had the following notice read in the community refectory at dinner: "As the new college, under the blessing of God, has been completed, exteriorly, without any untoward accident to mar the memory of its erection, it is meet that we testify our gratitude to Him in a becoming manner. Wherefore, Rev. Father Rector requests that on tomorrow, the feast of the Patronage of the Blessed Virgin Mary, the priests will offer the Holy Sacrifice of the Mass, and those who are not priests their Communions and Beads, in thanksgiving for this great favor, and in petition that He, Who has given us to begin, will vouchsafe to raise up benefactors who will enable us to complete, the great work undertaken to His greater glory. All are, moreover, requested to further this petition to the utmost until the new building shall be thoroughly equipped for occupancy."



As the work on the interior of the Healy building progressed, Patrick gave the last years of his presidency to the formation of the Georgetown Alumni Association. It had been attempted before by others, but the plans for the most part had remained little more than plans. Now he took the matter to hand and pushed it in earnest, and the commencement of 1881 witnessed a larger group of Georgetown alumni than had ever been gathered together before. The oldest graduate present had matriculated seventy years before.

Father Healy's constant appeals to them for funds were not in vain, and early in 1882 his burden was lightened when James Coleman, an alumnus in San Francisco, sent a check for ten thousand dollars. As an expression of gratitude, the hall housing the collected antiquities was called The Coleman Museum.

The trip to California had proved but a transient benefit, and again at the beginning of this year Patrick was prostrate with the illness whose permanency was now all too evident. He fought with all his strength to carry on, but weakness and his physician's advice prevailed, and on February 16, 1882 he resigned the presidency of Georgetown.

In 1865 Michael had entered the United States Revenue Service as a third lieutenant. He was made a captain sometime around 1884 and assigned to patrol the Alaskan waters. His exploits in command of the revenue cutters, "Bear," "Thomas Corwin" and "Thetis" supply material for another story. For almost twenty years he rendered his country invaluable service in the northern waters, protecting the fishing industries, maintaining law on our newly-acquired possessions, and aiding in a number of scientific expeditions.

Most of the time he was the only representative of the government in Alaska, which made his powers autocratic. The reports concerning him in the National Archives indicate a strict disciplinarian, rough in his

language, respected by most, feared by some, hated by others. While in general he was as seamy and hard as the sea itself, yet he was capable of a gentle understanding of human frailties and, at times, was even tender.

He remained devoted to Patrick and James, who loved and understood him. On one occasion he was attacked in the *WOODSTOCK LETTERS* by one of the Alaskan Missionaries, and Patrick wrote vigorously in his defense. He retired from the Revenue Service in 1903, and died of a heart ailment on August 31, 1904, having received the last sacraments consciously.

The story of James Augustine Healy as Bishop of Portland must also be left to a later writing. For twenty-five years he was an excellent administrator, enthusiastic builder, and devoted pastor of souls. He died on August 5, 1900.

As for Patrick after he resigned from Georgetown he never fully regained his health. An extended vacation with James in Portland restored his strength to some degree. For most of the twenty-five years left to him he labored in pain, but never ceased to labor. The greater part of this time was spent in the care of souls in Providence, in New York, and in Philadelphia. There was little more than an empty shell when he returned to the Georgetown infirmary in 1908. He died there on January 10, 1910, and it was just at sunrise on the morning of January 12 that his body was carried into Dahlgren Chapel, where our story began.

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## A MODERN JESUIT MYSTIC

OSCAR MUELLER, S.J. and ODILON JAEGER, S.J.

If Brazilians thought of São Leopoldo at all three years ago, they thought of it as a pleasant industrial city of some 30,000 people. It meant a little more to the Jesuits of the country because their newest house of studies, the Colégio Cristo Rei, had been built on its outskirts a little while before to house the philosophers and theologians of the Southern Brazilian Province. Today São Leopoldo is beginning to mean much more to the people of Brazil. It has become a place of pilgrimage. In small groups, or in hundreds, as happened last July on the third anniversary of his death, the faithful have been coming to pray at the flower-covered grave of Father John Baptist Reus in the little cemetery of the Jesuit scholasticate. There is reason, too, for believing that their prayers are being answered, and that the saintly, retiring Jesuit whom the people of São Leopoldo used to call "the praying Father" has become a powerful advocate for his people. In ever-increasing numbers reports of spiritual and temporal favors obtained through his intercession are appearing in the *Notícias para os nossos amigos*, the magazine which the Province of Southern Brazil publishes for its friends and benefactors. It is remarkable, astonishing in fact, that such extensive popular devotion should have arisen in a period of three years. Nor is there any natural explanation which can be offered for it. Father Reus was not widely known at the time of his death, and his life of unobtrusive sanctity had nothing spectacular

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This article was compiled by Mr. Gerald A. McCool, S.J. The excerpts from the spiritual diary of Father Reus have been translated from a series of articles by Father Oscar Mueller, S.J., Rector of the Colégio Máximo de Cristo Rei which have appeared during the past few months in *Notícias para os nossos amigos*. Most of the biographical data was sent to us directly by Mr. Odilon Jaeger, a theologian of the Province of Southern Brazil.

about it which might appeal to the popular imagination. The explanation has to be sought elsewhere. It is found in the gradual publication of the spiritual diary which Father Reus kept at the command of his superiors for the greater portion of his life in the Society. In its pages is found the history of a soul whom God had raised to the highest stages of mystical prayer; and the events of the past three years give reason to believe that God now wishes the world to learn of the remarkable graces which He granted to Father Reus during his lifetime, and of the heroic way in which this obscure Jesuit responded to them. The Jesuits of Southern Brazil have begun to hope that some day, perhaps soon, the elderly Father whom they buried in 1947 may be raised to the altars and, like St. Alphonsus Rodriguez, be honored by the Church as a great Jesuit mystic.

#### Our Lady and the Child Jesus

Father Reus was not a native Brazilian. He was born in Pottenstein, a small town of the Bamberg diocese, on July 10, 1868. His family was not prosperous, but it was penetrated with the sturdy Catholic spirit of the German country-folk. His uncle was a parish priest and his mother, Anne Margaret Reus, was a woman of more than ordinary piety, who took the religious education of her eight children with extreme seriousness. It was not surprising, then, that her fourth boy should turn out to be a pious child, but, even in those early days of childhood, John Reus' piety was marked with the signs of special graces. In his later life, he wrote of the pain which he had suffered because of his distractions at the time of his First Communion, on Whitsunday, 1880. The devotion to our Lady, around which centered so many of the great graces of his closing years, took an apostolic turn in the years of his boyhood. He spoke of his Queen with enthusiasm and devotion to his fellow-children, and even to adults, and the solid results of his juvenile apostolate are evidence that, even then,

he knew how to improve people without getting on their nerves. The children were solidly instructed in the use of their rosaries, and over three hundred fellow-townsmen were persuaded to adopt the devotion of our Lady's scapular.

Financial difficulties seemed to threaten for a time the vocation to the priesthood which he felt was his, but the winning of a scholarship to the Bamberg *Gymnasium* enabled him to prepare himself for admission to the diocesan seminary. After the completion of his military service in 1890, he was able to enter it and begin his studies for the priesthood.

At the beginning of his seminary career, mental prayer was a mystery to him, and he could not understand what the seminarians who remained in the chapel after evening prayers were doing there. Instruction made meditation comprehensible but not easy. The young seminarian began to cast about for helps in making mental prayer, and, in doing so, he came upon a novena to the Infant Jesus. He made it the subject of his meditations. That decision, it would appear, was one of the first of his great graces. Shortly after beginning the meditations on the Infant Jesus, the seminarian who had found it so hard to pray became conscious of an irresistible attraction, which led him to spend hours in prayer before the Blessed Sacrament. "I had never known before," he wrote later in his diary, "the immense love of Jesus which is irresistible for those whom He loves. I went frequently to the chapel now . . . I longed ardently for Holy Communion, approaching the sacred table every day, even during the holidays, always wearing a surplice as the regulations of the seminary required." Encouraged by his confessor's assurance that there was no danger of illusion in yielding to this attraction, the future Father Reus continued his long vigils before the Blessed Sacrament. It was while he was kneeling close to the tabernacle during one of these vigils in 1892, that the sensible presence of God was experienced for the first time. It appeared to

him that he had entered into God who was present there before him, and that he had submerged himself in the Divine Being.

The year 1892 was also the year of his vocation to the Society of Jesus, but, although the young seminarian was convinced that God was calling him to the Society, the Bishop of Bamberg had other ideas on the subject, and it was not until the year after his ordination that episcopal permission was secured and he was able to enter the novitiate on October 16, 1894. "Although the cares and sacrifices have cost me tears," he wrote to a friend at that time, "still I am so happy that I praise the day on which I received the vocation to the Society of Jesus." In another letter which was written at the beginning of his noviceship, Father Reus spoke of the great love of our Lady which filled his soul. It was to her, he felt, that his religious vocation was chiefly due. "O.. Mary, my beloved Mother," he wrote on the day of his devotional vows, "you have called me to the Society of Jesus and have given me the grace to make my vows today. Receive me entirely so that I may be your servant. Protect me and communicate to me the virtues of your most pure heart, so that I can become a saint." The vocation to high sanctity is mentioned again in the notes of the Long Retreat. "O Jesus, beloved spouse of my soul," one passage runs, "I am certain I can become what You want me to be—a saint—but not one of brilliant sanctity; rather one whose sanctity is despised by men. Mary, my bountiful mother, protect me so that I may persevere!" An obscure sanctity which sought its expression in penance and exact observance of rule was the ideal of his noviceship, and it remained the dominant characteristic of his fifty-three years in the Society. The resolution of his Tertianship Retreat was the continual practice of the third degree of humility, in order to follow Christ in His humiliations and sufferings. And because it seemed to him that his resolution could be carried out more perfectly in India or Africa than in the

home-Province, he asked his superiors to be assigned to one of those missions.

The mission-status of 1900 sent Father Reus overseas, but it assigned him neither to India nor Africa. His destination was a third mission which had been entrusted to his Province, the Mission of Southern Brazil. A few months were passed at São Leopoldo learning Portuguese and then the new missionary was assigned to the Jesuit college in the city of Rio Grande. Here he was to spend five years as teacher and prefect of discipline and seven more as Superior. They were uneventful years, and during them neither Father Reus nor anyone else, as it would appear, had any inkling of the great mystical graces which God would give him immediately after his departure from Rio Grande.

### Great Mystical Graces

Weak health was the reason for the change which brought him to Pôrto Alegre in 1912. In September of that year it became evident that God was working in his soul in a most wonderful manner. His spiritual diary mentions the first of the great graces which came to him during his morning meditation on the sixth of September: "Suddenly Mary, the Lady of my heart and my Love came to me. I perceived that she had come in company with St. Joseph. I could speak with my sweetest Mother. She remained until the end of the meditation and even beyond that. She remained in my room the entire day, and every time that I entered it, I felt impelled to raise my biretta to salute her." The next morning Christ impressed on him the stigmata which, although it never became visible, remained with him for the rest of his life and caused him acute and prolonged suffering. Father Reus went to spend the Christmas of that year in the town of Bom Princípio and his diary gives the following account of the vision which was granted to him there during the Christmas Mass: "O sweetest Jesus! (I received) the same graces (as on the previous

days—i.e. he rested on the heart of Jesus and was united to the Blessed Trinity). During the Mass I saw You present as a little child in my heart. I believe that it was not an illusion. In the second part of my meditation I was united to the Word of God. It was the first time that this took place.”

The status of 1913 appointed Father Reus to the pastorate of our parish in São Leopoldo. During that year the special graces continued, and, under the date of December 25, 1913, the following entry is found in his diary: “I was united to the Word of God, feeling and understanding His omnipotence and His infinite majesty and, at the same time, my own nothingness. I did not perceive the sacred humanity (of the Word of God). Jesus, grant that I be Thine and that I may love Thee! I am almost afraid to offer Thee my love, O infinite Being!”

In the following year he received his appointment as spiritual director to the seminarians of the diocesan seminary in São Leopoldo. The thirty remaining years of his life would be devoted to the formation of future priests. Until 1942 his care would be given to the diocesan seminarians of São Leopoldo, and from 1942 until his death he would be the spiritual director of the philosophers and theologians of his own Province. By 1914 the intense fervor which he experienced during the celebration of Mass had become quite noticeable, and from that time on, Father Reus preferred to say his Mass in private, with no one present except the Scholastic or Brother who was appointed to serve him. His work as spiritual director and professor of Liturgy made demands on his time, but despite his busy schedule, Father Reus had become “the praying Father” of São Leopoldo. His prayer was almost without interruption. The Divine Office and the Rosary were recited every day before the Blessed Sacrament, and the ejaculations offered every day for the souls in Purgatory often numbered 20,000. But the service of God demanded more of him than prayer alone. In 1916 he took the vow of always doing



the more perfect thing and kept it faithfully until his death. Two more vows soon followed, the first to propagate the devotion to the Sacred Heart of Jesus and the second to labor for the spreading of devotion to the Immaculate Heart of Mary. God was pleased with the holocaust of the saintly spiritual director, and in the spiritual diary of this period we read the consoling words which our Lord spoke to him in prayer: "I will bless this house on your account."

The seminarians were not the only souls in São Leopoldo who had the privilege of Father Reus' direction. For years he was chaplain to the Franciscan Sisters in that city, and it was during this period that another greatly privileged soul came under his direction. She was Sister Maria Antônia, and so convinced was Father Reus of her heroic sanctity that he undertook the editing of her private diary after her death in 1939. When he was near to death in 1944, he turned to her for help and remained convinced until his death that his recovery from that illness was due to her intercession. Perhaps it was Sister Maria Antônia who was confessing to him at the time when the vision of the Child Jesus came to him as he was sitting in the confessional of the Franciscan convent on December 22, 1937. "While I was hearing the confessions of the Franciscan Sisters today," the diary runs, "I exhorted them to prepare themselves well for the coming of the Child Jesus. Then, suddenly, within the Sister who was confessing, I saw the Infant Jesus in the center of a brilliant light. I saw Him within other Sisters too, and the light, at times, was dazzling in its brilliance."

### Frequent Visions and Ecstasies

This vision belongs to the last period in the spiritual development of Father Reus. In this period, taking in roughly the last thirteen years of his life, his visions and ecstasies became much more frequent. They centered around the Holy Trinity, the Child Jesus,

the Sacred Heart and our Lady, and they came to him more commonly at Mass, or during his meditations and visits to the Blessed Sacrament. The remainder of this article will be concerned, in the main, with an account of some of the more remarkable among them, and it seems best, in view of the greatness of these spiritual favors, to leave their description, as far as is feasible, to the words of Father Reus himself. Among the published excerpts from his diary, the following accounts of his visions of the Infant Jesus are perhaps the most striking:

December 24, 1936: "This morning while I was vesting for Mass I suddenly saw the Child Jesus before me. He was of the same size as an ordinary child, and light streamed from Him. I paid no attention. At noon, during the examination of conscience I saw the Child Jesus resting His head on my shoulder. He was seated, it appeared, on my left arm and placed His little arm around my neck. I could not doubt the reality of this fact. I tried to free myself from this vision, but to no avail. It continued until five-thirty this afternoon, and I could distinctly feel the pressure of the little arm around my neck. This grace, like the others, fills me with holy fear, because I recognize my own wretchedness and, at the same time, the incomprehensible goodness of God. One thing, however, is certain. These graces, given even to me, are an irrefutable proof of the infinite mercy of the Heart of Jesus."

January 2, 1937: "I was in the confessional, and while I was absolving a penitent from his mortal sins, I felt the Child clasping my neck, and it seemed that His little arm was drawing me closer to Him, as though to express His gratitude for my having freed the penitent from those sins which caused Him so much pain. I heard many confessions after that, but they were only of venial sins and I experienced nothing unusual."

January 4, 1937: "While I was hearing confessions, I felt and saw after the absolution, the Child Jesus

as He embraced me with His right arm and tenderly placed His face close to mine . . . Afterwards, when I was out in the sunlight, I saw the face of the Child Jesus. It was surrounded by an aureole of light so brilliant that it outshone the rays of the sun. It was not dazzling in its brilliance but it was indescribable in its beauty . . . In one of the visits which I made to the Blessed Sacrament, I saw my heart enclosed in the Heart of Jesus. Flames poured from both hearts but those which poured from the Heart of Jesus were greater."

December 16, 1939: "I suddenly saw very clearly the Child Jesus within me, surrounded by light. I saw Him afterwards embrace my heart with His little arms and exchange it with His in proof of love . . . Reflecting on the motive which Jesus could have for granting me such an extraordinary sign of His love, and one which was so humiliating for me, I saw then that it could only be because of my exceeding wretchedness. He is the Saviour and He desires to save. He wishes to save my heart from the wretchedness in which it has been plunged until now. I am convinced of this. The vision lasted during Holy Mass and has lasted until the moment in which I am writing."

December 20, 1941: "At the Offertory I saw the Child Jesus once again, this time over the paten and chalice, at the moment in which I was elevating them and offering them to the Divine Father. In the ecstasy I saw the Blessed Trinity and the empty throne of the Divine Saviour. The Child Jesus was in the center over the altar. Higher still over it was the Holy Mother of God whose face reflected most tender pleasure as she watched her little Son who was offering Himself in sacrifice for the salvation of men. She was sharing in the pleasure with which the Holy Trinity was considering the Divine Sacrifice. Like the opening of a beautiful flower, Mary's lips parted in a smile of indescribable love, the smile of a loving mother who gazes happily on the son of her heart. How can a priest remain indifferent in the presence of

all this! The surrounding choirs of holy angels are overcome with astonishment and profound adoration at the most lofty mysteries which take place on the altar."

January 1, 1944: "In the Holy Mass, at the Memento for the dead, I saw the Blessed Trinity, and between the Divine Majesty and the altar, the Child Jesus. Rays went out from the Child Jesus in the direction of Purgatory . . . It was the visible representation of the prayer which the Church makes: 'Grant we beseech Thee to them (the holy souls) a place of light and peace!' The holy sacrifice is light for the souls who are suffering in the darkness of Purgatory."

January 1, 1947: "At Holy Mass, three ecstasies of love. The first at the Consecration. The second before Communion. While I was saying, 'Lord I am not worthy' and was about to raise the sacred host to my mouth I had to stop to give free rein to the ardor of my heart, and then I saw, as always, the Child Jesus, who, with a loving smile, stretched out His little arms toward me. The third after the Communion."

The phrase "I saw, as always, the Child Jesus" refers to the vision of the Child Jesus in the sacred host which was given to Father Reus in every Mass which he celebrated from the day of his golden sacerdotal jubilee, January 11, 1943. On more than one occasion, his spiritual diary contains the simple notation: "The Child Jesus, as always."

It was to be expected that the workings of grace in the soul of Father Reus would be accompanied with great interior sufferings. His diary tells in the succession of its entries something of the pain which goes hand in hand with the mystic's ecstasies. Sometimes it is given in a fleeting hint, as in the following entry: December 24, 1943: "I saw at a great height the Most Holy Trinity, and in the center, between the throne of the Divine Majesty and the altar, Jesus, fastened to His cross, surrounded by the holy angels in deep adoration . . . From the moment of His Incarnation, the Divine Saviour had the cross always before

His eyes. That is the reason why we all can say, 'with Christ I am fastened to the cross.'" Other entries tell of the agonies of fear and humiliation which filled his soul at the moments of the heavenly visitations:

October 31, 1934: "A kind of confusion and terror fills me when I think of the greatness of the favors and the wretched state of my soul."

April 8, 1937: "When I ascended the steps after the prayers at the foot of the altar at Mass today, I saw that Jesus was waiting for me in front of the tabernacle. His Sacred Heart was clearly visible. While I was rising after kissing the altar, a thing happened which I would never have dreamed of. My beloved Jesus leaned forward toward me and embraced me with both arms. This extreme of love humiliated me deeply because I know so well who and what I am. But what can I do? I can only repeat my plea: 'Make me truly love Thee!'"

### Physical Suffering

The very intensity of Father Reus' love for our Lord in the Blessed Sacrament was the cause of extreme physical suffering to him. Every time that he entered a church or chapel where the Blessed Sacrament was kept, his heart was flooded with fire, as it seemed to him. The heart itself was the center of a burning pain of such excruciating proportions that, as he admitted, it seemed at times to be greater than he could bear. It was on such occasions that his fellow-Jesuits would be given a faint glimpse into the world which lay beyond the veil of Father Reus' seemingly ordinary Jesuit life. They would hear him groan softly, and see him part his cassock slightly and draw his underclothing away from his burning chest in an effort to obtain relief. His diary gives us the history of one such episode in the entry for June 4, 1934:

"I was making the Way of the Cross. As I was genuflecting before leaving the chapel, I found that

I could not rise. I saw a flame dart from my burning heart toward the tabernacle and I saw another torrent of fire and love come from the tabernacle which made me groan because of its great heat."

On June 17, 1934, he speaks of the constancy of the suffering brought on him by his great love for our Lord: "My union with Jesus is visible, and is felt without interruption day and night. In the first visit which I make to the Most Holy Sacrament at rising and whenever I am alone with my beloved Jesus, the interior fire is so fierce that I cannot bear it without drawing the clothing away from my breast. This is the case every day." Four years later, on August 9, 1938, another notation reads: "It has happened many times that during the evening Benediction as the Blessed Sacrament was being exposed a flame of love began to burn in my heart from the moment in which the sacred host became visible and continued until the sacred host was replaced in the tabernacle at the end of the Benediction. Yesterday, as the priest was giving the blessing with the Blessed Sacrament, I saw the graces of that benediction descend on my heart like a river of fire which completely inundated it."

It was during one of these evening Benedictions, on June 15, 1939 that one of the high points in Father Reus' sufferings and mystical graces was reached. Joy, confusion and terror swept simultaneously though his soul and intense physical pain filled his body as he knelt quietly in his pew before the Blessed Sacrament. He had been granted the great grace of the *transmutatio cordium*. The history of his ecstasy is narrated in the entry for that day: "Yesterday (Vigil of the Feast of the Sacred Heart) I experienced from the beginning of the evening Benediction a great fire of love. Suddenly there was a terrible sensation in my breast as though something were being violently torn from it. I was terrified. My heart had been torn from my breast, and my beloved Jesus, appearing above the altar, took His heart and placed

it within my breast, and then took my heart and placed it within His breast. I could not doubt it. I felt deeply confused and almost wept, since it is absolutely impossible for me to correspond to so great a love. All I could do was repeat with great insistence the prayer: 'Only make me love Thee. Ask what Thou wilt. Everything is Thine. Help me to please Thee. I know not what there is in this heart of mine which deserves such a grace.' Then it seemed to me that I heard my beloved Jesus say: 'If it pleases me to act thus, what is that to thee?' I will place my trust in the heart of Jesus. Whatever He does is good."

### His Profound Humility

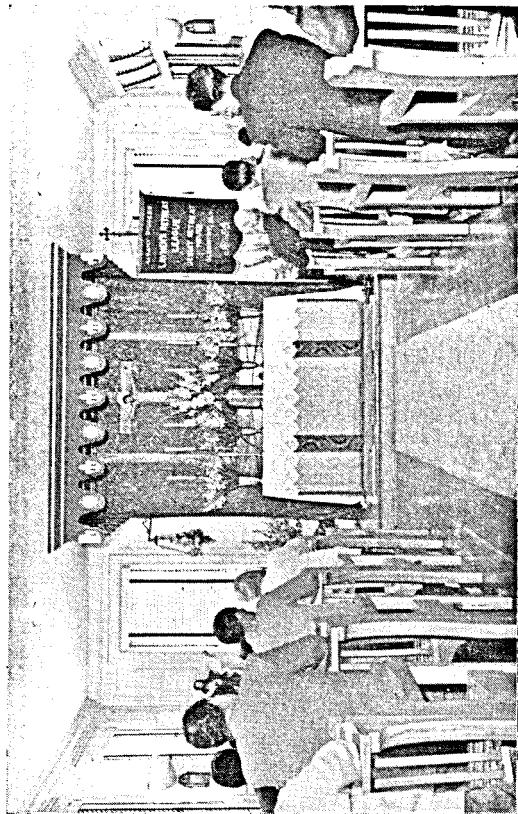
The visions which he received were a source of holy fear to Father Reus. At times, he seemed almost to distrust them. "I saw the Divine Infant in the consecrated host," runs the entry for January 11, 1943, but we possess a more thorough proof of the real presence than these visions in the words of Christ Himself: "This is My body." That such favors could be given to a sinner and a "criminal" like him seemed one of the unfathomable mysteries of the divine love. His humility would never allow him to believe that any spiritual progress was being made because of them, and a provincial, who asked him once at manifestation time how things were going spiritually, got the blunt answer: "Things are getting worse every day." Admissions of that sort were easier to get from Father Reus than even the slightest hint of the wonders which God was working in his soul. What we do know about those wonders comes from the notations which were made under the command of his superiors, and they were made simply and left to stand without polishing or emendation. It is significant that Father Reus never retracted a single line of them.

The circle of Father Reus' influence during his life was comparatively limited. The seminarians and

Jesuit Scholastics knew him as a professor of Liturgy and spiritual director. He had something of a reputation as a spiritual writer. Several books, "The Heroic Act on Behalf of the Souls of Purgatory," a prayerbook, "Orai" and a "Course of Liturgy" have been published. The last is, perhaps, the most widely known. He was a writer of articles as well, and several of them appeared under his name in Brazilian ecclesiastical reviews. Except to his seminarians and readers, and to the limited number of layfolk and religious whom he had met as their pastor or director, he was unknown. It would seem, however, that it is in the order of Divine Providence that Father Reus should now be made known to the world. How else can one explain the amazing interest that has been shown in him during the past three years? The hundreds of pilgrims who come to pray at his tomb are convinced that Brazil has been blessed in our generation with a great servant of God. This, too, is the conviction of the hundreds of others who have requested relics, and the thousands who have asked for the novena-leaflets which bear his picture, a sketch of his life and a short prayer. The large number of spiritual and temporal favors which have been attributed to Father Reus' intercession would appear to give support to this conviction of the faithful. It is too early to receive any definite pronouncement from ecclesiastical authorities, but the Jesuits of Southern Brazil are praying earnestly that such a pronouncement may come soon and that it may be favorable. Their concern is shared by Very Reverend Father General, who has written to their Province and ordered a thorough examination and documentation of every reported favor, and he added as he did so, "The hand of the Lord has not been shortened."

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CHAPEL OF JESUIT RETREAT HOUSE, GLENMONT, NEW YORK  
Individual seats are the work of Brother Clarence F. Mahlmeister



# HISTORICAL NOTES

## JESUIT RETREAT HOUSE, GLENMONT

Early in 1945 Mrs. Mary Parker Corning Iglehart, a Protestant, presented the beautiful Old Corning Manor House and Farm to Bishop Gibbons of Albany, New York, as a gift. The Bishop was anxious to see a house of retreats for laymen in his diocese. Realizing that the well-known Corning Estate, with its forty acres of beautiful grounds and its accessibility from downtown Albany, would be a most suitable site, Bishop Gibbons offered the property to Father James P. Sweeney, S.J., Provincial, an old friend and his former altar boy.

When Father C. Justin Hanley, S.J., the first Director of the Retreat House, arrived in September 1945 to begin the work of renovation, he found not a stick of furniture in the mansion, except a wooden kitchen chair painted green and yellow, the Corning racing colors. The chair is still there as a kind of relic of the days when the talk was of politics and horses. Father Raymond Rooney, Chancellor of the Albany Diocese, graciously invited Father Hanley and his assistant, Father Lawrence Atherton, to be his guests at the Chancery, while the new retreat house was being prepared. By the end of October they had obtained a few beds and begun to live at Glenmont. Life was a little on the rugged side during those early months as these few excerpts from the house diary testify:

October 13, 1945: Father Atherton left to give retreats to students at Convent Station, N. J., and Fordham Downtown School. Before leaving he painted the top of the old station wagon with roofing pitch.

November 15, 1945: Father Atherton painted the room for the private chapel on the third floor.

January 27, 1946: Father Raymond Rooney,

Chancellor of the Albany Diocese had lunch here today with Father Atherton and Father Hanley. He came to see, as he put it, "whether you have been eating, or whether you have lost your can opener."

January 29, 1946: Father McQuade, Provincial, stopped in to see us. As he sinks into one of our three chairs, in one of our two painted rooms, he laughs and says, "Why, this is living in the lap of luxury."

March 2, 1946: Father Atherton, Brother Mahlmeister, and Mr. Ferguson (the caretaker) had the job of carrying all the lumber for the retreat benches and dining tables through the heavy snowdrifts from the hill road to the mansion. It took three hours to do the job. All were exhausted at the end of it.

March 30, 1946: Scrubbed up the floor of the large south-side bedroom; Father Atherton did the scrubbing and scraping—with a coat of alcohol (the non-drinkable kind) the floor showed up in excellent condition.

Since there was no altar or chapel at Glenmont for Mass, the Fathers drove over to Kenwood in the station wagon whose roof leaked despite Father Atherton's ministrations of pitch, and whose many windows could never be shut. This trip enabled them to have breakfast at the convent, a rather welcome treat, since they prepared the other meals over hotplates, with an occasional lunch at the railroad station for diversion.

In January 1946, Brother Clarence F. Mahlmeister, S.J., arrived at Glenmont. With his workshop first located in what is now the chapel, he began to make the beautiful chairs and kneelers and to perform many other wonders of woodworking and cabinet making. The ballroom became a fine chapel under his expert hands. He renovated the right wall of the room to match the paneling on the left one, and made the

unique individual chapel seats which all admire. He also made other chairs, as well as tables and bookcases. The Retreat House owes a great debt of gratitude to Brother Mahlmeister because of the high quality of his workmanship and his personality.

After Father Hanley had overcome the difficult initial stages of renovation and won many friends in the Diocese, he was succeeded in 1946 by Father Edward C. Mulligan, S.J. The new Director had recently been released from the service where he had been overseas as a naval chaplain. Father Mulligan completed the renovations by October. During these months the Fathers at the Retreat House spoke in many churches of the Diocese and started organizing future groups of retreatants. In November Bishop Gibbons formally opened the Retreat House and celebrated Benediction with Father Joseph Murphy, S.J., Provincial of the New York Province, assisting. On that opening day more than five hundred people made a tour of inspection of the house and grounds.

The week-end of December 6, Father Atherton gave the first retreat to a group of men from St. Thomas Parish, Delmar, N. Y. A commemorative plaque with the names of the first retreatants now hangs in the entrance hall. In June 1947 fifty-two pioneer promoters and captains met at the Retreat House to form the Laymen's Retreat League of the Albany Diocese, whose purpose is to advance the retreat movement in that area and to promote retreats at the Glenmont Retreat House.

On September 8, 1948 Father Atherton left to take up his new duties as professor of philosophy at Fordham. Up till then there had been fifty-three retreats at Glenmont, of which Father Atherton had given thirty-one. Father McQuade spoke for all when he said, "Truly I am indebted to him for his great work at Albany. The first days of the Retreat House will always record the debt we owe to him."

Meanwhile in January 1948 Father Mulligan had been transferred to St. Peter's College, Jersey City,

and Father Stephen J. Meany, S.J., chaplain of New York's Sixty-ninth Regiment in the recent war, became the new Director. As chaplain he participated in the invasion of Makin Island advancing inland with the front lines. He saw one of his men wounded and as he went up to help him, he was drilled himself by a Japanese machine gun in his right elbow, chest and shoulder, winning the Silver Star. A book called *Father Meany and the Fighting 69th* has appeared. Father Meany served five years in the Army, and had been Business Manager of *America* and Assistant to the President of Fordham University before taking up his present post at Glenmont. Under his direction attendance is growing and the retreat movement is flourishing in the Albany Diocese. Forty weekend retreats a year are given, and some twelve hundred retreatants attend annually. An attractive four page monthly, *Ignatian Weekend*, goes out to the retreatants and helps maintain their interest throughout the year.

GEORGE ZORN, S.J.

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### NEW DEAL IN MANILA

Under date of February 20, 1951 Reuters sent out the following dispatch from Manila: "The Rev. Walter B. Hogan, a tough Philadelphia Jesuit priest, has given Manila dock workers a new deal and has broken the monopoly that controlled cargo handling on the Manila waterfront for decades.

"The outstanding feature of the change-over is that the dockers now collect their own pay daily and direct from the employers' cashiers. Payment for work on the waterfront formerly was made in lump sums to union leaders who passed on payment to job captains, thence to gang foremen and finally, after many deductions, to the individual worker.

"Since there has always been a large surplus of available labor, the individual seldom dared to protest

against any deductions. He could not risk the displeasure of the union bosses, on whom his job depended.

"The union bosses were responsible for the number of men actually working in each gang and for reporting and collecting pay for them. Since the union had complete control of the situation, the shipowners or agents seldom dared complain about any possible disparity between the number of men reported and the number actually on the job.

"Father Hogan spotted the dangerous opportunity afforded by this system to a Communist bid for control of the waterfront and set in motion the forces that brought about the change—a change that many feared could not be achieved without serious outbreaks of violence.

"Father Hogan was a member of the Jesuit mission here before the war and returned to Manila in 1946 with a special mission: to teach the Roman Catholic Church's ideas of social justice based on the encyclicals of Leo XIII.

"Working with a young Filipino assistant, Johnny Tan, he met opposition from every direction. Employers saw in this 'meddlesome priest' a threat to their high profits. Trade unions, petty crooks and graft-loving politicians also feared that their own comfortable incomes might be in jeopardy.

"Some workers saw Church interference in labor matters as another scheme being tried by employers and Government further to depress their standards through an illusion of social reform. The tradition of the Church's alliance with the ruling and privileged classes was built up in Manila during 300 years of Spanish colonial control, when the Archbishop of Manila was also the deputy governor of the colony.

"Employers first tried to have Father Hogan silenced by appealing to United States authorities in the islands and to his Jesuit superiors in Manila and New York.

"But as time went on, Father Hogan succeeded in

collecting around him a small group of honest enthusiasts and incipient labor leaders drawn chiefly from the ranks of skilled workers.

"In face of bitter opposition from the former operators, the New Deal has come into force. Time alone can show whether the new leaders will be able to maintain the trust of the men, but if they do, they believe their example cannot fail to exert a strong influence on the conduct of unions and workers elsewhere in the port and city of Manila."

*The Philippine Clipper* for January 1951 carried the following paragraphs:

"The *Manila Bulletin* for January 5 carried three paragraphs under the caption—*27 Unions ask priest's oyster*. Said the Bulletin, in part: 'Heads of 27 Manila labor unions (sic) jointly urged President Quirino recently to order deportation proceedings against Rev. Fr. Walter Hogan, Jesuit labor priest, for allegedly undermining the local labor movement . . . They also accused the labor priest of allegedly undermining the peace and order program in the Philippines through use of communistic ideologies and tactics.'

"Father Hogan and the 'Free Worker' have been influential in bringing about the recent new deal along the Manila waterfront. The union which formerly handled the labor and *arrastre* contract had been depriving the workers of their money. It was not uncommon for a man to be deprived of as much as forty per cent of his pay. For example, slingmen working thirteen hours at night would be entitled to approximately eighteen pesos. They would receive only *ten* and the other *eight* would go to the 'union leaders.' The daily operation of the *arrastre* service on Manila's waterfront involves about 1,000 workers. Father Hogan hopes that the good that can be done for them will quickly spread to all the waterfront men.

"In this connection it is interesting to note that another Jesuit, a member of the N. Y. Province, Father Philip Carey, has recently been praised for similar campaigning for New York dock workers. Malcolm



Johnson in his recent book 'Crime on the Labor Front' (McGraw-Hill, publishers) classifies Fr. Carey as 'among the most effective advocates of labor reforms on the New York docks.' Mr. Johnson won the Pulitzer Prize in 1948 for his series 'Crime on the Waterfront' in the New York 'Sun.' "

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### POLITBURO RETREAT

On Wednesday, October 18, 1950, in a well executed series of raids on several sections of the city of Manila, the Philippine Government's M I S (Military Intelligence Service), assisted by Manila police officials, rounded up 150 Communist suspects. The most satisfactory catch was made in Room 504 in the Samanillo Building on the Escolta. With this raid in the Samanillo Building the nerve center of the Communist movement in the Philippines had been exposed since it included the ranking officials of the Politburo—the local Communist secretariat which directs all Huk operations throughout the Philippines.

After careful screening at Camp Murphy, thirty out of the one hundred fifty suspects were sent to the state penitentiary at Muntinlupa in the province of Rizal. This group, charged with rebellion, murder and arson, numbered twenty-one men and nine women and included the members of the Politburo, namely the Executive Chairman, the Secretary of Finance, the Chief of Research and Propaganda (a member of the Philippine Office of Foreign Affairs), the Chief of Military Operations, the Secretary of Organizational Plans, the Secretary of Education and the Chief of Travel and Communications (a woman). Perhaps no group in the world could be considered as less favorable to a proposal to make the *Spiritual Exercises* of St. Ignatius or anything even remotely connected with the *Exercises*.

But prayers were asked and an approach was made. Father Weiss canvassed the group at Muntinlupa and

found them not only willing but even anxious to hear a Jesuit expound the Catholic philosophy of life. At first reluctant to listen to talks on religion, later they expressed willingness to hear something about God and his relations to society. The next step was to contact the Government authorities. The Secretary of National Defense, the Secretary of Justice and the Director of the Bureau of Prisons granted the necessary permissions and passes. Father Albert O'Hara, a member of the California Province and an exile from the Jesuit missions in China, was also granted permission to give a talk on Communism in China. Because there were no trials scheduled for the last three days of Holy Week, the retreat was to be given on Holy Thursday, Good Friday and Holy Saturday. The opening points were given at 8:30 Thursday morning. There were four talks each day: 8:30 to 9:30, 10:30 to 11:30, 3:00 to 4:00 and 6:30 to 7:30. As things turned out, interest was so keen that the talks always went over the time allotted and a lively discussion followed every talk. To attend these talks it was necessary that all thirty retreatants be released from their cells to which they returned afterwards.

For readers who might be interested in knowing what form a retreat to Communists might take, the following is a schedule of the talks. First Day, the existence of God (rejection of dialectical materialism and its autodynamism). The existence of a spiritual soul (consideration on Engels' material mind and Marx's conscious will). The use of creatures (economic determinism). The abuse of creatures (private property and the maldistribution of wealth). Second Day. Sin (Marxian ethic, the class struggle). Death (fatalism of materialism). Hell (Communism's false securities). Heaven ("pie in the sky"). Third Day. Need of religion ("the opium of the people"). Redemption and Revolution (revolution of the spirit vs. the spirit of revolution). The Two Standards (Christ, Marx). The Final Victory (Love over Hatred).

It was not possible to give the third day of the re-

treat. At about eight o'clock on Good Friday, towards the end of "evening points" the prison was alerted. It was learned that the Huks intended to stage a raid whose main purpose was to release the members of the Politburo. Quick action was necessary. All thirty retreatants were hurried off to Manila where they were put aboard a ship anchored in the Bay.

At present I am making contacts with the military authorities and hope to resume the experiment by pitting the book of the *Exercises* of St. Ignatius against the "Communist Manifesto" of Marx and Engels. I am engaging the enemy at close range.

ARTHUR A. WEISS, S.J.

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### THE MISSIONARY

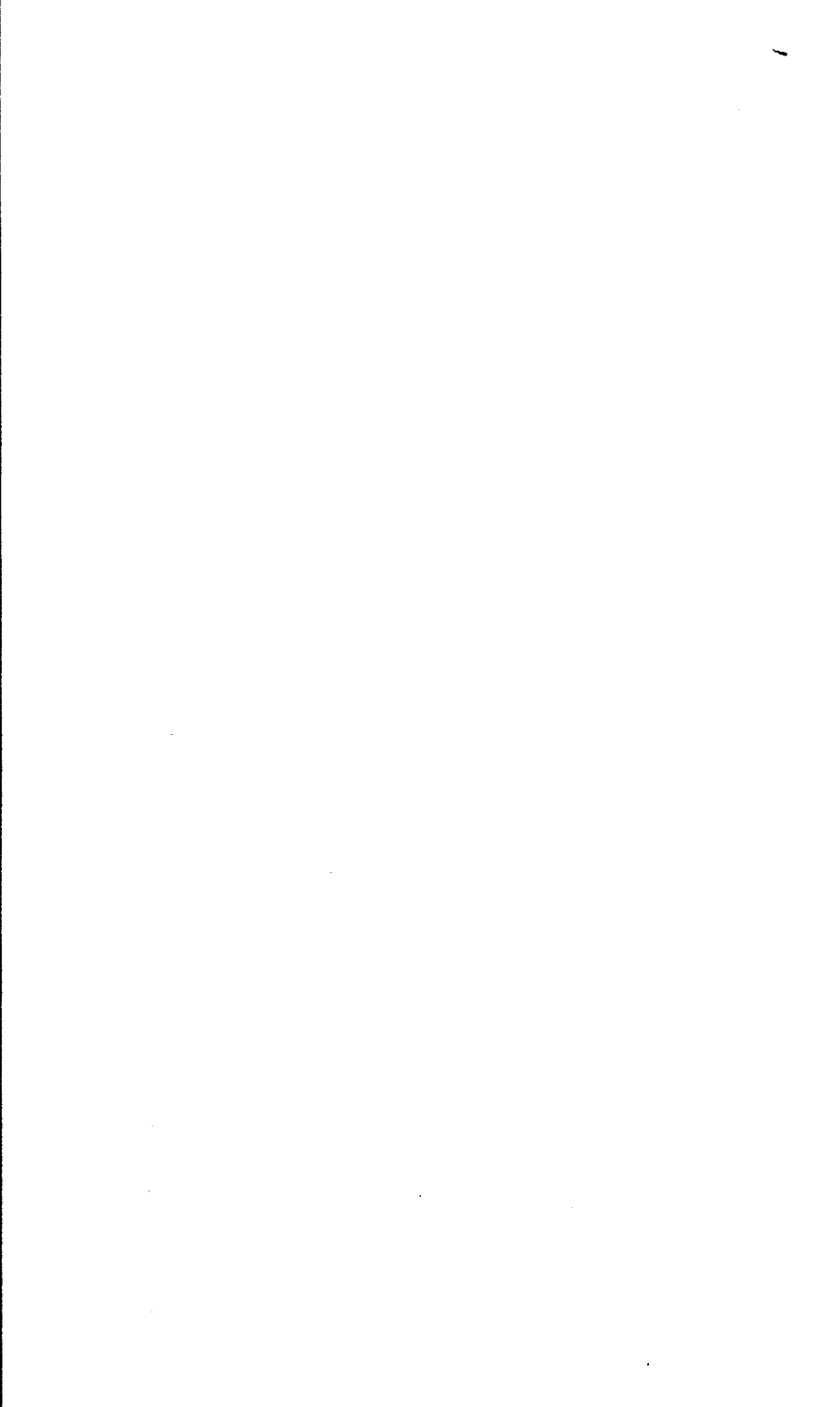
One may truly say that life on the missions is the final test of the vows which are the life-engagement of the religious. The missionary is not only a poor man, but he suffers in all instances some privation, and in the majority of instances great privation of personal needs. Much more trying, however, than any personal wants is the lack of those material aids without which he sees opportunities for good lost forever. In order that his engagement of priestly and religious chastity be not infringed, he has to use with more than ordinary fidelity every resource provided for him by the rules and the traditions of the religious life, since a solitary life and exposure to every possible situation bring their dangers. Not only is his entire missionary

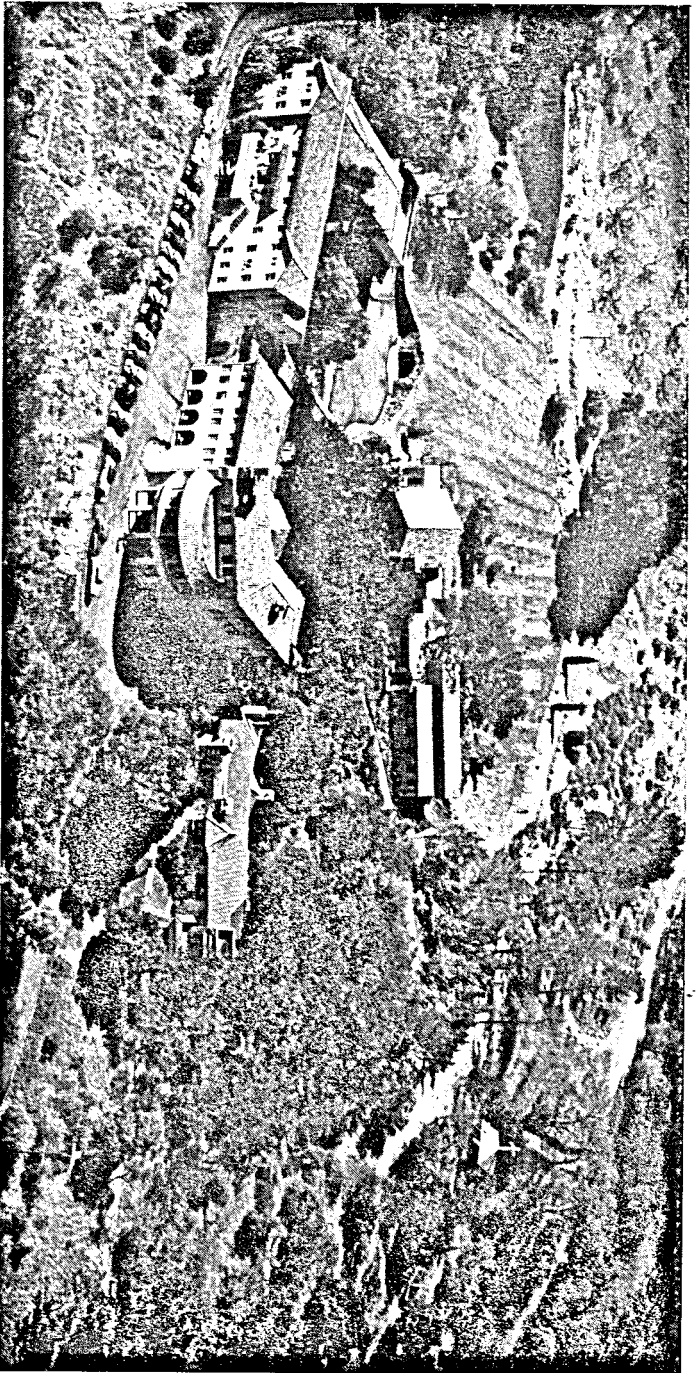
enterprise an act of direct obedience undertaken in response to the call of the supreme authority of the Church, the Holy See, by whom the mission fields and their personnel are designated, but a spirit penetrated with the high ideal that this vow sets before him is necessary, if his life-work is not to be ruined by pettiness and self-will.

In the popular conception, the missionary's life is pictured as a spectacular life-gesture, which begins and ends with a grand act of courage. That he needs courage, both moral and physical, is plain enough. However, in its actual working, it is a daily fare rather of endless patience, endurance of numberless trifles, quiet acceptance of petty snubs and of situations that seem anything but heroic, and a good solid substratum of plain hard work, all the year round, which is more than ordinarily flavored with monotony. Above all he needs an infinite reservoir of charity. It is not enough to love the world or the mission-field in the abstract, it has to be loved in the particular, with the rind on, so to speak, and sometimes the rind is not very palatable. The great broad considerations of charity are not what count: it is the application to the individual, in the concrete.

Then there is loneliness. The rare type of man who is a natural born solitary is a natural born failure, as a rule, in the mission life. It is as hard, if you are dressed in a cassock, to be ten thousand miles away from the United States, in strange climates, amid queer languages, queerer smells, hot suns and assorted creepers and crawlers by day and night, as if you are garbed in a palm-beach suit. The memory of home, kindred, country and friends grows rather than lessens with isolation.

For a man who has spent most of his life in the mission field, one memory stands out above all others. It is not the memory of hardships, which, after all, are only a momentary impulse to greater trust in God, and greater compassion for poor mankind. Nor is it the thought of the joy with which God can reward long and patient efforts or the satisfaction of seeing sodden apathy, degradation and despair change to a world of happiness, intelligence and hope. But it is the recollection of the companionship of one's own religious family: of persons, grown dear by knowledge and experience and mutual forbearance, and of deeds, which can only be understood by those who have labored in common for a common goal. The greatest privation for the missionary, outside of being reduced to inactivity by sickness, is that of being deprived of the company of his fellows. There is no greater help and satisfaction than such companionship, where God's work permits it to exist, and, as in all other phases of the mission life, that which is granted far outweighs all that of which one is deprived.





EL RETIRO SAN INIGO

JESUIT RETREAT HOUSE, OVERLOOKING SANTA CLARA VALLEY, FORTY MILES SOUTH OF SAN FRANCISCO  
Founded in 1925 by Father Joseph R. Stack

# OBITUARY

FATHER JOSEPH R. STACK, S.J.

1879-1950

The writing of an Obituary is greatly simplified when, as in the present instance, the subject has left a fairly complete diary, clearly written and carefully arranged.

Father Joseph R. Stack was born in San Francisco on January 12, 1879. For some reason, which he does not mention, he attended Lincoln Grammar, famous in its day, and would have continued his education at another public school had not his father and mother insisted that he register at St. Ignatius College. This he did "rather unwillingly," as he notes, "and I would have left the school had I been permitted to do so. But my parents were determined that I should remain. By the end of the year I had become quite attached to the college. The Scholastics especially appealed to me."

Little did he then realize that this determination of his parents shaped the whole future course of his life, for during that year the idea of entering the Society of Jesus developed. He and a sister who was also trying to settle her vocation (she later joined the Little Sisters of the Poor) made the Novena to St. Francis Xavier. Father writes: "On the last night of the novena, whilst praying during Benediction, I seemed to hear a voice say to me distinctly 'You are to be a Jesuit.'" Another sister entered the Dominican Community of San Rafael and a niece became a Maryknoll Sister.

There was but one obstacle to his entrance, and that a serious one: his poor health. As a boy he had always been delicate, suffering greatly from asthma and frequently missing class in consequence. Doctors and superiors were skeptical about his ability to live the life of the Society. Others thought to take a chance,

and their counsel prevailed. However, doubts as to the advisability of his continuance became more pronounced because of continued ill health during the novitiate. His vows were delayed for nine months. An accident on the ball field accentuated his poor condition and started a series of headaches from which he never fully recovered.

In an entry made in 1943 Father Stack notes with gratitude to God that he has outlived many of his sturdier companions, though "the going has been pretty rough at times: several major operations, ten minor ones and a deal of bronchial asthma made life hard enough."

During his entire course Father Stack could never apply himself to his books for any length of time, but a quick mind and a retentive memory made it possible for him by attendance at lectures and by out-of-class discussions, to acquire much that others secure only by formal study. With the readiness of speech that was his he used to full advantage the knowledge he had thus attained.

His were the days when juniors were often called upon to teach before beginning philosophy. In the spirit of the times, and because of poor health, Father Stack began his regency at Santa Clara. Discipline was rigid, prefecting extremely confining, the prevailing system requiring "that wherever there were boys there must be a prefect, one at least, and perhaps several." This told on his nerves. In 1905 he began philosophy at Spokane, returning to Santa Clara upon its completion. The next was a trying year, but was offset by a change to Gonzaga College, where, as he remarks, "I spent one of the most pleasant years of my life (so that) I was really sorry when told to go to theology in 1910."

Woodstock was always dear to Father Stack. He treasured the remembrance of his four years there with delight. Ill health made studies difficult. Nevertheless, he passed his *Ad Grad*, as he was informed by the Rector, "with considerable distinction."

Since at this period of his life he seemed to enjoy



better health in the Northwest, he was sent to Spokane, then to our parish in Missoula, interrupting his stay there to make his tertianship at Los Gatos, and returning to take over the pastorate at Missoula. His stay of four years was not a peaceful one, disturbed as it was by the determination of the Bishop to divide the parish, and further complicated by a difference of opinion as to procedure, which arose between himself and Father Provincial. All three are now with God nor is there any need of recounting the controversy.

Missoula was followed by a year at Tacoma and then Father Stack was assigned to what was to prove to be his major life's work: the founding of two retreat houses in California and the giving of laymen's retreats.

If there be a vocation within a vocation in the Society it may be said that lay retreats were the special vocation of Father Stack. In these he did his greatest work and in this ministry he will be best remembered.

"I had felt from my earliest days in the Society," he writes, "that sooner or later I would be given a chance at this kind of work. Hence I tried to learn what I could about the Spiritual Exercises and the proper way of handling them. I have always tried to stay close to the Spiritual Exercises, and this no matter what group I was addressing."

He certainly "was given a chance at this kind of work." Apart from giving many retreats to nuns and students, and assisting the Maryknoll Sisters in inaugurating retreats for women at Mountain View, California, he gave the first retreat for laymen at Mount St. Michael's, Spokane, setting a pattern which has been followed to this day. He also gave a retreat for men at Port Townsend, Washington, hoping thus to establish a retreat house for the Seattle area, but the attempt proved abortive.

Later at Santa Monica, California, he conducted a retreat under pioneering conditions which had much

to do with the furtherance of retreats in the Southland and eventually led to the formation of the Loyola Laymen's Retreat Association and the establishment of Manresa of the West.

In Phoenix, Arizona, while conducting a retreat for men, he notes a temptation to depart a bit from the Exercises which was occasioned by the Question Box, there in vogue. He writes: "There is no doubt that the men enjoy this departure from the Exercises. I have been wondering whether it would be wise to have it, say during the last hour before supper on the last day of the retreat." He never introduced the practice nor did he finally approve it.

Father Stack's retreats to priests were well received. These he gave over the years in the dioceses of Tucson, San Diego, Portland, Oregon, Baker City, and Spokane.

The story of the lay retreat movement in the United States is an interesting one and has deep roots in California. Father Stack continuously sought to vindicate for his native state the prerogative of having inaugurated the movement, and with this in mind he wrote and spoke largely on the subject. But, as so often is the case, the controversy was *multum de verbis*. A clear definition would have obviated much discussion. The development of laymen's retreats in California, however, is definitely bound up with the activities of Father Stack. This is beyond dispute.

For years, summer retreats had been held at Santa Clara, but in the early twenties, the time had come for the establishment of a house for all year round retreats. Father Stack was assigned the task, a delightful one to him. By a stroke of good fortune, or ought we not rather say, in answer to earnest prayer and after diligent search, he happened upon what many deem the most beautiful retreat house site in America: El Retiro San Inigo at Los Altos, located 37 miles south of San Francisco, in the hills, overlooking the charming Santa Clara Valley.

The site was purchased in December 1924. The first retreat was held in April 1925. Archbishop Edward J. Hanna gave enthusiastic approval to the work, declaring it to be one of "the finest things the Jesuits have done in my archdiocese."

Father Stack's personality, his determination in face of difficulties, his unusual ability as a retreat master, all these gave an impetus to the movement which continues to this day. He built for the future in his retreat program and he built well. He knew that oaks do not grow overnight. He was patient and willing to wait. Gladly he gave retreats at the outset to as few as five or six, certain that in due time the numbers would assume larger proportions.

Two things he insisted upon with unrelenting severity: that the retreat should last three full days and that silence should be observed throughout the entire retreat, except for a brief recreation period each night after supper.

Many there were who said that he was too demanding, that so strict a schedule could not be observed, that men could not be induced to come for three days, that only the rich or the white collars could make such a retreat. Time has proven all these contentions wrong. The weekly average at El Retiro is now well up to sixty or seventy, with occasional retreats for as many as one hundred, and these are drawn from every walk of life: rich and poor, employer and employee, artisans and mechanics, professional men and unskilled laborers.

But this writing purports to be the life story of Father Stack and not an account of the retreat movement in California.

In 1928, Father Stack attended the First National Laymen's Retreat Conference, held that year in Philadelphia. Very few were present. Later, in 1946, he attended a similar conference in Boston and could rejoice at the tremendous growth of the movement in the interim. One thing, however, gave him great concern: the attitude of not a few of Ours towards these

conferences revealed by their apathy and by their absence. To the objection raised by some that "we have nothing to gain by attending these conferences" Father replied: "Perhaps we have something to contribute. After all, we have the Spiritual Exercises and St. Ignatius is the heavenly patron of the Retreat Movement." He took a wider view of the subject too and felt that Ours should cooperate in the movement as one of far reaching consequences for the general good of the Church.

After seven years as Superior at Los Altos, when the retreat house was well established, Father Stack was sent to Santa Barbara, first as assistant and later as pastor, continuing as such for nine fruitful years. It was during this incumbency that he attended the Eucharistic Congress at Manila, having previously made a pilgrimage with the Knights of Columbus to Lourdes and Rome."

Santa Barbara is quite a city for civic functions, clubs, town halls and the like, and Father was in constant demand as a speaker. His ease of expression, his vivacious manner, his interest in the social problems, his concern about the evils of the day, all these combined to render his addresses both interesting and profitable and to bring great prestige to the Society and to the Church. His memory is still treasured in that city.

Returning to Los Altos to enjoy what he thought would be a long period of quiet apostolate among the retreatants, he was unconsciously garnering strength for what was to prove to be his final contribution to the retreat movement in California: the establishment of a permanent retreat house in the Los Angeles area.

This was a far more difficult assignment than the founding of El Retiro. Conditions were entirely different. Yet, with high courage and firm resolve he looked over twenty-three possible locations, to eventually decide upon Manresa of the West, situated near Azusa, some 25 miles from Los Angeles Civic Center.

Here, too, though both the Passionists and the Fran-

ciscans were conducting large retreat houses on a two-day basis, he insisted upon the three-day tradition which had been inaugurated by the late Father Joseph Sullivan for the summer retreats long held at Loyola. As at Los Altos, so at Manresa, the beginnings have not been easy, but the prospect is equally substantial and time will again prove the wisdom of the decision.

But the work and the worry of this latest undertaking were taxing a physique far from robust. The years, too, were mounting, fifty-one of which had now been spent in the Society. In October of 1947, he suffered a slight stroke and was ordered to rest, but he did not give over. In December of that year a severe attack of the flu weakened him still further. He had planned to give the retreat of January 29. His final entry reads: "The virus struck me again last night and I have been in my room all day trying to beat it down. Hope I am well for Thursday." He needed but to compare the handwriting of this entry with that of the first in his diary to note the danger signal. He did give the retreat, but it was the last he ever gave. In mid-February of 1948 he was again stricken, this time more severely, losing to a considerable degree the power of speech and of locomotion.

Hospitalized first at Burbank and later at San Francisco, his condition never really improved to any extent. Months were spent in the infirmary at Los Gatos and at Santa Clara. The days dragged on tediously for one who had been so active, but he remained cheerful in spite of a discouraging incapacity. Whether or not, inwardly, he was aware of the hopelessness of a final recovery is difficult to say, for he repeatedly contended that he would give retreats again. But it was not to be.

In early August, 1950, he suffered the severest stroke of all. For two weeks he lingered in a comatose condition and then, on August 16 went quietly to a great reward.

Looking back over long years of acquaintance with Father Stack, the remembrance is clear of his intense devotion to Holy Church and to the Society. He was

greatly concerned about the spiritual and temporal welfare of each, and to the services of both he gave his best energies. His inability to remain long at a desk compelled him to seek relief in the frequent companionship whether of Ours or of parishioners, of friends or of retreat house neighbors. His genial manner, his sprightly conversation, his wide range of topics made him a welcome visitor among a large circle of friends. He used to the utmost the talents God had given him, was generous of his time, worked up to the limit of his capacity and was buoyant in spite of his many ailments.

Weaknesses of character there were, as there are in every one, but what purpose it would serve to comment on these in an obituary notice is difficult to see. Faults are not for imitation, and need but be known if only in the abstract, to be avoided.

The traditional low Mass of Requiem was offered for Father Stack by Very Reverend Father Provincial Joseph D. O'Brien, in the Mission Chapel of the University of Santa Clara; interment was in the community plot in the Santa Clara cemetery.

ZACHEUS J. MAHER, S.J.

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#### EL RETIRO

The death of Father Stack occurred in the same year as the silver jubilee of El Retiro San Inigo of which he was the founder and where he was Superior and retreat master for seven years. At the time of his death and owing largely to his efforts El Retiro can offer the following concrete evidences of progress and development.

When Father Giacobbi offered the first Mass there on March 15, 1925, there were only the Wellman mansion and a log cabin to house Jesuits and retreatants. Now there are the thirty-room dormitory building (1928), the Rossi Memorial Chapel (1929), St. Robert's Hall on the recently acquired Prosser property, Marini Hall and Pereira Hall (the last three all constructed since 1941).

The first year listed 29 retreats totaling 225 retreatants. The jubilee year listed 59 retreats and 3,766 retreatants, including 130 non-Catholics.

**FATHER GEORGE A. GILBERT****1874-1950**

Requiem Mass for the soul of Reverend George A. Gilbert, S.J., nationally known botanist and horticulturist was celebrated by Very Reverend Father Provincial, Joseph D. O'Brien, S.J., in the Mission Church, on the University of Santa Clara campus, Thursday, July 13, 1950. Interment was in the Jesuit plot in the Santa Clara Catholic Cemetery. Having enjoyed good health during his fifty-four years in the Society, Father Gilbert died after a short illness at the O'Connor Hospital in San Jose, July 10.

Born in San Jose, March 14, 1874, Father Gilbert graduated from San Jose High School and San Jose Normal. He entered the Society of Jesus on June 10, 1896, and spent the next five years at the Novitiate of the Sacred Heart, Los Gatos. After completing his juniorate studies, he was sent to Gonzaga University, Spokane, Washington, for his philosophy.

In 1906 he was assigned to teach physics at Old Saint Ignatius, now the University of San Francisco, and after three years in the classroom returned to Gonzaga University where he pursued his studies in theology. He was ordained a priest in St. Aloysius Church, Spokane, by His Lordship, the Right Reverend Edward J. O'Dea, Bishop of Seattle, on June 29, 1911. His tertianship was made at St. Andrew-on-Hudson, Poughkeepsie, N. Y.

During the next three years he acted as Assistant Pastor at St. Francis Xavier's Church, Missoula, Montana. The Catalogue shows that his duties there were many, for besides being Procurator, he was also Director of Studies in the High School, moderator of Sodalties, director of St. John Berchmans Sanctuary Society, director of dramatics, athletics, and prefect of the choir. In 1916 he was made General Prefect of Discipline and Athletics at Gonzaga University. In 1917 he returned to St. Ignatius College, San Francisco,

where he taught physics in the college and high school until 1924. In the fall of 1924 Father was assigned to Loyola University in Los Angeles, and continued his work in the classroom as professor of physics in the college and high school. He likewise was Moderator of Athletics, Confessor of the House, and Consultor. Father remained in Los Angeles until the fall of 1930.

From the fall of 1930 until his death on July 10, 1950, Father was attached to the University of Santa Clara. For seven years, from 1930 to 1937, he acted as prefect in Nobili Hall, and taught mathematics and religion.

At Santa Clara Father was able to devote his spare time, and eventually his full time to the care of the Campus Gardens, and the Galtes Memorial Museum.

Following up his hobby as a botanist and horticulturist which he adopted during his high school days in San Jose, Father set to work and classified all campus trees and flowers with metal markers. He was well known as the Curator of the Mission Gardens, and has made it one of the area's beauty spots.

He earned considerable campus fame for his guided tours of the University Gardens and took great pride in his Rose Garden. It was while working with Reverend George M. Schiener, known as the "Padre of the Roses," that he developed a deep crimson rose which he named "The Santa Clara."

Each spring it was his custom to play host to flower lovers from all over the State—and to exhibit his famous collection of "California Wild Flowers," which he had collected himself on various tours through the State.

It was a most common sight to see Father conducting groups of school children through the gardens and museum, and he has done much to build up in the minds of the young, the romance of the Missions of California.

For over ten years Father acted as chaplain to the Carmelite Sisters of Santa Clara, celebrating Mass for



them daily, and assisting at all their Benedictions in the Carmelite Chapel.

Father Gilbert's life, filled with good deeds during his fifty-four years in the Society, his closeness to God while working amongst his flowers, and the prayers of appreciation said by the Carmelite Sisters for his attentive service, fortified him in his last illness, and prepared him for his eternal rest and peace with God.

HUGH C. DONAVON, S.J.

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### MR. JAMES J. WALSH

1926-1948

James J. Walsh, S.J., died suddenly on March 20, 1948, at St. Francis Xavier High School, New York City, while playing basketball with some of his students. He was twenty-two years old, and only four and a half years in the Society. That is not a long time, but quite long enough for him to have attained many of the high ideals set by himself and the Society.

Mr. Walsh was born on February 22, 1926 at St. Albans, Long Island. On graduation from St. Catherine's Grammar School, he won four scholarships to high schools, and chose Brooklyn Prep. There he was an outstanding student, and was active in extracurriculars, literary, athletic and spiritual. He graduated in August, 1943, and was awarded the gold letters of Brooklyn Prep as the most representative student of the class.

He had long desired to become a priest, and during his high school years, a Jesuit. On August 14, 1943, he entered the Society of Jesus at St. Andrew-on-Hudson. For the next two years, he was one of seventy, unassuming, generous and friendly novices. In the juniorate, his fine qualities of mind and soul became more apparent. Though somewhat handicapped by a lack of Greek studies, it did not take him long to make

up the lost time. He had a flair for appreciation and composition which made his literary studies a delight. Once he had begun to find his own way, he directed his talents to the help of others. His characteristic generosity and friendliness led him to aid those less gifted. During an entire month, he daily digested the three classes for one of the juniors who was ill. Those in the infirmary were the special object of his thoughtfulness, and his visits, sparked by his keen wit and conversation, were most welcome.

Towards the end of his juniorate, Mr. Walsh was writing the Latin panegyric on St. Robert Bellarmine, when he was informed that he was to take his oral examinations in five days. He had lost the sight of his left eye in childhood, and superiors had decided on a series of operations. It is a tribute to his ability and his resignation that he succeeded in delivering the sermon and doing well in the oral examinations.

The next six or seven weeks were spent in the hospital and infirmary with a great deal of suffering and inconvenience. In July 1947, he came to Woodstock for philosophy; but in September there was another operation in New York. The first week after the operation was one of intense pain, but he never once mentioned his sufferings or annoyance. He made a definite effort, in spite of his discomfort, to become an active part of the community in which he was staying. This operation was not successful, and another attempt was necessary. Though keenly disappointed, he never complained, a masterly piece of resignation to the Will of God. While recovering, he offered his services to the other Scholastics; and spent a substantial part of his day with one of the Fathers who was a partial invalid.

In November, he returned to Woodstock, and it was decided that he should finish the remainder of the year as a regent. At Thanksgiving, Mr. Walsh was teaching Latin, civics, and religion to the freshmen at Xavier High School. Naturally he was somewhat apprehensive because of his lack of training, but he

resolved his doubts by a firm act of trust in God. His gratitude for the help given by the other regents was sincere; and in return he was anxious to do something for them,—to proctor an examination, or to substitute for a sick teacher. In February he became moderator of the track team, a source of special delight to him. Into all of his activities he poured an enthusiasm that was both prudent and wholehearted. And behind all his actions was the dominant motive of doing something for God. A hint of his own ideals and motives can be gained from the chance lines of a letter: "It seems to me that our sanctification is going to come down very much to a few simple ideas. We love God; we love men in the only way that matters, i.e., by helping them to Heaven. It all seems so simple at times. We Jesuits are here to help people to Heaven. Everything else in life flows from these two ideas."

On Saturday morning, March 20, 1948, he held a special class for some of his poorer students. After lunch he invited the other scholastics to play basketball with the boys. About thirty minutes later, he collapsed on the floor. He was dead before priest or doctor could arrive.

The good he accomplished especially during his last few months of life can be partly measured by the sorrow of his classes and of the members of the Jesuit community. For his students, he was something of an idol and model; for the Jesuits, a devoted and observant brother in Christ. God had called a man who was obviously most ready to answer the summons. He had a fine sense of balance in his spiritual and active life. His generosity, his zeal and his thoughtfulness all sprang from those two principles: "We love God, and we love men by helping them to Heaven."

WILLIAM C. MCCUSKER, S.J.

## BROTHER JAMES L. KILMARTIN

1887-1950

Brother James L. Kilmartin died piously in the Lord at 10:55 P.M. on August 16, 1950, in the sixty-third year of his age, the thirty-third of his religious life, and in the twenty-eighth year as Provincial *Socius Coadjutor*.

James L. Kilmartin, the son of Thomas and Bridget O'Brien Kilmartin, was born in Somerville, Massachusetts, July 2, 1887, the youngest of six children—four boys and two girls. He was educated in the public schools of that city. As a boy he was an athlete of some distinction, and he kept his enthusiasm for sports through all his years. He had a shrewd, active mind and could illustrate his conclusions and observations by comparisons from baseball or football with an aptitude that was quite unique. Many of his characterizations in this field became minor classics so that a quotation from "Brother Kil" could win a smile, that was sure, and very often a recognition of finality, a sureness that the last and best word had been said. Of his own prowess he said little, but legends grew and featured him as the pitching or home run hero in games that found him pitted against other high school stars, later to be met as his brothers in Christ in the Society.

After graduating from Somerville High School, James Kilmartin enrolled in a business school and took the course in typewriting, stenography, etc. This was to prove a real asset to him in the work that God had marked out for him in the future. After completing this course he took the examination for Government service and obtained appointment to the Post Office Department. He remained about ten years in this service for which he always retained a great esteem, and with whose members he ever maintained cordial relations. His ability was recognized and he gained advancement in the service. It is believed that

just before he resigned from the Department he was employed as a "trouble shooter," placating those who had a complaint about mail delivery, etc. In later years, if one made adverse comments about the mail service, the good Brother would make a little speech about the intricacies of sorting, directing, and delivering. So convincing was his portrayal of the almost perfect record of poor, overworked, tired, fallible human nature in this regard that one found himself forgetting his grievance. This loyalty to his former service was but a feeble shadow of the loyalty he was to display in that service of the Master, to which God was about to call him.

Brother Kilmartin does not seem to have discussed his spiritual life with any but his spiritual advisers, so we have no details about his call to the religious life. However, in the years when, as *Socius Coadjutor*, he interviewed Lay Brother applicants, he held fast to the opinion that an applicant who had the ability and energy to obtain and hold "a job," might be presumed to have a spiritual motive and to be useful to the Society and find in it that self-fulfilment which Christ promised to His true followers, whereas an applicant who was not of that calibre would need to give proof that he was a bona fide "prospect," and not one who was just seeking "a port in a storm." That bit of methodology, plus fifty other reasons, indicates that it was from a spiritual motive, and by reason of the grace of God working in his soul, that James Kilmartin sought admission into the Society, in his twenty-ninth year, and at a time when he was doing very well as far as material welfare was concerned.

Fr. Maas was Provincial at the time that James Kilmartin made his application. He was favorably impressed by the applicant and sent him to St. Andrew-on-Hudson to begin his postulancy. Brother Kilmartin formally began his noviceship on May 13, 1917, about two months before his thirtieth birthday. On the completion of the usual two years of noviceship, he pronounced the first vows of the Society. After

a few months as a *coadjutor veteranus* at Poughkeepsie, he was sent to Woodstock College in 1919, where he acted as wardrobe custodian, and at times as assistant buyer, until the year 1922.

In a letter dated June 24, 1921 Father General had decreed that the territory of New England should be separated from Maryland-New York to become a vice province still under the general supervision of the Maryland-New York Provincial. On July 31, 1921, Fr. Patrick F. O'Gorman was named Vice-Provincial of New England, "Regio Novae Angliae" as it was designated in the catalogue. Fr. O'Gorman carried on for a full year without any designated assistant at Boston College, which was the official residence, the College supplying secretarial assistance when need required it. After a year, however, the volume of business correspondence, etc., in the now functioning Vice-Province required the appointment of an assistant who would give full time to the details of office work. Father Laurence J. Kelly, the then Provincial of the Maryland-New York Province, chose Brother Kilmartin to be this assistant and, after calling him to New York for an interview, sent him on to Boston to begin his duties as *Socius Coadjutor*. The diary of Father Minister at Boston College has this notation under date of September 27, 1933: "Brother Kilmartin and Brother Ramspacher arrived this morning. Brother Kilmartin is to be Brother Socius to Father Vice-Provincial." The Brother Ramspacher mentioned here is, of course, the dean of *Coadjutores Socii*, and no one could be better fitted to brief the "tyro" Socius on the duties and obligations of that office.

For the next four years Brother Kilmartin was the Father Vice-Provincial's "memory and good right hand," as a priest Socius was not appointed until December, 1926, after the New England Province had been fully erected, and a provincial named. Brother Kilmartin's previous training and experience stood him in good stead now, and he set himself to organiz-

ing and systematizing the office procedure to the end that it might function smoothly and almost automatically. He was a perfectionist, and all through the long tenure of office he was constantly on the watch for methods which might expedite or improve the functioning of that office. Official announcements and communications had to go out at the appointed times, be correctly typed or mimeographed, and go by the most expeditious route. His former Post Office experience and constant contact with former co-workers helped him enormously in this drive for the best and surest procedure. He made himself a most important cog in the wheels of administrative efficiency of the Provincial Curia.

Though the office of *Socius Coadjutor* was really his life's work, in which he spent practically all of his religious life—twenty-eight out of thirty-three years—there is not much that one can say of these years which were necessarily concerned with work that was confidential, except that he proved himself to be an *operarius inconfusibilis*. The fact that he held this position of trust through all the administrations from the very beginnings of the Province is ample proof that he merited the trust reposed in him. This was further evidenced on the occasion of the celebration of his silver jubilee in that office, when all the Provincials and Socii of the New England Province—past and present—gathered to show their esteem of the Brother and express their appreciation of his services.

He was first and foremost a good religious, ever most faithful and careful in his spiritual duties; and he tried by example and counsel to be a steadying influence on those of his grade who seemed to be in need of encouragement. He had sound common sense, and he became a rather keen judge of character. Towards superiors he was obedient and unassuming, and he never betrayed the trust that they reposed in him. Towards externs—doctors, surgeons, tradesmen, and others with whom he came in contact in the carrying out of his duties—he was always courteous; and he

gained their respect and esteem. Towards Ours he was ever a brother in Christ, and it is not an exaggeration to say that he was loved and esteemed by all.

Though bothered by diabetes during the last ten years of his life, Brother Kilmartin maintained his robust physique and boundless energy. However, during the last year of his life, he consistently lost weight and consequently his energy and enthusiasm flagged. He entered the hospital in May, 1950, and underwent a long and serious operation on June 10. The doctors were optimistic about his complete recovery, but his diabetic condition had so taken its toll that he was not able to rally sufficiently. On August 16, 1950, after more than two months of intense suffering, which he bore with edifying patience and resignation to the will of God, this true son of St. Ignatius died.

Brother Kilmartin's funeral was held at St. Ignatius' Church, Boston College, on August 19, and the great number of Ours from all houses of the Province attested to the esteem and affection in which he was held by his brothers of the Province which he served so faithfully, and in the establishing of which he had no small part.

JAMES M. KILROY, S.J.

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#### SUMMER SCHOOL OF CATHOLIC ACTION

During the coming summer the twenty-first session of the Sodality-sponsored "Summer School of Catholic Action" will be held in eight cities of the United States, from New York to Oregon and from Missouri to Texas. Intensive courses will be conducted for one week in St. Louis (June 11-16), Omaha (June 18-23), Duluth (June 25-30), Spokane (July 9-14), Houston (July 30-Aug. 4), Erie (Aug. 13-18), New York (Aug. 20-25) and Chicago (Aug 27-Sept. 1). The courses will be built around the Annual Statement of the Bishops of the United States, "Citizen of Two Worlds." The theme of this year's S. S. C. A. will be the supreme importance of Religion in the formation of the Christian Citizen.



# Books of Interest to Ours

## NEW TRANSLATION OF EXERCISES

**The Spiritual Exercises of St. Ignatius; A new translation based on studies in the language of the Autograph. By Louis J. Puhl, S.J.** Westminster, Maryland, The Newman Press, 1951. xv—216 pp. \$2.25.

Not striving to translate literally, for that has been well done by Morris, Ambruzzi, Rickaby, and Longridge in recent years, Father Puhl's intention was to produce a clear, idiomatic, and readable translation which would render the true meaning of the original Spanish. He matches "idea with idea, Spanish idiom with corresponding English idiom, Spanish sentence structure with English sentence structure, and the quaint forms of the original with the forms common at present." He has broken up long rambling constructions and made shorter separate sentences of them. The constantly recurring participial construction, so characteristic of St. Ignatius' Spanish, has generally been rendered in English by a finite form of the verb. Thus, at the conclusion of the "Principle and Foundation," *solamente deseando y eligiendo* becomes, "Our one desire and choice should be what is more conducive to the end for which we are created."

Father Puhl avoids the practice of transliterating Spanish words into their English cognates, for, he claims, this is the source of many errors, does not faithfully express the thought of the Spanish, and develops a technical, esoteric terminology which discourages use of the *Exercises*. The Spanish *annotaciones* become in English, "Introductory Observations." To justify this, Father Puhl says, "What St. Ignatius meant by *annotaciones* is clear from examining them. That they are to serve as some kind of introduction is clearly stated in the title. Evidently, therefore, they are introductory observations and that is what we have called them. 'Annotation' has not such a meaning in current English and apparently never did have."

In like manner the familiar "composition of place" (*composicion viendo el lugar*) becomes "Mental representation of the place"; "Election" (*eleccion*) becomes "Choice of a way of life," and Father Puhl devotes an entire page to his justification of this translation, quoting Nonell's *Estudio Sobre el Texto*, and Allison Peer's *Studies of the Spanish Mystics* to support him.

In a six-page preface, the author sets forth the *apologia* for his translation, and in an appendix of thirty-seven pages gives in each case the reasons for the translation adopted when it differs from the traditional wording. Father Puhl, who is professor of ascetical theology and spiritual father at the

Pontifical College Josephinum, Worthington, Ohio, reveals himself as a careful and competent Ignatian scholar in his preface and appendix and as a man who did not lightly decide how to translate any passage. All will be grateful to him for the production of a smooth, modern translation faithful to St. Ignatius' thought. We may be disturbed at times by the unfamiliar phrases he presents, but this is all to the good if it sends us back to the literal version and the autograph and results in closer personal study of the *Exercises*.

It remains to be said that the convenient marginal numbering of the paragraphs first employed in the Marietti edition of 1928 is also a feature of this new translation. The use of this standard numbering system is increasing, and it is convenient for referring to the *Exercises*, and making cross references. The typography and format of the book are very attractive, but St. Ignatius' golden little book emerges as far from little under Newman's lavish treatment. The edition is at least twice the size of the Morris edition. And the beautiful little 1928 Marietti edition is only one-fifth the size of Newman's present issue, yet it rivals the American edition in its excellent paper, binding, and large, crisp, readable type. And Marietti contains both the Spanish and Latin versions!

GEORGE ZORN, S.J.

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### WORTH THEIR WEIGHT IN GOLD

**Pathfinders of Christ.** Edited by C. Desmond Ford, S.J. Burns Oates, 1948. vii—111 pp. 7s 6d.

**Saints As Guides.** Edited by C. Desmond Ford, S.J. Burns Oates, 1949. viii—130 pp. 6s.

Ours who work with adolescents will find these two volumes worth their weight in gold. Father Ford (English Province) has gathered in each of the volumes, one for Scouts and the other for Girl Guides, biographies of ten Saints who exemplify the virtues to which the young should aspire. For the boys there are Thomas More, Camillus de Lellis, Tarsicius, John Bosco, Peter Claver, Ignatius of Loyola, Francis of Assisi, Isaac Jogues, John the Baptist and Paul of Tarsus. The models for the Girl Guides are our Blessed Mother, Joan of Arc, Teresa of Avila, Zita, Frances Xavier Cabrini, Elizabeth of Hungary, Bernadette, Teresa of Lisieux, Clare of Assisi and Mary Magdalen. That eminent Doctor of Hagiography, Father C. C. Martindale, has written a prologue for each of the volumes. These prologues, "Looking to Our Lord" and "Into Their Com-

pany," are excellent essays and should be read by all who are interested in the lives of Saints as practical means of spiritual development. When books are labeled as these are for young people, publishers should clarify the significance of the label. Certainly in the case of these two books the label "For Adolescents" should be qualified by a strong *sensu aiente*. Adults, lay and religious, will read these lives with pleasure and spiritual profit.

J. J. N.

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### GOLD MINE OF REFLFECTIONS

**Living the Mass.** *By F. Desplanques, S.J.* Translated by Sister Maria Constance, Sister of Charity of Halifax. Westminster, Md., The Newman Press, 1951. 180 pp. \$2.75.

As we all know from sad experience, our appreciation of even the most sacred and momentous spiritual actions can have its keen edge dulled by daily repetition. The Mass, unfortunately, is no exception to this law of human frailty. Hence it is necessary that at regular intervals we stimulate ourselves to a fresh realization of the rich spiritual significance hidden in the words and actions of the Mass. The present work, well translated from the French of Fr. Desplanques (Province of Champagne) and attractively printed, comes the nearest to answering this need of any book we have seen in recent years. It is a gold mine of richly suggestive reflections on the words and actions of the Mass, following it step by step in the form of a continuous meditative commentary. The ingenious typographical arrangement of the text, disposing the key thoughts or words in distinct sense lines, is in itself an invitation and a help to meditation.

The dominant themes running through the commentary are the active union of the people with the priest on the altar, the social solidarity of all Catholics welded together in the unity of the Mystical Body by participation in the common action and the common Food of the Eucharistic Sacrifice, and above all the continuity of our vital participation in the Mass with our daily life outside the Mass. Hence the apt subtitle: "The Ordinary of the Mass and the Ordinary of Life." The added subtitle of the French edition, "The Mass for Those Who Are Not Priests," indicates its special appropriateness for our Scholastics and Brothers. But a few merely verbal adaptations make it equally valuable for priests.

W. NORRIS CLARKE, S.J.

## DIVINE PAGEANT

**His Passion Forever.** By *Daniel A. Lord, S.J.* Milwaukee, Bruce Publishing Company, 1951. xi—135 pp. \$2.00

Not the least talent of Father Lord (Chicago Province) is his universally acknowledged proficiency as a writer and director of drama. The dramatist's objective is to convey to an audience "the illusion of the first time." In this excellent book we have such a presentation of the Passion. But it is no illusion. We, the audience, are made to realize how truly we participate in this divine and continuing pageant of Christ's suffering. Father Lord's applications are not vague. Some readers might find them plain-spoken to the extent of tactlessness. Such readers might remember that the Passion is the drama of Our Lord's tactlessness. After his introduction Father Lord presents his long "Cast of Characters" and shows how each is, so to speak, the prototype of some modern type of man or woman. There are the cowards and the villains, the heroes and heroines, the mob and the tragic chorus. The interludes, with two exceptions, are constructed around the last words of Christ on the cross. (Tre-ore preachers note for future reference.) In a book that is consistently interesting and worth-while the reader will find the interlude "Villainy Changes the Plot" especially good. Or, perhaps, you will prefer another. We will agree, I am sure, that it holds the audience spellbound to the author's prayerful epilogue: "Let me, gracious Hero of Calvary, move steadily through scene after scene to Your outstretched arms and the welcoming home-coming in the house of my Father and King."

J. J. N.

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 PHILOSOPHIES AND RELIGIONS

**Religions of the Far East.** By *George C. Ring, S.J.*, Milwaukee, Bruce 1950. \$6.00.

Europe may well be the cockpit of the dreaded next World War. But one of the greatest stakes of this titanic struggle will be the Far East. To understand what is involved in that stake, we must grasp the significance of the philosophies and religions that have molded those peoples for so many centuries or even millenia. It is precisely here that Father Ring's book takes on a most timely interest. For he has interwoven both the political and spiritual histories of these peoples.

Starting with China's Confucianism, Taoism and Buddhism in their historical settings, Father Ring takes us next to

Japan, where Shintoism, Confucianism and Buddhism vied with each other at times and blended at others. Perhaps the best section of the book is devoted to the tortuous intricacies of Indian philosophies and religions: Vedic, Brahmanic, Vedantic and Hindu on the one hand and Buddhism and Jainism on the other. It will be hard to find a clearer exposition of these systems anywhere. Masterful is the exposition and evaluation of Bhakti devotion in renescent Indian polytheism. The story of Islam and its truly remarkable spread in Asia and Africa brings the book to a close.

We are much indebted to Father Ring for this scholarly, exceptionally well-written book. Seminaries, universities and colleges needed just such a text as this. It ought to be a joy to chaplains of Newman Clubs, as it will offer to students, subjected to tendentious courses in comparative religion and philosophy, an excellent counteractant, based on a true interpretation of these various religions and philosophies.

If a student of religions might offer a few suggestions, they would be the following. The various Indian philosophies could be given more adequate treatment and the mutual influence of aboriginal and Aryan religions should be given more prominence, as Father Koppers, S.V.D., has done it in his recent book: *Der Urmensch und sein Weltbild*. Tibetan Lamaism, with its problems of the influence of Christianity, seems to demand consideration in connection with Buddhism. The new data, reported by Father Cieslik in the *N.R. de Science Missionnaire* VI, 175-192, 256-272, on the instigation of the Japanese persecution of Christianity in the sixteenth and seventeenth centuries, will be of added interest today. Finally, Father Henninger, S.V.D., has studied and documented in great detail Mohammed's prodigious borrowings from both Christianity and Judaism. They are reported in the same periodical.

These suggestions should not be construed as criticisms of an outstanding book.

HUGH J. BIHLER, S.J.

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### INSUFFICIENTLY KNOWN

**Red Letter Days.** By Joseph Christie, S.J., and William Lawson, S.J. Burns Oates, 1950. 154 pp. 3s 6d

John is a World War II veteran. He resumes his studies at the University where he finds the philosophy of Communism and is captivated by the specious ideology. In the correspondence between John and his father, a recent convert to Catholicism, Father Christie and Father Lawson have presented a

compendious and competent treatment of the conflict between Communism and Catholicity. In this instance the choice of the epistolary form is a happy one. The reader sees with startling lucidity the cogency with which Communism marshals its arguments and the thoughtful reader realizes that such arguments are not to be refuted by a few stock aphorisms. Unfortunately the book has not received sufficient publicity in this country. It should be well known to any one wise enough to be concerned about the impact of Communistic ideas on intelligent men and women, Catholics included. We want more pens just like the pen of harried "dear old dad."

J. J. N.

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### JESUITS IN THE SOUTHWEST

*Jesuit Beginnings in New Mexico, 1867-1882. By Sr. M. Lilliana Owens, S.L., Revista Catolica Press, 1950, 176pp.*

This eminently readable book should serve as an example for other studies in modern Jesuit history. The various lacunae in the history of the Assistancy need to be filled in, and the New Orleans Province has made an excellent start in this account of the Jesuits in the Southwest. The book opens with an essay that gives the complete details of the arrival of the Neapolitan exiles in Santa Fe, their success in retreats, missions and parish work, and their efforts to found colleges in Las Vegas and Morrison. Each detail is meticulously noted, various published secondary sources are corrected, and the research in the archives at St. Louis and Denver and the various diocesan and parish diaries and registers is made available. Two long documents make up the latter half of the book. One is an interesting account of the nine hundred mile trek of the Jesuits from Leavenworth to Santa Fe, and the survival of two Indian attacks. The other is a seventy page diary of the Mission from 1867 to 1875, giving many details of parish work in the cattle country.

Despite the stiff, formal prose of Sr. M. Lilliana, a considerable amount of the color of the post-bellum Southwest filters into the narrative. There are many human details about Archbishop John Lamy, who was the first Bishop of Santa Fe and the prototype of Willa Cather's famous Archbishop. There is the story of Donato Gasparri, S.J., who had himself appointed deputy sheriff just to order a divorced man who wanted to marry a Catholic to get out of Santa Fe or go to jail. There is an account of the efforts against cholera epidemics

when the priests and sisters proved their charity in many ways.

This year is the seventy-fifth anniversary of the *Revista Catolica Press* and the story of its early days is included in the narrative. Sr. M. Lilliana is a member of the Congregation of the Sisters of Loretto, whose early history is closely linked to the activities of the Society of Jesus in the Southwest.

This is the first monograph in a series entitled "Jesuit Studies—Southwest." There is a moving tribute to ninety-three years of Jesuit endeavor in New Mexico in a foreword by Archbishop Byrne of Santa Fe, and Dr. Carlos Castañeda, the distinguished Latin American historian, has written a florid introduction describing the missionary efforts of the early Spaniards who first brought the faith to the "Land of the Pueblos."

ALBERT J. LOOMIE, S.J.

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### AN EMBLEM BOOK

*Partheneia Sacra.* By H. A. Hand and Flower Press, Simnells, Aldington, Ashford, Kent, England, 1951. 63s.

Father Henry Hawkins, S.J., alias Brooke, was occupied with a rather serious game of hide-and-seek with pursuivants for some twenty-five years before his death at the Tertianship in Ghent on August 18, 1646. His preoccupations did not debar him from the apostolate of the pen, and in 1632 his "Partheneia Sacra" was published in Rouen under the pseudonym "H. A.". There is slight doubt on the subject of his authorship. The book itself merits our consideration for three reasons. It is a better than average book of devotion to the Blessed Virgin. It certainly deserves a significant place in the history of ascetical literature in the English language. Finally, it is a splendid example of that form of literary composition known as an "Emblem Book." The "Emblem Books," which had a great popularity in the seventeenth century, were slide-lectures in book form. They were didactic in character and the text was closely linked with the numerous illustrations. The Jesuits made full use of this device and thus established a title to primacy in the field of visual education three hundred years ago. The title page gives a conspectus of the contents: "Partheneia Sacra or The Mysteriours and Deliciovs Garden of the Sacred Parthenes; symbolically set forth and enriched with pious devises and emblemes for the entertainment of devout sovlcs; Contrived al to the honovr of the Incomparable Virgin Marie Mother of God; for the pleafure and devotion efpecially of the Parthenian Sodalitie of her Immaculate Conception."

J. J. N.

**Jesus Christ: His Life, His Teaching, and His Work.** *By Ferdinand Prat, S.J.* Translated From The Sixteenth French Edition. *By John J. Heenan, S.J.,* 2 Vols. The Bruce Publishing Company, Milwaukee. Pp. xiv-560; xii-558.

In a very true sense, it is impossible to write the complete and perfect life of Christ. The Gospels do not supply the material for a biography, such as a modern historian might write of Napoleon or Lincoln, and besides, who can ever hope to fathom the "unsearchable riches" which lie hidden in the earthly life of the God-Man? Fr. Prat did not attempt the impossible, but, like all the Christographers who preceded him, he was content to emphasize a particular point of view.

Since he was an excellent theologian and an expert exegete, and moreover thoroughly acquainted with the geography and archaeology of Palestine, it is not surprising to find him telling us that his purpose was "to place the life of Christ in its historical and social milieu, to situate the events in time and space, to elucidate briefly the ideas and expressions, which seem obscure and really are so for us, because they reflect the customs and institutions of another age, or bear the impress of a foreign and strange language, to compare the narratives of the four Gospels so as to profit by the teaching" which each one presents to us without forcing the narrative of one into another."

The work then is on the side of scholarship rather than of devotion. Fr. Prat omits all the practical reflections and moral considerations which are found in the more meditative lives of Christ. But the scholarship is never of the dry as dust variety. As we read, we cannot help saying with Cleophas and his friend: "Was not our heart aglow as He spoke to us?"

Fr. Prat writes for readers who have some knowledge of the Gospels and wish to acquire more. In the main text we are given the fascinating picture of Christ, Our Lord, His joys and sorrows, His conflicts and His triumphs, even His failures. Learned footnotes support and explain the interpretation which has been adopted, while the special notes at the end of each volume discuss the deeper and more controversial problems of archaeology, chronology and dogma.

With a scholar's passion for perfection, Fr. Prat always refused requests for permission to translate his work. After his death in 1938 Fr. Calès, S.J., added some corrections which had been suggested by various reviewers. It is this edition which Fr. Heenan has translated into a smooth, idiomatic English which is a delight to read.

It is a pleasure to recommend this book very highly to all of Ours. It will prove especially useful to religion classes and those giving retreats.

E. D. SANDERS, S.J.



# THE WOODSTOCK LETTERS

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**ADDRESS OF  
VERY REVEREND FATHER GENERAL TO THE  
CONGREGATION OF PROCURATORS,  
SEPTEMBER 27, 1950.**

Reverend Fathers in Christ: During the past four years our Society has enjoyed such proofs of the confidence and benevolence of the Vicar of Christ our Lord, our highest superior on earth, that we ought to blush with embarrassment. And such favors we are utterly unable to reciprocate, for in our whole-hearted service of the Church and of the Roman Pontiff—the end for which our holy Founder instituted the Society—we fail in too many points. This predilection of our common Father should, therefore, urge us on to an even greater manifestation of our docility and religious observance. I can confidently say that however great our proofs of affection to the Supreme Pontiff may appear, they can scarcely—indeed they cannot at all—equal his proofs of affection to us.

1. The Society and its works enjoy the esteem and favor of by far the greater part of the Episcopate. If from one source or another less pleasant reports come in, the cause is not infrequently—and I say it advisedly—some fault or mistake of one of Ours; for it may happen that some Jesuit, impelled by zeal for an immediate good or by love of his order, will ignore the need of co-ordinating his efforts with those of the secular clergy or of other religious orders laboring in the vineyard of the Lord. It is not for us (as I explained in my letter *On Our Ministries*<sup>1</sup>) to establish this co-ordination, but for the Hierarchy of the Church, whose servants we are. Difficulties very seldom arise when we conduct ourselves with due humility and obedience.

Nor should we be too much disturbed about that emulation between the secular clergy and religious—an emulation often quite healthy in itself—which crops up so frequently in the history of the Church. Each branch works for its greater perfection in every way;

each is spurred on by the other's example; each does battle for the same Lord under the banner of the same Church. And if at times it happens that some out of human fallibility should appear to belittle the religious state—a state that has received more than enough approval from the ordinary and perpetual magisterium of the Church—we should with all due modesty and fairness explain the real attitude of the Church, but in a way that is consonant with charity.

2. The Curia of the Society misses very much two outstanding members who were prematurely called home to God: Reverend Father John Hannon in the performance of his duties as English Assistant, and Reverend Father Carl Brust, formerly Assistant for Germany, but at the time of his death the Rector of the German College here in Rome. The exemplary charity of these two men toward the Church and toward the Society has been and still is an inspiration and source of strength to us all.

3. In proportion as the Society has grown, so too has the work of the Curia. Hence it is that we have been forced to call in new aids to bolster the present staff. In particular, to prevent Father General himself from being overburdened with work—and thereby doing harm to the whole Society—it seemed preferable to transfer the direction of all Institutes in Rome which were immediately dependent upon him to a delegate, who, in the capacity of a provincial, will have immediate control over them. This delegate will, however, consult the General about their direction at frequent intervals.

There has been a steady increase in numbers in far the majority of provinces. There are regions—for example, France and Italy—where vocations are wanting. But even in those places we can hope to remedy the situation by slow and unremitting spiritual efforts, by faithful adherence to our Institute, and, most of all, by means of the *Spiritual Exercises* and Sodalities. So it is that the Society, which in 1947 numbered 28,839 members, has increased to 30,579 in 1950.

4. By a more convenient division of the territory of Northern Spain, four provinces have been set up instead of the former three. All were established as full-fledged provinces from the beginning and in all of them the number of members is growing and the scope of their ministries is being extended. Three new independent vice-provinces have been erected: the Swiss, Maltese, and Japanese. The Tchad Mission in Africa, which was taken in charge by the Province of Lyons during the last General Congregation, was elevated to the status of an apostolic prefecture soon afterwards. The new mission of Jamshedpur in India, carved out of territory that formerly belonged to the Calcutta and Ranchi Missions, has been entrusted to the Maryland Province. The Yanchow Mission in China, which the California Province has cared for as a mission dependent upon the Shanghai Mission, has been set up autonomously and elevated to the rank of an apostolic prefecture. In the Shanghai Mission of China and the Poona Mission of India the secular clergy have for the most part taken charge. This has left the Fathers of the Provinces of France and of Lower Germany and Switzerland free to teach in institutes in addition to continuing their labors in the mission stations still remaining to them. The new Apostolic Prefecture of Haichow—still under the care of the Province of France—has been separated from the former Diocese of Shanghai. The Ahmedabad Mission of India has been erected as a diocese under the care of the Province of Eastern Castile. The Caroline Islands, formerly a mission of the Andalusian Province, were transferred, first to the care of all the provinces of the American Assistancy, and then to that of New York alone. Other changes in mission administration include these: Upper Canada has undertaken the Calcutta Mission; Sicily has adopted the Mission of Fianarantsoa after releasing the Greek Mission to the Vice-Province of the Near East; Ireland has taken over the mission of Lusaki; and, quite re-

cently, the Vice-Province of Australia has bound itself to assist the Ranchi Mission in India.

5. Meanwhile the Vice-Provinces of Lithuania, Rumania, and Slovakia together with the Provinces of Bohemia and Hungary are suffering persecution. Almost all of our houses have been confiscated; the members of the various provinces have been either put in prison or sent off to concentration camps. Our apostolic work has been practically suspended. The future holds little hope either. In both provinces of Poland and in the Vice-Province of Croatia many of the superiors and subjects have been cast into prison. Those who have not been so treated are meeting with greater and greater hindrance to their ministeries from day to day.

In China, moreover, Communists occupy all our missions except those in the cities of Hong Kong and Macao; and though Ours do not work without fruit, they work under disadvantages. Because of the peculiar conditions in China, the provincial control over the missions there was suspended and the missions were all united under the authority of a single Visitor—though they remain more or less distinct under their respective religious superiors. This system of administration was begun during the civil war. It has proved practical, and, since the Communist conquest of the country, even necessary.

The strength of soul and the complete surrender of personal conveniences and even of life itself by those who in Europe and Asia are cut off by the Iron Curtain are not only a great consolation to us but a source of edification as well. These men not only accept their lot, they embrace it happily and eagerly. The plans of the divine goodness are yet unknown, of course, but we can hope that this persecution is a pledge of future success and triumph just as was recently the case in Mexico and Spain. Thus the enemies of the Church continue to seek to destroy the vineyard of the Lord, but they succeed only in "pruning the vine that it may bear more fruit." <sup>2</sup>

6. The confidence of the Episcopacy of which I spoke earlier is evidenced toward the Society by the fact that more than fifty colleges, seminaries, and universities in various parts of the world have been offered to us. Though we have accepted only a few of these, we have accepted as many as our resources will allow; for example, the colleges in Hamburg in Germany, Yokosuka in Japan, Delft in Holland, Pamplona in Spain, Lisbon in Portugal, Arequipa in Peru, Adelaide in Australia, Davao in the Philippine Islands, Dublin in Eire, and two for the education of natives in the Belgian Congo. We have accepted the care of regional seminaries in Christchurch in New Zealand, Tokyo in Japan, in Puerto Rico, and in Mexico, and a university for higher studies in Kisantu in the Belgian Congo. In all these institutions we have already begun our work. We shall soon begin colleges in Ruanda in Central Africa and in Morocco. At the same time, in an effort to expand more necessary activities, we have been forced to close colleges at Brussels and Liège in Belgium, and in France at Lyons, Villefranche-sur-Saône, Tours, Brest, Boulogne, and St. Affrique. It certainly seems preferable to suspend or close down other less useful houses in still other places.

If one weighs the matter well, he must certainly recognize that the Society is needlessly involved in works which, though not absolutely unnecessary, are at least less urgent—and that in localities where the secular and regular clergy are numerous. At the same time there are other regions where Catholics and infidels alike are deprived of spiritual assistance. I am thinking of the vast territories of Latin America where, for no other reason than a shortage of priests, the people are an easy prey to Protestants and Communists, both of whom are making great progress and will before long, if they continue as they are doing at present, carry off a large segment of the Catholic world. I would like you, therefore, to plead with your provincials that they consider, in addition to the needs of their own provinces, the conditions that exist

elsewhere, and that they put off what I would call the spirit of provincialism. Unless we moderate this attachment to our own concerns, it will by its very nature do damage to souls and to the Church. Provincials must adopt a "dual outlook" <sup>3</sup> and consider "the common good of the Society (or rather of the Church) and promote it generously, even at cost to their own provinces." <sup>4</sup>

Further proofs of the external progress of the Society are the new ecclesiastical institutes that have been established. Houses of philosophy have been staffed at Braga in Portugal, Tullamore in Eire, and Louvain in Belgium, and Tokyo in Japan. A theological curriculum has been organized at Eegenhoven near Louvain in Belgium, and one for philosophy and theology together at São Leopoldo in Brazil. The philosophical faculty at Montreal in Canada has received power to grant the ecclesiastical doctorate. Last of all, I must mention the recognition which has been given to the program of studies together with the ecclesiastical courses of the University of Bogotá in Colombia.

7. We fondly hope that the congresses of the Apostleship of Prayer and of the Marian Congregations being held in Rome will advance the apostolic efforts of the Society. The apostolic constitution *Bis Saeculari* certainly is calculated to advance them even beyond all expectation. I know of no more important document in the history of those same congregations.

The present condition of world affairs demands that matters affecting the whole Society and requiring correction and adjustment take priority in the consideration of the General over the many routine details, however much these latter may conduce to the praise and service of God our Lord. Works suspended on account of the war have been resumed almost everywhere—and this in spite of the fact that in many places almost no government assistance was received. It has been the charity of the Society and of the faithful—and especially the diligence and stubborn courage of



our Fathers and Brothers in Germany, France, Belgium, Holland, and Poland—that has restored all that was ruined by the war. Rather, I should say their diligence and courage have bettered conditions. As I mentioned at the time of the last General Congregation, I cannot refrain from recalling now the untiring charity of our American provinces after the war. May this be a satisfaction to them: veritable wonders have been accomplished by means of the subsidies they sent, because the diligent and competent planning of Ours have kept expenses for rebuilding our houses far below the usual costs of such work.

We are particularly happy, however, to see that our spiritual and apostolic ministries in many localities are on the increase and are flourishing with renewed vigor. The *Spiritual Exercises* of our holy Father Saint Ignatius are being given with great success in various places. For example, in the Spanish Assistancy closed lay retreats of from five to eight days are being made by fervent exercitants in an atmosphere of perfect silence. In many sections Ours are showing renewed ardor in staffing colleges: the American Assistancy has taken the lead through its diligence in preparing skilled teachers in the various branches of learning, and by the co-ordination of efforts by means of general prefects of studies in each province and in the Assistancy as a whole. The French Assistancy is hard at work renewing the spirit of the *Ratio* in undergraduate fields according to the best principles of modern pedagogy. The English Province has modified the *Ratio* for juniorate studies in an effort to give its members a more professional training for teaching classical subjects. In many localities, for example, in the United States, Cuba, the Philippine Islands, Italy, and even—in the near future—in India, Ours have founded institutes for studying social conditions and for disseminating Catholic social doctrine. In France, Belgium, and Holland various attempts—adapted in each case to local conditions—have been made to win back workers who have fallen away from the Church. From

the results of these experiments we shall be able to discover what methods will best serve in other countries. The Spanish Assistancy deserves mention for founding many trade-schools for the young. These schools have been attached to some already existing college or residence. And if we keep in mind the vow by which we oblige ourselves to teach Catholic doctrine to the young, we cannot give too much praise to the Sodalists of Mexico for their zeal. In imitation of their brothers in Spain they have allowed no labor or sacrifice to prevent them from teaching Christian doctrine with zeal to tens of thousands of children from the poorest of homes. They have thus effectively counteracted ignorance of religion, which might have resulted from the shortage of priests. The provinces of Belgium and Holland have similarly exerted themselves in perfecting methods of catechetical teaching.

8. I must be content with merely mentioning some works—even some of great importance. But the hidden scholarship of our historians among the Bollandists, in the Gregorian University and its affiliated Biblical and Oriental Institutes, in the Vatican Observatory, and in other universities and schools wins glory for God and helps to further the cause of the Church. The constant devotion of our Fathers and Brothers in the colleges, residences, parishes, and foreign missions, which is perhaps known only to God, is a certain pledge of divine favor and a proof of the thriving spirit of the Society.

By far the greater part of the Society's works is pursued in seclusion and escapes the eyes of men. It is ever so in human affairs. Extraordinary events which deviate from the regular way are noted and discussed; but the ordinary, the constant, the courageous are buried in oblivion.

This age-old law holds not only for events in the outside world, but much more so in the hidden places of the heart. Therefore it will be well to mention briefly something of our internal spirit. First of all, most of our members—as is proved in various ways—are not

just faithful to the substance of our religious life; they are afire with zeal for perfection. But in such cases we must take into account grace and the call of God—two factors that are not equal in the case of all individuals. Of course, we are all called to the faithful observance of our Institute and to indefinite progress in the practice of charity. However, just as all are not endowed with equal gifts of nature, so individuals are not all chosen to strive for the same form and degree of holiness. We can afford to be indulgent, therefore, in judging the faults and external defects of men who are otherwise quite sincere and well-disposed.

9. As far as we may judge from the external symptoms of which I spoke, the spiritual condition of the Society may be pronounced healthy. That essential of all charity—the whole-hearted discharge of our duty—is certainly fostered. In many cases it is fostered most generously. Many of Ours burn with zeal, forgetful of personal comfort and health. When the superior clearly expresses a wish or asks that something be done—I do not say “commands,” for that is rare among us—there are scarcely any who would withhold their genuine obedience. Rather, Ours commonly and with ease arrive at such perfect obedience of the will that they firmly strive with all the powers of mind and heart to bring to a happy outcome whatever the Superior has entrusted to them. Ours do not so easily achieve, however, that higher and more difficult perfection of obedience by which, with humble abnegation of their own judgment, they refrain from criticizing the Superior and even with heart and lips sustain and defend him. As to the deep humility which is so pleasing to God and which has been so highly praised by our holy Father Saint Ignatius, I would hesitate to say that we all show the same proofs of it that we do of zeal and endurance in work.

A want of that degree of humility seems to be the characteristic failing of this age. Find me a youth or adolescent who does not insist on being able to pass

judgment in any and every case—or who does not insist that he knows everything. How rarely do we hear men reply: “I would rather not say; because I do not know all the facts of the case or because I have not had enough experience in the matter.” Instead, how often do we not in speech or in writing pass judgment on things we know very little about. It pains me when I hear Ours thoughtlessly and with a dangerous absence of restraint call into question the acts and teachings of the magisterium of the Church and even of the Holy See itself. I wonder whether there is throughout the Society the vigorous spirit of “thinking with the Church,” which the rules of our holy Father Saint Ignatius stress and which sound theological doctrine demands.

The holy and fruitful freedom of enquiry into the deepest treasures of revelation must be coupled with such prudence that in the interval of waiting for pronouncements by the Church, the spouse of Christ and authentic interpreter of Holy Scripture, we strive to preserve the deposit of faith safe from all risk of error. Thus, to illustrate by a comparison, if in the realm of chastity a little imprudence is already a violation of the virtue, so if we treat matters of faith without full prudence—I would not say recklessly—we suffer a blot on our conscience.

Let all of Ours, young and old alike, be truly humble. It opens the way to maintenance of faith in its purity. It leads as well to readiness and peace of soul. It leads, too, to a blessing that is wanting at present and one of which all who are entrusted with the details of our common life and of our apostolic work complain in every part of the world—perfect co-operation among ourselves under our superiors. “For nothing is difficult unto the humble; and nothing hard unto the meek.”<sup>5</sup>

10. What I said to the whole Society in my first letter, *On Fostering the Interior Life*, will bear repetition, if I may judge from the communications of provincials and rectors. It happens far too easily, through

the fault either of individuals or of superiors, that our Fathers and—especially where there are few—our Brothers are burdened with such a load that the mind and body of man cannot support it. As a result, Ours have no time for prayer—the soul of all apostolic endeavor now as in the past. And if to this infringement upon time for prayer we add the fact that many have lost heart and grown inconstant and remiss in prayer because of the difficulties intrinsic to it, I for one cannot feel confident about the future spiritual progress of the Society. The spirit of self-denial will gradually dissipate itself, as will the spirit of zeal, and the virtue of chastity will be less impregnable. Such will be the results, unless all superiors recall that they must make an account to God of the souls of their subjects and consequently, “in season and out of season,”<sup>6</sup> with fatherly but unwearied care urge their subjects on to earnest and unflagging efforts at prayer—or bring them back to prayer if they have lapsed. Most especially solicitous should the superiors be for those who are a few years out of tertianship and have reached the full maturity of their natural powers; for the years from forty to fifty are the most dangerous.

We have, to be sure, our share of the defects and failings of this age. It would be impossible to avoid them altogether. Some of Ours—and they are more numerous now than ever before—shy away from the silence, the recollection, the constant, hidden, and unvaried routine of work, and from the austerity, external mortification, regularity, and discipline of religious life. Small wonder it is that in this troubled world where men are constantly on the look-out to enjoy life's pleasures and conveniences and constantly hunger for the unusual or sensational that nerves give way, and that will-power weakens, and minds lose their calm self-possession. Masters of novices, spiritual fathers, tertian instructors, and, most of all, superiors, should be careful not to relax the Institute and discipline of the Society because some find it too hard and disagreeable. Let us for a while—as long as necessary

—admit fewer to probation and vows. Let us advise a greater number to leave the Society even after their first vows, if we judge them unsuited to our life. But let our Society remain such as our Founder and the Church herself desire it to be: a company of such, namely, as sincerely strive to be “men crucified to the world and to whom the world is crucified.”<sup>7</sup>

Whoever examines the Society inside and out will surely thank God from the bottom of his heart that, though constantly engaged—together with the rest of the Church Militant—in conflict against persecution from without and against the snares and delusions from within, the Society still manages by the help of God’s grace to give a good account of itself in His service. Relying on prayer and earnest labor, we hope that the Society will continue to increase not just in numbers but most particularly in merit in the sight of the infinitely wise God.

#### NOTES

<sup>1</sup>*Acta Romana*, XI: 309.

<sup>2</sup>John 15:2.

<sup>3</sup>*Rules of the Local Superior*. No. 18.

<sup>4</sup>*Rules of the Provincial*. No. 81.

<sup>5</sup>Saint Leo, as quoted in the *Epistle on Obedience*, No. 15.

<sup>6</sup>II Tim. 4:2.

<sup>7</sup>*Sum and Scope of Our Constitutions*.

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#### The Society and the Missions

More than five thousand Jesuits are working in the thirty-eight foreign missions which are entrusted to the Society exclusively and in the twelve others which are shared with members of other orders and congregations. These missions are scattered over the entire earth from India to China, from America to Japan, from Africa to Alaska, from Oceania to Madagascar. They contain some 200,000,000 peoples, one eighth of the population of the world.

Although some eighty religious institutes have members engaged in foreign mission work, twelve per cent of the total mission personnel belongs to the Society. Twenty-three per cent of the Catholic publications and eighty per cent of the Catholic universities in mission lands are under the direction of the Society.

—*Compagnie*, September-October 1950

ADDRESS OF  
VERY REVEREND FATHER GENERAL TO THE  
CONGREGATION OF PROCURATORS,  
SEPTEMBER 30, 1950

Reverend Fathers in Christ: During my former talk with you I dealt in some detail with the present condition of the Society. Now, in this present talk I am required by the Formula for the Congregation of Procurators to recommend to you what would seem to promote the common good of the Society.<sup>1</sup>

Different times have different difficulties and dangers. The Society like other Orders—and like the Church herself—has had her shortcomings even as she has them today. And just as individuals must constantly reform their lives and to that end must use examination of conscience, confession, recollection, and the *Spiritual Exercises*, so our Society as a whole, if it is not to deteriorate and lose its useful function in the Church, stands in real need of sincere examination, humble confession of its faults, and a firm purpose of emending whatever may have gone amiss in the passage of time by reason of human frailty.

Is the spirit of our times worse than it has been in the past and are morals more corrupt? It is not my purpose to settle this question—nor would it be useful. What we think of the present in comparison with the past is of small importance; what is of much more importance is that we adopt what is good in the age while avoiding or checking the evil.

Among the matters which ought to be improved, I shall point out a few. Some of the more urgent problems only, not all. In matters of reform, the more we recommend, the less we amend. I shall treat first of our religious spirit; next, of the formation of Ours; finally, of our apostolic labor.

It seems to me that our religious spirit suffers—or unless we are watchful will suffer—in three ways: from an over-eagerness especially among our young men to avoid silence and solitude with God; from a

lessened esteem among the members of some sections for religious observance; a wide-spread lack of love for poverty, humility, and the cross of our Lord, which Saint Ignatius praised so highly as the third degree of humility.

1. This flight from silence and the recollection of study, from reflection and prayer in retirement with God is a common obsession of our time. For reasons that you all know well—as I remarked in our previous conference—many have lost their stamina. The training of boys and adolescents has grown indulgent. Those who have been habituated to worldly pleasures in every shape and form learn self-control only with difficulty. We often notice the absence of personality—that strength of character which prevents a man from being led and enables him rather to set his and other men's steps in the direct path to God. In my letter *On the Interior Life* I treated this matter at length.<sup>2</sup> Many in the scholasticates—and even in the novitiates—tell me that our young men are filled with the most generous and sincere desires to labor fruitfully for God. Yet it is only with difficulty that they submit to a life that calls for silence and solitude. Superiors must take care that our novices be firmly grounded in them and that they learn to live so united with God that in after years they may reach that difficult pitch of perfection which consists in finding God in all the circumstances of life. Do not let them suppose that from the very start they can without trouble or strenuous effort suddenly become “contemplatives in action.” Rather, they must devote themselves long and humbly to the purgative way, which is and will continue to be the beginning of all sanctity.

And no matter how long it has been since we finished the probations of the Society, we all must bear in mind that we literally remain on probation in God's sight as long as we live. We are subject willy-nilly to that universal law: the less frequent and enduring our recollection, the less successful will be our teaching; the less familiar we are with God, the less fruitful the



outpouring of His grace upon our apostolic labors. The life of man is short; and, what is more, the life of a priest is serious. We must give some time to necessary recreation, of course, for we are men and not angels. But if in addition to this time we spend an appreciable part of our day in idle reading, in frequent and prolonged visiting, in attendance at worldly amusements, how, I ask, dare we stand for judgment by a Saviour, who sees so many of His flock neglected—simply because no one will tend them. Superiors should help their subjects—even the older ones—by their counsel and exhortation to grow in their love of silence and to cling to it. If the provincial needs men for his province, he should encourage his subjects to a better appreciation of a life hidden in God. As soon as he does, he will find one man of this caliber worth any two others.

2. In my letter *On the Interior Life*, which I mentioned just a moment ago, I treated at some length the lowered esteem for and slackened interest in religious observance; so there is no reason why I should rehearse it all here. Certain it is that we have not been perfect in the past, nor shall we ever be. We all make mistakes, and we shall continue to do so. It is one thing to make mistakes through human weakness, to recognize the mistakes, and to set about remedying them; but it is something else to try to rationalize them by arguing that regular observance is out of step with the times and not what our holy Founder intended.

It must be clear to all that in the context of the religious life we do not mean by regular observance any merely external fidelity or, as the saying goes, an empty formalism. Nor do we imply a kind of stoic rigor that resembles the legalism of the Pharisees. Nor, most certainly, do we sanction the servitude of fear. Any such observance would hurt the religious spirit rather than help it. It would dry up the heart instead of expanding it. It would never unite man to God. The yoke of the Lord is sweet, and His burden

light. It is light and sweet because taken up out of love. Does not our holy Father Saint Ignatius counsel us in the opening of the Constitutions that the internal rule of charity ought to motivate our lives? Our observance ought to be animated by a whole-souled intention of pleasing God as His sons. If we have such an intention, we shall make wonderful strides toward our goal of charity.

For what else is our observance than a yoke of humility and penance, which by means of the vows of religion we have taken upon ourselves through love of God and our neighbor? Do the words of our Lord: "Unless you become like little children, you will not enter into the kingdom of heaven,"<sup>3</sup> not apply to our times? On the contrary, does the materialism and pride of our time not call for an undiminished and unadulterated practice of the counsels of the Gospel?

Our obedience, therefore, is by no means to be changed—as some would have it—into a mere fraternal co-operation with the superior, who may either win his subjects over to his views by persuasion, or may be persuaded to follow the views of his subjects. The superior, to be sure, should command with circumspection and only after weighing all particulars; and his commands should be given in a fatherly and modest way. But the superior should still be the one to command. The subject, however, is the one to obey. And if it is necessary, he should do so with complete surrender of his own judgment. He should obey, therefore, simply because the superior commands, and because what he commands is commanded in the name and by the authority of our Lord Jesus Christ.

Nor should anyone argue for charity as against obedience. As if any charity could be worthy of the name which is not conformed to the will of God. No one can love his neighbor as he should who does not love God with his whole heart. And no one loves God with his whole heart unless he complies with God's will down to the smallest expression of His good pleasure.

And if anyone tries to be quit of religious observance by appealing to the true spirit of our holy Father Saint Ignatius and by saying that our Founder wished his sons to be spiritual and led by the Holy Ghost, not hampered by insignificant rules, I would ask him to put aside all his pre-conceived notions and read the documents of history: the letters of our blessed Father, the instructions which he wrote, the customs approved by him, as well as the instructions of Father Jerome Nadal, which he left in all the houses when he was promulgating the Constitutions and writing his commentary on them—a commentary that gives us such a faithful image of the spirit of our Founder. There he will see, unless I be mistaken, that Saint Ignatius imposed an observance of the rules that required complete fidelity. And he did it more inflexibly than any of the generals who succeeded him. Let us appeal to the spirit of Saint Ignatius, if we will, but only to stress what he himself left us in writing: “Let us all constantly labor that no point of perfection, which by God’s grace we can attain in the perfect observance of all the constitutions, and in the fulfillment of the particular spirit of our Institute be omitted by us.”<sup>4</sup>

We all, to be sure, find the inflexible regularity of the religious life a real penance. Not only throughout the day but throughout our whole lives it deprives us of our liberty and subjects us to the will of another. But is this not a part of that “continual mortification” which is so salutary and which our holy Father Saint Ignatius called a sure approach to the heights of perfection? More efficacious than any mortification of the body is the mortification that weakens and crushes our self-will. Once our egoism and pride have been curbed, divine grace makes an easier entrance into our souls and prevails over anything that might be inflexible there.<sup>5</sup>

3. How can this love of the cross and of penance, at once so opposed to the spirit of the world and so close to the spirit of Saint Ignatius, be better awakened in our hearts than by constant prayer and contemplation

of Christ in His labors and sufferings? True enough, "Jesus has many who love His heavenly kingdom, but few who bear His cross." <sup>6</sup> But today, even as in the past, the redemption of the world from sin will be accomplished only by the cross. It is our duty "to fill up in our flesh what is lacking of the sufferings of Christ for His body, which is the Church." <sup>7</sup>

Among the many things that keep us from leading genuinely penitential lives are the conveniences which the modern way of life has introduced. It is hard to distinguish which of them we should use in our effort to serve God more efficiently and which we ought to pass up. Some help very much for efficiency; for example, an automobile can enable one missionary in Central Africa to do the work of several. But there are other conveniences which, though pleasant, are simply superfluous and we can help souls more by doing without them than by using them.

And if we are in doubt whether to use some convenience or not, we ought to choose the path of poverty and austerity; choosing "poverty with Christ poor rather than riches, contempt with Christ contemned rather than honors"; and we ought to do it "in order to imitate and be more actually like Christ our Lord." <sup>8</sup> This is the perfection of charity!

I hope soon, God willing, to write to the whole Society on this matter. Saint Ignatius considered it of the greatest importance. The apostle of today must realize how important it is that the spirit of the Gospel be reflected in his life as in a mirror. Men today are moved most successfully when they see the sincerity of the preacher in whom actions correspond to belief. If we religious do not change our lives and by our example and teaching draw others to the practice of prayer and penance, where are men to look for the necessary grace to save this topsy-turvy world? So much for our religious spirit; now let me speak briefly of the formation of Ours.

4. At the present time the Church praises—as do many outside the Church—the general plan of our

training in the Society. For this reason we should cling to the Constitutions and to the correct interpretation and practice of them that has prevailed for generations in novitiates and scholasticates. I insist that we should not endanger our Society by lightly putting aside the tried and true rewards of experience in favor of experiments of dubious value.

Many of the provinces report one crying need: namely, the more immediate preparation of Ours either as teachers or prefects in the work of training boys and young men in our colleges. The most important element by far in this preparation is the spiritual formation effected by the *Spiritual Exercises* of our holy Father Saint Ignatius along with the traditional asceticism of our way of life. Of corresponding importance are those general courses which our Scholastics complete in the juniorate and in philosophy. To-day, however, these no longer are adequate. They must be supplemented by courses of a distinctly pedagogical aim. We cannot rely on common sense alone nor on the natural gift for teaching that some possess. For in addition to the fact that God has not endowed all men with equal talents, it is not fitting that Ours learn the very elements of their teaching and practice at the expense of our pupils. It is up to the provincials to anticipate the needs of their own regions and to propose the improvements that they think ought to be adopted. The Society has a right to expect that her members be equal to—or even better than—any competent teacher, whether it be in the theory or the practice of teaching. We should have good reason to blush if, after educating youth for centuries, we could not today admit inspectors into our schools without trembling for our reputation.

5. The whole Society has rightly been concerned over the difficulties of doctrine which have arisen in one of our otherwise most esteemed assistancies. After the vain attempts of Father Ledochowski, my predecessor of pious memory—and especially after those of the Vicar-General Father de Boynes—to avert the im-

pending disaster, our Holy Father himself delivered a solemn warning from Castel Gandolfo in 1946. In it he urged those who were apparently teaching a "New Theology" to return to humility and prudence.<sup>9</sup>

And since this evil was the result of a too great deviation from Scholastic philosophy, it was first necessary to reform the system of teaching in vogue in the houses of philosophy throughout that assistancy. Once certain changes among the professors had been effected, the business of reform got under way and even now is making way satisfactorily. The reform in theology, however, was not achieved so easily. Admonitions, both public and private, were administered time after time. Censures were invoked. Works which were being circulated in manuscript form were suppressed. Some of our men were forbidden to write on specified subjects. Several books, which could not have been given approval, were condemned. But these and still other measures proved futile, sad to say, because our Fathers were blinded by an illusion and could not see that they had strayed from the right way. It was obvious, once a thorough visitation of all the scholasticates of the assistancy had been made, that the evil had rooted itself so deeply in the members of the Society—and more especially in others outside the Society—that the ordinary remedies at the disposal of the General would not cure the evil.

When doctrines have been sown broadcast and have taken deep root, merely disciplinary authority cannot accomplish anything. Ours were not the only parties involved in the matter; the error had welled up not from one source but from others as well. Therefore, when the Holy See took the business in hand, the Society could only rejoice. It was not only the reputation of the Society that was at stake. Rather, it involved the preservation of the Catholic faith in many souls—souls who had been deceived by an excess of confidence and by the semblance of zeal.

Hence it was that immediately upon the publication of the encyclical *Humani Generis*, I made it a point to

thank the Sovereign Pontiff in my own name and in that of the Society. And since the encyclical so perfectly satisfied our hopes and desires in this matter, it seemed useless to assure the Pope of the Society's whole-hearted obedience.

Nothing remains save the work of putting into effect the various provisions of the encyclical. Had this Congregation not intervened, we would surely have accomplished it already, for most of the preparatory work has been done already.

In the future, however, we must be more careful and humble in observing not only the definitions of the extraordinary magisterium of the Church, but the doctrine of the ordinary as well. Would that some of Ours had not strayed from the wise norms set down in our Institute. The experience of the Society through the years shows that these norms are by no means a hindrance to healthy progress in the science of theology.

At the same time, if we are not thoroughly acquainted with this crisis and have not carefully examined the books and other writings which were connected with it, we must be careful not to bandy about thoughtless remarks at the expense of truth, justice, and charity. On the contrary, let us copy the paternal spirit of the encyclical and continue to respect those who in the ardor of their zeal and in their enthusiasm for learning have fallen—albeit in good faith—into error.

6. Finally, as to the Third Probation, there is danger in some quarters of its lapsing from the true intentions of Saint Ignatius and from the standards of solid training. I notice that the tertian instructor, in order to humor the tertian Fathers, not infrequently grants them more latitude than is fitting in matters of religious observance, in writing letters, and especially in undertaking ministerial work. The Third Probation should be, in the words of our holy Father Saint Ignatius, "a school of love." In the course of it, just as in the course of the noviceship, the interior life—and in

particular, the practice of abnegation and earnest prayer—should be fostered before all else. Ministerial work is permitted during this time only as a sort of exercise or experiment aimed especially at abnegation. Such ministries, therefore, should be lowly, not very gratifying, and rather hard. And they should not require a great deal of preparation.

In addition to the practice of the interior life, the tertians should be given some study of the Institute—of the *Exercises*, first of all, and then the Constitutions. Our dear tertian Fathers should not be surprised that the conquest of self demands the renunciation of any and all claims of pride and self-love. It is the duty of the instructor to teach and try them in ways suited to men of solid learning and of some experience. The tertians, though, in the spirit of the Gospel should become as little children, and conduct themselves with the sincere and simple obedience of novices.

Let us not, pray, belittle the Third Probation at the very time that other religious and even secular priests are seriously thinking of copying it in order to meet the needs of today's apostolate. On the contrary, let us make it with more strength and efficiency and pursue it with a more docile humility.

7. With these few words on our religious spirit and on the formation of Ours, we can profitably consider some aspects of certain works in the apostolic life of today. As I mentioned before, though, I shall not deal with everything but only with a few subjects that call for more explicit consideration.

Certain it is that Ours are giving the *Spiritual Exercises* with the utmost fruit in every part of the world—a ministry almost without equal for producing those apostles and leaders which the Church needs everywhere. But it is to be feared that through a certain want of apostolic boldness (which seems to be nothing so much as a failure to trust in the efficaciousness of divine grace), we do not offer the true *Exercises*—especially to laymen. In some places a day or a day-and-a-half of recollection goes by the name of the



*Exercises*. I am heartily in favor of such days of recollection—particularly when they are given for the benefit of those who can only get away from their daily work with difficulty. But these are not the *Spiritual Exercises* of Saint Ignatius.

Since all men in the world of affairs—even the most heavily pressed—are accustomed every year to take a holiday and rest for a relatively long period, what, may I ask, is there to prevent us from encouraging them to spend three, five, or even eight days in rest for body and soul? There in the peace of the *Exercises* and in silence with God they will find better rest than anywhere else. When Ours have been bold enough to propose such a course, a good number of laymen have responded generously. Free from all else, they attend to their souls with fervor and in unbroken silence for several days at a time. Furthermore, in places where Ours have not been courageous enough to suggest it, laymen themselves have not infrequently asked that they might have the opportunity to make the *Exercises*. Is this the way it should be? Should priests need to be quickened to greater zeal by the laity? or should the priests not rather urge the laity onward to a course of higher perfection?

I do not believe there is any need of repeating what my predecessors have said and what I have repeated in my letter *On the Spiritual Exercises*: “The director of the *Exercises* who asks but little, will get but little in return; and if the *Exercises* are made too easy, they will be given scant respect.”<sup>10</sup> I would not insist on my point with such assurance and emphasis, if I had no experience from other sources to bear me out.

I was surprised to learn that, in spite of the repeated admonitions of the generals, Ours are in many places—and even in houses of formation—giving series of conferences during the eight-day retreat which are quite different from those of the *Exercises* of our holy Father Saint Ignatius. Or they make a practice of giving long sermons, which rob the exercitant of time that would be more fruitfully spent in reflection and

prayer. It has never been said that such procedures are without any fruit; but their fruit is certainly less than that of the *Exercises*. Therefore I ask the provincials as the parties responsible before God for the spiritual progress of their religious subjects, to be watchful—especially in houses of formation—that all that has been recommended in this matter be observed. Provincials will find that in this day of shortages of help there is no better method of forming the efficient men who are so sorely needed.

8. In some provinces there seems to be a firm conviction that in the changed conditions of today we should not refuse the administration of parishes—a ministry from which Saint Ignatius intended that we should be free. However, if we investigate the reasons for his prohibition—and we can find them explained by Father Jerome Nadal—we shall see that all of the reasons apply today.<sup>11</sup>

It is not fitting (so speaks Father Nadal) for us to be subject to the jurisdiction of bishops or for us to acquire rights to the income from a benefice or salary or, finally, that we should lose our freedom as missionaries—a freedom that makes it possible for superiors to send us to any region where the need of souls is greater.

Even in his day Nadal made obvious exceptions of such places as Germany and India<sup>12</sup> where we were compelled to undertake parish work because of the need of souls that resulted from the shortage of priests. But even then he wished Ours to be only quasi-pastors, appointed only for a time, who would be satisfied with food and clothing and who would acquire any income that might accrue not for themselves but for the bishop.

At the present time there are missions where no secular clergy are to be found or where their number is so small that they cannot handle all the parishes. In such places the Society accepts and retains without demur the ordinary care of parishes at the behest of the bishop. There are other regions, such as the

Netherlands, England, and North America, where because of the dearth of priests Ours were formerly accustomed to take care of parishes. With the passage of time and the increase of the clergy, this inveterate custom is still observed and bishops very often agree to grant parishes to Ours—but not the residences that we can accept according to our Institute. This is but one of the ways of limiting the exemptions of religious—exemptions which some in the course of the history of the Church have thought were irreconcilable with the necessary unity within a diocese. But as is evident from daily events, we have the duty of maintaining our exemption intact, both because the Holy See wishes it and because the salvation of souls requires it.

No one has ever questioned that much good is accomplished in parishes. But, as I tried to point out in my letter *On Our Ministries*,<sup>13</sup> all cannot do all that needs to be done in the Church. The Society is not founded to take care of parishes, but to do other works which are concerned with the extraordinary care of souls and without which the Church cannot accomplish her duty. For despite the arguments, all ministries are not reducible to the work for souls in a parish.

Therefore, I cannot allow—as a few would seem to wish—that in regions where thus far we have no parishes the Society should agree to accept them instead of residences. On the other hand, if there are places where parishes have multiplied and some one or other of our residences has become useless, we should of our own free will suppress it. For it is contrary to the spirit of our holy Father Saint Ignatius to remain in a place where the good of souls does not require us. I must insist strongly that the provincials should not imagine that any house once established—even long established—should necessarily be kept. The Institute does not permit the closing of a house without good reason after it has once been accepted, but it does permit the closing. And to refuse to consider the suppression of a house when there are good reasons for its suppression, would be opposed to that freedom of move-

ment which Saint Ignatius desired for his Society.

Time and again the Holy See has insisted that in regions where the clergy is numerous—such as in some parts of Europe, yes, and in North America—we should give up some works and betake ourselves to other countries where we can relieve the great spiritual need of the regions. Besides those regions which we call foreign missions, there are others—as for instance, almost all of South America—where such spiritual need exists. I should like provincials who think they have no men to spare to consult the *Annuario Pontificio* for the statistics of the dioceses served by their provinces. Let them compare the statistics with those of any diocese in South America and, still more, with those of any entire nation. Let them compare the number of Catholics with the number of priests, secular and religious, both in their own countries and in the others.<sup>14</sup>

It is our duty according to our vocation to be not parochial or provincial in heart, but Catholic.

9. There is much that could be said about our colleges, but I wish to point out only one subject lest I appear unappreciative of their fruitful apostolic work in almost every part of the world. I notice that in many provinces there are some who think they are bringing our training up-to-date when they eliminate compulsory exercises of piety for our students. In particular, they single out the obligation of attending daily Mass in the places where the custom still prevails; and they would do away with it entirely. There is one instance of a rector who did not want his community to know what had already been published on the subject in the *Acta Romana*.

In the training of youth today we too easily forget the principle that boys and adolescents are not mature men and that the standards for the latter cannot be used for all. The boy needs help, and so does the youth, if he is to learn self-control. Before his son has learned how to act according to conviction, the true father is in duty bound to constrain him always in a fatherly yet firm way to do what is right. It is one

thing to take care that when we use compulsion we at the same time instil into the young the principles of righteousness according to which they will later act on their own initiative; but it is something else to eliminate all compulsion from the very beginning. The saying still remains true: "He who spareth the rod hateth his son."<sup>15</sup> The training of students in our colleges ought to continue strong and manly. The same punctilious discipline should not be given to old and young alike, but the discipline should be tempered as the students advance in years. External discipline should be animated by the internal spirit, so that it can be increased or lessened in particular cases as the end proposed is attained. Nevertheless it should always be firm as the training of the Society has traditionally been. The fruit of lax discipline is only too evident, is it not?

And in order that our training may not become too lenient, provincials should be on their guard against granting more amusements than are good. They should be chary about allowing the radio and movies to the students. The facts show that these amusements easily do harm but rarely are beneficial. Our norm should be: not what the students find pleasant, but what will benefit them.

I implore in the Lord all superiors not to shut their eyes to any moral laxity in the training of the young. The standards of modesty in our colleges have frequently been so slighted that I have been put to the blush in the presence of those who have shown me photographs of the activities in our schools. We must teach our pupils the true concept of purity, nay rather of Christian modesty, not the license of the modern age. Not all it is true, nor even many are called to the state of virginity. But all are bound to keep their chastity inviolate. Even in after years when married, these young men must preserve their Christian sensibilities, restrain their concupiscence, and abstain from unlawful pleasures. What if we teach them in action to narrow the field of modesty, to gratify their

morbid curiosity, to take imprudent chances regarding what they read, and watch, and listen to? You all realize that youth—even modern youth—far from being strong is very weak as regards this virtue. Unless the young are humble and prudent, and unless they learn to avoid the pitfalls, they will go the way of nature.

10. Recent persecutions and other hardships have turned the spotlight upon the spirit of abnegation and zeal of our missionaries among the pagans. I would like to call our missionaries' attention to two things, however.

The first is: scarcely ever before has there been so much talk as at present about adapting our methods to the mind and manners of the natives of missionary countries. But at the same time I am forced to admit that I do not always find actions corresponding to the words. Provincials and superiors should take care that all who are sent to the foreign missions learn to the best of their ability the native language spoken by the people. Too many of our missionaries are satisfied with using their mother tongue and have not acquired any command of the native languages which are utterly indispensable to us in our ministry. The work of spreading the Gospel suffers much harm in many places because of this lack of abnegation.

The second matter to which I alluded is this: we should be most careful not to introduce into foreign lands the customs of our native land and home province in respect to the externals of our way of life, our food, clothing, or living quarters. In such matters as these the foreign mission cannot observe the customs of the home province. In the poorer regions our manner of life, making all allowances for prudence and the claims of a higher good, ought to be poor and—again as far as prudence will allow—it ought to be adapted to the manner of living in that section. And since our missionaries are perfectly aware that the salvation of souls is effected more by sacrifice than by preaching, they will not shrink from those hardships.

11. Last of all, my office obliges me once again to recommend to the provincials the works common to the whole Society. Chief among them is the Gregorian University, together with its affiliated Biblical and Oriental Institutes. Since the Holy See hopes through the instrumentality of these institutions here in Rome to form such a select body of secular and regular clergy for the whole world as will be utterly devoted to the Holy See; and since we are the agents of the Holy See, the Holy Father expects the General to staff these institutions with men eminent for solid learning and skill in training clerics and religious, giving these institutions priority over all others. But unless all the provinces follow the custom of the Society in vogue both before and after the suppression and send first-class men, who are highly recommended by their methods and experience and enjoy a reputation for training and skill, to teach at Rome, the intentions of the Holy See will be frustrated and the Society will be derelict in her principal duty.

The provinces often complain that the Roman biennium does not deserve unqualified praise and that its training of future professors and scholars leaves something to be desired. The Church and the Society are certainly interested in seeing that the seminaries produce professors who are as well trained as possible. However, the answer to these legitimate complaints rests almost entirely upon the provinces from which the complaints come. Send us from the provinces professors such as we need for conducting the biennium or triennium that lead to the doctorate. Great fruit will accrue to the good of all the scholasticates as well as to the houses of study conducted for secular and religious clergy, for it is here that their future professors attend the courses leading up to their doctorates. At present we are directing our attention to the building up of the ascetical branch of our theological course, for it is very much in demand.

Those who are destined for further specialization—particularly if they must make their studies at state

universities so commonly steeped in materialistic ideals—should lay a solid foundation in Scholastic philosophy and dogmatic theology. I know very well that there are some—even among Catholics—who consider it a fault in us to place so much stress upon Scholastic philosophy and dogmatic theology. But the very errors of our day convince me the more strongly that far from abandoning this safe course we ought rather to hold to the beaten track that much more insistently. Modern science, indeed, demands that the Catholic philosopher and theologian make use of the latest findings of the positive sciences in all their variety. Our professors should try to satisfy these demands as well as they can. But our world, riddled as it is with agnosticism and relativism, needs an even deeper examination into the speculative branches of learning.

For—and this is the gist of the matter—the salvation of the world today, even as in the past, is to be found in Christ alone. “There is no other name given to men by which we must be saved”; “there is no salvation in any other.”<sup>16</sup>

Our Society, together with the Church of which she constitutes but the least part and which she delights to serve whole-heartedly, has always held and continues to hold this truth. From it the Society derives the flaming zeal with which we are enkindled and by which we are carried forward to do our utmost—whether it be in houses of formation and study, in universities or colleges, in centers for writers or preachers, in foreign missions, in residences or parishes with their multifarious interest in the apostolate. I have but one aim: that our zeal, which will never be free from the blemishes of human weakness, may grow brighter from day to day and give a more effective light. If we are to realize this, we must be strangers to any presumption that we can rest upon our laurels and preen ourselves upon our progress. Day by day we must improve ourselves and strain forward to ever greater perfection—a grace that I ask the Saviour to grant us in His infinite mercy.



## NOTES

<sup>1</sup>*Form. Congr. Proc.* n. 27.

<sup>2</sup>*Acta Romana*, XI, 147-176.

<sup>3</sup>Matt. 18:3.

<sup>4</sup>*Const. P. VI*, c. 1, n. 1.

<sup>5</sup>"Flectit quod est rigidum," cf. the *Veni, Sancte Spiritus* in the liturgy of Pentecost.

<sup>6</sup>*Imitation of Christ*, Bk. II, ch. 11.

<sup>7</sup>Col. 1:24.

<sup>8</sup>*Spiritual Exercises*, Second Week, Concerning the Modes of Humility (167).

<sup>9</sup>*Acta Romana*, XI, 57-58.

<sup>10</sup>*Acta Romana*, XI, 470.

<sup>11</sup>*Scholia in Const.*, P. IV, c. 2, V°—: *Nec curam animarum.*

<sup>12</sup>*Scholia*, 1. c.

<sup>13</sup>*Acta Romana*, XI, 309-310.

<sup>14</sup>Italy has about 60,000 priests for 45,000,000 inhabitants; Brazil with the same number of baptized inhabitants—but scattered over a territory thirty times as large has hardly 6,000 priests. This is but one example out of many.

<sup>15</sup>Prov. 13:24.

<sup>16</sup>Cf. Acts 4:12.

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SPIRITUAL ENERGY

Idealism, however fervent and absorbing, must never be an excuse for vague and unpractical emotion. As already pointed out, the genius of St. Ignatius consisted in his careful and methodic exploitation of religious energy. Steam is of no use, rather a nuisance, until we have a cylinder and piston for it. How much spiritual fervor goes to waste without a particular examen and definite applications! A gallon of petrol might be used to blow a car sky high; with care and inventiveness it can be used to propel it for miles. These comparisons will show us that Ignatius though a soldier might be even more aptly described as a spiritual engineer. There is always this touch in Jesuit spirituality. Not too much of the spectator's aesthetic appreciation of a mighty spiritual cataract, rather a tendency to calculate its horsepower and to get it harnessed and guided. In the case of a naturally impulsive, emotional, and perhaps wayward character like Father William Doyle the effects and

advantages of this applied science of the soul are particularly obvious. Not only in his own case, but especially in directing others, he sought not to deaden energy, not to paralyze will-power, not to kill emotion, but to convert them all into driving forces for the mills of God. And God's mills grind exceedingly slow! The just awakened energy of the novice usually seeks to expend itself in weird ventures, in sudden outbursts, in anarchic violence, in impossible outlets. Ordinary life with its dull tasks and sluggish routine seems unworthy of the high ideals and chivalrous emprise of one who has caught the accents of Christ. So too thought the erstwhile Don Iñigo, now Christ's pilgrim clad in the picturesque aristocracy of sheer beggary. Far otherwise did he think as he toiled at Latin grammar in Barcelona, learned logic at Alcalá, and studied theology at Paris. And finally this great stream of spiritual energy which started with wild turbulence in Loyola and Manresa is conveyed—sluiced and piped as it were—to a dingy room in Rome where Ignatius dealt with administration and correspondence.

ALFRED O'RAHILLY

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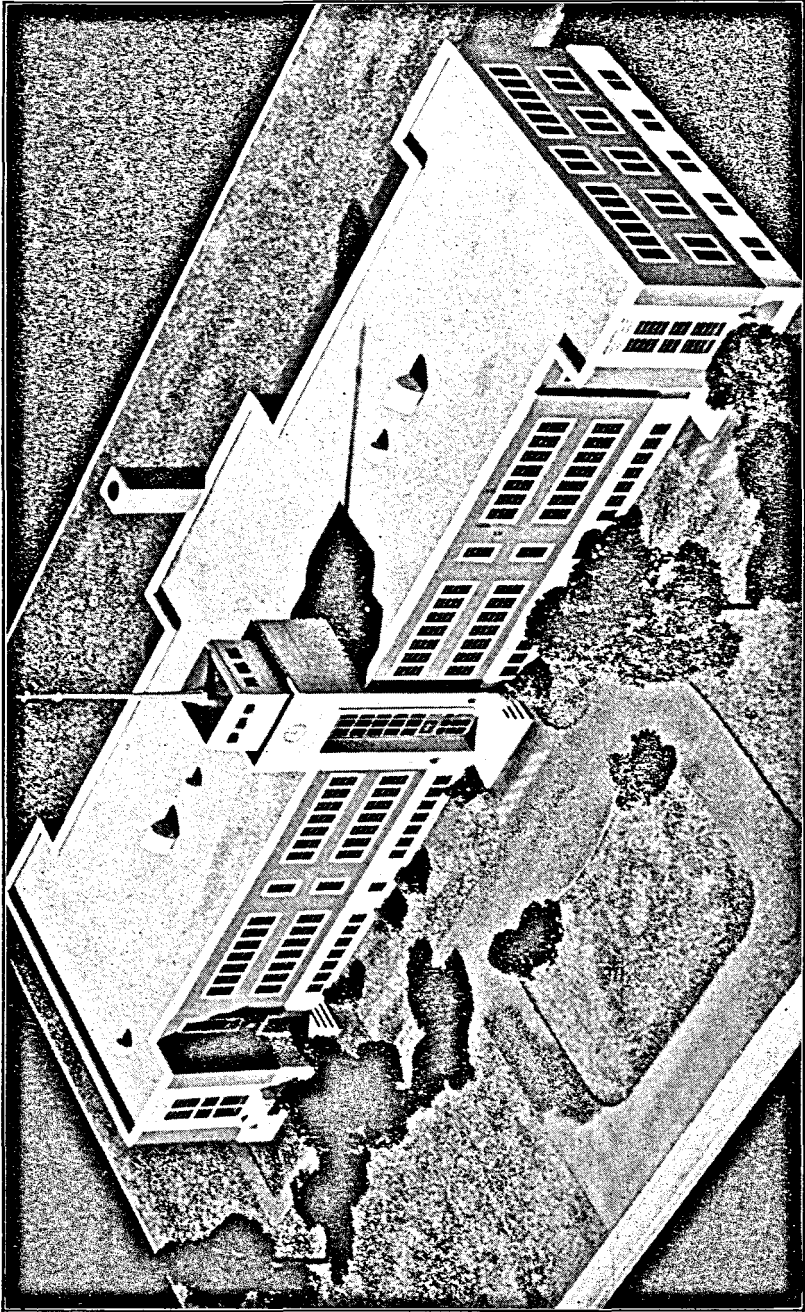
## RESURRECTION

It was right that the Institute that prescribed, loved, and practiced obedience with so much perfection in each of its members should also as a religious body give an example of heroic obedience. The highest test of every virtue is death. St. Paul, extolling the obedience of our Divine Lord, by which the world was saved, tells us that, "He was obedient unto death," and so, at the sound of the voice that alone commanded his obedience, Ignatius and his great Society, died and made no sign. O grand and heroic death, the greatest of all the greatnesses of Ignatius!

Every Order in the Church represents some feature of the life and character of our Divine Lord, Jesus Christ. His contemplation and prayer are represented by St. Benedict and St. Bruno; His evangelical and abject poverty by St. Francis; His labors in preaching by St. Dominic and so of others. There was, however, one phase in the life of the Blessed Savior yet unrepresented in the Church, and that was His glorious life after His Resurrection from the dead; the great privilege of representing this was reserved to St. Ignatius and the Jesuits. They are the only body in the Church which died and rose again.

FATHER THOMAS BURKE, O.P.





THE NEW BOSTON COLLEGE HIGH SCHOOL

# HISTORICAL NOTE

## THE NEW BOSTON COLLEGE HIGH SCHOOL

The morning of November 13, 1950 saw almost half the student body of Boston College High School start their trek to the new Promised Land, the first unit of the new building. There must have been many departed Jesuits who had a new happiness added to their eternal glory when this little army of juniors and seniors streamed along the Old Colony Boulevard to their new school building standing in isolated beauty against the deep green of Boston's inner harbor. Many readers of WOODSTOCK LETTERS could easily imagine seeing mingled with these youngsters the saintly figures of Fathers Bapst, McElroy, Gasson, Lyons and a legion of other giants who nearly a hundred years ago and since had labored to make B. C. High the outstanding Catholic high school in the East. Doubtlessly they were now interested in this epochal change.

The change of location had long been considered. Time had left its marks on the old site. What was once a residential district had become a slum area, the elevated nearby broke the peace so necessary for the quiet of a school. The area is now listed as "Skid Row," and it was inevitable that many parents should complain they were averse to sending their boys through this district, however much they desired that they attend famous B. C. High. Time had also taken its toll in the building: falling plaster in the classrooms, seamy floors, leaky roofs, sagging stairs, inadequate and broken furniture all pointed to a decrepit old age, and it was felt that to spend money on repairs was to throw good money after bad. Moreover the location on a city block was outmoded; modern schools demand not only suitable buildings but a campus for class and athletic activities. No changes on James Street could bring about the desired result. Back in the 'thirties Father Wessling had drawn plans

for a completely new school and rectory beginning with the tenements on Newton Street, but there was never any hope that a new school on the old location would fulfill all the requirements.

Hence it was that under the regime of Father Hewitt it was decided to look for a suitable piece of property. Many sites were considered, among them a plot at Forest Hills and one in Mattapan on the border of Milton; but though they were admirably situated near a rapid transit, a necessity for our widely scattered student body, the sites were otherwise not ideal. Then it was that in 1949 our attention was called to the present site in Dorchester bordering South Boston and near immense Columbus Park. A group of businessmen had applied to the City Council for a franchise to build an auto-racing track on the location, and though the franchise was granted, it was later rescinded when the neighbors complained, and, "for some unknown reason, mentioned that Boston College High School had been interested in the property. We were not interested at the time, but we soon were when the location was inspected. So after competent engineers had made tests and assured us that the land was suitable for our purpose, the purchase was made.

The site commands a splendid view: the property is situated on a broad, long finger of land that points to the outer harbor; its base is the Old Colony Boulevard that connects the South Shore and Cape Cod with Boston. The finger points at the many islands dotting Boston Harbor, while immediately to the left are the old war-barracks of Camp McKay (soon to be replaced by a housing project); beyond this camp bends the long crescent of Carson Beach and world-famous L Street lying along Old Harbor, and in the distance are the heights of South Boston from which Washington watched the British evacuate Boston, and beyond as a background rises the hazy outline of Boston proper. To the right lies Dorchester Bay dotted with beaches and boat clubs, with the Neponset River in the distance and a backdrop of the Milton Hills.

The whole site comprises some hundreds of acres of land, some under water. We own some three million, one hundred thousand square feet, or roughly sixty-five acres. Our land lies on the right side of the finger with a long frontage on the Boulevard and extending pear-shaped far out on the peninsula. Opposite the property, some hundreds of yards back of and parallel to the Boulevard, runs the Ashmont-Cambridge Rapid Transit with Columbia Station about seven minutes walk from the school building. Recently the Metropolitan District Commission took over all the beaches and parkways from the City of Boston, erected a police station opposite Columbia Station and generously provided a traffic officer to direct the heavy, two-lane traffic before the school. So the school has the excellent advantages of auto and train accessibility, and even constant police protection.

The land itself at one time consisted of marshes indented by inlets, but had been filled in over many years with excavations, cinders and dumpings to the depth of more than ten feet. Since there was plenty of property, it was decided not to build high, so a two-and-a-half storied building was planned by Maginnis and Walsh, architects of many Catholic school buildings and churches and famous for their structures at Boston College. The Raymond Piling Company sank about one hundred and fifteen caissons through the debris, silt, peat and blue clay to the underlying hardpan, and above these reinforced concrete pilings, was poured a mat of concrete. The ground-level of the building is about twenty-five feet above the bottoms of the pilings. From this point the Walsh Brothers Construction Company took over. Below the basement was built a moisture-proof tunnel in the form of an H about eight feet high and ten feet across and running the length of the building and the width of the wings; in this tunnel are slung at the height of a man's waist all the pipes and mains, a gesture to the laborer's convenience. This H tunnel is connected in turn with the boiler room that rises two floors.

The whole building was planned for practicality and economy, although there is a simple and effective beauty to the unit. As one approaches from the Boulevard the building is set back about a hundred yards; a circular road leads in and out, facilitating entrance and exit, then bends around the left of the building to the rear, where there is a large macadam area for parking and trucking, and beyond a larger treated area for playing and recreation. All the roads are lighted and spotlights for the tower are being installed. The building is of red brick with limestone parapet and finishing, a square limestone tower faced with a large clock rises in the center and the tower itself is surmounted by a tall, slender chrome-steel spire with the cross at the top. The ends of each wing are faced with limestone the same width as the center and give a pleasing symmetry to the whole. Carved in the stone of one wing are the names of some of the classical masters, Homer, Virgil, etc., while on the other wing are inscribed the names of some Church-greats Aquinas, Loyola, Bellarmine, etc. Every room has a long picture-window so there seems to be as much window space as wall. At each end and in the middle are the large doorways glassed above the doors to the roof.

The construction inside is as near fireproof as possible. The floors and roof consist of hollowed tile reinforced by steel, over which is poured concrete; the separating walls are of cinderblock of double thickness, and ensuring quiet. The floors of the corridors are terrazzo; of the rooms asphalt tile of a pleasing variety of mixed colors; of the toilets small, inlaid tiles; of the stairways a dark green slate; all the ceilings of classrooms, corridors, etc. are covered with fireproof acoustic panels. All the rooms have connecting doorways leading from one classroom to another, and eventually to a stairway in the wing or middle of the building, so that in case of fire each group will have its own exit and stairway and will not have to use the corridor. The over-all result of materials



used and their arrangement is not only fire-resistance and durability, but a surfacing that should be easy to keep clean.

In entering the main doorway a short stairway leads to the large foyer beyond which are the deans' offices, private consulting rooms, secretarial offices, etc. Along each corridor wall on both sides (the same holds true for each of the three floors) steel lockers are built flush with the walls and above each locker is a compartment that opens and locks with the bottom locker; each boy has his own locker and compartment with a combination lock; the benefit of these is evident: no more limp, wet coats hanging along classroom walls, no more tripping over muddy rubbers and galoshes, no more aging lunches in the desks. There is also a tactical arrangement of toilets: one toilet in each side of the main corridors, so that there are six in all, not counting the private ones. The classrooms are gems of light, air and cleanliness, walled in with a double thickness of cinderblocks painted light green or tan. The flooring is of asphalt tile and the ceilings acoustic paneling. A window runs the length of each classroom, each window, except on the north side, shaded with an adjustable fibre-glass drape. The lighting is soft and indirect, Mazda, not fluorescent, with concentric bands around the bulb to minimize eyestrain. The lighting is seldom used except on rainy days, as the large window provides ample light. All rooms are heated by Nesbitt heaters that are automatically controlled and give the same result as air-conditioning, since all the air that is heated is freshly drawn through louvres that lead directly to the outside and is vented through air ducts in the walls by a powerful blower in the boiler room. The desk and chair are one unit, not fastened to the floor, and adjustable to any size and shape. What an improvement on the unpredictable furniture of B. C. High-on-the-James!

At one end of the corridor and occupying the whole wing is the library, beautifully floored with maroon

and gold-tinted white asphalt tile, lined with dark oak plywood paneling, solid oak shelves and long tables to match. Beside the library is the librarian's office and check room.

At the other end of the corridor and also occupying the complete wing is the tastefully apportioned Sodality Chapel. Pews, altar, the two confessionals and paneling are all in dark oak. The canopy and backdrop of the altar are of powder-green velvet with gold-embroidered lettering, the tabernacle, canonicals and crucifix of gold. The Stations of the Cross are of carved pear wood made by a master in Italy. Besides the two confessionals in the rear there is another built into the wall, its screen leading directly into the office of the student counselor but its entrance in the Chapel. The sacristy is in the rear of the altar and to save space the drawers for the vestments have been built into the back and under the altar. The Chapel will seat one hundred and seventy-five. Donations and promises have been made for stain-glass windows, but no design has been decided upon as yet. The Chapel has been donated by the Catholic Alumni Association in memory of their Chaplain, Father Mellyn, S.J.

The upper floor is a duplicate of the first with these differences: above the library and occupying the whole wing is the Physics lecture room with its laboratories and a storeroom; in the center of the building is the Chemistry lab and storeroom occupying the space corresponding to the foyer and offices on the floor below; there is also a teachers' room with cloakroom and toilet that occupy the space of a classroom. From the central stairway another stairway leads to the tower and to the roof. In the tower are the works of the large clock, the gift of the class of 1950.

The basement is divided into two main parts: half houses the cafeteria floored in red, square tiles, the walls and columns faced with light-tan porcelain tiles. Here is installed the most modern equipment in chrome-steel and all arranged for quick self-service.

Three hundred can be seated here and served with great dispatch, but to facilitate the kitchen work each year is served separately. Certain boys earn their lunch by helping to serve, cashier and help after meals. Incidentally the new school has afforded new and more practical uses for "jug" delinquents, such as cleaning utensils, mopping, etc., as well as other innumerable tasks in other parts of the building that the utilitarian eye of the Disciplinarian can spot, such as cleaning corridors, stairways and classrooms. Under the Government's School Lunch Subsidy Plan a boy may obtain a varied and nourishing lunch for twenty-five cents, consisting usually of meat, fish or eggs, potatoes, vegetable, bread, butter and milk. Behind the cafeteria is a large modern kitchen with every facility: gas baking oven and cooking range, mixers, peelers, walk-in icebox and refrigerator, storerooms, mechanical devices for dishwashing in a separate room, toilets and cloakroom for the help, etc. There are also two dining rooms for the lay and Jesuit faculty. The cafeteria has proved a boon for student and alumni meetings, and later will fit into the activities of a proposed Mothers' Club.

The other half of the basement has been divided into rooms for a variety of purposes: here are the bookstore, offices for the yearbook, the *Botolphian*, and debating—all neat, airy and lightsome; also the emergency light-generating room, workshops, etc. In the far wing the space is given over to locker rooms for the athletes, showers, toilet and first-aid room.

This, then, is the first unit to inaugurate the New Boston College High School. The plan was many years in its conception and fulfillment, but all look hopefully and prayerfully to its full fruition. The plan calls for a sophomore and freshman unit and a rectory, both to be connected with the present unit by passageways that have already been provided in the finished unit. The full plans call for a chapel, gymnasium and other buildings, but so far they are only in the prayer stage. His Excellency, the Archbishop,

is very eager that we start the other school building and the rectory, for he feels that the upkeep of the finished unit and the plant on James Street will be too much of a drain on our slender finances. But a start has been made. Ground was broken in September of 1949. The cornerstone was laid by the Archbishop in May, 1950 and the building was occupied in November of the same year. We are financially panting for breath at the moment. But we know that certain expenses will not have to be duplicated in future building, for the land was undeveloped when we started, which meant expenses for bringing in the facilities for water, sewerage, electricity, gas, fire-alarm, etc. A good piece of land around this unit has been filled, graded and landscaped, the rest can be finished at our financial leisure. So all in all, much has been gained. But the greatest gain has been in our joy in having made our first step, in our hope that this step will bring recognition and help from our public and friends, in our pride that we have provided an institution that is second to none in equipment and conveniences for the furthering of what we know to be real education. After all, we have changed the location of Boston College High School and provided long-felt wants, but we have not changed the spirit.

FRANCIS J. KRIM, S.J.

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#### Mexican Boys-Town

The Jesuit College of Guadalajara has assumed the responsibility of government and support of that city's "Ciudad de los Ninos," a community of 300 orphans modeled on Msgr. Flanagan's famous "Boys-Town." Archbishop Garibi of Guadalajara has assigned six sisters to take care of the day-by-day work of running the school, but the spiritual care of the orphans still rests with our Fathers, and the supervision of the school remains the care of their Rector, Father Manuel Figueroa. Very Reverend Father General has shown his interest and approval of our Mexican "Boys-Town" by becoming one of its patrons.

# OBITUARY

BISHOP THOMAS A. EMMET

1893-1950

"Most Rev. Thomas A. Emmet, Born in South Boston, Massachusetts, August 23, 1873; entered the Society August 14, 1893; died in Boston, October 5, 1950."

With these simple notations the 1951 Catalogue of the New England Province recorded the passage of the eighth Vicar Apostolic of Jamaica from a long, full life, nobly adorned with the charity of Christ which urged him on to rich accomplishment in his many and varied fields of labor.

As a young altar boy in the Gate of Heaven Church, South Boston, Thomas Addis Emmet, whose father was a descendant of the Protestant Irish patriot, drew from the inspiration of the good Sisters of St. Joseph a love for the things of God that led to a priestly vocation. The eighth of nine children born to Edward and Julia Emmet, he attended the Lincoln Grammar School and later Boston College High School, from which he entered the novitiate at Frederick, Maryland August 14, 1893. He was one of fifteen novices from the Boston area that year, which saw an entering class of forty-four.

In 1895 the Provincial, Father Pardow, instituted at Frederick a three year juniorate course for those who had entered the Society from high school. Besides absorbing a fair amount of classical lore during the next three years the young Scholastic exhibited as junior beadle an executive ability which characterized him throughout his studies and in positions of trust in later life. At Frederick he trudged the roads of the famous old city and he grew to love the Sunday trips to teach catechism at nearby mill towns. He was especially fond of a spot in the south side of the Monocacy River near Araby, where on Thursdays the

Scholastics would mount a huge rock and practice oratory.

After the usual three years of philosophy at Woodstock came two years of teaching at St. Francis Xavier's, New York, followed by three years as prefect-in-full of the Junior Division at Georgetown. In this latter capacity the versatile regent displayed marked ability in planning out-of-class activities for the large groups of healthy small boys and in preserving order in dining-room, dormitory, chapel and classroom.

In due time he was ordained priest at Woodstock by Cardinal Gibbons on July 31, 1909. The next three years found him again Prefect of Discipline at Georgetown, this time for the entire College and High School. After a year of tertianship at Tullamore, Ireland, he returned to this position, in which he ruled hundreds of young men whose respect and confidence he gained by his firm but tactful policy.

For the rest of his life Bishop Emmet retained his affection for Washington and his legion of friends there. He had an unusual memory for names. At a luncheon in his honor by the Washington Chapter of the Georgetown Alumni Association at the Willard Hotel he stood for close to an hour greeting the men by their first names though some he had not seen for twenty or thirty years. His contacts with the men of Georgetown covered a period of more than thirty years and in 1942 the University conferred on him an honorary degree.

The status of 1916 appointed Father Emmet to the office of Minister of St. George's College, Kingston, Jamaica. At the time the Vicar Apostolic of Jamaica was His Excellency, Most Rev. John J. Collins, S.J., formerly Rector of Fordham and a veteran Jamaican missionary. Father William O'Hare, S.J., later to be Bishop Collins' successor, was the Mission Superior. During his five years' stay in Jamaica, Father Emmet became known for his extraordinary preaching ability. In addition to his duties of Minister at Winchester Park, he assisted generously in parish work, with the

result that his name was a household word in all the mission stations from Morant Bay to Mandeville, a distance of some ninety miles along the south shore of the Island.

Success as a preacher was largely responsible for Father Emmet's recall to the States in 1921 and his appointment to the Mission Band of the Maryland-New York Province, with residence at St. Mary's, Boston. In New England and the mid-Atlantic states he went from city to city, reclaiming souls to Christ and pleading in particular for help, spiritual and financial, for Jamaica.

Father Emmet's connection with his next assignment goes back as far as the year 1911, when he returned to Georgetown after ordination. In that year a drive began to remove the Preparatory School at Georgetown from the University campus to a location outside the city. Father Emmet along with the Rector, Father Donlon, looked at many possible sites and finally with the sound advice of an alumnus, Mr. George E. Hamilton, decided on the present location of the Prep School on the Rockville Pike at Garrett Park, Maryland. Construction work on the new building began in 1915, but due to the war the first class did not enter until October, 1919. In 1923 Father Emmet was appointed Headmaster and for the next six years worked indefatigably with construction problems, development of the ninety-two acres, enrollment, studies, and the religious growth of the school. To him most of all Georgetown Prep stands as a monument.

In November 1929, having established the Prep on a sound academic and financial basis, Father Emmet relinquished his post and returned for a brief period to the Mission Band. In the meantime His Excellency, Most Rev. Joseph N. Dinand, who had succeeded Bishop O'Hare as Vicar Apostolic of Jamaica, became unable through failing health to carry on his arduous labors. On June 28, 1930, Father Emmet was appointed to succeed him.

The news of his appointment was the occasion of general rejoicing to all the Catholics and non-Catholics of the Island who had come to know and revere him during the years 1916-1921. St. Mary's, Boston, was the scene of his Episcopal consecration as Bishop of Tuscamia and Vicar Apostolic of Jamaica on September 21, 1930 at the hands of His Eminence, Cardinal William O'Connell, assisted by Rt. Rev. John B. Peterson, Auxiliary Bishop of Boston and Rt. Rev. John W. McNamara, Auxiliary Bishop of Baltimore. The Rev. Richard J. Cushing, later to become Archbishop of Boston, preached the sermon.

The new Vicar Apostolic arrived in Kingston on Monday, October 20, 1930. That evening at services in the Cathedral the Brief of Appointment was read and His Lordship formally assumed office. He addressed the congregation with words of deep gratitude, first to God for His goodness and then to his friends and his flock for their sincere congratulations and prayers. He took the occasion to express his appreciation of the loyal services of Father Francis Kelly, Superior of the Mission, who during the absence of a Bishop, had faithfully administered Vicariate affairs. On the following afternoon Sir William Morrison, Kt., presided over a public reception at Winchester Park, which many prominent men and women attended, among them government officials, clergy of various religious denominations and officers of the Salvation Army.

For the next twenty years until his voluntary retirement in March, 1950 Bishop Emmet worked assiduously for both the spiritual and material advancement of the flock entrusted to him. There is scarcely a corner of the Island to which he did not travel at frequent periods to administer confirmation, bless new foundations and meet his people. Although Jamaican roads improved with the years, there were many occasions on which more remote stations could be reached only by horse or on foot through the bush. Bishop Emmet did not disdain making his way as any ordinary



missionary did, come fair weather or foul, with an ease and graciousness that endeared him to all.

As Vicar Apostolic of Jamaica it was inevitable that Bishop Emmet should deal often with people not of his faith, but he never did so without honor to himself and the Church which he represented. Non-Catholics held him in high esteem and felt that the Catholic Church in Jamaica was blessed in having as its leader a man of such sterling qualities as to win the respect of the entire Jamaican community. He bore himself always with dignity, he was straightforward, affable, pious, simple in his mode of life, and scrupulously exact in the execution of ecclesiastical functions.

His episcopate embraced twenty years of constant growth and expansion for the Jamaica Mission. An over-all comparison shows that from a mere 45,000 in 1930 the Catholic population increased by 1950 to 83,500. From a personnel of twenty priests, three Scholastics, and three Brothers in 1930 the Mission in 1950 could boast of an increase to sixty-two priests, four Scholastics and four Brothers. Besides the communities of Franciscan, Dominican, and Mercy Sisters, all of whom showed at least a slight increase, the community of native sisters, founded shortly before Bishop Emmet's arrival, in 1950 numbered forty-five. The introduction in 1940 of Marist Sisters from Bedford, Massachusetts, to care for the Leprosarium in Spanish Town proved a boon to patients and to the community at large. In these twenty years the number of churches grew from fifty-seven to seventy-one, the number of elementary school pupils from a little over 5,000 to nearly 12,000, secondary school students from 800 to 1,400. The Alpha Industrial School had in 1950 an enrollment of 681. St. George's Extension School, begun in 1942, gave courses to 300. Three native diocesan priests and four native Jesuit priests were working on the Mission. Parish centers which in 1930 numbered twelve with forty-seven attached mission stations now number fourteen with sixty-four attached stations.

Bishop Emmet was instrumental in arousing enthusiasm for Catholic Action projects which through the zeal of individual Fathers and lay workers have contributed greatly to the moral, social and economic progress of his flock. The Cooperative movement and Credit Unions have spread through the Island; the Holy Name Homestead plan is showing the way in a better housing movement; parish sodalities, the League of the Sacred Heart, the Holy Name Societies and branches of the Society of St. Vincent de Paul have all increased both in numbers and in kinds of activities, making for a truly high standard of Catholic living. Bishop Emmet would be the first to point out that all this splendid progress made under his pastoral guidance would not have been possible without the splendid zeal and untiring efforts of the individual Jesuit missionaries and the generous cooperation of Jamaican Catholics, and in many instances, non-Catholics. Likewise, it is unquestionably true that a great deal of the funds necessary for these many enterprises originated in the United States through the efforts of missionaries in charge of the various mission stations. Perhaps the most gratifying point of all is the fact that in the vast majority of cases the money came from people of ordinary means who definitely made sacrifices to spread the Kingdom of God on earth.

On January 10, 1937 the Centenary Celebration of the Apostolic Vicariate of Jamaica opened with all the grandeur that became the occasion. Visiting prelates and clergy from the United States, England, the Antilles, and South America marched in procession from the Bishop's Residence to Holy Trinity Cathedral for the celebration of Pontifical High Mass at nine o'clock. The visiting bishops were: Rt. Rev. Joseph A. Murphy, S.J., Vicar Apostolic of British Honduras; Rt. Rev. Edward Meyers, D.D., Auxiliary Bishop of Westminster (London); Rt. Rev. George Weld, S.J., Vicar Apostolic of British Guiana; and Rt. Rev. Charles Wollgarten, C.M., Vicar Apostolic of Costa Rica.

Father Francis X. Delany, of New York, a former Superior of the Jamaica Mission, delivered the sermon. Father Delany had been speaking only ten minutes when His Lordship, Bishop Emmet, suddenly slumped forward in his throne. An altar boy hastened to the sacristy and brought some smelling salts which revived His Lordship momentarily. However, a few minutes later he collapsed again and was carried to the sacristy door and upon recommendation of a doctor was taken to St. Joseph's Hospital. Father Delany resumed his sermon and in due time Bishop Meyers entered in full pontificals and proceeded with the Mass. Fortunately Bishop Emmet responded to treatment of a recurrent stomach ailment and was able in a short time to return to episcopal duties.

A highlight of the Centenary Celebration was the production by a cast of five hundred of a pageant, *Jamaica Triumphant*, written and directed by Father Daniel A. Lord, S.J., Sodality Director and Editor of the *Queen's Work*. The pageant, scheduled for four nights, had to play to capacity audiences for two extra performances. The *Kingston Gleaner* described it as "a spectacle without a peer within living memory and unequalled in our annals; and, more than that, a spectacle of thought-provoking retrospect, looking back on centuries of progress in Christendom generally, and in particular on the progress of the world in this fair isle."

Bishop Emmet was the first Bishop to live apart from the Winchester Park community, having taken over the new Bishop's Residence purchased by Bishop Dinand and standing just outside the Winchester Park property on North Street, three minutes' walk from the Cathedral. In 1945 the Superior of the Mission and the Editors of *Catholic Opinion* also moved from Winchester Park to a separate residence on North St. adjoining the Cathedral ground. St. Joseph's Hospital acquired a new addition and the Leprosarium a new building.

At the reception given to Bishop Emmet on the

occasion of his golden jubilee in the Society in 1943, the speaker representing Jamaican Catholics paid the Bishop this tribute: "All these accounts of achievement in the material order will remind the Catholic laity of this Island that they owe to your Lordship a debt of gratitude that they can hardly hope to repay. And yet we feel that all you ask in return is that we and our children after us should live up to the ideals you have set before us and carry out the precepts you daily preach and follow the example you have nobly given.

"We, the members of your flock, feel that you would have us remember that the true advancement of the Church is not to be measured by the number of schools or churches that have been built, or even by the numerous works of mercy and social welfare performed and fostered under your Lordship's generous guidance. These are like milestones erected along the broad highway of human progress. But what of the narrow and often lonely pathways of the soul! Of what use to count off the milestones unless they tell of advancement along the road to the eternal city of God! We have counted the milestones because we recall, as we know your Lordship would wish us to recall, that unless these be but the outward signs of inward spiritual advancement, then has our journey been without profit.

"It is because your Catholic laity recognizes this fundamental truth that we count ourselves blest in the knowledge that we have, in our guide and shepherd, one upon whom we can count to show us the true way, not by precept alone but by the lesson of a long life of self-denial and devotion to duty. We have the inestimable advantage of always knowing that we are asked to do nothing, to make no sacrifice that those who ask it have not made over and over again. We know that we are secure in our leadership and we rejoice in that knowledge."

An outstanding event in the history of Jamaican Catholicism took place on May 30, 1948 when Bishop

Emmet ordained to the priesthood Leslie X. Russell, a native Jesuit. Only once before, in 1902, had Jamaicans witnessed the ordination of one of their own, when Bishop Gordon conferred holy orders on a member of the Salesian Congregation. A crowd of fifteen hundred witnessed the ceremonies in which in three successive days Father Russell received the orders of sub-diaconate, diaconate and holy orders. Bishop Emmet took special pride in the event, while the unusually tense interest of the congregation testified to the fact that the people of Jamaica realized the tremendous significance of what was taking place before their eyes. Catholics were present from every part of the Island to see one of their own raised to the service of the altar and they returned to their homes with hearts filled with joy and memories that would last a lifetime.

Towards the end of the year 1949 Bishop Emmet made a difficult decision. Although still vigorous and fully able to stand the round of trips to various stations on the Island, he decided that it would be wise to ask the Holy See to consider appointing a successor before he should become too feeble to carry on. Accordingly he submitted his resignation, which after some months the Holy See accepted, appointing him Apostolic Administrator until such time as his successor should be appointed. In February, 1950, Rev. John J. McEleney, Provincial of the New England Province, was named Vicar Apostolic of Jamaica. At the end of March Bishop Emmet bade farewell to his beloved Island and arrived in Boston in April. From then until the time of his death he resided at the Provincial house, enjoying the relaxation which release from episcopal duties afforded, taking short walks, renewing old acquaintances, and appearing occasionally at Church functions.

His sudden death at the Provincial residence in Boston came as a shock to Father James H. Dolan, Vice-Provincial, and other members of the community. He had been planning to go to Washington for a week

or so, an indication that his general health was good. Only a few days before he had attended the consecration of two new auxiliary bishops of Boston. One of the Fathers describes his last moments as follows: "On Thursday evening, October 5, we were at dinner and the Bishop appeared all right. He had exchanged remarks on the weather and then become silent. After a minute or so he put his hand on his chest and started to cough. I could see the blood going quickly from his face. When he started to slump Father Murray braced him in his chair and I stepped over and gave him absolution. We got the oils immediately and Father Sheehan anointed him. It was obvious that he would not last long. All the Fathers and Brothers knelt and I read the prayers for the dying. Two doctors arrived and examined him and pronounced him dead at 6:40. His death was due to a coronary thrombosis."

The body of Bishop Emmet lay in state at St. Mary's Church from 4:30 P.M. Sunday until the funeral Mass on the following morning. His Excellency, Most Rev. Richard J. Cushing, D.D., who had preached on the occasion of Bishop Emmet's consecration and again in 1947 at the celebration of his golden jubilee in the Immaculate Conception Church, Boston, presided at the low Mass offered by Father Dolan. Burial took place in the cemetery at Weston College.

The suddenness of their Bishop's passing affected his people of Jamaica visibly. At every mission station they flocked to the Mass celebrated in his memory. They crowded Holy Trinity Cathedral to the doors to attend the Solemn Requiem Mass celebrated by Father Walter J. Ballou, the Superior of the Mission, with Father Denis T. Tobin, Rector of St. George's and Rev. Sydney J. Judah as officers, and His Lordship, Bishop McEleney presiding. In his eulogy Bishop McEleney echoed the feeling in the hearts of all, when he said:

"We pay tribute to the surpassing merit of His Lordship, Bishop Emmet. Jamaica received in 1930

as head of the Catholic Church a man whose culture and refinement of character were matched by a singular courage and dauntlessness. To his high office he brought learning and dignity which never detracted from his humble and friendly demeanor. We crowd this Cathedral today, the scene of so many sacred functions in which he presided, to mourn his decease, to pay tribute to his surpassing merit and to pray for the repose of his soul. We mourn a gentle, noble prelate of the Church, knowing that our loss of him on earth is his gain and ours before the throne of God, where this new advocate of ours will dry our tears and plead our cause at the tribunal of mercy and love. We mourn his passing with candid affection and with Christian reflection on the day to come when we in turn must go to God to give an accounting of our days and deeds."

JOHN H. COLLINS, S.J.

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### FATHER ETIENNE DUFRESNE

1859-1950

Father Etienne Dufresne, veteran Indian missionary, died in Montreal on March 10, in his 91st year. He was the last but one of the older missionaries, the other being Father Joseph Richard, still busily employed at our school at Spanish and steadily making progress towards the century mark, with only three and a bit more years to go, and not limiting his horizon even there if the Lord beckons him on farther.

Etienne Dufresne, known to his earlier contemporaries on account of his diminutive stature as Tit-Quenne, which might be rendered "Tiny Steve," was born on St. Patrick's day, 1859, and entered the Society in 1879 at the age of twenty. His course of studies in the Society was of the summary sort, as the catalogue shows. Only one year of juniorate and then a first year of philosophy at the Immaculate Concep-

tion, Montreal, while his second (and final) year was spent prefecting and teaching at the Indian Residential School at Wikwemikong, Manitoulin Island, with a companion philosopher, Joseph Richard, the two meanwhile preparing together their *de universa philosophia*, doubtless in their spare time. More surprising is it to read that during the three following years, while carrying on his work in the school, he is marked as *Stud. cas. consc.*, which means he must have been studying also his dogmatic theology on the side, for at the end of that period we find him ordained priest and becoming forthwith *Missionarius excurrens*. With this convenient system of telescoping, he had managed within six years from the noviceship to complete his juniorate, his philosophical and theological studies, and to have to his credit, in addition, four years of regency.

His tertianship was made five years later, in 1892-3, at the Novitiate in Montreal. In the interval he had learned Indian and had done mission work.

Father Dufresne was to become the most travelled, or at any rate the most moved about, of all our Indian missionaries. At one time or another, he was entrusted with every mission post all over Manitoulin Island and around the whole territory of the Georgian Bay, both islands and mainland from Waubaushene, eastward and northwards, and around Lake Nipissing and down French River, and along the whole northern coast-line of Lake Huron as far west as Garden River and thence northwards along the eastern shore of Lake Superior. How he could properly look after so many posts in the course of one year as the catalogue shows him, will remain a mystery. His intrepidity in plying rivers, bays and the open water of the north channel in every kind of weather won him the admiration and respect of the Indians. In 1920 he got bogged down at Garden River for ten years. He was then aging and in 1930 he was brought to Spanish where he made himself useful until 1947.

It was at Spanish that he was to make his great



discovery. Our first returning French missionaries in the 1850's were students, and their excellent library at Wikwemikong, later removed with the school to Spanish, and now, in part, to the Seminary Library in Toronto, contained among other solid volumes, many of the collected works of the Fathers. This is where the old man's discovery was made. Father Dufresne took to St. Augustine with such enthusiasm and was wont to quote him so frequently as to acquire a new nickname—"Augustine." But to the old Ojibway missionary a great joy and a great grace had come into his life with this tardy discovery of the Doctor of Grace.

In 1947, increasing infirmities made the old man more dependent on the attentions of the infirmarian and at his own suggestion he was transferred to the Immaculate Conception, Montreal, in the Lower Canada Province, to which he belonged. Here he would receive excellent care and at the same time might enjoy the companionship of those of his own tongue and, what perhaps he valued still more, of friends nearer to him in age.

And now after many decades of labour in the vineyard and a few final years spent in edifying patience, after keeping his fiftieth, sixtieth and seventieth anniversaries, he has gone to rejoin his old comrades of those hard missions of earlier days. With his passing we lose the last link, but one, with the great missionaries of the past, nearly all of whom Father Dufresne had known, and under most of whom he had lived for several years.

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### FATHER ALOYSIUS F. FRUMVELLER

1872-1950

Father Frumveller died August 23, 1950, two weeks after the sixtieth anniversary of his admission to the Society, as the result of a fall a few days before on the

steps leading down to the domestic chapel, when his hip was fractured.

He was born in Detroit on March 7, 1872. After attending St. Mary's Parochial School he entered the classical course of Detroit College. In those days, the classical course had three years of high school and four of college, the last year devoted to the study of philosophy. It would be interesting to know whether anyone ever went through the course as brilliantly as Father Frumveller. The school catalogues contain a very remarkable record of excellence. He made the first two years of high school in one, receiving a premium for promotion and a grade of 100 at the end of the year. After that his grade was 100 every year except twice when it was only 99.

He made the last two years in St. Xavier, Cincinnati, when his family moved to that city. His record there was much as it had been in Detroit. In rhetoric class he was first in evidences of religion, Latin, Greek, original composition, mathematics, chemistry, physics, in everything except precepts of rhetoric. He won the intercollegiate Latin contest for the second time, having won it the year before in Detroit; also the gold medal for the best catechetical essay. This year he was one of the speakers of the Philopedian Society at its public exercises. His subject was "The English Language." In the crowning year of the course, philosophy class, he took the highest honors and at the Commencement delivered an address on "General Ideas of Rights and Duties." During the year he had been appointed defender in Applied Logic in a public disputation.

This very remarkable record would prepare one to read that he was a youth who kept to his schoolbooks pretty closely. The late Father Vincent Siefke, a classmate at St. Xavier, who entered Florissant on the same day with him, had a different story. He said that "Frum" was a popular member of the class, was interested in sports, and on occasion could put on a good show as a juggler. He would tell of going to an

opera with him, and on coming home after it, listening to him play all the arias in it from memory. On Sundays he served as organist in a suburban church.

His musical talent was highly developed. He must have been taken in hand at an early age by his mother, who, as Ellen Finegan, had been a teacher of music. In his Jesuit Scholastic years he was always in charge of the music. He trained and conducted the Scholastic orchestras, choirs and quartets and even composed a spirited St. Louis University March. The gramophone recording was locally popular and for many years it was a usual number for the orchestra at Commencement and other public occasions. He spent one summer at the Benedictine Monastery in Conception, Missouri, learning the Gregorian chant. Some years after his ordination his active interest in music fell off, but he continued to play the organ and lead the singing at community Benediction until the time of his death. His singing was on the practical side rather than the ornamental, but it was animated and strong and could bolster a sagging chorus admirably.

As a Scholastic he went through the regular sequence, with one year juniorate and an interruption after his second year of philosophy when an emergency in St. Xavier took him there to teach mathematics and astronomy. The following year he returned to St. Louis to finish his philosophy and to teach calculus and analytic geometry to Ours. The remaining four years of regency were spent in St. Louis giving courses in mathematics, astronomy, and geology, in the college and scholasticate. Teaching Ours, was, and is, unusual for a Scholastic. But he took it as a matter of course and so did everyone. He never put on airs or threw his weight about or looked complacent. He could not if he tried. And this was true of him all through his life.

He began his theology in St. Louis in 1901, was ordained in 1904; and, after his last year and tertianship in Florissant, went abroad to study mathematics at the University of Munich, where he remained for

two years, returning to St. Louis to receive his Ph.D. In 1909 he was at Marquette in Milwaukee teaching mathematics and taking on various other duties. There he remained until his final assignment to Detroit in 1927.

One can only surmise why he never attained, or tried to attain, that high distinction in his chosen field towards which his talents pointed. Shortage of men in the colleges and absence of leisure for private study is at least a partial explanation. But other reasons suggest themselves. He liked to take his part in the community life rather than be all but buried in the delving of a specialty. Moreover, he discovered in himself a certain facility in religious guidance, apostolic work which made academic honors look rather pale and insipid. On the day of his funeral the following letter arrived from the postmaster of a small town in Iowa: "Dear Father Frumveller, *America*, September 2, notes your anniversary. My congratulations. In 1924-26 I sat in your classes at Marquette. Now, twenty-five years later, all the mathematics I need is to add up the value of postage stamps. I still recall with pleasure your classes. Another highlight of those years: Your Lenten instructions given in Gesu. Father, I am better for having known you. So today an extra *Ave* for you."

Men who were in his religion classes in Detroit in the 'twenties still tell you how popular they were. He left a partial list of some hundred retreats which he had given, many of them to priests. He welcomed opportunities of spiritual instruction to nuns and their lay sodalities. He was regularly a preacher in our church in Milwaukee and in Detroit. As for his mathematics, the only interest he showed, outside that of his routine class-work, was his avid reading of advanced books on the subject and his subscription to learned mathematical journals. For several years he was the science editor of *Thought*.

A notable instance of his apostolate among men was his appointment as Chaplain of the Detroit Fire De-

partment. When the University was still on Jefferson Avenue he would now and then drop in at the neighboring fire-engine house on Larned. His acquaintance with the firemen grew and expanded to other fire-houses until he became a sort of unofficial chaplain. He soon received official appointment to the office which he had created. Dr. Stefani, the community house-physician tells of his amazement one day when he saw a fire-truck stop on Livernois at the University to pick up "Father Frum," who climbed to the seat next to the driver to be whirled off to the fire in glory. Later the Department bought him a Ford car and supplied him with a fireman chauffeur. The inscription on the doors read: "D.F.D." with a cross; on the license plate a red placard, marked "Chaplain." When Father Frumveller because of infirmity could no longer remain in active service, a successor was appointed to what seems now to be a permanent office in the Department.

When the remains of Father Frumveller lay in state at the University, a fireman's helmet was placed on the bier; and a guard of honor, consisting of two firemen in uniform in fifteen-minute shifts, stood at attention by the coffin. Six firemen were pallbearers. A police motorcycle escort with sirens blowing led the funeral. A Fire Commissioner and other officials followed in cars and the procession detoured from the direct route to the cemetery in order to pass a fire-engine house where the crew were lined up at attention while it went by. The flags on all the city fire-houses were at half-staff. One result of the first chaplaincy was the laying of some small ghosts of prejudice in the Fire Department. The firemen have furnished a room in the recently built addition to the Jesuit Retreat House, to be known as the Father Frumveller Memorial Room.

Father Frumveller will be long remembered by those who lived with him for some striking oddities. Up to the time, eight years before his death, when he was struck by an automobile after his morning Mass

in the church across the street and suffered a fracture of the back and one leg, he never needed a doctor's services. He said he had never had a pain nor an ache. And this was all the more remarkable because he flouted the usual laws of preserving health. In eating he acted on the principle that the only food good for a man was the food he liked. He passed the salads and greens and made up on the meat and fish. He said balanced diets, calories and vitamins were modern follies. His drinking water had to be iced winter and summer to be satisfactory. If he were caught in the rain and drenched, he let his shoes and clothes dry upon him and he never caught cold. He thought it ridiculous to take a walk simply for the exercise. He never put on weight nor lost any, keeping in good working trim. After three months in the hospital, with his patched up back and leg, he resumed his regular regime and teaching till a few years before his final accident when the untrustworthiness of his legs as he crossed the campus forced him to relinquish the classroom.

He was a conscientious religious and his manner with his brethren was genial. If he were challenged to an interchange of sheer nonsense he generally accepted with alacrity and could be wildly fantastic, giving a funny eldritch screech whenever he scored a point. Seeing him then one could understand how *Alice in Wonderland* was written by a famous mathematician. Like most men with great powers of concentration, he was sometimes self-absorbed and oblivious of amenities, but in a boyish fashion which seldom gave offence.

He continued in his last years to say Mass every morning but with great difficulty. His free handling of the liturgy sometimes caused comment, but mostly only smiles. Anyone who saw him painfully managing three flights of stairs to make long visits in the chapel every day, could trust him to say Mass with devotion. He was inclined to undervalue external form and ceremony in everyday life. While he paid homage





CHARLES J. MULLALY, S.J.



to the essentials of propriety, he was prone to regard the embellishments as necessarily insincere and artificial. No pomp and circumstance for him. It was a boyish weakness. The episode of our Lord's defense of the little children against the shocked apostles had a special appeal for him. With him the St. Theresa of France came before her of Spain. In his sermons and retreats he always dwelt on the need of approaching Christ and His angels and saints with the directness and simplicity of a child.

JAMES J. DALY, S.J.

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### FATHER CHARLES J. MULLALY

1877-1949

To his many friends and acquaintances among the clergy, religious and laity, word of Father Mullaly's death at the Jesuit Novitiate, Wernersville, on Tuesday, October 25, 1949, brought a feeling of sorrow for the loss of a holy priest and dear friend. Newspapers and periodicals which four years previously had honored him on the occasion of his golden jubilee as a Jesuit, paid their final tribute to one whom many people considered the greatest apostle of the Sacred Heart in the United States within our times. Truly apostolic in its scope and aim, the life work of this remarkable Jesuit tells a story of extraordinary devotion and love for the Sacred Heart and the Society of Jesus.

Born in Washington, D. C., on September 19, 1877, Charles J. Mullaly was the son of Charles and Catharine Grogan Mullaly, the first couple to be married with a Nuptial Mass in the then newly-built Church of the Immaculate Conception in that city. He received his early education in the parish school of the Immaculate and later at Gonzaga College, from which he graduated in June 1895. The memories of these two places lived with him throughout his life and

he frequently spoke with affection of his home parish and high school days with the Jesuits.

On August 14, 1895 Charles Mullaly entered the famous old novitiate of the Society at Frederick, where he had as novice-master, the renowned Father John H. O'Rourke. Here in this historic old town of Maryland passed the first five years of his life as a Jesuit. (In those days the juniorate course was three years.) A fellow-Jesuit looking back on the years when he and Father were novices together remembers him as very devout, shy and rather frail. In fact, poor health was something which he had to cope with often in his seventy-two years. Yet on occasion Father was heard to remark that his health never interfered with his work, and that he had been the only one to survive the little group of four who shared the same dormitory during noviceship days. Three of the group died at an early age of consumption."

When Father Mullaly came to Woodstock in 1900 to begin philosophy, superiors were greatly concerned about his eye-sight. So impaired was his vision at this time that it was feared he could not proceed with the Society's difficult course of studies. Doctors had forbidden him to use his eyes for more than ten minutes a day. It was only a few years before his death when, to encourage another Jesuit, he told of the day that he had been summoned by the Rector at Woodstock who asked him how he ever expected to continue the course under such a handicap. His reply on that occasion was one which reflected the outlook of his whole life: "God has called me to the Society, and He will see that I stay here." Though his philosophy had to be interrupted by a year of teaching at Fordham, he returned to complete the last two years of that study which he successfully mastered. Many were to learn in his later life that he could still explain the subtle points of philosophical questions and distinguish as cleverly as any student of the reasoned science.

From 1904 till 1908 Father was again back at Fordham as a teacher and prefect, and was able to

finish the ordinary five years of regency. He passed down many a story of the rugged life, especially for a prefect, in our boarding schools of those years. That he had been a good disciplinarian none who knew him could doubt, for until the end of his life he retained the sense of humor, of fair play and ability to handle a difficult situation which endeared him to all.

In the summer of 1908 Father Mullaly was back at Woodstock for theology and what he thought would be a four-year stay. To his surprise orders were changed and I think anyone of Ours who knew him at Wernersville could retell almost verbatim the story of that sudden change. Shortly after his return to Woodstock, Father Anthony J. Maas, the Rector, sent for him: "Mr. Mullaly," began the Rector, "I see you are not staying with us." "Not staying," replied the bewildered theologian, "but, Father, where am I going?" "To Spain," was the Rector's reply. "Spain, but where in Spain?" asked the Scholastic. "To Tortosa, Mr. Mullaly; there is a train out of here this afternoon and you are to be on it," said the Rector. "And I was," Father afterwards told us laughingly.

This was his only briefing for the next four years of life as a theologian at the Colegio de Jesús, Tortosa, Spain. The experience of those years made a lasting impression. At the time of his arrival, Spain was in the throes of an anti-Catholic revolution and everywhere churches and religious houses were being set on fire by a radical element. Such scenes Father often saw from the windows of our college there, and he had hair-raising accounts to relate of the extraordinary means Ours had to take to protect themselves from violence and death. As usual, anti-Catholic propaganda in our country was destroying the facts. Father Mullaly was among the first to put the true story before the American public and his vivid writings on the affairs in Spain at that period won him the post of Spanish correspondent from 1909 till 1912 for the newly-founded review, *America*. His years in Spain and his knowledge of the Church there again proved

valuable to Catholic journalism in making known the truth about the Church and refuting attacks made on Spain, especially, during the last civil war there. When secular newspapers published false reports concerning the conflict, Father not only in his own writings but by the information he supplied to Catholic papers and periodicals did much to refute the various calumnies published against Catholic leaders and the Catholic people of that country.

As a student of theology he made the acquaintance as teacher and friend of the internationally famous Jesuit moralist, Father John Baptist Ferreres. Often he spoke to us of the saintly life of this learned priest, and it was a great joy to him when he learned in 1944 that Father Ferreres' cause of beatification had been introduced at Rome. (An appreciation of Fr. Ferreres was written by Fr. Mullaly for the *Woodstock Letters* in the March, 1944 issue.)

Ordained a priest in 1911, Father remained in Spain for the fourth year of theology, and on his return to the States in 1912 was assigned to teach at Gonzaga for a year before tertianship which he made at St. Andrew-on-Hudson.

With the long course of studies completed, the status for 1914 sent him to Fordham as Prefect of Discipline. This was his work for two years, and then followed a year of missionary work in Reading, Jamaica. The variety of occupations was valuable as preparation for the work which he was to undertake in 1917 when, on returning to this country, he was assigned to the staff of the *Messenger of the Sacred Heart*. Thus began the labors which were to occupy the major part of his priestly life.

For four years Father Mullaly was Assistant Editor, and for twenty-one years Editor of *The Messenger* and National Director of the Apostleship of Prayer. His administration is often referred to as the modern era of *The Messenger of the Sacred Heart*, which era really had its beginning in the phenomenal work of his two immediate predecessors, Father John H.

O'Rourke and Father John Corbett. When the former became Editor in 1907, *The Messenger* had a circulation of about 27,500; when he finished his term in 1917 there were 342,000 subscribers. Father Mullaly's first great project was to build on Fordham Road the beautiful stone structure which now houses the efficient plant and office building of the League and *Messenger*. Thus with the newest methods and machinery he was able to add illustration and color to his magazine which continued to reach over 300,000 readers each month. This was no small achievement when we consider it was necessary at that time to increase the subscription rate from fifty cents to a dollar a year. Yet all this still fell far short of his ideal. He envisioned the enrollment of every American Catholic in the League of the Sacred Heart and the appearance of the *Messenger* in every Catholic home. No effort was too great which would further this end. But his most enduring monument was the knowledge and love of the Sacred Heart which he brought to so many thousands of hearts and homes.

Even with all this activity, Father found time to write and publish many books and pamphlets which enjoyed widespread popularity. His message was mostly for the lay audience, though there is much in his writings for religious too. Along the lines of story-telling, his little books, *The Priest Who Failed* and *The Bravest of the Virginia Cavalry*, found their way into many Catholic homes. Besides these he wrote many stories with a Catholic theme, and so great was the output at times that, besides his own name, he wrote under three *noms de plume*: Francis Goodwin, Paul Winslow and William B. Woods. Much to his amusement he received under these three names invitations to join various literary societies. In 1937 appeared the little booklet, *Could You Explain Catholic Practices?*, which he wrote to help the faithful better understand the content of the Faith, and which he thought would be useful to have for inquiring non-

Catholic friends. This work reached an audience of over 65,000.

The great amount of retreat work which he did among Sisters brought him face to face with the numerous difficulties they encountered in their lives of dedication and sacrifice. With a view to helping them spiritually he compiled the two little books *Spiritual Reflections for Sisters*, perhaps his best known work. Translated into four languages, the circulation was more than 102,000 copies.

At the time of his golden jubilee as a Jesuit, it was computed that Father Mullaly's many articles in various publications numbered more than a hundred million copies,—no slight accomplishment when we realize that, during the years while this writing was being done, he found time to participate in the works of numerous associations. Among other posts for many years he held office in the Catholic Press Association and formulated its advertising ethical code. He contributed to the *Catholic Encyclopedia*, was a consultor for the permanent organization for National Eucharistic Congresses, a Trustee of Fordham University, a member of the Board of Directors of the Xavier Free Publication Society for the Blind and for two years Director of the Woodstock Aid Association. For years he was Superior at Kohlman Hall and associated with the Loyola House of Retreats at Morristown and the Shrine of Our Lady of Martyrs at Auriesville. In 1929 he was the preacher at the Solemn Pontifical Mass for the International Eucharistic Congress held in Chicago, and his personal efforts did much to further and popularize the cause of Venerable Kateri Tekakwitha. It was his happy experience to see the First Friday Communion of Reparation introduced into nearly every parish in the United States.

While conducting a pilgrimage of members of the Apostleship of Prayer to Rome for the beatification of Blessed Claude de la Colombière in 1929, he wrote for one of his columns in the *Messenger*: "We could not but help wishing that the day will soon come

when there will not be a single Catholic in the United States who is not a member of this great band of lovers of Christ, who daily strive to spread His Kingdom and to sanctify their lives by the 'Morning Offering,' and by the practice, especially, of the Third Degree or Communion of Reparation."

The labors of these busy years took their toll. His health, which had never been vigorous, began to force a let-up on some of his activities. Towards the end of his tenure as editor he underwent several serious operations at St. Vincent's Hospital in New York. Doctors felt that he was living on borrowed time, and he himself began to realize that the hour was near when he would have to relinquish the work he loved so much and turn his efforts to less strenuous tasks. The status of 1941 brought the change. Before the announcement of his retirement was made public, Father Provincial felt that he could do valuable work as spiritual director for our Scholastics. True to the Ignatian indifference he had practiced all his life, Father refused to state a preference when given his choice of any one of our houses. He was assigned to Wernersville as spiritual father to the juniors and community.

With his usual enthusiasm he undertook the new post and for the last eight years of his life he did truly great work for the younger generation of Jesuits. At the Novitiate his work for the Sacred Heart did not diminish, but was merely channeled into different streams. Here his devotion to common life was a source of edification to all. Eager that the juniors should grow in the spirit of the Society, he took a keen interest in all their activities, great and small, and their lives were enriched with the priestly care he showed for their problems. For the discouraged, there were always words of cheer; when someone had difficulties with studies, he was understanding and encouraging. If he thought that a Scholastic was misunderstood or treated unfairly, he was the first to befriend him.

Father arose each morning before the bell summoned

the community, and he offered Mass in the small infirmary chapel. Afterwards he brought our Lord in Holy Communion to the sick, to whom he was always very devoted. When the juniors returned to their rooms after breakfast, he was already at his desk and the day's work had begun. His door was always open for those who needed his help.

Diligent preparation went into his retreats, tridua, points and monthly exhortations which he worked out in careful outline. With a very practical outlook he tried to prepare the juniors for their future lives as Jesuits. A man of prayer himself, he was anxious that those who came under his spiritual care should live prayerful lives of intimate union with our Lord. The practice of frequent spiritual communions throughout the day was one among the many beautiful devotions he taught us, and a means he used himself to live close to the Sacred Heart of Christ in word and work. His was the Jesuit's manly devotion to our Lady. He dearly loved the Society and jealously guarded against anything which would hurt its spirit or reputation.

At story-telling Father Mullaly was a master. He put so much into a story that, when it was finished, one couldn't miss the point he wished to illustrate. Those who made his tridua will long remember the famous story of the difficult mission of Fernando Po with which he used to illustrate the doctrine he never tired preaching—utter abnegation of self-will, self-love and self-interest. To him these were a Jesuit's worst enemies and he constantly warred against them. This was the doctrine by which he lived and the stimulus which saw him through many trials. On occasions when he was not well another might offer to substitute for him in giving points or an exhortation; but so long as he could keep going he would never give in. The monthly casus was prepared long before the scheduled date, and the "bis in mense" sign appeared on the juniors' board notifying them with punctual regularity of the bi-weekly colloquia. His exhortations treated any phase of a Jesuit's life, from



travel suggestions for those who would be journeying to distant parts for philosophy to a deeper insight into Ignatian spirituality. This latter was back of his insistence that our Scholastics in their early years of formation should be guided in the ascetical life solely by the masters of Jesuit spirituality. He often joined the juniors in their afternoon recreations and could enliven any gathering with his stories of the past. Every place he had lived and each experience had become a part of him to give to others.

On first acquaintance one might have gotten the impression that Father Mullaly was by nature stern and rigid. But to one in difficulty the reserved exterior readily vanished and the warm priestly heart was there to help. He was very sensitive and recoiled from anything unrefined or vulgar in those who were called to be companions of Christ. Having suffered a great deal himself from thoughtlessness on the part of others, he tried to instill in our young men a charity and thoughtfulness for all. These qualities he taught by example and word, for he was a perfect gentleman as well as an inspiring priest.

August 15, 1945 marked the completion of Father Mullaly's fifty years in the Society. In keeping with his wishes the event was quietly celebrated and limited to the community at Wernersville and a few life-long Jesuit friends. The congratulations he received from every part of the world were a grateful testimony to the consolation he had given to souls. He was especially pleased with the recognition which the Catholic press had given him in gratitude for the quarter of a century he had devoted to the pioneering cause for a Catholic literature in this country. One literary publication made the interesting observation at this time that Father Mullaly, who had been National Director of the Apostleship of Prayer and Editor of *The Messenger*, was at the time of his golden jubilee holding a post similar to that which Father Francis X. Gautrelet, S.J., occupied when on December 3, 1844 he proposed his plan for an apostle-

ship of prayer. The latter had been at the time spiritual director of Jesuit students at Vals, France; the former was directing the spiritual life of the young Jesuits at Wernersville.

Towards the end of December, 1948 Father went to Washington, D. C., to give a triduum to the Sisters at Trinity College. While there he stayed at Gonzaga and on request was taken through the school buildings which brought back many memories for him. After dinner on New Year's, 1949, one of the Scholastics accompanied him to Union Station where he boarded the train to return to the Novitiate. Along the way Father had many comments to make on the changed and changing place of his birth. This was the last visit he made to his native city.

By March 1949 he was still active but noticeably not well. On the twentieth he gave an exhortation to the community, on the twenty-third he conducted the monthly casus and on the thirty-first he went over to Villa Maria to hear the Sisters' confessions. In early spring his last eight-day retreat was given to over one hundred Sisters of Mercy at Mount Saint Agnes, Baltimore. At the close of the retreat some of his immediate family came over from Washington to visit him. They did not know that it was to be for the last time.

On May 28 the doctor ordered him to St. Joseph's Hospital, Reading. While there he was given many transfusions but there was no success in establishing a proper balance between the red and white corpuscles. Apart from the transfusions there seemed nothing medical aid could do to help him. He had been scheduled to give three retreats during the summer, and all during his time in the hospital he kept saying he must get well in time to take care of them. On July 25, very tired and weakened, he returned to the house infirmary. At first he would sit up a good part of the day, but before the summer was out he took to his bed for good. All during the summer and autumn he suffered intensely, but always very patiently.

When he went to the hospital he must have felt that his days were near the end. Going through the books on his desk afterwards, markers were found in some of them where the authors were treating of the last sacraments or of burial. Towards the end he slept a great deal, and may very well have pretended to be sleeping when visitors came because the effort to speak was too much for him. In the midst of his sufferings he continued to think of others. To a life already full of charities he added the final one. At the last, learning of the serious illness of his dear friend, Father Dominic Hammer, he offered his own life that Father's might be spared. "Greater love than this no man has."

LEO P. MONAHAN, S.J.

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### FATHER WILLIAM SMITH

1877-1950

At Port Townsend, Washington, on March 3, 1950, died Father William E. Smith, S.J., in the 74th year of his life and his 54th year in the Society of Jesus.

Born May 20, 1877, in Cheyenne, Wyoming, he moved to Spokane, Washington, at an early age and became an apprentice in the printer's trade before entering Gonzaga College. Upon graduation he entered the Society of Jesus, August 29, 1896, as a novice at DeSmet, Idaho. Having spent his second year novitiate at Los Gatos, California, he pronounced his first simple vows in 1898.

The next three years, he taught and studied at St. Ignatius, Montana, and from 1901 to 1904, applied himself to the three year philosophy course at Gonzaga College, at that time the philosophate of the Rocky Mountain Mission. He remained there as a teacher for the year 1905. The two following years he taught at Seattle College, the first of four such teaching assignments at that college.

From 1907 to 1911 he was engaged in theological studies at St. Louis University, being ordained there in 1910. He returned to Seattle College for a three year teaching period, before spending the year of his tertianship, 1915-1916, at St.-Andrew-on-Hudson, Poughkeepsie, New York. The years 1916 to 1918 saw him as professor at Gonzaga University; while there, he pronounced his last vows, February 2, 1917. He spent the years 1918 to 1924 at Seattle College, in a role now familiar to him, that of teacher.

He got his first taste of parish work in 1925 at St. Francis Xavier's in Missoula, Montana, where he also found time to do some teaching in the then functioning Loyola High School. His parish work was momentarily interrupted in 1926 by his last year of teaching, once more at Seattle College.

St. Jude's Church, Havre, Montana, was the next scene of his parish labors from 1927 to 1933. This was followed by seven years as pastor of St. Joseph's in Yakima, where he endeared himself to all by his quiet and unassuming ways. Seattle College once again claimed him from 1940 to 1943, not as a teacher, however, but as minister and assistant procurator. After that, in what proved to be his last four years in the parish apostolate, he held the office of assistant pastor at St. Leo's, Tacoma, Washington. From 1947 to his death, he acted as spiritual father for the tertians at Port Townsend.

Father Smith belonged to that vast army of soldiers in God's Church of whom it is difficult to say much. There was nothing particularly singular in him, but rather he was outstanding for the general qualities of a man of peace. His graciousness, modesty, and self-effacement stamped him as an essentially humble man. He was refined and dignified, yet never pretentious or affected. His chief virtue, an unquestioning loyalty to duty, won him the respect and veneration of those with whom he labored, and the love of those whom he served.

GERARD G. STECKLER, S.J.

**BROTHER ANDREW HARTMANN****1874-1949**

"Andrew Hartmann, born October 13, 1874; died August 8, 1949. Coadjutor of the Society of Jesus." So reads the simple inscription on the tombstone; but it fails to tell the burning love and zeal of a man truly devoted to the ideals of St. Ignatius and a close model of St. Joseph.

Born in Kempten, Bavaria, he completed seven grades of schooling and three years of night school learning carpentry before he was called to a two year period of military training in 1890. Four more years saw him become a master carpenter. On September 30, 1896, he entered the novitiate at Feldkirch with the intention of becoming a missionary. In 1902 he was assigned to St. Anne's parish Buffalo, N. Y., as sacristan. He was stationed there three years in spite of the fact that he disliked the work, and longed to do the work for which he was better fitted.

When he finally arrived at St. Francis Mission among the Rosebud Sioux in 1905, the mission needed a man of his abilities and character badly. He began his work by converting an old shed into a carpenter shop whose equipment was only a few hand tools. School boys were sent to him as assistants and he began training them well, although he spoke little English and no Dakota. His external mannerism was stern, but it covered a heart of kindness and understanding. His patience and sincere interest in their work soon won their lifelong confidence so that the Indians brought their family and religious problems to him. He was as much interested in building good characters as in training good carpenters.

His skill and ability were shown in an outstanding manner in 1916 when the frame buildings of the mission burnt to the ground in a few hours. In order to rebuild the mission he became architect by night, general supervisor by day. He directed several crews

of his trained Indian boys and men at the same time as one building after another gradually rose from the ground. He ordered his own supplies. And today every building at the mission is the product of his work, including the church and its furniture.

He was loaned to Holy Rosary Mission to build their famous Red Cloud Hall, and went to St. Stephen's Mission to build its main and largest building. The Mission chapels, some twenty-five in number, are his work, besides several churches in two dioceses. All these buildings are great monuments to a great man, but they tell only one side of his character.

As a boy he had learned to play the violin. This was enough justification for superiors to put him in charge of the school band. He borrowed musical instruments, learned how to play them, then for over twenty years taught the boys in the grades how to make music.

In spite of all his success he was humble and obedient. If the man had any vanity, it was in his flaming red beard. He wore it full, and was seen to stroke it whenever he paused for a moment's thought. He was a community man of exact observance, prompt and ready for each exercise, never seeking privileges, but always willing to be of assistance to everyone, doing favors unasked. There is no doubt that he had a temper that matched his beard, and, given cause, occasionally it broke through the surface of his usually twinkling eyes and smiling countenance. But he was uneasy until he had apologized and soothed the ruffled spirit.

During the last few months of his life, just short of forty-five active years in the same house, he was impatient with himself because his failing strength made him depend more on others, and because his eyes were too poor and his energies too small to allow him to continue a full day's work; but even then he reported regularly to his work bench repairing chairs and other small furniture. His end, though not unexpected, came suddenly and peacefully.

# Books of Interest to Ours

## A PROUD PAGEANT

**Jesuits Go East.** By Felix Alfred Plattner. Translated from the German by Lord Sudley and Oscar Blobel. Dublin, Clonmore and Reynolds, Ltd., 1950. Pp. 283. 16s.

"The whistle of winds in the rigging and the tang of flying spume is in these pages, but it is the bravery of the men concerned, men without the slightest idea that they were being brave, which is the real exhilaration." This is Father Brodrick's tribute to Felix Plattner's (Swiss) "absorbing and heart-warming book." The publishers have been justly and violently criticized for their failure to include the brief notes and the index which are to be found at the end of the German edition which appeared in 1946. The critics should have included in their indictment the omission of Father Plattner's significant dedication, "Zwei Müttern zugeeignet," and of his very brief but extremely relevant Foreword. It is there that we learn how lucky we are to have this book which will undoubtedly become a classic of Jesuit historical literature. Father Plattner writes:

When at the beginning of the War the borders of our land were closed and it became impossible for me to travel to the land of my desires, I began to console myself by the study of old mission travels. And so this little volume was born, a tribute of my grateful veneration. I did not intend to write a commentary but rather a factual account. Therefore the style will not be characterized by editorial remarks but by plain reporting. Most of the material in the pages that follow was written by the very men who lived the experiences that are related and accomplished the heroic deeds that are recorded.

The book is a saga of the Jesuit Missions in the East from the departure of Francis Xavier in 1541 to the death of Gottfried Xavier von Laimbeckhoven in a suburb of Shanghai on May 22, 1786. It is a magnificent dramatization of the *Spiritual Exercises* translated into historical reality. It recalls the boasting of Paul (2 Cor. XI, 16 ff.), "... in journeying often, in perils from floods, in perils from robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren . . ." It reads like a feature article discussing candidates for "All American" honors in the realm of Jesuit Mission activity, Xavier, De Britto, Ricci, Valignani, Schall, De Goes, Verbiest, Mastrilli, and so many others of equal or greater stature.

The pages of Father Plattner's book are so consistently informative that it would convey a false impression if a reviewer were to single out for comment particular incidents or characters. This is the biography of a group of men, the story of a great social phenomenon that transcends the limits of localized accomplishment and of individual heroism. About the phenomenon the reader comes to realize that the success of the missions in the East was rooted in the organization and spirit of the Society of Jesus, especially in its disciplined and corporate functioning and in the Ignatian principle of enthusiastic obedience.

Three features characterize the missionaries as a group. First of all, and with a striking primacy, they were men who loved the Society of Jesus with a passionate devotion. It should be noted, lest to us who may not love her so, their devotion may seem excessive, that for those men the measure of their love for Christ was their devotion to the Society. Secondly, they were endowed with rare competence and self-reliance. Their third great characteristic was the incredible capacity for labor and for suffering which they manifested in their failures no less than in their successes. One further impression is made upon the reader whose interest in these days is being focused more and more upon the East. It is the realization of the contributions of those early Jesuit missionaries to our own era. It is not easy to assess the value of all those contributions but, as one reads Father Plattner's book, one develops a conviction that the situation in the East would be much worse today if the Jesuits had not gone East in the sixteenth century.

Another Jesuit, Archbishop Roberts, has said of this book: "It is all too rare for entertainment to be so well blended with instruction." It is unlikely that any reader will disagree with this opinion.

JOHN J. NASH, S.J.

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#### A MAN'S ERRAND

Jesuit and Savage in New France. *By J. H. Kennedy.* New Haven, Yale University Press, 1950. Pp. 206. \$3.75.

This book received an over-favorable and, in fact, a misleading notice in the 1950 "Fall Book Number" of *America*. The following paragraphs are written to correct the impression which that notice was likely to create in regard to two points. The first of these is that the work before us is largely dedicated to the thesis that Rousseau, Voltaire and other eighteenth cen-



tury rationalists fabricated the myth of the "noble savage" largely out of the raw materials supplied by Jesuit accounts of missionary experiences among the North American Indians. Actually this point is of very minor importance in Dr. Kennedy's book. The only rationalist whose ideas he traces, even by implication, to Jesuit sources is Rousseau and that is done in the most summary fashion and in a single sentence which we quote: "In the *Discourse on Inequality* Rousseau drew heavily on the accounts from New France for his conception of the savage, who, he imagined, simply existed, like an animal." Readers who wish to find a documented evaluation of Rousseau's real and heavy indebtedness to the Jesuit accounts of the savages need not read Dr. Kennedy. They will find what they seek in Chinard's *L'Amérique et la rêve exotique dans la littérature française au XVII et XVIII siècle*.

The reviewer in *America* goes on to praise Dr. Kennedy as "an able historian who is equally competent in portraying the Jesuits, the Indians and the ideological relationship between New France and the mother country." Let us grant that in some ten years time, if the young author develops the talent his book reveals, this praise may be merited. At the present moment it is quite premature. *Jesuit and Savage* is a student thesis, the core of which is a careful if pedestrian synopsis of the anthropological material in the *Relations*, that is, of various missionaries' descriptions of the physique, intelligence and culture of the tribes with which they came into contact. Dr. Kennedy's comment on this material represents amateur anthropology of very questionable value. His claim to competence as a historian must rest upon his long historical account of the French settlement of Canada and of missionary endeavor which accompanied it. This account merely as a narrative is lively, but because of awkward arrangement, far from clear. When as a historical critic or interpreter Dr. Kennedy attempts to deal with the ideological relationship between France and Canada he is drawn into waters beyond his depth. There he drowns. To drop the metaphor, he is so far from competent to deal with such matters as Catholic theology or the ethos of our Society that as often as not, he falls into that most ludicrous of blunders, the half-truth, whenever he touches an idea or a value in these fields.

It is perhaps obvious to what conclusion these remarks are tending. A gifted, earnest and honorable scholar has attempted to interpret a characteristic Catholic enterprise, and has failed because of the inadequacy of his religious culture. In his bibliographical notes he complains that we Jesuits likewise have failed to write "a comprehensive and impartial," that is, presumably, a scientific and critical history of our order. Can it be that both secular and Jesuit graduate schools are attempting

tasks disproportionate to their resources? Might it be better that non-Catholics should avoid attempting an interpretation of an ideal of life which requires years of patient study to understand, and that clerical scholars for their part should concentrate in the rich and unharvested fields of cultural history which every day of their religious lives, every year of their ascetical, philosophical and theological training serves to illuminate and make more significant? Such a division of labor seems well adapted to promote the advancement of learning. It might increase our confidence to know that Jesuit publications would be well staffed with scholars competent to discuss books on Jesuit affairs.

J. A. SLATTERY, S.J.

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### A STORY OF LOVE

**The Sacred Heart: Yesterday and Today.** *By Arthur R. McGratty, S.J.* New York, Benziger Bros., 1951. Pp. xiv-306. \$3.50.

Since it is our Lord's design that the members of the Society "must endeavor to obtain all their light from the Sacred Heart," any book which treats of this subject should be of interest to Ours. In the works of Fathers de Gallifet and Bainvel we already possess a precious heritage of such writings. Nevertheless this book, up-to-date and informative, fills a real need.

Written in the same light and fast-moving style which has characterized the author's columns in the *Messenger* and his earlier writings, this work offers a very competent treatment of the nature and history of the devotion to the Sacred Heart. The devotion is traced from its earliest roots, through the storms of the Reformation and the blight of Jansenism, as it developed through the efforts of St. Margaret Mary and Blessed Claude de la Colombière, and finally blossomed forth in the nineteenth and twentieth centuries, thanks to Pope Leo XIII and his successors, as one of the central devotions of the Church.

The work of St. John Eudes, the Fathers of the Enthronement, and of the other early and present day apostles of the Sacred Heart has not been neglected; but the part played by members of the Society from St. Peter Canisius to Brother Claude Ramaz has been given the fullest treatment. The concise explanation of the nature of the devotion given in the first chapter is very well done, as are the sections dealing with the development of the Apostleship of Prayer and the League of the Sacred Heart, and the nature of devotion to the Immacu-

late Heart of Mary with its relation to the devotion towards the Heart of her Divine Son. The supplement containing the more common prayers and devotions to the Sacred Heart further enhances the value of this book.

Although *The Sacred Heart: Yesterday and Today* is mainly an historical study of the background and development of devotion to the Sacred Heart, the story of love which it portrays gives it value as a devotional book as well. Though evidently the product of serious study, except for the select bibliography it will probably not be too helpful as a reference book. Since, however, it is very easy and informative reading and has been written by one who deeply appreciates the message of the Sacred Heart, this book will be most helpful for Ours who would like a general picture of the importance and development of this devotion so proper to the Society.

ROBERT T. RUSH, S.J.

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### THOSE WHO WALK BLAMELESSLY

*Better A Day. Edited by John P. Leary, S.J.* New York, The Macmillan Co., 1951. Pp. xi-341. \$4.00.

This collection of fifteen biographies, all dealing with a single type of Jesuit religious life, covers a wide variety of the multiple possibilities in the fulfillment of such a vocation. Among the fifteen Coadjutor Brothers of the Society of Jesus, who are vividly portrayed by fifteen of their modern brothers in Christ (the authors are Scholastics of the Oregon and California Provinces, in the theologate at Alma), two belong to the sixteenth century, six to the seventeenth, one each to the eighteenth and nineteenth and five to our present century. Of the group, two are French, two German, two Irish, two Italian and two Japanese. Belgium, England, Portugal, Spain and the United States each claim one. Three canonized saints and three who have been beatified are included. Of these, five shed their blood for the Faith they loved and lived. In this book we meet a Bavarian transplanted in America, a Belgian in Africa; we find an Italian and a Portuguese in China, an Irishman in California, and another Italian in Alaska.

Backgrounds are carefully outlined and filled in by the biographers. The spirit of the times in which their heroes lived is realistically described. Moralizing is cleverly veiled or omitted. From Preface to Epilogue the life of a Jesuit Brother is presented as attractive, even adventurous, despite the monotonous stretches encountered at times by those who follow in the footsteps of Alphonsus.

A revision of the table of contents for greater clarity, and a

close check on the accuracy of all available historical dates will improve the second edition, which, we are sure, will be demanded by enthusiastic readers.

J. CALVERT BROWN, S.J.

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### IN PRAISE OF A POET

**Baroque Moment.** *By Francis Sweeney.* New York, The Declan X. McMullen Co., 1951. Pp. 64. \$2.50.

"Who touches this book touches a man," said Whitman of his *Leaves of Grass*. Father Sweeney (New England Province), could say the same of this little book of poems which record the high moments of his years of formation in the Society. The pieces which are evidently the fruit of his days in the juniorate and philosophate are of course derivative, that is, they show traces of the influence of admired models, such as Housman, Frost, Masters, Leonard Feeney and the early Eliot. But it should be noticed that these are all contemporary and neo-Symbolist figures. They have made available a new range of sensibility and a new instrument of expression, and so they have served Father Sweeney not as models to imitate but as liberators who have helped him to feel and convey what was most vital and personal in his own experience. In what seems to be the second phase of his development the influence of Father Hopkins begins to appear, but even that highly mannered master has not caused Father Sweeney to swerve from his path.

We expect a young poet to be sweet and fresh; a mature man, above all a priest, to be broad, warm and strong. About three quarters of the way through his book Father Sweeney's voice changes. Here we catch a new tone. There is no longer question of admiring verbal felicity or the subtlety of youthful fancy. With *The Monk to His Lord* a poet of authentic power announces his arrival. One feels that the message of Emerson to Whitman, "I greet you at the beginning of a great career" would not seem altogether grotesque in the circumstances.

Lest all this seem the doting fondness of an old Jesuit Father for a young one, read the following opinions of some highly qualified externs:

Daniel Sargent says:

This is the poetry of one who has an eye for landscape, an intimacy with fields and hills. It will be liked for its quiet unity, its gentle audacities, its familiar sublimity.

Mounting a step higher we find Sister Madeleva saying:

He confuses neither himself nor his readers with the babel of contemporary poetic tongues nor their pitiable tech-

niques of escape. Warmth and humanity, certainty, clarity, inevitable rightness inform the entire text.

And from near the apex of contemporary poetry, Father Thomas Merton says:

This is a book that has real poems in it. The poet has a penetrating and wise eye, an eloquent and tender and flexible idiom, and a heart full of sympathies which flow along a whole level of American experience—experience which he puts on paper as well as it has ever yet been done.

J. A. SLATTERY, S.J.

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### A WISE DIRECTOR

Father Steuart. *By Katherine Kendall.* London, Burns Oates, 1950. Pp. x-270. 15s.

Perhaps the most striking thing about this book is that, after following its hero from his birth in 1874 to his death in 1948, and having learned countless details about his ideas, his activities, and his manner, the reader fails to get a clear picture of Father Steuart. The author leaves no doubt as to her admiration (amounting, at times, to something of adulation), and she makes a determined effort to present a complete portrait. Yet the *man*, somehow or other, eludes her. Perhaps Father Steuart was too big for anyone not of similar stature to describe. The author makes a noble but not entirely successful attempt.

This shortcoming, however, does not destroy the value of the book nor does it make for dullness. The style is crisp, the interest is sustained. Miss Kendall handles the English language with easy competence, a qualification that guarantees pleasant reading. Of special interest are the sections that deal with Father Steuart's activities as a director of souls, an office at which he excelled. His method is sketched in broad outline and the details are filled in from his correspondence. These are fascinating fragments, for, while Father Steuart wrote in a turgid and somewhat tortuous style, what he had to say was important and eminently worth reading. It is to be hoped that the author, with all that correspondence at her disposal, will make available a larger and more comprehensive selection of this phase of Father Steuart's work. Since, however, such a publication is not now at hand, it is recommended to those who are interested in the guidance of souls that they avail themselves of this opportunity to see, even thus briefly, how skillfully and artfully that delicate work was accomplished by this remarkable Jesuit.

KURT A. BECKER, S.J.

## SPIRIT AND LIFE

**Jesus In His Own Words.** *Compiled by Harold Roper, S.J.*  
Westminster, The Newman Press, 1951. Pp. ix—314. \$3.25.

The many translations and commentaries on the Gospels which have recently appeared are a welcome sign that the faith of Catholics is being continually replenished by recourse to its inspired sources. The present volume combines into a single harmony all the words of Christ recorded by the four Evangelists. The beautiful Westminster version is used throughout with indications of variant readings where the Vulgate is notably different. Father Roper (English Province) has interwoven a brief explanatory narrative to supplement the sayings of our Lord and to elucidate them where explanation seems helpful. The author relies heavily on the recent studies of Father Lagrange, Father Prat, and others, but this book was not intended to be a substitute for such commentaries so far as the serious student is concerned. The lay reader, however, whether Catholic or non-Catholic, may find here a concise and reliable introduction to the Person of Christ. Although the style is somewhat colorless, the book is attractively arranged and printed. Priests and religious who do not have easy access to the various recent lives of Christ or to the Westminster version of the New Testament will be grateful to Father Roper for providing them with a helpful companion to the Gospels.

EVERY R. DULLES, S.J.

## SALUTEM DICIT

**The Nazarene.** *By Ailbe J. Luddy, O.Cist.* Dublin, M. H. Gill and Son, Ltd., 1950. Pp. xi-200. 10/6.

This is a story of our Lord's public life and passion. Therefore, the excellence of the subject matter being evident, we are principally interested in the manner in which the author casts his account of these three years. Father Luddy tells Christ's story in modern language (perhaps too modern at times), and he evokes the impressions, emotions and thoughts, which our Lord's divine manliness must have roused. The book is characterized by its simplicity and by its evident eagerness to tell its beloved story. It should give pleasure both to those who already know that story and to those who will read it for the first time in these pages. It is true that the Gospels stand on their own merit but it is equally true that our weak, or at least periodically weary, imagination needs some stimulation. Father Luddy narrates the familiar Gospel scenes in the words of a fictitious correspondence from two young Roman pagans

to their brother, Rusticus, a teacher of rhetoric in the city. Lucilla and Aurelius, niece and nephew of a Roman official, are fortunate eye-witnesses of the events which they describe to Rusticus. Through them—and this is the great value of the book—we apprehend with greater ease and profit the vivid reality of the Gospels.

DAVID W. CARROLL, S.J.

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### PUTTING IT ON THE LINE

**Living Your Faith.** By Robert Nash, S.J. New York, Prentice-Hall, Inc., 1951. Pp. 311. \$3.00.

This is the American edition of a book that was published in Dublin last year under the title, *Is Life Worthwhile?* Either title is appropriate for this clear and practical development of the *Spiritual Exercises* which, though written for laymen, deserves a prominent place in the libraries of religious communities. Father Nash (Irish Province) has established his reputation as an outstanding author of spiritual books by his excellent "Point Books," *Send Forth Thy Light*, *The Priest At His Prie-Dieu*, and several others. This latest volume more than sustains the author's reputation. The subject-matter is not novel, the Principle and Foundation, the meditations of the First Week and the considerations of the Second Week. The treatment of the matter, likewise, is traditional; we find no startling suggestions, no short-cuts to sanctity. What, then, is the great merit of the book? It consists in the sane, sympathetic and simple manner in which Father Nash expounds his material. He makes the *Spiritual Exercises* and Ignatian spirituality real to the individual and pertinent to personal problems. Every truth is explained: "If you paint a beautiful picture and give it as a present to your friend you will be rightfully pained if you discover he has chopped it up to make firewood." Difficulties are appreciated "'Saints,' somebody has written, 'like all masterpieces, are made slowly.'" The practical advice is excellent. At the close of his solid exposition on how to take issue with temptation the author gives this summary: "Our two practical hints, then, are to let sleeping dogs lie, and lay in a good store of harmless toys against the day or the night of temptation."

The author of such a book sails between the Scylla of demanding too much and the Charybdis of asking too little of his readers. Father Nash brings his volume through with admirable success. His readers will not be discouraged; neither will they underestimate the cost of sanctity in terms of self-discipline. Some educators desiderate a formal course in

Christian asceticism as part of the religious training of our students. Here is a commendable text-book for such a course. It should be welcomed especially by our Student Counselors.

JOHN J. NASH, S.J.

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### THIS IS THE LIFE

**For Goodness Sake.** *By William Lawson, S.J.* New York, Sheed and Ward. 1951. Pp. 184. \$2.25.

Father Lawson (English Province) begins this extremely readable treatise on the life of grace and the supernatural virtues with an analogy from the natural order. A newly-born infant and a helpless invalid, by dint of managing to survive, can both be said to have the gift of life. But neither would be inclined to stand atop a mountain and, "in delighted awareness of the throbbing vigor in his veins," shout out: "This is living! This is the life for me!"

Life is much more and much more precious than merely not being dead. Sadly enough, many Catholics who recognize this truth in the natural order and accordingly develop their talents and achieve worthwhile ambitions, fail to make the transfer to the supernatural order. There they content themselves with avoiding mortal sin, with merely being "not dead." Father Lawson awakens a realization of our supernatural powers and gives both direction and inspiration to their use. The theological and cardinal virtues, the acquisition of ease and pleasure in God's presence, the practice of humility, the application of a Christian set of values: all of these come within the author's scope. His work, however, is anything but a dull catalogue of stereotyped formulae. His lively style, replete with examples which at once clarify and stimulate further thought, should be most helpful to anyone who is looking for a fresh and appealing approach in presenting Christian life to others. Sermons and conferences could profitably be evolved from many of his short passages, enriched by one's own knowledge of the theory. He makes some particularly enlightening remarks on respect for the human person, a Christian use of the gift of speech (including care for the reputation of others), the virtue of hope, confidence in God, a Catholic approach to major decisions. The ordinary Catholic layman could read the book with pleasure and understanding.

The final word of encouragement sums up the theme of the book: Be ye perfect—that is, complete—by filling your life with as much of the grace of God as it can hold, and using that grace to the full.

JOSEPH A. CASEY, S.J.



## DOWN TO FUNDAMENTALS

*Living With God.* Pp. xvi-93. \$1.50. *Some Rare Virtues.* Pp. vi-213. \$1.75. *Simplicity.* Pp. 116. \$1.50. *By Raoul Plus, S.J.* Westminster, Md., The Newman Press.

These three books, which were published in 1950 and 1951, are heartily recommended for spiritual reading. The first is a reprint of a book that appeared in the early 'twenties, a sequel to the author's well known *God In Us*. Father Plus (Province of Champagne) is a master of the informal essay on spiritual topics. He teaches pleasantly, his lessons are practical, and he makes use of copious anecdotes. The "Rare Virtues" of which he treats are gratitude, recollection, good use of time, moderation, self-possession, patience, reparation and sympathy. There is no need to belabor the timeliness of such a treatise. The virtue of simplicity, being fundamental and pervasive, deserves the emphasis of a whole volume. Those who are too preoccupied with worldly cares, will find *Simplicity* a very helpful book.

JOHN J. NASH, S.J.

## A COURSE IN PRAYER

*The Prayer of Faith.* *By Leonard Boase, S.J.* Wimbledon, The Apostleship of Prayer. Pp. 134. 6s. (90c).

This book was written for such "as are seeking God in prayer and feel within themselves an impulse or a need to grow in mental prayer." Father Boase (English Province) is the Director of the Apostleship of Prayer in England and he writes with a rich understanding of the pressures and problems of modern life. *The Prayer of Faith* may well be considered the best treatise on prayer published in English in our generation. Proof of its value is the double fact that it must be read slowly and that one rereads it with relish. Father Boase clarifies the theory of prayer with the ability of a teacher who has mastered his field, he diagnoses the difficulties of prayer with the assurance of a skilled physician whose remedies are reliable.

"Prayer in the first place," says the author, "means all that we do to co-operate with God in the making of our souls." This general definition includes duty, recreation, resignation and prayer in the stricter sense, i.e., "loving God through some sort of knowledge, awareness, attention, which is directed to Him, loving Him through thinking about Him." The author follows an unusual order by considering the hazards and the need of faith before he treats mental prayer itself. Although the book is concerned principally with mental prayer and treats that

subject exhaustively, there is an excellent chapter on vocal prayer. Much more could be said in praise of this volume and many passages might be cited for their particular excellence. But Jesuits should get to know the book itself. It will help them to pray better and to direct others more effectively. And it can be recommended to laymen and to our students who are interested in a life of prayer.

JOHN J. NASH, S.J.

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### MEDITATIONS ON THE ACTS

**The Risen Dead.** *By Thomas H. Moore, S.J.* New York, McMullen Books, Inc., 1951. Pp. 185. \$2.50.

Father Moore (New York Province) is the editor of *The Messenger of the Sacred Heart*. He is the author of several spiritual books including *The Darkness Is Past* and *I Also Send You*. The present volume is composed of reflections and the material is based for the most part on the *Acts of the Apostles*. Each chapter is a short description of some incident from the history of the Church of the Apostles. These incidents are recounted in a manner that makes them understandable and real to the ordinary reader of today. The doctrinal implications and practical significance of each selection are driven home in crisp and concrete idiom. The emphasis throughout is on dogmas that have contemporary appeal: our social solidarity in Christ, the newness of the life which baptism brings, the primacy of love, and similar themes.

This book can be equally recommended for meditations or for sermon material.

JAMES M. CARMODY, S.J.

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### ANOTHER FOR THE LAITY

**The Vital Christian.** *By Fulbert Cayré, A.A.* Translated from the French by Robert C. Healey, New York, P. J. Kenedy and Sons. Pp. xiv-137. \$2.00.

This book by an eminent French member of the Congregation of Augustinians of the Assumption is another indication of the heartening and growing trend towards a great preoccupation with the sanctification of the laity. Father Cayré writes for the layman. The book is divided into two parts, the first of which proposes and briefly develops the principles on which a Christian's life must be based, awareness of vocation, motivation of

charity, the primacy of Christ, and the personal responsibilities of fostering the life of grace, of prayer and of self-denial. The second part, "His Field of Action," applies these principles to life in the concrete, to man's dealings with his fellow-man, to marriage, to the performance of one's labor or profession and to politics. The book is admittedly compendious and "suggestive rather than specific." For those who are working with lay people and for intelligent laymen Father Cayré has written a valuable introduction to the devout life.

JOHN J. NASH, S.J.

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#### FOR STUDENTS OF CLAUDEL

Introduction to Paul Claudel. *By Mary Ryan.* Oxford, B. H. Blackwell for Cork University Press, 1951. Pp. 111. 7/6.

Miss Ryan's book is addressed to the student of French poetry who has come down to the Symbolist movement. It explains how Claudel, who, during his infidel days had absorbed the theories of Mallarmé and his circle concerning the stuff and technique of poetry, was impelled by the light and love which God poured into his heart on the occasion of his conversion to develop what was sound in the Symbolists' theories and perfect their technique by giving expression to the Christian, in fact, to the Ignatian view of life. Miss Ryan is an old teacher who knows the limits of the student mind and the working conditions of the college classroom. Her work, therefore, is an introduction. She introduces the student through the career of Claudel to an understanding of his theory and through his theory to a grasp of the substance of his non-dramatic poetry. The plays are mentioned only incidentally. The present writer has used Miss Ryan's work under approximately the conditions and for the purpose for which it was intended. It was most helpful. The only improvements which suggest themselves concern the biographical sketch, the bibliography and the index, or rather, its omission. The biography was a trifle vague. The bibliography surely could have been extended to include the complete published works of Claudel. Then the index. To an American, at least, a scholarly book without one is as incomplete as a pantry without a can-opener. The omission is all the more to be regretted since Miss Ryan has so many valuable ideas to offer. They should be made as readily available as possible.

J. A. SLATTERY, S.J.

## KONNERSREUTH AGAIN

**The Case of Therese Neumann.** *By Hilda C. Graef.* Westminster, Md., Newman Press, 1950. Pp. 160. \$2.50.

In the February issue the WOODSTOCK LETTERS reviewed the recent book of Fr. Siwek on Theresa Neumann, *Une Stigmatisée de Nos Jours: Thérèse Neumann de Konnersreuth*. The author, it will be recalled, presented strong evidence to show that the origin of Theresa's visions and other phenomena need not necessarily be judged supernatural. The present work, written by an Englishwoman already known for her studies on the mystics, comes to conclusions that are substantially the same as those of Father Siwek, except that, if anything, she is more decisively negative. Her method consists in systematically exploring, on the one hand, the possibilities of natural explanation of Theresa's visions, stigmata, etc., as deriving from hysteria, telepathy and other such factors, and, on the other, in applying the traditional norms for authentic supernatural phenomena as laid down by the classic authorities on the subject in the Church. On both counts she judges that the phenomena of Theresa fail to satisfy adequately the requirements for a genuine supernatural intervention. One of her principal sources of evidence is the report of the medical expert of the Sacred Congregation of Rites, published in France in 1940. His diagnosis was that the dominant factor in the case was a grave hysteria neurosis in which the psychic manifestations have progressively taken predominance over the physical.

Though several of the problems involved are not adequately covered by the author (e.g., the question of Theresa's supposed absolute fast), this book is the first really critical examination of the case available in English. Whether or not one believes that its conclusions settle the case, it certainly makes both enlightening and interesting reading.

W. NORRIS CLARKE, S.J.

## REFLECTIONS ON "PARTHENEIA SACRA"

**Partheneia Sacra.** *By H. A. Aldington,* England, Hand and Flower Press, 1950. 63s. These reflections complement the brief review of this book which was published in the May issue of the WOODSTOCK LETTERS.

This book which Mr. Fletcher rescues from the oblivion of three centuries is a very fascinating historical monument. It may even be somewhat more; but surely its main interest at the present day is the light that it sheds on the Jesuit past

as one more proof of how the Old Society mastered and turned to her apostolic end all that was seemly in the culture of the Renaissance.

*Partheneia Sacra* is a meditation book on our Lady written by a Jesuit, most probably Father Henry Hawkins (1571?-1640), for the use of the members of the Parthenian Sodality of the Immaculate Conception in London. These gentlemen, if we may judge by Father Hawkins' book, were cultured men who shared with their contemporaries that taste for intellectual Romanticism which is characteristic of the great Jacobean and Caroline writers, Donne, Bacon, Crashaw, Herbert, Taylor and Browne. Since the primary objective of the English Province at this period was the conversion and sanctification of the English aristocracy, Father Hawkins combined in his book that mixture of the erudite and fantastic which best expressed the deepest spiritual impulse of his age. This will become more apparent as we examine the organization of the book. The whole treatise is an amplification of the biblical phrase, "Hortus conclusus soror mea, sponsa." It is divided into twenty-four heads, as, *The Garden; The Rose; The Lillie; The Violet;* and so forth. Each meditation proceeds through nine steps which embody the normal Ignatian form of mental prayer: statement of theme, reflection, personal application and colloquy.

Let us illustrate by an analysis of the meditation on the Violet. The first step is called "The Devise." This is a copper plate engraving representing a plant which one may charitably suppose to resemble a violet surrounded by a garland of laurel or mistletoe, and surmounted by the text "Humi serpens extollor honore." The next step is "The Character"—a quaint description of the natural history of the violet in the manner of Fuller, Hall or any of the "character" writers of the century. We then come to "The Morals"—a description of the virtue which is symbolized by the violet, which is, of course, humility. This we have recalled, visualized and set in a certain perspective of significance, all this according to the technique of the Emblem books so popular at that time. The reflections follow in two steps. In the first of these the native "virtues" of the violet are expounded according to contemporary botany. In the second is indicated an analogy between the qualities of the violet and the excellencies of our Lady. The reader is now prepared for prayer by another copper plate wherein the violet is depicted as flowering in the garden under the favoring eye of God and the parallel between it and our Lady is celebrated in verse. The next step is a short essay indicating the application of these ideas to human life, and the conclusion is presented in a colloquy, a prayer addressed to our Lady.

It is evident, then, what Father Hawkins has been at. He has presented sound theological learning and moral instruction in the literary forms which were then at their highest vogue and novelty: the Emblem, the character, and the reflective essay. He has like the contemporary French Jesuits Binet and Richeôme conveyed his delight in the strange and brilliant surface pattern of creation along with the awe and adoration excited by looking into its mysterious depths. He has made meditation, if not easy, at least stimulating. Hawkins' ready accommodation to the cultural pressures of his age is, of course, a simple corollary of his acceptance of the Jesuit and Pauline conception of the apostolic attitude, "omnibus omnia fio." It was this attitude which in former times identified a certain style of architecture with the Society. It once associated our writing with a certain stately manner of prose, and, alas, with a monkey-like ingenuity in verse. In our own day it makes the Jesuit a script-reviser in Hollywood, an arbitrator in labor disputes, a columnist, a radio commentator, a delegate to the United Nations, perhaps even a cartoonist, in short, a man who shuns everything dead, even the dead past of outmoded Jesuit techniques, or a man who has taken seriously the mandate of Pius XII: "Quiquid boni nova aetas protulerit, id ad majorem Dei gloriam Societas vestra adhibebit."

J. A. SLATTERY, S.J.

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#### ENCOMIUM ON A COMPENDIUM

**Roman Catholicism.** *By Thomas Corbishley, S.J., M.A.* (Christian Religion Series. Edited by E. O. James. London, Hutchinson's University Library, 1950. 7/6.) New York, Longmans, Green and Co., Inc. Pp. 141. \$2.00 (trade ed.) and \$1.60 (text ed.).

Every age needs books so written that he who runs may read. The slim volume here discussed was written by the Master of Campion Hall, Oxford, in order to meet the contemporary need for a reliable synthesis of Catholicism. It is not easy to write a work of this kind because so much must be left out. Yet Father Corbishley (English Province) has succeeded brilliantly. He never loses sight of the reader for whom he is writing, and that reader is an Englishman of our mid-century, formed by the thought, literature and preoccupations of his environment. It is not supposed that he is a Catholic; it is presumed that he knows little about Catholicism, or about any religion for that matter.

The structure of the study is new and quite different from

similar works of the recent or remote past. The first chapter indicates the nature of the Church. This is followed by a rapid consideration of the historical flow of her history, studied under the aspect of her unity. The third chapter condenses Catholic dogma in a way that calls for applause, for it is marvelous to see how so much could be compressed in so small a space. The contemporary man's feeling for social questions, for history, and for progress steer the author to an examination of the Church from such points of view. The last chapter does another splendid job of condensation in explaining the more patent manifestations of everyday Catholic life. The book closes with an appendix indicating the organizational structure of the Church.

This is the work to be suggested to the Catholic layman or priest who asks for a brief, practical book which a modern non-Catholic can read to find out just what Catholicism is. Although the little tome was planned to deal with a man living on the English scene, it will none the less provide satisfactorily for an American's need.

GUSTAVE WEIGEL, S.J.

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### ENRICHMENT FOR CONVERTS

**The Family of God: A Study of the Catholic Church.** By *Hugh Michael McCarron, S.J.* New York, McMullen Books, Inc., 1951. Pp. 196. \$2.75.

With an impressive wealth of wit and wisdom Father McCarron (Maryland Province) here distills the essence of his significant pastoral experiences in war-time Washington and offers this ideally suited companion piece to convert instruction. No one engaged in similar work can afford to miss the capital contributions these pages will make to individual convert progress. Several copies should be on hand for sale or loan wherever prospective converts are likely to apply or appear unannounced. For the book is eminently successful in achieving its difficult objective: to instil a Catholic spirit into the dry bones of excessively formal instruction. *The Family of God* is not a substitute for the conventional and standardized instruction manuals. It is supplementary to them and presupposes their serious use. Nor is it planned as a device to dispense with personal contact with an individual (priest) instructor. But it does supply what routine texts lack and it enhances the benefits of personal contact with a competent and personable curate.

The selection of topics is authentic, shrewd, contemporary and convincing. The treatment is urbane but delightfully simple. It exacts little of sophistication, educational or otherwise, in the reader but imparts very much that is of crucial importance in defining "attitudes." Father McCarron *knows* people, particularly contemporary convert types, and diagnoses their difficulties with unerring directness. There are few, if any, routine obstacles or objections, real or imaginary, that the author does not fairly depict and then deflate effectively less with dialectics than with a charming display of ripe and rich *human* wisdom. The engaging manner of the discussion disarms opposition while defeating it. It is a pleasure to be thus persuaded.

It is the declared intention of these pages "to furnish a binding thread, a connecting chain of thought, for our study of religion." But the thread is never more conspicuous than the beads, the chain never becomes overloaded with sentiment and pietism. Father McCarron is and remains master of his key metaphor.

There is nothing, furthermore, in these pages that is liable to offend inveterate attitudes nor to insult inherited prejudices. The tact is expert. The finesse is exquisite. And the entire book is suffused with a spirit and a spirituality that is distinctively, even if unobtrusively, Ignatian.

This is indeed a good book and in good hands it can be put to very good use.

JOSEPH T. CLARK, S.J.

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Under the direction of Father Montdesert of the Lyons Province, *Sources Chrétiennes* is preparing a French edition of the complete works of St. Irenaeus. The first volume will be published by the end of this summer. The Latin and Greek text has been critically revised after a careful study of the manuscripts and the most ancient translations. The new French translation and the Introduction and notes are the work of Father Sagnard, O.P. The publication of the second and revised edition of the Letters of St. Ignatius of Antioch is planned for the near future. This revised edition will include the Letter and the Martyrdom of St. Polycarp.



- From The Bruce Publishing Co., Milwaukee:  
 \*Meditations for Every Day. By P. J. Sontag, S.J.
- From Clonmore and Reynolds, Ltd., Dublin:  
 \*Father Michael Browne, S.J. By Thomas Hurley, S.J.  
 \*Days With Our Lady. By William Stephenson, S.J.
- From M. H. Gill and Son, Ltd., Dublin:  
 Catherine McAuley. By R. Burke Savage, S.J. (A noteworthy biography of the foundress of the Sisters of Mercy.)  
 Footprints of Father Theobald Matthew, O.F.M. Cap. By Father Augustine, O.F.M. Cap. (An informative biography of the great Apostle of Temperance.)  
 Apologetics and Catholic Doctrine: Part III, Catholic Morality. By Bernard J. Kelly, C.S.Sp. (This is a competent and reasonably priced [5s(75c)] handbook of Christian Doctrine. It treats of the destiny of man, the sacraments and the commandments.)  
 Other Christs. By Father Aloysius, O.F.M.Cap. (Bishop Lyons of Kilmore praises these conferences to priests as addresses to the heart in which "the old familiar truths are put in a new light, without any recourse to rhetoric or artificiality."—Price 6s [90c])  
 The Year of the Great Return. By Father Aloysius, O.F.M.Cap. (Lenten lectures, delivered in Dublin in 1950. They are stimulating discussions of fundamental Catholic principles of practical life.—Price 1s [15c])  
 First Friday at Amuzu. By John Roche, C.S.Sp. (Father Roche has compiled a brochure on the Nigerian Missions.—Price 4s.6d. [70c])
- From B. Herder Book Co., St. Louis:  
 \*Our Happy Lot. By Aurelio Espinosa Polit, S.J. Translated by W. J. Young, S.J.)
- From Longmans Green and Co., New York:  
 \*Newman's University, Idea and Reality. By Fergal McGrath, S.J.  
 \*The Osterley Selection From the Latin Fathers. By Joseph Crehan, S.J.
- From The Newman Press, Westminster, Md.:  
 \*St. Gregory the Great Pastoral Care. Translated by Henry Davis, S.J.  
 \*The Destiny of Modern Woman. By William B. Faherty, S.J.

The asterisk indicates that a review will be published in our next issue.

There are times when a pamphlet is more useful than a book. We can read a pamphlet when a busy schedule makes a book impossible; we can recommend a pamphlet to those who would bridle at a book. Our readers, we think, will be grateful for information concerning recent publications in this field of Catholic writing. We hope to offer such a service regularly.

### Recent Pamphlets

From The Catholic Social Guild, 125 Woodstock Road, Oxford  
England:

Catholic Social Action. By Andrew Gordon, S.J. Pp. 12.  
4d (5c)

The Menace of Materialism. By Paul Crane, S.J. Pp. 40.  
1s (15c)

A Manual of Social Sermons. (With reading lists and  
index) Pp. 95. 2s (30c)

From The Catholic Truth Society, 38-40 Eccleston Square, Lon-  
don S.W. 1, England:

The Priestly Life (Apostolic Exhortation of Pope Pius  
XII "Menti Nostrae") 9d (11c)

What Happened At Fatima. By C. C. Martindale, S.J.  
Pp. 16. 3d (4c)

Pius XII. By Herbert Keldany. 3d (4c)

The Holiness of St. Joan of Arc. By Etienne Robo. 3d (4c)

St. Joseph. By T. O'Donoghue. Pp. 20. 3d (4c)

One Church. A C.T.S. Torch Pamphlet, ed. by Most Rev.  
John C. Heenan, C.M.S. Pp. 32. 3d (4c)

What is Sin? By Walter Jewell. Pp. 15. 3d (4c)

Come, O Holy Spirit (A Preparation book for Confirma-  
tion for children.) By A Sister of Notre Dame. Pp.  
48. 1s (15c)

From The Irish Messenger Office, 5 Great Denmark St., Dublin,  
Ireland:

The Assumption of Our Blessed Lady (Apostolic Con-  
stitution "Munificentissimus Deus" of Our Holy  
Father Pius XII). Pp. 24. 3d (4c)

Pope Pius X. By Louise Stacpoole Kenny. 3d (4c) Pp. 20.

Mother Placide Viel. Pp. 20. 3d (4c)

The Irish Sisters of Mercy in the Crimean War. By  
Helena Concannon. Pp. 27. 3d (4c)

It's No Use Praying. By R. Stephenson, S.J. Pp. 20. 3d  
(4c)

Another Hour With The Sacred Heart. By P. O'Mara, S.J.  
Pp. 48. 3d (4c)

On February 11 of this year the first issue of *The Mercat Cross* appeared. In the lead editorial Father Ronald Moffat (English Province) states the objectives of the new magazine which is published by the Jesuit Fathers from the Rectory of the Sacred Heart Church, Lauriston Street, Edinburgh. "*The Mercat Cross* is a Scottish Catholic monthly. Its aim is to help Catholics to do two things. The first is to see clearly where they stand as a body within the national community; and the second, to appreciate more fully the spiritual value of the contribution they have made in the past to the life of the country, and alone still can make . . . In article, features, commentaries we shall touch upon the ordinary affairs of life, but we shall do so as Catholics—as did our forefathers in the marketplaces of this country, under the shadow of the cross." The last words refer to the title of the publication which is explained in an article written by George Scott-Moncrieff. "*The Mercat Cross*" he writes, ". . . was, of course, simply the cross erected in the marketplace. It brought the symbol of the Faith into the hub-bub of commerce and daily life. It was like a piece of stone, occasionally of wood, taken from the fabric of the parish church and set down in the marketplace, reminding men of their Redeemer, and bringing a benison to their life in the world." Here is a venture which merits the encouragement of English-speaking Jesuits in every community. The annual subscription rate is, amazingly, five shillings (75c). Address your subscription to: *The Mercat Cross*, John Clifford and Son, 230 Glasgow Road, Blantyre, Glasgow, Scotland. You will not regret the investment.

We have received the third number of the first volume of a quarterly publication of the Catholic Truth Society of England. *Catholic Truth* contains well-written and informative articles by representative authors on subjects of interest to all Catholics. The nine pages of "Catholic Book Notes" furnish concise and keen reports on current Catholic literature. This is a type of publication that will appeal to and benefit educated Catholics. The subscription price is 2/9 (40c).

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#### Suppressed Editions of the Messenger

Since the beginning of World War II, several national editions of the *Messenger of the Sacred Heart* have been suppressed by atheistic governments. Here is the list of those which have been suppressed:

Country	Language	Subscribers	Date of Sup.
Albania	Albanian	750	1945
Czechoslovakia	Bohemian	5,000	1939
Czechoslovakia	Slovak	55,000	1949
Czechoslovakia	Ukrainian	2,000	1945

Jugoslavia	Croatian	60,000	1946
Jugoslavia	Slovene	35,000	1944
Latvia		9,500	during the war
Latvia	Lettish	2,000	during the war
Lithuania	Lithuanian	20,000	during the war
Poland	Ukrainian	40,000	during the war
Rumania	Rumanian	1,300	1944
China	Chinese	2,200	1949

*Total:* Twelve *Messengers of the Sacred Heart*, published in eleven languages and with a total of 233,000 subscribers, have been suppressed.

Two others, one in Polish and one in Hungarian, have had the number of copies which they may print sharply reduced by government order. The Polish *Messenger*, printed at Cracow, whose circulation before the war was 130,000 has been obliged to reduce the number of copies printed to 25,000. The Hungarian *Messenger*, printed at Budapest, whose pre-war circulation was 100,000 can now print only 50,000 copies.

As a result of these suppressions, the number of *Messengers* has been reduced to 59. 19 of these are published in the Americas, 18 in Europe, 15 in Asia, 5 in Africa, and 2 in Oceania.

—*Lettres du Bas Canada*, December 1950

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#### OLD AND NEW TESTAMENT

On the Old Testament the traveller gets an abundance of fresh light from visiting the spots it mentions. When one turns to the New Testament, how great is the difference! There are scarcely any references to localities in the Gospel narrative, and little or nothing turns upon the features of the place. This makes the traveller realize that while the Old Testament is about and for Israel; the Gospel, though the narrative is placed in the land, and the preaching was delivered to the people, of Israel, is addressed to the world. The Old Testament books, at least the legal and historical books, are concerned with one people; the New Testament, with the inner life of all mankind.

VISCOUNT BRYCE

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Mr. William J. Junkin, S.J., Spring Hill College, Mobile, Alabama, would appreciate any information concerning the existence of a translation of the *Miles Christi Jesu* of Vermeersch.

## A LETTER OF VERY REV. FATHER GENERAL ON THE ENCYCLICAL "HUMANI GENERIS."

Reverend Fathers and Dear Brothers in Christ,  
Pax Christi:

The Encyclical "Humani Generis," which the Holy Father published last summer,<sup>1</sup> envisions principally a rather complex intellectual movement in which some of Ours have taken part and even played leading roles. No one who views the papal document in the light of recent philosophical and theological disputations can doubt this. Even apart from this, I had been aware that the Holy Father intended to intervene in these discussions.<sup>2</sup> Precisely because it was unbecoming to anticipate his action, I could not fully explain my removing certain professors from their teaching positions at the close of the past academic year. This step, I realize, has affected men of devoted work and unquestioned ability. It was inevitable that this should cause considerable pain not only to those directly concerned, but to many of their associates. Their sorrow, Reverend Fathers and dear Brothers, has been my own personal sorrow as well. How could your father not share in it? But after praying, reflecting, and taking advice, I have felt obliged to employ these and similar measures. Were I not to do this, I should be failing in my duty to guard effectively the Society's security of doctrine. I am quite aware that my procedure has been severe indeed, but the Encyclical "on certain false opinions that threaten to subvert the foundations of Catholic doctrine"<sup>3</sup> is a very severe warning and the index of a most critical situation. We must accept in a spirit of faith this warning of the Vicar of Our Lord Jesus Christ.

My purpose here is to treat with you of how this Encyclical is to be taken. For it sets down norms for our thought, our teaching, our writings—norms intended as a remedy for those more or less affected by dangerous and erroneous opinions. But a remedy is

not a cure. The ideas here treated of cannot be corrected without the humblest filial effort on the part of their adherents. We know from Church history how difficult such an effort is. More than once the teaching of the Magisterium has succeeded only slowly and painfully in suppressing doctrinal deviations. Here I am not speaking of the many who were unwilling to obey. I am not speaking of them, because it is clear to me that no one among you would even think of refusing to obey the Holy Father. The only attitude that befits us is perfect submission. However, between deliberate refusal to submit and entire obedience lie several intermediate positions, which we are more easily tempted to hold because we are not altogether aware of them. I judge it my duty, Reverend Fathers and dear Brothers, to dispel this obscurity as well as I can, so as to forewarn you against this temptation.

It is hard for one to acknowledge one's mistake without clearly seeing it and when through heated controversy one is persuaded that one's own position is strong and that of the adversaries weak. Besides, adopted opinions are often joined with a certain procedure of attacking and treating problems, a procedure that becomes in some way a part of one's very personality and very hard to dislodge. Finally, in such circumstances there are often friends who, for want of penetration or character, stress what may put the intervention of authority in a less favorable light, while scarcely touching on the very essentials of the question.

What happens in such a case? Unconsciously we wish to reconcile what cannot be reconciled: required submission and ideas that are dear to us. Accordingly we tend to weaken the force of texts of the Magisterium, either by arbitrary distinctions, or by soft-pedaling their exigencies, or by judging that they condemn opinions more extreme than those really intended, and hence by concluding that these latter are permissible. Everyone knows that the real meaning of texts often becomes clear only to those who search for

it with an open mind, whereas it is not grasped by those who unconsciously look for what is in line with their own preferences. The Encyclical "Humani Generis" must be interpreted according to approved rules of critical exegesis used by the better theologians when examining such documents. Yet it is not enough to apply technical rules. In addition we must search the text with indifference, ready to accept everything there. It must be noted too that it is not only wrong to hold to opinions directly opposed to the Encyclical, but even those opinions indirectly so, those namely that contradict its evident conclusions.

I emphasize these distinctions because human nature is ever apt to be ensnared; it readily believes it is obedient when looking for evasions. Another reason is (you certainly expect me to be quite candid about this): because I have learned from several facts that it is opportune for me to be insistent; some among you need to be instructed by their superior and father. They seem much preoccupied with their own defense; yet when the Holy Father speaks, another preoccupation must come first. Do they not fail to see that this is a sort of self-defense that is the equivalent of opposing the Holy Father? At least twice he has openly stated that some "Catholic teachers" have been unable to avoid these errors.<sup>4</sup> May one still pretend that the Encyclical touches only those extreme positions to which the opinions of certain theologians would lead, if not duly curbed, or that it deals only with deformations whereby individual students have distorted ideas of their professors? We cannot allow, Reverend Fathers and dear Brothers, our manner of receiving the Encyclical in any way to recall the unfortunate dispute "de jure" and "de facto."

It is distressing to develop this any further. Yet I am forced to do so in order to help you, particularly those very ones to whom I may cause greater sorrow.

The Encyclical is opposed to theological relativism: not only, regardless of what has been said to the contrary, the extreme relativism that smacks of liberal

Protestantism, and which the Encyclical indirectly rejects by its whole tenor, but even a more moderate relativism, which it expressly envisages and describes thus: "The mysteries of faith," it has been said, "can never be expressed by adequately true notions, but only by approximate ones, which indicate truth to some extent and can always be revised, in that they inevitably distort it. Hence they judge it not absurd but altogether necessary for theology to substitute new notions for old ones, in accord with the various philosophies that it uses as tools through the course of time, and thus to express in human fashion the same divine truths in different and even, to some extent, opposite though, they claim, equivalent ways." If we wish faithfully to interpret the mind of the Holy Father we cannot admit that what is absolute and immutable in theological teaching is absolute only as regards what the affirmation intends, but not as regards what is represented, or that the matters in theology that allow no variation (namely, revealed mysteries and connected truths of reason) cannot be distinctly conceived by equally invariable notions, but are necessarily expressed by contingent notions which keep the same eternal affirmations, even while changing; or finally, that truth is not kept unchangeable when the human mind evolves, save by a simultaneous and proportionate evolution of all notions used to express it. After distinguishing the fulness of dogma (namely, the reality of Christ perceived in a concrete and living manner) and the concepts by which we partially express this treasure so possessed, we may not speak as though our concepts should be continually revised in order to be adapted to normative truth, or as though they partially expressed divine truth only on this condition: that they be referred to the fulness of dogma attained according to a higher mode of knowledge.

Moreover, in order not to depart from the teaching of the Supreme Head of the Church on the value of reason in philosophy, let us avoid speaking as if the



idea of a philosophical doctrine capable of integrating within itself the eternal acquisitions of all other philosophies involved a contradiction, and as if the most complete expression of philosophical truth were to be sought in a series of doctrines, complementary and convergent although different and even systematically opposed. The Encyclical speaks quite otherwise. It demands that we preserve the possibility of "absolutely true metaphysics," and it rejects the opinion of those who "assert that realities, especially transcendental realities, cannot be better expressed than by divergent teachings that complement each other, though in a certain measure opposed to one another."<sup>8</sup>

The Encyclical speaks of two proofs: of God's existence and of the fact of revelation. Regarding the first, among other things it requires us to hold "that human reason, without the aid of divine revelation and divine grace, can demonstrate by arguments drawn from created things that a personal God exists."<sup>7</sup> In order not to contradict this teaching or abusively lessen its meaning, we must hold that the existence of the true God can be the logical conclusion of certain reasoning. Therefore we will deny that in this matter true proof is reducible to this: the demonstration of man's need to acknowledge God by a free act of faith, unless he refuses to satisfy the essential exigency of the will.<sup>8</sup> We will admit too that not every proof of the existence of God is necessarily, in the sense of St. Anselm, an understanding of faith, that is to say, an effort to confirm by means of reason an antecedent affirmation of faith. Nor will we hold that every proof of the existence of God is in fact always subject to criticism, since the dialectical apparatus by which we grasp it is not only often obsolete, but in any case always inadequate to the movement of the mind, which it tries to translate and which itself would be the real proof. Finally, we will guard against otherwise weakening the natural proof for God's existence by denying that our concepts can represent God in a simply true manner. We will not say that because of the deficiency

of our concepts the affirmation of God cannot justify any form under which it is expressed, so that the mind may not avoid atheism without falling into idolatry, until the supernatural gift of the life of charity supplies an appropriate spiritual content to the affirmation of God.

With regard to the other proof, of the fact of revelation, the Encyclical observes that thanks to divinely given external signs "even by the natural light of reason alone," the divine origin of the Christian religion can be certainly proved.<sup>9</sup> When we read these words with reference to present-day theological tendencies, it is clear that the Holy Father confirms by his authority the classical thesis, held by most theologians against certain modern opinions. We are not forbidden to hold that in fact grace always enlightens reason when it tends toward knowledge of the fact of revelation. If the natural light of reason has, absolutely speaking, the power to discern the signs of revelation, we are nonetheless allowed to grant that its exercise is more or less hampered by an accumulation of difficulties. We must admit that the certitude spoken of by the Encyclical is certitude strictly so called; but this does not necessarily demand a motive excluding any doubt whatever; it is enough to exclude the possibility of prudent doubt. After the Encyclical we can no longer hold that only an interior call of God permits us to discern with certitude the meaning of divine facts proving the divine origin of revelation. Nor is it sufficient to affirm that revelation offers itself as an enigma to be solved but from which one can never be disencumbered. We will hold that human reason, even without the help of the light of grace, has the power absolutely needed to prove with certitude the fact of revelation. Thirty years ago, my predecessor, Father Ledochowski, forbade Ours (and his prohibition still holds good) to hold a teaching on faith which, among other things, includes the thesis condemned in the Encyclical.<sup>10</sup> Some seem to have thought that this thesis was forbidden by Father

Ledochowski only within the context of the rejected theory. Whatever this opinion may have been worth, the text of the Encyclical leaves no room for such an interpretation. Henceforward Ours cannot hold this thesis, whatever the context in which it appears.

Elsewhere the Encyclical censures in general terms those who "attack the rational character of the credibility of the Christian faith."<sup>11</sup> This is done by holding the thesis already rejected by the Encyclical: of the absolute need for supernatural enlightening in order to prove the fact of revelation. But there are other ways of doing the same: for instance, by denying the value of certain very important apologetic arguments. I do not know whether the Holy Father had this in mind, but it is my duty to warn you against this pitfall. It is neither just nor allowed to assert that a solid apologetic demonstration of the resurrection of Christ cannot be founded on historical documents that recount the most ancient apostolic preaching, the apparitions, and the empty tomb.<sup>12</sup> Nor may we hold that we cannot demonstrate, using the books of the New Testament taken as mere historical sources, that Jesus presented Himself as Messiah and Son of God in the strict sense nor that He confirmed this testimony about Himself by miracles and His resurrection. It is not in keeping with the Catholic mind to say that, after showing that Jesus in His human life gave an example of entire obedience to God, the historian may go no further; and that as regards the further question, "Who is then this Man?" the historian must yield to the believer or the unbeliever. The Encyclical "Providentissimus" speaks in very different terms: "Because the divine and infallible Magisterium of the Church relies on the authority of Sacred Scripture, the human trustworthiness, at least, of the latter must be held and proved altogether; on these books, as on the most proved witnesses of antiquity, the divinity and legateship of Christ Our Lord, the institution of the hierarchical Church, the primacy conferred on Peter and his successors, securely and evidently rest."<sup>13</sup>

The Encyclical treats the question of the freedom of creation. "It is held," says the Holy Father, "that the creation of the world is necessary, since it proceeds from the necessary liberality of divine love."<sup>14</sup> He observes that this opinion is opposed to the teaching of the Vatican Council. Principally there is question here of creation in general; the particular form of creation is left rather in the background. The Holy Father recalls that creation, which certainly proceeds from the most liberal love of God, also proceeds from the free choice of this love. To deny that God freely chose to create is precisely the same as to affirm that God necessarily created. If it is denied that creation was freely chosen, it is futile to speak of the transcendental freedom with which God created; for, however this liberty is conceived, it would follow that God could not fail to create. After this one might speak of the contingency of creatures as meaning that no being, apart from God, has in itself a sufficient reason for existence, but not as meaning that it was possible for nothing to be created; willy-nilly one would be maintaining the necessity of creation, which is rejected by the Encyclical. It would be worse to speak not only of the necessity of creation, but to question, if not the personality of God, at least His absolute transcendence. I call attention to this, Reverend Fathers and dear Brothers, because regrettably certain writings have been spread about, treating in quite equivocal terms of the relations between God and man. The image of God which they naturally evoke greatly deforms the features of the God of our faith. I shall insist no further on this matter, as I do not believe this notion has had any repercussion among you.

The Holy Father treats also of the immediate creation of the human soul. He touches on this truth cursorily, but in the clearest terms: "Catholic faith orders us to hold that souls are immediately created by God."<sup>15</sup> We know what this immediate creation of the soul by God means: the soul is caused by God in such a way that it is not the term of a transformation

of any antecedent whatsoever (*non ex aliquo*). Opposed to this truth is a way of speaking which affirms that the substratum of the universe is "spirit-matter" and that the universe contains only matter becoming spirit; or which explains that the unity of the world is the ascent of a consciousness originally pluralized and as it were materialized toward an ever more spiritual state; or which holds that man is simply the highest state known to us of the growth of this spirit here on earth. It is evident that these assertions become no more acceptable by adding that the appearance of the human person marks a critical point and a change of status. Even if it is added that this appearance indicates the crossing of a new threshold, we do not for that reason achieve a doctrine of immediate creation of the soul. For a sudden and even a specific change which supervenes in a process of growth is not an immediate creation.

The Encyclical observes that there are those who compromise the true gratuitousness of the supernatural order "since they say that God cannot create beings endowed with intellect without ordaining and calling them to the beatific vision."<sup>16</sup> What is the scope of this statement? We must say, according to the common rule of interpretation, that the Holy Father insists that we admit the proposition contradictory to the one condemned. We must therefore hold that God could have created spiritual beings without destining them for the beatific vision. And the Holy Father shows why this possibility must be upheld: by denying it, the true gratuitousness of the supernatural order is compromised. In other words, the traditional notion of the entirely gratuitous character of the supernatural order implies that God could have created spiritual beings (which he does in fact invite to the beatific vision) without destining them for it. Henceforth then we will not say that the thesis that a spiritual creature could have been not destined to supernatural beatitude is simply an interpretation of dogma by

means of defective philosophy, or that this thesis, worked out in order to safeguard the gratuitousness of the supernatural order, is powerless to do so; or that it has no meaning, since the mind must go from existing things to possible ones and not vice versa; or again that the supernatural destiny is at the same time essential to man and gratuitous. Nor can we hold that there are two ways of explaining the gratuitousness of the beatific vision: one involving recourse to a possible order in which a being endowed with reason would not be destined to this vision; another, which would exclude such recourse and make it superfluous. Finally we will fully agree that God could have created man without destining him to supernatural beatitude; hence we will not say that this affirmation is legitimate only as an anthropomorphic manner of expressing the complete gratuitousness of a gift which God could not fail to offer man once He created him.

The Holy Father regrets that the "notion of original sin is perverted, without regard for the definitions of the Council of Trent."<sup>17</sup> These words should be enough, just as, before they were written, the teaching of the Council of Trent should have been enough, to keep us from imagining original sin as not arising from a fault previously committed but rather as an inborn opposition to charity, a necessary evil of the human creature involved in matter and destined to share in the divine life. For the Council of Trent expressly teaches that original sin has arisen from the "prevarication of Adam."<sup>18</sup> How would one avoid putting the blame on God for a sin which, independently of any fault committed, would be the natural condition of the human creature? This opinion is not sufficiently corrected simply by saying that it is only a less complete explanation, that it indicates an incomplete state of an original fault which is not fully constituted except by some sin really committed. This correction is altogether insufficient for several reasons: in particular, because Trent teaches that Adam before his fall was constituted by God in sanctity and justice,<sup>19</sup>

and that the concupiscence that leads to sin has its origin in sin.<sup>20</sup>

The dogma of original sin is closely related to the question of the monogenetic or polygenetic origin of man. On this question the Encyclical contains a significant declaration. By monogenism theologians understand the propagation of the whole human race from one single couple; by polygenism, the propagation of the human race from several sources. The Holy Father does not grant that polygenism (understood in the meaning just given) can be a matter of free discussion, as, within just limits, can be the theory of evolution as applied to the origin of the human body. He thus develops his thought: "For the faithful cannot embrace that opinion according to which either there have been on the earth after Adam true men who did not descend by natural generation from him as the protoparent, or that Adam meant a certain multitude of first parents."<sup>21</sup> We see that the Holy Father did not intend to pronounce on the old hypothesis of "preadamites," provided that this means a human family extinct before our human family appeared; but granted this, he forbids us to hold polygenism, and he gives this reason for his prohibition: "since it cannot at all be seen how this sort of opinion can be reconciled with what the sources of revealed truth and the acts of the Magisterium of the Church teach concerning original sin, which proceeds from a sin really committed by one Adam, and which is in each of us, having been transmitted to all by generation."<sup>22</sup> In other words, there is no reason to think that polygenism can in any way be compatible with our faith. A Catholic therefore cannot call into doubt the truth of monogenism. We will all admit that the mystery of original sin carries with it the existence of the first Adam, individual head of the human race like the second Adam, but who brought upon his posterity the ruin from which the second Adam freed them.

Speaking of original sin the Holy Father points out that the notion of "sin in general, as an offense against

God, and of the satisfaction given by Christ for us"<sup>23</sup> has also been corrupted. According to a rather recent publication, though sin can be called an offense against God as far as the sinner's attitude is concerned, since he does everything he can to offend God, nevertheless sin does not so offend God that reparation is owed by the sinner to divine justice. Accordingly, in order to condone the fault of guilty mankind, God could not require that Christ offer just reparation to the divine majesty offended by sin. The reparation offered by the divine Savior, according to this theory, is not an act of homage whereby divine justice is placated for our sins. The Pope forewarns against this error by forbidding us to distort the traditional notion of sin or of the satisfaction offered by Christ. Holding to the path of tradition, we must admit that sin so offends God that we contract a debt of reparation toward Him, and the divine Savior rendered God propitious toward us by repairing our offense through the homage of His obedience even unto death.

I must also treat with you of the mysteries of the real presence and transubstantiation. The Encyclical says that there are those "who hold that the doctrine of transubstantiation, founded on an antiquated philosophical notion of substance, must be so corrected that the real presence of Christ in the Blessed Sacrament is reduced to a sort of symbolism, inasmuch as the consecrated species are only efficacious signs of the spiritual presence of Christ and of his intimate union with the faithful in the Mystical Body."<sup>24</sup> Such notions are found in certain pages, which I like to think were only a hasty essay, but which should never have been written or spread about. First, as regards the eucharistic presence. It is averred that there is a real presence because the eucharistic consecration is the offering of the sacrifice of the cross, more precisely because it is an efficacious offering by which the divine Victim becomes the vivifying spirit of redeemed humanity. The eucharistic presence, as is further stated,



must not be conceived with direct or indirect reference to place; the Eucharist gives us better than that: It makes Christ spiritually present to men; thanks to It, wherever we are we are near Christ, we can call upon Him and trust in His help. It is added that we cannot be bound by this dilemma: either Christ is present in place, though not locally; or He is present only metaphorically or inasmuch as the host calls to mind His universal presence among men. For, as is stated, there is a third possibility: the consecrated host, which must not be separated from the rite of consecration, not only recalls the real presence among men, but is its efficacious sign.

Next as regards the eucharistic conversion. The term "transubstantiation" is called inexpedient, in that it is bound up with an inadmissible scholastic concept. For the scholastics hold (as these pages explain the matter) that since the reality of the thing is the substance that underlies the accidents as a foundation, the thing cannot really be changed unless the substance is changed; hence the concept of transubstantiation. Today however we have learned to distinguish various levels of reflection, in such a way that we know that everything has a meaning, and so to speak an *esse* that is scientific, and a meaning and *esse* that is religious. This latter defines a thing according to its true reality. When therefore by the rite of consecration the bread and wine are made the efficacious symbol of Christ's sacrifice and of His spiritual presence among men, their religious *esse* is entirely changed. By the creative power they have undergone a most profound transformation, since they have been changed in that aspect which constitutes their true reality. This we can call transubstantiation.

It is plain that such an opinion is forbidden by the Encyclical. For it is obvious that it cannot harmonize with Catholic faith.

I have discovered with greatest sorrow, Reverend Fathers and dear Brothers, that some among you, instead of firmly opposing this theory, have actually

drawn inspiration from it. They have added, I know, modifications and corrections; nevertheless they have held that transubstantiation must be defined or can be defined as a change of the meaning and function of bread and wine (to which they have given the name "transfinalization"). By doing this they could not rightly imagine they were renewing an ancient Augustinian tradition, despite the fact that the medieval theologians are said at one time to have spoken of "spiritual flesh" to designate the Eucharist in a thoroughly objective sense, in almost direct contradiction to the ideas of St. Augustine; despite what has been said of the new historical epoch that started with the controversy over the ideas of Berengarius, after which in eucharistic theology a dialectic of substance and accident and of quantity taking the place of substance was added to the dialectic of "signum" and "res"; and despite what has been said of sacramentary realism, which from that time has been a symbolism only in an accessory way, since the faith in the real presence for several centuries was guarded by a sacramentary theology with altogether different features and composition. We must not substitute a new representation of the eucharistic mystery for that sanctioned by the Council of Trent. We must hold that the sensible manifestations of bread and wine show forth the substance (or substantial agglomerate) of an existing subject to which they are attributed; and that this substance, by a total transformation of itself, becomes the very Body and Blood of Christ. We must hold too that by the transformation of the substance of bread and wine into the substance of the Body and Blood of Jesus Christ, the very Humanity of Jesus Christ is contained under the sacramental species and that It becomes present on the altar in Its own proper reality, in the place occupied by the species. For many centuries, indeed, the eucharistic mystery was not explained under so explicit a formula, but as we are reminded in the Encyclical, sound theological method forbids us to oppose vaguer expressions of older tra-

dition or Scripture to the explicit expressions of more recent tradition.<sup>25</sup> That would be to condemn the role of the Church and her tradition, which is to interpret and unfold the riches of the revealed word.

The Holy Father not only speaks of the Body of Jesus that is present in the Eucharist, but mentions also the Mystical Body of Our Lord. He recalls what he taught in the Encyclical "Mystici Corporis Christi," since some have misunderstood it with regard to the identity of the Roman Catholic Church and the Mystical Body:<sup>26</sup> "Some think," he says, "that they are not bound by the doctrine taught in our Encyclical a few years ago and based on the sources of revelation, namely, that the Mystical Body of Christ and the Roman Catholic Church are one and the same."<sup>27</sup> If anyone did not immediately understand the papal teaching, at least he should heed this second admonition. Henceforth we may not question the fact that the visible Church is coextensive with the Mystical Body of Christ here on earth, nor say that they are distinguished even inadequately. We may not continue to say that the Mystical Body is the invisible reality of grace, of which the Church is the efficacious sign; and that hence between the visible Church and the Mystical Body there is a distinction and a continuity as between sign and thing signified. For the Vicar of Christ speaks neither of this distinction nor of this continuity, but of a real identity: the Church is one, visible under one aspect, invisible under another, and not really distinct from the Mystical Body of Jesus Christ.

An important passage in the Encyclical<sup>28</sup> deals with scholastic philosophy (*philosophia nostris scholis tradita*). The Holy Father does more than stress, regardless of what some apparently have said, the value of moderate realism, in which laws of the mind or first principles are also laws of being, and according to which knowledge of the world and of certain absolute truths is possible by means of conceptual signs. This moderate realism is common to many philosophies, some of which are entirely opposed to

our "perennial philosophy." The Holy Father also had to insist on other matters. He notes that scholastic philosophy contains many matters that at least indirectly touch on faith and morals and which we may not question. Among these he enumerates, in the first place, the principles of this philosophy and its main assertions. Doubtless he approves of our perfecting and enriching scholastic philosophy; he observes also that it is useful to correlate it with other great systems;<sup>29</sup> but he does not want it overturned, contaminated with false principles, or regarded merely as a remarkable but obsolete edifice. He recalls that the special worth of our Christian philosophy is due not only to human wisdom but also to revelation, which has been a guiding norm for our great doctors in their research; and he asks us to try to assist the progress of philosophy, not by continually opposing new theses to those duly established, but rather by adding truth to the truth already acquired and by correcting errors that may have found their way into past teachings. Finally, with regard to the philosophy of St. Thomas,<sup>30</sup> the Holy Father recalls the prescripts of Canon Law which demand that future priests be given a philosophical formation "according to the method, teaching, and principles of the Angelic Doctor."<sup>31</sup> He praises the pedagogical and highly scientific value of St. Thomas' teaching, its harmony with revealed truth, the effectiveness with which it stabilizes the rational foundations of faith, and its aptitude for furthering a sound advance in philosophical research.

The Holy Father then takes up the defense of scholastic philosophy against its detractors. He rejects complaints against its so-called antiquated form and its method, which some have styled rationalistic. He extols its lucid statement and solution of problems, its precision of ideas, and clear distinctions. He approves the fact that it maintains the possibility of an absolutely true metaphysic; he does not admit that it is merely a philosophy of immutable essences, unable to give, as it should today, consideration to individual

existences and the constant flow of life. He defends scholastic philosophy against the charge of professing a unilateral intellectualism, and eulogizes its concept of the role of the will in man's search for truth. He rejects the opinion that any philosophical school, provided it be corrected or complemented when necessary, can be harmonized with Catholic dogma as can scholastic philosophy. Specifically, he excludes certain modern schools by name. Among these, I note particularly idealism (observing that Hegelian philosophy is certainly idealistic) and existentialism, not only atheistic but even religious existentialism if it denies the value of metaphysical reasoning.

If some of Ours had formed a mind in philosophical matters foreign to the method and great theses of the better scholastic doctors, and notably of St. Thomas Aquinas; if they did not see how they might fruitfully study present-day philosophical problems starting with the ancient scholastic teaching and in true continuity with it, they certainly could not, without grave infidelity toward the Supreme Pontiff, pretend to fulfill their office as teachers of philosophy, especially teachers of future priests.<sup>32</sup> Nor could their superiors, without failing in their duty, entrust to them a charge which they could not fittingly carry out. I understand that, despite a sincere will to obey, one cannot change a habit of mind overnight; but I can by no means approve that any one wish to teach philosophy who cannot conform his mind to the norms set down by the Holy Father.

In the Encyclical the norms referring to the "perennial philosophy" are preceded by those pertaining to scholastic theology.<sup>33</sup> The Supreme Pontiff judges it the highest imprudence to reject, neglect, or minimize "so many things of great value, conceived, expressed, and refined often by centuries of labor, by men of uncommon ability and holiness, under the watchfulness of the sacred Magisterium, and not without the light and guidance of the Holy Spirit, in order ever more accurately to formulate the truths of

faith.”<sup>34</sup> And he adds: “The contempt for terms and concepts used by scholastic theologians naturally tends to enervate speculative theology, which, because it relies on theological reason, is thought to lack true certitude.”<sup>35</sup> A professor of dogma would not show due deference to these admonitions if in his course he neglected scholastic theology or showed that he had little esteem for it. If this state of mind prevented him from being guided in his lectures by the teachings of the Encyclical concerning theology, he should not be kept in the teaching office, or, if need be, he should voluntarily resign the office.<sup>36</sup> Of course, the Holy Father does not wish an intemperate speculation to invade dogmatic theology to the detriment of positive theology. “By the study of the sacred sources,” as he himself has remarked, “the sacred sciences are always rejuvenated; while on the other hand, as we know from experience, speculation which neglects the further investigation of the sacred deposit, turns out to be sterile.”<sup>37</sup> Speculative theology itself must always return to Sacred Scripture and to Tradition; but this recourse must not become a weapon against traditional scholasticism, which the Encyclical makes so much of. If we wish closer links between theology and Sacred Scripture, this must not be, as some have said, with a view to freeing theology from alien additions, which if not entirely vitiating theology, have often placed it outside fundamental scriptural categories.

This leads me to say something on the method of interpreting the Bible; for the Encyclical touches upon the much discussed question of spiritual and symbolical exegesis. Obviously it does not intend to exclude this type of exegesis, in so far as it can claim the authority of Scripture itself and Tradition; nor does it wish to discourage the efforts of those who wish better to expound its value; nor does it prevent anyone from judging that this sort of effort is rich in promise; but it does disapprove of obvious exaggerations. We are forbidden to say that literal exegesis should give place to the new “exegesis called symbolic and spiri-

tual," as if this new method "would at last open to all the Sacred Books of the Old Testament, hitherto hidden in the Church as a sealed fountain."<sup>38</sup> The Encyclical "Divino Afflante Spiritu" had expressly warned "interpreters to place above all else this purpose: to discern and define the literal sense of the biblical words," meanwhile striving as far as possible to reveal the moral and religious teaching contained in Sacred Scripture.<sup>39</sup>

It is certainly not in harmony with the Encyclical "Divino Afflante Spiritu" and "Humani Generis" to declare that the aim of Old Testament exegesis is to explain the symbolism by which various historical events are linked together; or that its aim is to explain the intelligibility of history, that is to indicate, through symbols, a certain style, and certain terms, the links that bind together events and institutions through the centuries. Although symbolic interpretations were much in favor among the Fathers of the Church, it is not right to say that what they aimed at in their exegesis was the discovery of "sacraments" hidden in Scripture. Such exaggerations are dangerous, for the purpose of exegesis is to search out the whole divine meaning of Scripture. When therefore one affirms that the sole purpose of Old Testament exegesis is to ferret out its spiritual and symbolic meaning, is this not to imply that the literal meaning of these books is not a divine meaning? And if it is held that Christ is the sole object even of the Old Testament, is this not apparently to minimize its literal meaning? A treatise has been published in which the human and literal meaning of the Bible is distinguished from its divine and religious meaning and treated as mere ornamental framework. But the Encyclical condemns those who insist that the divine meaning, latent under the human meaning, is alone infallible.<sup>40</sup> We must hold that the divine and infallible meaning of the Bible includes its whole human and literal meaning.

The same treatise suggests that scriptural inerrancy extends only to those things that the Bible says about

God, that is, to religious doctrine; and that the rest is only a vehicle of truth, in itself neither true nor false. But the Holy Father, renewing the teaching of the biblical Encyclicals "Providentissimus Deus," "Spiritus Paraclitus," and "Divino Afflante Spiritu" rejects the notion that "scriptural inerrancy pertains only to what is said of God and of moral and religious matters."<sup>41</sup>

It remains for me, Reverend Fathers and dear Brothers, to speak to you of certain opinions concerning Eschatology. The Encyclical makes no mention of these; however, in this realm necessary prudence has not always been observed, and it is my duty to remind you of this. First, it has been said that the resurrection of the body, referred to in the Apostles' Creed, is a reality coextensive with successive events of this world, a reality that cannot be localized at one moment of time rather than another, except with regard to each individual man (in this case, it occurs at the moment of death) or with regard to all men (in this case, it is merely brought to completion at the end of time). This is not the place to quote a lengthy series of texts of Scripture, the Fathers, and the Magisterium, contradicted by this opinion. It is enough to refer to the passage of the recent constitution "Munificentissimus Deus," which echoes them: "Nevertheless, as a general rule, God does not will to give the just a full victory over death before the end of time. Hence the bodies of the just themselves are subject to dissolution after death, and only on the last day will be reunited each with its glorious soul. However, God has willed that the Blessed Virgin Mary be exempt from this general law."<sup>42</sup>

Another point deals with the nature of the glorified bodies, of Christ and the elect; on this some have spoken in a seriously reprehensible way. They have spoken disparagingly of St. Augustine's opinion, which is quite traditional, according to which the glorified body is an individual organism, composed of distinct members, having a particular localization. It has been



said that the glorified Body of Christ cannot occupy a special place, either in the experimental world or outside of this world in heaven; the body of the Risen Christ is outside the categories of place, and His glorified flesh, freed from spatial limitations, in some way imbues humanity like the divine presence. However, it is clear that those who take away from the glorified body everything belonging to the order of organisms and particular localization, conceive it in such a way that none of the distinctive traits of a human body, or even of a living body, as commonly understood, remain. This cannot be admitted. For the Church, using the common notion of human body, wants us to believe that the risen bodies are real. So, for instance, the fourth Council of the Lateran declares: "All will rise with their own bodies which they now possess."<sup>43</sup> Doubtless the Church grants that the risen bodies will be in a new state; but she does not therefore mean that the common notion of human body used here be emptied of all characteristic traits. Hence if anyone fancies that he is accepting the doctrine of the Church on the resurrection of the body, and at the same time drops everything that distinguishes the common notion of a human body, or even of a living body, it is evident that he is suffering under a great illusion. Let me point out too that an excessively spiritual interpretation of the glorious resurrection leads to very rash opinions on the apparitions of the Risen Christ. Despite the Gospel accounts of Christ's apparitions to the disciples, it is held that they cannot be exterior manifestations of the body of Christ and that they are to be understood as repercussions in the sensitive faculties of the interior, spiritual manifestation of the Risen Lord.

The third point refers to the dogma of the eternity of hell. I have heard something of an opinion to the effect that we have grounds to conjecture that the eternal punishment which God threatens against sinners is in fact not inflicted on anyone; for the merciful Providence of God could not fail to lead all to con-

version and salvation. Who are we to judge that the threats of the God of Majesty are no more fearsome than this? In the description of the last judgment given by the divine Master, are we entitled to suppress the sentence of damnation passed against the wicked?<sup>44</sup> If such a notion were widespread, the faithful would be deprived of a wholesome fear of divine punishment. On this occasion I wish to forewarn you against another opinion which would have the same effect. We have no reason to imagine that at the hour of death divine Mercy grants to each soul such light and supernatural strength that all sinners may be easily converted. If this were so, the Divine Savior would not have repeated his warning about the need to watch lest the unexpected arrival of the heavenly Judge take us unawares.<sup>45</sup>

I am sure, Reverend Fathers and dear Brothers, that no one among you has held all the opinions censured in this letter. Some have begun to be rather widespread; others less so. Most of you have accepted none of them at all. You will have noticed, as I hoped to make plain, that some of my remarks refer not so much to clearly enunciated theses as to opinions that could be furthered by dangerously equivocal statements. I have not mentioned all the points touched upon in the Encyclical "Humani Generis." Some deal with opinions which, so far as I know, have not been held by anyone in the Society; others with matters that seemed to need no explanation. It is not my office to give an authentic commentary of the Encyclical of the Church's Supreme Head; but it is incumbent upon me to take effective steps that this Encyclical be heard and followed in the Society.<sup>46</sup> Hence I order Ours to conform themselves, in word and writing, to the decisions on doctrinal matters enunciated in this letter. They will refrain from spreading any opinion to the contrary, publicly or privately, within the Society or outside it. They will defend none of the disapproved propositions, nor will they attack those proposed for us to hold. I am aware, Reverend Fathers and dear

Brothers, that my predecessors have never promulgated such extensive prescriptions on doctrinal matters. But none of them was ever in such circumstances—that an Encyclical of the Supreme Pontiff would condemn so many dangerous or erroneous opinions threatening to become contagious in the Society. Besides, most of my prescriptions merely explain the teaching of the Holy Father or its consequences, so as to assure the obedience due to him.

After the serious measures which I have taken in preceding months and which I alluded to at the beginning of this letter, it would have been consoling to me, Reverend Fathers and dear Brothers, to write principally to strengthen and encourage you. I have been unable to do so; I have been obliged by my conscience to send you a letter that will revive and even aggravate your suffering. However, I hope that you will not fail to see the loving and fatherly motive that animates my severity. I should like to tell you, as once St. Paul did his dear Corinthians: "I write you this not to confound you, but to warn my most dear sons."<sup>47</sup> Again, I understand how distressing this crisis is for many of you: for a group of teachers, for their friends, for many of our younger priests and Scholastics. But, cost what it may, it is my duty to help you ward off an evil which threatens you. More grievous than your suffering would be the evil of deviating, more or less unconsciously, from the doctrinal norms of Holy Church. Such a deviation doubtless would gradually become more conscious, despite efforts to disregard it, and would become a poison for souls. Reverend Fathers and dear Brothers, none of you can permit this evil to take root in himself, none of you can communicate it to others, none of you can inflict it on the Society. The reputation of the Society is in your hands.

To this evil you will oppose a firm will to obey the Encyclical, allowing nothing that smacks of stubbornness or refusal. The deliberate and unwavering disposition of your minds will be not to hold in the future

to your opinions of yesterday in such a way that you consider parts of the Encyclical as obstacles to be hurdled, but rather to deny your own opinions, and to hold the teaching of the Holy Father as the principle according to which previous opinions are to be rejected or kept. This attitude calls for a spirit of faith and humility; but it shows truly admirable greatness of mind. If those among you regrettably affected by the warning of the Holy Father know how to accept and obey it, the Lord will draw great benefits out of the present crisis. Certainly this is His will; but He needs your co-operation. With the help of His grace you will give it. You will also be eager to follow faithfully the prescripts of our Institute on the doctrine to be held in the Society.<sup>48</sup> I do not wish to overwhelm you, but is it not clear that if all our professors and writers had been faithful to these prescripts, we should not now find ourselves in the present deplorable state of affairs? True, the path of the theologian and philosopher, when facing new or difficult problems, is fraught with danger. Yet this is no reason for us to shirk an undertaking of supreme importance. You have understood this, and no doubt you will continue to understand it. But we have reason not to take up this task without keeping our eyes on norms set up by the Society after long experience. From the time of St. Ignatius, who wished us to follow "the more secure and more approved teaching,"<sup>49</sup> the superiors of the Society have always stressed the more solid and safer teaching. There should correspond, on the part of all of Ours, a concern to have their thought, preaching, teaching, and writing stamped with this sureness and solidity as a sort of family trait.

You realize well, Reverend Fathers and dear Brothers, that the intellectual works of your provinces, far from proving a deficit, have produced many precious results in your philosophical and theological faculties and houses of writers. You are rightly proud of your periodicals and of the many important books published in your Assistancy. Among the meritorious

works for which the whole Society acknowledges its gratitude to you, I will personally mention several: first, the effective will to publish work of high literary and scientific scope; the preoccupation with work that meets the needs of the times; the elaboration of a living theology, closely linked with Scripture and the Fathers. You must not jettison these values but continue to develop them, joining them with a perfect acceptance of the Encyclical "*Humani Generis*." You will also develop them with greater humility and modesty by being less concerned with rethinking, renewing, and reforming, than with conserving, deepening, and to the extent of your powers, correcting, and perfecting. Thus avoiding exaggerated "integrist" you will wish your judgments and words to be frankly and filially inspired by the rule of "thinking with the Church." Even in your research you will wish to remain in full harmony with the mind of the Church and avoid an esotericism that would put you out of the great current of philosophy and theology approved by her.<sup>50</sup> You will cultivate in yourselves, as a very pure expression of your spirit of the Church, a great veneration not only toward the person of Christ's Vicar, but also toward the teaching, orders, and directives that directly or indirectly emanate from him. The Encyclical repeatedly insists on the obedience due to all acts of the Holy See.<sup>51</sup> We must make it a point of honor to allow ourselves no evasion, no ambiguous state of mind; for we belong to a spiritual militia, whose founder linked it by special bonds to the Vicar of Jesus Christ.<sup>52</sup> We shall make this obedience consist especially in fidelity to the Divine King, to Whom we have consecrated ourselves to serve Him "alone and the Church His Spouse, under the Roman Pontiff, Christ's Vicar on earth."<sup>53</sup>

It is very important, Reverend Fathers and dear Brothers, that there remain tomorrow no trace of the doctrinal crisis which has begun to develop among you. Rather there must be an unmistakable and unanimous rectification. This will be a work for all: some

helping by prayer and genuine charity, others actually accomplishing it by prayer and courageous submission. You are not the only ones concerned; the Society and Church are no less so. This not only because you are very dear members of both, but also because God has imparted to you gifts that promise a widespread influence on the thoughts of others. They are concerned because they expect much of you. As for me, Reverend Fathers and dear Brothers, the sacrifices which I am obliged to demand of you and the hope which I place in your generosity make me feel all the more closely attached to you. With particular urgency I pray to our divine Savior for you. May He grant you graces proportionate to the difficult crisis He wills you to overcome, keeping you unalterably attached to the teaching of His Church and to His Vicar by bonds made stronger because of this very trial.

I commend myself to your holy Sacrifices and prayers. Rome, February 11, 1951.

Your servant in Christ,  
 JOHN BAPTIST JANSSENS, S.J.  
*General of the Society of Jesus*

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#### NOTES

<sup>1</sup>A.A.S. vol. XXXXII, 1950, pp. 561-578.

<sup>2</sup>*Cf. Mem. S. I.*, vol. VIII, p. 385.

<sup>3</sup>"De nonnullis falsis opinionibus, quae catholicae doctrinae fundamenta subruere minantur" (A.A.S. vol. cit. p. 560).

<sup>4</sup>*Cf. A.A.S.*, vol. cit., pp. 564, 577.

<sup>5</sup>"Fidei mysteria nunquam notionibus adaequate veris significari posse contendunt, sed tantum notionibus 'approximativis,' ut aiunt, ac semper mutabilibus, quibus veritas aliquatenus quidem indicetur, sed necessario quoque deformatur. Quapropter non absurdum esse putant, sed necesse omnino ut theologia pro variis philosophiis, quibus decursu temporum tamquam suis utitur instrumentis, novas antiquis substituat notiones, ita ut diversis quidem modis, ac vel etiam aliqua ratione oppositis, idem tamen, ut aiunt, valentibus, easdem divinas veritates humanitus reddat" (A.A.S., vol. cit., p. 566).

<sup>6</sup>"Dictitant enim hanc nostram philosophiam perperam opinionem tueri metaphysicam absolute veram existere posse; dum contra asseverant res, praesertim transcendentis, non aptius exprimi posse, quam disparatis doctrinis, quae sese mutuo com-

pleant, quamvis sibi invicem quodammodo opponantur" (A.A.S., vol. cit., p. 573).

<sup>7</sup>"In dubium revocatur humanam rationem, absque divinae 'revelationis' divinaeque gratiae auxilio, argumentis ex creatis rebus deductis demonstrare posse Deum personalem existere" (A.A.S., vol. cit., p. 570).

<sup>8</sup>Compare another passage of the Encyclical: "Quarum [theodiceae et ethicae] quidem munus esse censent non aliquid certi de Deo aliove ente transcendentem demonstrare, sed ostendere potius ea quae fides doceat de Deo personali ac de eius praeceptis, cum vitae necessitatibus perfecte cohaerere, ideoque omnibus amplectenda esse, ut desperatio arceatur atque aeterna attingatur salus" (A.A.S., vol. cit., p. 575).

<sup>9</sup>"Quamvis tam multa ac mira signa externa divinitus disposita sint quibus vel solo naturali rationis lumine divina christianae religionis origo certo probari possit" (A.A.S., vol. cit., p. 562). In the Encyclical "Communium rerum" of Pius X it was already stated: "Egregius Doctor [sanctus Anselmus] suos cuique fines constituit, utrique disciplinae philosophiae scilicet et theologiae, ac satis monet, quodnam sit munus et officium rationis naturalis in rebus quae doctrinam divinitus revelatam attingunt: *Fides . . . nostra, inquit, contra impios defendenda est.*—At quomodo et quousque?—Verba quae sequuntur aperte declarant: *illis . . . rationabiliter ostendendum est quam irrationabiliter nos contemnunt.* Philosophiae igitur munus est praecipuum, in perspicuo ponere fidei nostrae rationabile obsequium, et, quod inde consequitur, officium adiungendae fidei auctoritati divinae altissima mysteria proponenti, quae plurimis testata veritatis indicis, *credibilia facta sunt nimis*" (A.A.S., vol. I, 1909, pp. 380, 381).

<sup>10</sup>Cf. *Act. Rom. S. I.*, vol. III, pp. 229-233.

<sup>11</sup>"Alii denique rationali indoli 'credibilitatis' fidei iniuriam inferunt" (A.A.S., vol. XXXII, 1950, p. 571).

<sup>12</sup>See in this connection the 36th proposition condemned by the decree "Lamentabili": "Resurrectio Salvatoris non est proprie factum ordinis historici, sed factum ordinis mere supernaturalis, nec demonstratum nec demonstrabile, quod conscientia christiana sensim ex aliis derivavit" (A.S.S., XL, 1907, p. 474).

<sup>13</sup>"Quoniam vero divinum et infallibile magisterium Ecclesiae, in auctoritate etiam Sacrae Scripturae consistit, huius propterea fides saltem humana asserenda in primis vindicandaque est: quibus ex libris, tamquam ex antiquitatis probatissimis testibus, Christi Domini divinitas et legatio, Ecclesiae hierarchicae institutio, primatus Petro et successoribus eius collatus, in tuto apertoque collocentur" (A.S.S., vol. XXVI, 1893-1894, p. 284).

<sup>14</sup>"Contenditur creationem mundi necessariam esse, cum ex necessaria liberalitate divini amoris procedat" (A.A.S., vol. XXXII, 1950, p. 570).

<sup>15</sup>"Animas enim a Deo immediate creati catholica fides nos retinere iubet" (A.A.S., vol. cit., p. 575). See also the passage in the Encyclical on the essential distinction between matter and spirit (A.A.S., vol. cit., p. 570).

<sup>16</sup>"Alii veram 'gratuitatem' ordinis supernaturalis corrumpunt, cum autem Deum entia intellectu praedita condere non posse, quin eadem ad beatificam visionem ordinet et vocet" (A.A.S., vol. cit., p. 570).

<sup>17</sup>"Peccati originalis notio, definitionibus tridentinis posthabitis, pervertitur" (*Ibid.*).

<sup>18</sup>Cf. *Conc. Trid.*, sess. 5, can. 2.

<sup>19</sup>"Sanctitatem et iustitiam in qua constitutus fuerat" (Conc. Trid., sess. 5, can. 1).

<sup>20</sup>Cf. Conc. Trid., sess. 5, can. 5.

<sup>21</sup>"Non enim christifideles eam sententiam amplecti possunt, quam qui retinent asseverant vel post Adam hisce in terris veros homines exstitisse, qui non ab eodem prouti omnium protoparente, naturali generatione originem duxerint, vel Adam significare multitudinem quamdam protoparentum" (A.A.S., vol. cit., p. 570).

<sup>22</sup>"Cum nequaquam appareat quomodo huiusmodi sententia componi queat cum iis quae fontes revelatae veritatis et acta Magisterii Ecclesiae proponunt de peccato originali, quod procedit ex peccato vere commisso ab uno Adamo, quodque generatione in omnes transfusum, inest unicuique proprium (A.A.S., vol. cit., p. 576).

<sup>23</sup>"Unaque simul [pervertitur notio] peccati in universum prout est Dei offensae, itemque satisfactionis a Christo pro nobis exhibitae" (A.A.S., vol. cit., p. 570).

<sup>24</sup>"Nec desunt qui contendant transsubstantiationis doctrinam, utpote antiquata notione philosophica substantiae innixam, ita emendandam esse ut realis Christi praesentia in Ss. Eucharistia ad quemdam symbolismum reducatur, quatenus consecratae species, nonnisi signa efficacia sint spiritualis praesentiae Christi eiusque intimae coniunctionis cum fidelibus membris in Corpore Mystico" (A.A.S., vol. cit., pp. 570, 571).

<sup>25</sup>Cf. A.A.S., vol. XXXXII, 1950, p. 560.

<sup>26</sup>Cf. A.A.S., vol. XXXV, 1943, p. 193 ff.

<sup>27</sup>"Quidam censent se non devinciri doctrina paucis ante annis in Encyclicis Nostris Litteris exposita, ac fontibus 'revelationis' innixa, quae quidem docet Corpus Christi mysticum et Ecclesiam Catholicam Romanam unum idemque esse" (A.A.S., vol. XXXXII, 1950, p. 571).

<sup>28</sup>Cf. A.A.S., vol. cit., pp. 571-574.

<sup>29</sup>Cf. A.A.S., vol. cit., pp. 563-564.

<sup>30</sup>Cf. A.A.S., vol. cit., p. 573.

<sup>31</sup>C.I.C., can. 1366, 2.

<sup>32</sup>Cf. A.A.S., vol. cit., p. 578.

<sup>33</sup>Cf. A.A.S., vol. cit., pp. 566; 567.

<sup>34</sup>"Tot ac tanta, quae pluries saeculari labore a viris non communis ingenii ac sanctitatis, invigilante sacro Magisterio, nec sine Sancti Spiritus lumine et ductu, ad accuratius in dies fidei veritates exprimendas, mente concepta, expressa ac perpolita sunt" (A.A.S., vol. cit., p. 567).

<sup>35</sup>"Despectus autem vocabulorum ac notionum quibus theologi scholastici uti solent, sponte ducit ad enervandam theologiam, ut aiunt, speculativam, quam, cum ratione theologica innitatur, vera certitudine carere existimant" (A.A.S., vol. cit., p. 567).

<sup>36</sup>Cf. A.A.S., vol. cit., p. 578.

<sup>37</sup>"Sacrorum fontium studio sacrae disciplinae semper iuvenescunt; dum contra speculatio, quae ulteriorem sacri depositi inquisitionem negligit, ut experiundo novimus, sterilis evadit" (A.A.S., vol. cit., pp. 568; 569).

<sup>38</sup>"Ac praeterea sensus litteralis Sacrae Scripturae eiusque interpretatio . . . ex commenticiis eorum placitis, novae cedere debent exegesi, quam symbolicam ac spiritualem appellant; et quae sacra Biblia Veteris Testamenti, quae hodie in Ecclesia tamquam fons clausus lateant, tandem aliquando omnibus aperiantur" (A.A.S., vol. cit., p. 570).

<sup>39</sup>"Ante oculos habeant interpretes sibi illud omnium maximum curandum esse, ut clare dispiciant ac definiant, quis sit verborum biblicorum sensum quem litteralem vocant" (A.A.S., vol. XXXV, 1943, p. 310); and see the rest of the page.



<sup>40</sup>*Cf. A.A.S.*, vol. XXXXII, 1950, p. 569.

<sup>41</sup>(*Ibid.*)

<sup>42</sup>"Attamen plenum de morte victoriae effectum Deus generali lege iustis conferre non vult, nisi cum finis temporum advenerit. Itaque iustorum etiam corpora post mortem resolvuntur, ac novissimo tandem die cum sua cuiusque gloriosa anima coniungentur. Verumtamen ex generali eiusmodi lege Beatam Virginem Mariam Deus exemptam voluit" (*A.A.S.*, vol. cit., p. 754.)

<sup>43</sup>Conc. Lateran., IV, c. 1.

<sup>44</sup>Mt., XXV, 41-46.

<sup>45</sup>*Cf.*, Mt., XXIV, 43, 44 and Lk., XII, 39; Mk., XIII, 33-37 and Lk., XII, 35-38; Mt., XXIV, 42; Lk., XXI, 34; Mt., XXV, 1-13; Lk., XXI, 36.

<sup>46</sup>*Cf. A.A.S.*, vol. cit., p. 577.

<sup>47</sup>I Cor., IV, 14.

<sup>48</sup>See especially *Const. P. IV*, c. V, n. 4, and c. XIV, n. 1; *Coll. Decr.*, d. 98-106; *Acta Rom. S. I.*, vol. XI, pp. 36-37.

<sup>49</sup>*Const.*, P. IV, c. V, n. 4.

<sup>50</sup>See *A.A.S.*, vol. cit., p. 567; see also the letter "Tuas libenter" of Pius IX (*A.A.S.*, vol. VIII, 1874, pp. 433-442, especially pp. 440-441).

<sup>51</sup>See *A.S.S.*, vol. cit., pp. 568-571, 575, 576, 578.

<sup>52</sup>*Exam. gener.*, c. I, n. 7; *Const.*, P. V, c. III, n. 3.

<sup>53</sup>"Soli Domino ac Ecclesiae Ipsius sponsae, sub Romano Pontifice, Christi in terris Vicario, servire" (*Form. Inst. a. S. P. Iulio III approb.*, n. 1).

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### Missionary Brothers

Of the 4,040 Jesuit missionaries scattered over the world, 664 are Coadjutor Brothers, 16 per cent of the total. Their number has declined since 1941 when they numbered 700. The war prevented the sending of replacements from many of the European countries, and native vocations have not been sufficient to take the places of the Brothers who in former times came from Europe.

Of the 664 Brothers on the missions; 250 are natives, a slow increase over the years since 1915 when they numbered only 50. The Mission with the best success in securing native vocations is the flourishing one of Madura, 53 of whose 57 Coadjutor Brothers are natives. Other regions which show considerable promise in vocations to the grade of Temporal Coadjutor are India, with 100 native Brothers and 68 foreigners; China, with 64 Chinese Brothers and 78 foreigners; Java, with 20 native and 7 Dutch Brothers, and the Philippines, with 28 Filipino Brothers and 9 American or Spanish Brothers.

## TWENTY-FIFTH ANNIVERSARY OF "JESUIT MISSIONS"

CALVERT ALEXANDER, S.J.

The Society's largest missionary magazine will be twenty-five years old this Fall. Although the first issue did not appear until January 1927, it was around the feast of the American Martyrs, on September 12, 1926, that the first editor, Father Ignatius Cox (New York), and his assistant, Father Peter J. Dolin (New England), began to prepare the copy for Vol. I, No. 1 of *Jesuit Missions*.

The founders of *Jesuit Missions* did not foresee that the magazine they were beginning would in the next twenty-five years become the most widely circulated of all the Society's missionary magazines. Hidden from their eyes were the historical forces which would sharply reduce the missionary potential of the great European countries and hasten the development of America's part in the world missionary movement. But they did have vision. They saw very clearly, a quarter of a century ago, that the Church in America had a foreign missionary destiny that was yet unrealized; that the Society of Jesus which played so important a part in the foundation of the Church in the United States must exercise the same leadership in this world apostolate; and finally, that this leadership could be most effectively achieved not by a single province but by the cooperation of all the American provinces in a missionary organ which would present to the public the united efforts of all the American Jesuits in the mission field.

Their wisdom has been justified by the years. In 1926 there were about 175 American Jesuits engaged in missionary work, most of which was confined to continental North America and the Caribbean countries of Jamaica and British Honduras. In 1951 the number of American Jesuits actually in the mission field has passed the 1,000 mark. The number of missions has increased from six to sixteen. It is interesting to note

that the expansion of the American Jesuits has been chiefly towards the Orient. In 1926 we were just beginning our first Oriental missions, the Philippines and Patna, India. Today most of our power and our greatest missionary effort is expended in the Far Eastern and Middle Eastern missions which include besides the Philippines and Patna, China, the Marshalls and Carolines, Ceylon, Jamshedpur (India), Delhi (India), Baghdad and Japan. The missionary personnel was increased in Alaska, the Indian missions and in Jamaica and British Honduras and a new Central American mission was taken over in the Republic of Honduras. The eight American provinces today operate a string of missions that almost encircles the globe. They engage in a variety of social, medical and educational works among over fifty million people. Perhaps their most outstanding achievement has been in education. Besides the large number of primary schools for which they are responsible, they operate one university, eleven colleges, twenty-six high schools and four seminaries in the mission fields. American Jesuits are today widely known as America's largest missionary organization and are leaders in the stepped-up tempo of mission work now undertaken by American congregations.

### Purpose and Program

*Jesuit Missions* was founded at the beginning of this remarkable mission expansion and the part it has played in it over the years has been an important one. Missionary work of its very nature is a hidden enterprise. You can build a church or college in Cincinnati or Los Angeles and thousands of people who are potential supporters cannot help being aware of its existence because they can see it. The same cannot be said of a church or college in Zamboanga or Baghdad. This far away, hidden work of the mission requires, as no other work of the Society, an effective publicity apparatus to make its efforts concrete and visible to the Ameri-

can public from which must come its financial support, its vocations and its prayers for supernatural aid.

The founders of *Jesuit Missions* acted wisely in establishing a national magazine, instead of several provincial ones, for this important work. The number and geographical variety of the missions operated by the eight American provinces has made it possible for *Jesuit Missions* to get out a more attractive and interesting magazine with a wider appeal to those interested in mission support and vocations. The combined mission personnel of all the provinces has given the American Jesuits continual leadership in numbers of men in the field which could not have been achieved if there had been no national publicity organization for the missions.

It would be impossible to mention by name all the Jesuits who were responsible for the establishment of *Jesuit Missions*. Many were involved. There was a general feeling abroad in the provinces in the early 'twenties that something should be done about mission publicity on a national scale. This was best expressed by Father Joseph Gschwend (Missouri), then a Scholastic but later the second editor of *Jesuit Missions*, who attended the convention of the Catholic Students Mission Crusade in 1924 and reported that the Society in America was not known as a missionary order. Others were thinking of a national mission magazine including Father Dillon, Provincial of the California Province, and Father McMenamy, Provincial of the Missouri Province. But the man whose name appears earliest and most consistently in the negotiations towards the establishment of *Jesuit Missions* and the one who was chiefly responsible for its existence was Father Laurence J. Kelly (Maryland) who was then Provincial of the Maryland-New York Province. As early as 1923 he was preaching the doctrine that the American Jesuits should have a mission magazine like Maryknoll's. In 1925 on the occasion of the beatification of the Jesuit Martyrs he received permission from Father General to make *The Pilgrim* a missionary

magazine carrying stories from all the American missions. This was the year of the Mission Congress in Rome and the occasion of a directive from Father General urging that a national mission magazine rather than provincial ones be established. In May 1926 Father Mattern, then the American Assistant, visited the States and reiterated the instructions of Father General to the various provincials. *Jesuit Missions* was founded as a result of this and grew out of the old organ of the American Martyrs' Shrine, *The Pilgrim*. Father Cox, then editor of *The Pilgrim*, became the first editor of *Jesuit Missions*.

While *Jesuit Missions* today is a much larger and different organization than it was twenty-five years ago, the changes that have taken place have been those of growth from the original plan rather than deviation from it. Father Cox wrote the foundation program approved by Father General in 1926 under which *Jesuit Missions* still operates. And it was his explanation of how this program should be developed that has guided succeeding editors and associate editors. This continuity of purpose has been an important factor in the progress and success of *Jesuit Missions*—this and the remarkable validity of the original idea itself. Briefly, this idea was that *Jesuit Missions*, while having as its chief work the publication of a national missionary magazine, should also act as a publicity and public relations organization for the missions of the American Assistancy. This latter meant that in addition to the magazine, the editors should make use of all the modern media of publicity to broadcast the knowledge of our missionary work to the American public.

Today *Jesuit Missions* is such a public relations organization. It has a Publicity Department which sends regular press releases and pictures to the papers, both Catholic and secular, and to magazines as well as to the Propagation of the Faith Directors, thus giving a much wider circulation to material and appeals received from missionaries. Its Audio-Visual Depart-

ment has produced eight sound technicolor movies, forty-five minutes in length, on the various missions and three other silent versions. More than 120 copies are presently in circulation. Nine colored slide lectures have been produced on India, China, Baghdad, The Moslem World, Caroline and Marshall Islands, Japan, British Honduras, the Philippines and Yoro. These slide lectures are more effectively used in smaller groups than the mission movies. Exhibits have been turned out for display at conventions and rallies. Another department takes care of encouraging missionaries to write books and finding publishers for them when they are written. The Research Department keeps accurate statistics on the thousand American Jesuit missionaries and the history and geography and political conditions of their various areas. Every year a four-page spread on our mission personnel is prepared for the *Catholic Directory*, and every two years a larger catalog of American Jesuit missionaries is published. These publicity activities and others in which *Jesuit Missions* now engages were not added immediately. It was Father Gschwend, the second editor, who began them by obtaining permission to engage in the publication of books and pamphlets on the missions. This was in 1928. It took years of really difficult struggle because of the smallness of the staff and lack of finances to begin these other activities.

### Circulation and Income

Although these publicity activities are important and very productive of financial assistance and vocations, the editors of *Jesuit Missions* are never allowed to forget that the magazine is their most important work. For it is the magazine which supports the publicity activities, and the method of obtaining circulation for it is, in itself, one of our most effective publicity weapons. All of the Fathers on the staff preach for subscriptions in the churches of the various dioceses throughout the country, sometimes speaking to as many as four hundred thousand people a year.

The result of this is money for the missions and also subscriptions for *Jesuit Missions*.

Although the first purpose of *Jesuit Missions* is not the collection of money, it is one of its purposes as stated in the foundation program. Exclusive of extraordinary gifts, *Jesuit Missions* averages in contributions from its readers a steady income of more than \$100,000 per year for the missions. In addition to this, *Jesuit Missions* has always been able to support its staff and its various publicity activities on income from the magazine. Because of the wide-spread and long-range nature of its publicity activities it is impossible to give accurate figures on the amount of money it produces for the missions each year. Some donors send their gifts directly to the missionaries, others to the mission procurators. But from the income received at the office it is evident that returns increase with a rise in circulation and decline when circulation drops.

Circulation, therefore, is the most important activity of *Jesuit Missions* and all recognize it as such. Every extra subscription received means more money for the missions and more money to engage in public relations and publicity activities. Although *Jesuit Missions* today with 125,000 subscribers has the best circulation of any of the Society's many missionary magazines, it stands a poor fourth among the mission magazines of the United States. The leaders in the circulation field, especially *Maryknoll*, have always put more men in subscription promotion work than we have.

Before concluding, one other important activity of *Jesuit Missions* should be mentioned as showing the wisdom of its founders. In the foundation program *Jesuit Missions* was instructed "by means of its board of editors to constitute a permanent committee for the advancement and protection of our missionary interests." This provision has enabled *Jesuit Missions* to make very important contributions to the growth and development of the American Jesuits in the mis-

sions. From the very beginning it was seen by the editors that full-time procurators for the missions were essential in every province. There was no single province that had one in 1927. *Jesuit Missions* campaigned for this idea at the regular Provincials' meetings. Today all of the American provinces have full-time mission procurators. *Jesuit Missions* also organized the American Jesuit Missionary Association which is a union of the mission procurators and the editors of *Jesuit Missions* in working out mission promotion on a national scale. Another achievement was the formation of the Mission Secretariat which is an organization of all the Catholic mission societies in the country.

*Jesuit Missions* has come a long way since 1926 but no one is more conscious than the editors of the distance it still has to travel to be a public relations organization worthy of the achievements of the 1,000 American Jesuits in the mission field. Progress in the missions has been much more rapid than progress in mission publicity at home. This is unfortunate for it puts the missionaries themselves under the disadvantage of not receiving the income that they would get were their splendid work better known.

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#### WORK AND WORSHIP

These are the watchwords of that night which we call day. They are certainties. Speculations are only useful inasmuch as they lead on to work and worship. We have a kind of creative or conserving force within us. And we have to evolve order and beauty out of our surroundings—the brown earth, the barren sea, the souls of men; or we have to help in keeping intact such work as the progressive centuries have wrought for mankind, and to keep earth, and sea, and human lives from reverting to primitive chaos.

CANON SHEEHAN



## CHINA MISSION IN EXILE

ALBERT R. O'HARA, S.J.

On the afternoon of February 15, 1949 I hurried with many documents and a couple of handbags to the huge customs shed at Shanghai to have my baggage inspected before leaving for the Philippines, "Land of Exile." About twenty-five Chinese Jesuit novices and an equal number of juniors were pulling and tugging at huge piles of suitcases and handbags. The long, gray beard of Father Beauce, S.J., marked him out for the seventy years that were really his though not a true indication of the energy and good humor with which he was carrying out his duties as Vice Superior and Master of Novices. Father Ralph Brown (California Province) had been commandeered to be Minister and Procurator of the same group. One or two other Jesuits of the Shanghai Mission and several Austrian Jesuits who were professors for the Kinghsien Regional Seminary completed the first shipload of exiles. For some of us it was with a heavy heart that we waved "goodbye" to China, our fellow missionaries, and our Chinese Catholics. Exile lay ahead and we knew not what fate was awaiting China and those we left behind. For others it was an exciting experience to leave the seclusion of the scholasticate and to travel to South China and the Philippines.

What was the reason for this exodus? The Communist threat to overrun all China had brought up the question of moving out those men who were not actually engaged in the direct care of souls. The decision of Very Rev. Father General was that all should stay except the novices and juniors and their faculty, as well as the seminarians who were entrusted to the Jesuits for instruction. The Visitor for China, Very Rev. Father Burkhardt, had earlier, as Superior of the Kinghsien Mission, visited the Philippines and arranged with Very Rev. Father Leo Cullum, Superior of the Jesuit Mission in the Philippines, to move the

Regional Seminary of Kingsien to the Islands in case of necessity. Through the good offices of His Eminence Cardinal Spellman, a request had been made of President Quirino to allow Chinese seminarians and religious a refuge in the Philippines if events warranted such a move. The request had been granted and now we were taking advantage of the offer. It was, however, to be a slow and tortuous groping through a maze of red tape.

### The Kingsien Seminary

The excitement of our trip on the *General Meigs* was not allowed to destroy religious discipline. We were grouped together in third class and recited litanies in common, made points and examen by the tinkle of a bell, and followed something of an order of the day. Meanwhile Father Ernest Bruckner and I slipped out of this monastery atmosphere for a briefing on the history of the seminary of which I was to be Minister. We had been ordained together in Zikawei in 1939. He had become Spiritual Father and Scripture professor for the Kingsien Seminary while I had been teaching sociology at the National Central University in Nanking. The seminary at Kingsien, Hopeh in North China, had been under Communist rule for several years. At first the Communists had not molested it because the Fathers were in great favor with the local Reds and the common people for their generous help and protection of the people during the Japanese occupation. Finally the local officials were moved elsewhere and new ones came in with orders to break up the seminary. They suddenly descended on the house, imprisoned the Fathers and dispersed the seminarians. The latter asked for passes to return to their homes and these were freely given. However, instead of going to their homes, they made their way in twos and threes to Tientsin which was then in Nationalist hands, and regrouped. Meanwhile the Fathers were brought out of jail for the "Tou Cheng" or People's Court. After a number of attempts

none was found who would accuse the Fathers of any crime and they were released. Most of them were allowed to go to Tientsin where they found the seminarians waiting for them. They joyfully banded together and moved on to Peiping. There they bought a new location but after two years of fairly peaceful study the city was surrounded and in danger of being taken by the Communists. Since it seemed certain that they would break up the seminary as they had done before, the decision was made to evacuate the students and their professors by plane. The Protestant missionary plane, the "St. Paul," which was evacuating missionaries at the time, was chartered. The first group got out safely but when the plane returned to pick up the remaining seminarians, gunfire on the air field frightened off the pilot. The first group, about thirty, moved on to Shanghai where they were most charitably received and cared for at the Zikawei Seminary. After the Reds captured Peiping the remaining seminarians registered as poor students and again asked for passes to go back to their homes. The request was granted and they started out on a gigantic hitch hike to Shanghai by devious roads and means of transportation. Trickling into the city they were met by Father Burkhardt who comforted and encouraged them. Following the decision to move the seminary to the Philippines, the seminarians and several of their professors were flown to Hong Kong. After a most kind and charitable reception by Very Rev. Father Ryan, Superior of the Mission of the Irish Jesuits, and by Rev. Father Harris, Rector of the Regional Seminary at Aberdeen, they were given a temporary refuge in this beautiful location.

When the *General Meigs* reached Hong Kong on February 17, the novices and juniors were whisked away to a ship for Macao. Villa Flor at Macao was to be their home until arrangements could be made for the visas for the Philippines and for other necessities. After a one day stay at Hong Kong which was made most enjoyable by the hospitality of the Irish Jesuits,

I went on alone to the Philippines. February 20 found me struggling through crowds of disembarking people to be met by Father Walter Hogan, S.J., an old friend, and by the imperturbable Brother Dio who for years has skillfully extricated Jesuits by the dozens from the clutches of immigration officials, customs officers, and waterfront bullies. Here began a most wonderful story of charity towards the China Mission refugees that words fail to tell adequately and to which the word *finis* has not yet been written. From the Superior of the Mission, Very Rev. Leo Cullum, S.J., on through the various rectors and ministers of the houses in and near Manila, to the Scholastics and Brothers, our refugees were met by nothing but the most unstinted, self-sacrificing and thoughtful charity. Father Paul Hugendobler, at the time Vice Rector of the Ateneo de Manila, showed me hospitality that would be hard to equal during my month's stay at the College. Father James McMahan, at the time Minister of the Sacred Heart Novitiate, Novaliches, and Father James Hennessey of the same house, immediately called to take me to the Hacin Farm of Don Vicente Araneta where there were some Quonset huts which had been used for an agricultural school and which Don Vicente had generously offered to us for housing our seminarians.

### Araneta Farm

Six huts together gave promise of taking care of the needs of the seminary which we thought would number about fifty students and six or seven staff members. At a distance of about two or three blocks there were two other large buildings in excellent condition but we would have to walk in the burning sun during the dry season and in heavy downpours over muddy roads during the long, rainy season. As a result we did not consider them for permanent use for our needs then. Father Hennessey and I immediately drew up plans for the partitioning of the Quonset huts. We had a dining room and a kitchen in the center, two

dormitories at one end for the seminarians, and a chapel and sacristy next to the dining room. The fifth hut supplied six rooms and a recreation room for the Fathers, and the last supplied two good-sized rooms for study and class with library space between for a noise buffer. Work was started immediately according to these plans but not rushed as the visa and immigration process gave promise of being long drawn out.

On March 20, however, Father Franz Reiterer (Austrian Province), Vice Rector of the Seminary, wired me from Hong Kong that Father Bruckner would arrive in Manila about April 2 with the first group of seminarians. Unfortunately I was just completing a retreat to the graduates of the Philippine Women's University, Father Hennessey was in the midst of oral exams for the philosophers at Novaliches, and the Fathers of the Ateneo were giving their final exams to the students there. Novaliches is twenty-three kilometers from Manila over rough roads, and the Araneta farm is another seven kilometers over the same type of road. Hence the supply and transportation problem is quite a serious one. Novaliches loaned me an old weapon-carrier which they had just overhauled and fixed up for this purpose. It had no top and less springs but for the first few months it was our one link with the source of supplies.

About this time Father Zehetner (Austrian Province) arrived in Manila to help me. He did not know much English and had never been in the Philippines before, but since he had been on the Seminary staff his knowledge of what was needed for that type of life together with his good humor helped me in the midst of a thousand cares. We made lists of all the things that a refugee seminary would need—from cooking stoves to toothpicks, from altars to holy-water sprinklers, from black-boards to paper and pencils. In all these matters Father Weiss, the Mission Procurator, the various ministers, Brothers Dio, Petilla and Duffy helped me greatly by tips on where and how to buy, and frequently they did the buying for me.

Since I had no license and did not know the city, Father Denis Lynch, Rector of Novaliches and Master of Novices, got me the pre-war driver for the Observatory. A devoted alumnus of the Ateneo got me a very precious person, an honest and devoted Chinese cook. When, as April 2 drew near, I was swamped by the tasks both in the city and at the Araneta farm, the Scholastics from the Ateneo de Manila generously came to my aid. Messrs. Arvisu, Arevalo, Cullen, King and Giron moved out to the farm and with Father Hennessey to say Mass for them and direct their work, they really put the place in some kind of order. Meanwhile I was making daily and sometimes twice daily trips with supplies and completing arrangements with immigration authorities, customs agents, and a bus company for the arrival of the first group. There was so much yet to be done on the day of arrival that Father Lynch kindly brought about ten novices over to the farm to tidy up about the Quonset huts. As the ship pulled in about 2:00 P. M. on April 2, it brought Father Bruckner and twenty-four seminarians. Although I had all the necessary documents for the release of the Chinese, Father Hugendobler, Father Zehetner, Brother Dio and Mr. Co Ching Yuan, President of the Chinese Catholic Action Society, came along to give me their moral and actual physical support. The preparations and precautions paid off well for we were cleared of all red tape in about an hour. The large bus carried us to the Ateneo for a cold drink and a look around. The length of the trip to the Araneta farm surprised the newcomers quite a bit but a welcome awaited us at the new home. Fathers Lynch, Doucette, and Hennessey had brought over a crate of apples and another of oranges and a box of cookies to be a *merienda* for the travellers. Father Lynch had even procured crucifixes for the rooms and small, neat holy-water founts for the doors. The seminarians were much impressed by the unbounded charity that met them at every turn.

In those days of countless demands and urgent needs

of the new men and the builders, the near-by Sacred Heart Novitiate proved most genuinely to be a "house of charity." The Minister, Father James McMahon, now Rector of the Ateneo de Manila, constantly came to our assistance when we were in difficulty and often foresaw our needs and took care of them. Very frequently our weapon-carrier broke down or ran out of gas; Father McMahon would send us the gas or loan us another truck. While our carpenters were rushing work on the kitchen to completion, we would be in need of more tables or benches; Father McMahon would arrange to have them made at the Novitiate and then send them over. Father Denis Lynch was never too busy to inquire into our needs and then send someone or something over for us. We were grateful for the kindness that both these superiors showed us in loaning us the very valuable Brother Pascua, and for his own humility and whole-heartedness in planning and personally doing all of our electrical work. I must add a word, too, about Mr. Victoriano Davucil, my truck driver, and Mr. Ch'en, my cook. Their loyalty and devotion made my work possible and their comic adventures made it amusingly interesting.

### Final Preparation

As neither the Rector nor Prefect of the Seminary had yet arrived, I was asked to fill these offices temporarily. However, this was a task more in name than in fact for I had to make daily trips to Manila for consultations with Very Rev. Father Cullum about visas for the men who were still in Hong Kong, about more housing and many other matters. He was never too busy to see me nor too worried about his own affairs to give our problems his wise and prudent consideration. He put his secretarial force to work for us, called on clerical and government friends alike to assist us whenever they were needed, and arranged for a financial loan that would take care of us until we could commence to find means of financing ourselves.

More seminarians arrived by ship and plane until we had close to capacity for the facilities that we had prepared. Meanwhile, more and more seminarians from other sections of China were asking to be included. Finally we were notified by Very Rev. Father Burkhardt that we should expect close to one hundred and twenty students and a staff of about thirteen priests. Fortunately Father Franz Reiterer, the Vice Rector, had arrived in Manila to become the Prefect, and Father John Hofinger, S.J., (Austrian) to become Prefect of Studies. These arrivals released me for more work on buying supplies and arranging immigration matters in Manila. The novices and juniors in Macao were now becoming alarmed at the Communists who were threatening to swallow up their refuge before we could receive them in the Philippines. During Holy Week Father Burkhardt made a hurried trip to Manila to see what had already been done and to plan for the future. Through the kindness of Father Masterson, S.J., Rector of the Ateneo, and Father Carasig, S.J., we made a rush trip to Baguio to see whether the Jesuit Villa would be large enough to serve as a temporary house for the novitiate, and to consult with Mr. Evangelista, Executive Secretary to the President, as to the possibility of granting visas to more Chinese seminarians. In both cases the results were sufficiently satisfactory. About the middle of May I flew to Baguio again and scouted the city and its surroundings for a larger place but nothing suitable could be found. Since the vacation season was at an end and the Villa house was furnished and in running order, it was decided to tell the Jesuits to come ahead as soon as their visas were in order and transportation was available. Father Ralph Brown cabled that sixty Fathers, Scholastics, and seminarians would arrive by plane on the evening of May 30. I again flew to Baguio to make final arrangements with Father Harry Furay, S.J., who had been the Villa Superior, and to retain the cook for what I thought might be a couple of weeks.

Since the seminarians at San Jose were on vacation



and would not be back for a few more days, Rev. Father Gamppe very charitably offered to put up the sixty guests until we could get them registered with the immigration officials. Father Klippert, the Minister, arranged for a late meal since the plane would not arrive till 7:00 P. M., and the San Jose Scholastics pitched into the preparations more energetically than the workmen who had been hired for the job. At exactly 7:00 o'clock, the big four-motored plane settled down and a large crowd came out on the field to see who was arriving. The door opened and a white-cassocked Chinese Scholastic came down the gangway; he was followed by another and another. I had written them in Hong Kong to prepare white cassocks such as were worn in the Philippines so as not to be conspicuous. However, as nothing but white-cassocked figures cascaded out of the doorway, the onlookers gasped in amazement. One air attendant quipped, "It's the *new look*." Father Klippert and Brother Dio were on hand to help the newcomers through the maze of customs and immigration red tape that invariably meets new arrivals. I had all the necessary papers to expedite the process. Mr. Jose Bengzon, an Ateneo alumnus and acting Commissioner of Immigration, was most kind, in this case as in all others, in helping us to get cleared through with a minimum of trouble and delay. Huge piles of hand luggage were cleared and within a little more than an hour the new men were hustled into two chartered buses. The whole San Jose community turned out to help them with their baggage and to show them the way about the house. The next day I brought one of the Immigration staff to the seminary and we handled the long process of registration and fingerprinting in one of the large study halls. On the second day we split the crowd into three groups—the novices and juniors piled into two chartered buses for Baguio; a small group of Chinese Jesuit philosophers were taken by car to Novaliches to join the American and Philippine Scholastics who were studying philosophy there; and about twelve more Chinese

seminarians were taken by Father Reiterer to the Araneta farm which was now bulging at the sides. As the bus trip to Baguio would take five or six hours I took a plane to see that everything was ready for the arrival of the novices and juniors. The Arevalo family had kindly rented us their summer house at Baguio near Villa Santa Rosa so that we could house the faculty in rooms; the novices and juniors used dormitories. After spending several days in Baguio to arrange for credit and supplies until the arrival of Father Brown, their Minister, I returned to Manila. Father Brown later rented the lower half of the house directly across from Villa Santa Rosa to supply classrooms for the juniors. This was to be only a temporary arrangement for about six months, since all of these houses would be in demand when the next summer season came round.

### New Problems

Back in Manila new and larger problems were developing. Father Visitor had written that we should be on the lookout for a possible location for the Chinese Language School, Chabanel Hall from Peiping. He suggested that it might be located near the seminary or juniorate so as to give the language students an opportunity to practice Chinese and the Chinese to practice English. As usual Father Cullum gave himself wholeheartedly to the solving of this problem. Through the good services of Mr. Sinclair, a non-Catholic but a good friend of the Society, we discovered at Los Baños what seemed to be an ideal location for a combined seminary and language school location. The property had once been a United States Navy rest camp, had numerous buildings which could be adapted to our use, enjoyed better climate than Manila, and had excellent recreational facilities. While going through lengthy negotiations with the Philippine Government for the lease of this property, the Fathers and seminarians remaining in Hong Kong and Macao became alarmed at the turn of events there and asked that

we arrange to receive them in Manila at once. Temporary quarters were immediately set up in the remaining buildings on the Araneta Farm although these were located at a good distance from the Quonset huts.

There had likewise been serious and involved difficulties about the visas for the second group of seminarians. The other group had been covered by a special grant from the President and his Cabinet. After much delay the request for a second group had been turned down but with the advice that we could bring these seminarians in through the regular channels as students. This method was a sure one but entailed much expense, medical examinations, and a discouraging and wearying amount of documentary paper work in Hong Kong and Manila. Upon arrival in the latter city each Scholastic and seminarian had to undergo not only the usual registration and fingerprinting but also a special investigation by a board of lawyers and interpreters. Lest the interpreter misquote the seminarian, or the seminarian through nervousness or lack of experience spoil his case, I had to be present for all of these investigations which lasted for an average of a half hour a person.

About two weeks before this ordeal started, Father Jean Desautels, S.J., a French Canadian and the new Rector of the Chinese Language School, had come to Manila by plane to seek a location for his school. At this point we met so many difficulties with the Los Baños property that we gave up hope of obtaining it for our own use. Fortunately Mr. Sinclair again came to our aid and showed us a former army and prison camp which had about seventy barracks on ten hectares of land. The site was in the southeast suburbs of Manila, about ten kilometers from the center of the city. Although the barracks were in various stages of disrepair due to quasi-official and unofficial looting, we quickly decided to buy them and the equipment and to rent the land on which the central unit of houses was standing. It contained twenty-four houses in fairly good condition and by tearing down the remaining barracks,

many of which were mere skeletons, we obtained material to make the former unit ready for occupation. When an initial start with a small contractor proved to be progressing too slowly, we changed to Mr. George Koster who had a large labor force and ample materials. Father Desautels stayed on the property day after day, directing the repairs and seeing that there was no slowdown in the work. It was largely due to his close supervision and his generous cooperation with the wishes of the seminary that within about forty days the work had progressed enough to permit moving the seminary from Araneta Farm to the new site, about the end of October, 1949. The new location was called Mandaluyong from the name of the nearest townsite.

Since the language students had not yet arrived, Father Desautels kindly allowed us to complete the seminary part of the compound first. We were able to supply much of the needed furniture out of the surplus lumber that we had on hand. For the first few days after moving in, the community of the Language School consisted of only Father Desautels, Father Mendiburu, S.J., (Spanish), the language professor, and Brother Coloumbe, S.J., (Canadian); hence they took their meals with us. There were two large dining rooms leading off the same kitchen—a procedure we had decided upon both to economize and to give the same diet to each community, thus eliminating any cause for dissatisfaction. New students for Chabanel Hall began to arrive singly and in groups, but since their Minister did not arrive until about Christmas, I acted as Minister for both communities in regard to outside business and cooperated with Father Desautels in meeting the newcomers and piloting them through the customs and immigration. But since the founding of the new Chabanel Hall is to be told in another article, I shall not speak more about it here.

Meanwhile Father Bauer, S.J., (French) and Father Brown of the novice-junior community made such repairs and changes as they thought necessary at the

Araneta Farm and moved the novices and juniors from Baguio. The Rector of this community, Father Bauer, started a farming and poultry-raising project which provided the young Jesuits with a healthy outdoor occupation and produced meat and vegetables for their meals. Spurred on by this example, the seminarians and the Language School students also devoted their spare time to gardening. It was argued with reason that these young men would one day return to a Communist China where work would be required of each one of them, or at least to a people who had new ideas about hard labor.

### Mandaluyong

In May 1950 Very Rev. Paul O'Brien, S.J., (American), the former Superior of the Yangchow Mission, arrived in the Philippines as Vice Visitor for all Chinese missionaries and Jesuits outside occupied China. One of his first acts was to open a philosophate for the Chinese Jesuits in connection with Chabanel Hall and the seminary. Father O'Brien set up his headquarters here with Father George Marin, S.J., as secretary. The site of Mandaluyong now houses three communities, St. Joseph's Regional Seminary, Chabanel Hall, and the Jesuit philosophate. They total over one hundred and ninety members. Every Sunday from twenty to thirty priests go out to the nearby army camps and the small barrios to hear confessions, offer Mass, and to preach. The Fathers are very frequently giving tridua, missions and retreats to lay people and religious. Members of the Language School offer Sunday Mass and teach catechism to the people of the neighboring barrio.

The Araneta Farm community has graduated a good number of juniors into the philosophate but has been replenished by new arrivals from Macao. It is normally a community of fifty to sixty. Father John Magner, S.J., (American) was loaned to the Ateneo de Cagayan as Minister. Fathers Eguren and Perez were loaned to Zamboanga for mission stations there.

Fathers Bourrett and Kearney and I were loaned to the College Department of the Ateneo de Manila for the school year 1950-51. Eleven more novices are expected from Macao in the near future. In April 1950 four seminarians were ordained priests and two subdeacons; in the following April, His Excellency, Bishop Vitus Chang, S.V.D., ordained nine more priests. But unless both the Chinese Communist regulations and the Philippine laws change radically, we are faced with the impossibility of new seminarians and novices joining us. However, the question now arises of employing the newly ordained seminarians and of placing the Jesuit Scholastics in teaching posts. Of equal urgency is the task of establishing a theologate for the China Mission Jesuits.

God in His Providence will care for these problems as He has lovingly settled them for us thus far. Meanwhile there is one indelible impression that will ever remain in the minds and hearts of all of us refugees from China—the wonderful charity of the Superior and of the whole Philippine Mission of the Society of Jesus. They were not content with treating us as their own but with even greater concern than they cared for their own. That the charity of Christ reward them as they richly deserve will be our daily prayer.

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#### Jesuit Hymnographer

The new Office for the Assumption in the Roman Breviary has hymns for First Vespers, Matins and Lauds composed by the internationally famed Jesuit, Father Vittorio Genocesi, hymnographer to the Congregation of Rites, whose Latin works have won awards repeatedly in world-wide competitions in Amsterdam and Rome.

*St. Ignatius Church Calendar*  
(San Francisco)

## THE DEATH OF OUR GERMAN SCHOLASTICS AT HERRSCHING

When Scholastics ride off in an automobile on a villa day, it is usually a chance group bent on a pleasure trip. It was not so last June 19. Our brethren of the East German Province were making a pilgrimage to Andechs, the birthplace of St. Hedwig, the Patroness of Silesia. Combined with that was a farewell celebration both for the Master of Novices, Father Pies, on his departure for the new novitiate in Bad Homburg, and also for those who had completed their philosophy. All the Scholastics of the East German Province were in the party, except Mr. Sandler, who had to stay at home to take care of the transportation of some furniture. Mr. MacGrath of the English Province decided on the morning itself to take his place. About six in the morning the happy company left Berchmans College, and many hands waved after them. In Andechs they attended the Votive Mass of St. Hedwig, whose text the Master of Novices briefly explained. Mr. Halatsch served the Mass, and all received Holy Communion. After this they venerated the relic of St. Hedwig with great devotion and lingered long in prayer at the shrine. At their earnest request the Master of Novices gave Benediction with the shrine's marvelous monstrance.

Then began the social relaxation in brotherly companionship. About eleven o'clock the journey was continued as far as the Pilsensee to the north of Herrsching for a mid-day rest. At a short distance from the lake stood a grade crossing whose bars were supposed to be always down, and to be raised by passers-through. Mr. Muschalek opened them and closed them behind the truck. During the dinner in the streaming rain, despite limited means, a cordial gaiety sprang up, a heartiness traditional in the East German Province. The carefully tended fire was like a symbol of brotherly union. Mr. Ibrom and Mr. Jung were the

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The account of the death of the German Scholastics was translated by Father D.A. Steele, S.J. of Fordham University.

chefs. Mr. Kodes said jokingly to Mr. MacGrath that application forms to join the East German Province were still available and that the yearly contingent was small. After the meal some sat with the Master of Novices inside the truck, others took refuge under a few improvised tents. They all sang and played music in honor of the departing Master of Novices, and Mr. Schindler made a speech.

All too early it was time to think of the return journey. About four o'clock the happy group left the Pilsensee amid songs and quips. They first took the branch road by which they had come in the forenoon. The bars of the grade crossing were open. The driver passed straight through, after shifting to low gear. Since the road sloped upwards to the railroad track, the vehicle lost speed somewhat. The tracks were visible for not more than 120 yards, because they took a sharp curve into wooded country and were flanked by thick hedges. While the truck was still jolting over the railroad, the Master of Novices heard a whistle. He was sitting beside the driver, while the Scholastics were in the body of the truck laughing and singing. He shouted: "Quick, a train is coming." The driver accelerated, but too late—the electric locomotive crashed at fifty miles an hour into the hind portion of the truck. The driver of the locomotive had seen something of a blue-green color rise up above the side of the embankment. All at once a heavy truck stood directly in front of him. He applied the emergency brakes and whistled, but the momentum was too great. The curtain of the truck had been let down on the side nearer the train, and now it blew up in the air and enveloped the locomotive and hindered its driver from seeing any more. The train halted only after another hundred yards. All the Scholastics were violently thrown out, some forwards and others to the right. They probably did not even feel the impact, because they could neither see nor hear the train, and in the moment of collision they all lost consciousness. Thus, after being a moment before united in brotherly



love on earth, they found themselves united again in heaven in the love of Jesus. The truck was tossed into the air and came down fifteen yards to the right in marshy ground. One of the Scholastics lay between the tracks, another had been dragged along by his clothes, a third lay to the right of the train. These three probably died instantly.

The same can be assumed for several others. They had been thrown out to the right and lay on the other side of the truck in a ditch full of water. Most of them must have hit the ground with their heads, since their skulls and necks were broken. Mr. Raab, the least injured, told of lying between two others and wondering why Mr. Ibrom did not move. He extricated himself and saw the others lying around without realizing that they were dead. His only anxiety was that some might drown in the water. He ran alongside them, but only Mr. Ibrom had his head under water, and he pulled him out immediately. The driver's cab was crushed inwards. Father Pies flew head first through the window into the marsh. The driver, an employee of the College, was free to move, and sprang onto the embankment shouting loudly: "What have I done?" Another person shouted: "Father Pies, absolution!" The driver summoned Mr. Raab, and together they dragged out Father Pies, who had nearly been crushed under the heavy vehicle. Nearly all were lying on the ground, Mr. Raab was standing, Mr. Muschalek had worked himself upright; then the Master of Novices gave general absolution.

Meanwhile, the train crew and passengers had gathered above on the embankment. Father Pies shouted to them to help, yet only two or three ventured down. The driver of the locomotive was completely beside himself. The Master of Novices, Mr. Raab, and the few helpers now tried to extricate the living from between the dead, no easy task. It was most moving to see these young men, so happy a moment ago, now pale and lifeless. But no less moving was the resignation with which they took their fate, whether wounded

or dying, from the hand of God. Those still conscious had but one anxiety, not to cause trouble to the Master of Novices. "I can manage, help the others first" was their frequent reply. Mr. Baudisch sat there repeating: "I'm all right," but was prevented by an ankle wound from rendering any assistance. When the Master of Novices asked Mr. Halatsch: "Werner, where is it hurting you?" he pointed to his chest, but was clearly not in the full possession of his senses.

A passenger familiar with the neighboring tuberculosis hospital had promptly summoned the doctor and the priest. Both came, and all the fatally wounded were able to receive the last sacraments. When they came to Mr. Muschalek, he said: "I think I shall come through after all." Thirteen of his fellow Jesuits were dead, gone to join the Society Triumphant. The word was fulfilled, that the Church had sung that day: "They are brothers in very truth; they have conquered the sinful world and have followed Christ; full of honors, they now possess the Kingdom of Heaven." The severely wounded and all who needed surgical attention were carried to the surgical station at Seefeld, the rest to the tuberculosis hospital at Herrsching. Mr. Halatsch and Mr. Keith were the first to arrive at Seefeld. Mr. Halatsch died soon after, praying in his pain and frequently pronouncing the Name of Jesus. Mr. Keith died next morning. He probably never regained consciousness. The second group included Mr. Seidenschwarz, who died on the way. His right hand clutched the vow crucifix he constantly wore on his person.

The collision had taken place about four-thirty o'clock. The truck driver called Father Rector in Püllach (near Munich) and broke the news to superiors and their subjects in Berchmans College. He believed at the moment that the number of the killed was ten. A quarter of an hour later, a representative of the *Munich Mercury* reported that a train had collided with our truck, killing twelve and seriously injuring seven. After a second quarter of an hour, the hospital

in Seefeld announced the death of two more wounded. Meanwhile, Father Provincial was informed, and sped at once with Father Moreau to the scene of the accident. Father Rector, Father Stasch and Brother Motzet also drove as rapidly as possible to Herrsching. Father Minister and Father Fank informed the Fathers, Scholastics and novices of the fateful catastrophe. Deeply shaken, many hurried to the chapel to pray for their fellow-religious whom God had called so suddenly to Himself.

During the night between Wednesday and Thursday, the mortal remains of our brethren were carried back to the College which had so long been their home, which had conferred on them so many joys, and which had witnessed their zeal. The Scholastics kept a vigil that night in the chapel for the feast of Saint Aloysius, one of the three Jesuit Saints of Youth. "They are signs," wrote the Vicar General of Augsburg, "that the Society has harvested its best fruit just where it had to sacrifice its fairest blossoms."

The sympathy extended to our College and to all the stricken families was most extraordinarily great and consoling. As soon as the news broke, high ecclesiastical and secular dignitaries expressed their sympathy by letters and telegrams of condolence. They came from His Eminence Cardinal Faulhaber, His Eminence Cardinal Frings, His Excellency, the Bishop of Augsburg, Minister President Dr. Hans Ehard both personally and in the name of the Bavarian Government, Minister President Karl Arnold of North Rhineland and Westphalia, several Ministers of States and of the Federal Government, as also the American authorities. The telegram from Minister President Arnold ran in part as follows: "Please convey my heartfelt sympathy for this heavy loss to the families of the dead as well." It is worth particular record that the Parliament of Bavaria paid its respects to our dead fellow-Jesuits by rising from its seats. Its President, Dr. Alois Hundhammer, also sent a telegram of personal condolence.

No less cordial was the sympathy tendered by orders and congregations. Benedictine abbots, provincial superiors and superioresses general gave expression to their deep sympathy and promised prayer and remembrance at the altar. For example, a telegram sent from Maria Laach ran thus: "We share your grief at this severe loss, and will sing a Votive High Mass on Monday—Abbot Ebel and Chapter." Likewise a letter from Archabbot Benedict Baur of Beuron: "We remember at the altar, and in our daily office, not only those who perished, but also the sorely tried superiors of houses, and the parents. May our participation and sympathy bring you a little consolation, if only a little." In fraternal union, many ecclesiastical and secular universities, many theological and philosophical faculties in Germany, and many diocesan seminaries, shared our burden of sorrow. Several university professors offered sympathy in personal letters and telegrams. Numerous manifestations of condolence also came from academic organizations and societies. Even this does not exhaust the list of fellow-mourners, as was shown by the large number of separate letters, wreaths, flowers, and promises of prayer. Very great consolation was given us by the fact that the people of Herrsching kept watch before the Blessed Sacrament all through the night after the accident.

Among the sorely tried, we must number the Society itself, considered as one great family. Most of the colleges and residences showed us their fraternal sympathy and celebrated a Solemn Requiem. Very Reverend Father General directed that fifty Mass intentions be directed to each of the dead together with his family. May this tale of charitable union in grief conclude with his paternal words: "Heartfelt sympathy, and God's blessing on you all."

On the morning of Friday, June 22, we bore our brethren to the grave. The funeral ceremonies began in the College at nine. An unusually large congregation had assembled for the Holy Sacrifice, which was offered for those gone to their eternal home by His Eminence Cardinal Faulhaber. The simple but moving

choral music for the Mass of the Dead was sung by a picked choir of Scholastics.

The funeral followed at once. The sixteen caskets lay ready in the north garden of the College. The procession wended its way outside the walls, along a shady avenue to the cemetery. In front of the caskets walked the clergy, headed by two prelates, secular priests from far and near, Benedictines, Franciscans, Passionists—all prayed together with us, at one in sorrow, at one in grief. The novices and Scholastics carried their dead comrades to the grave. Every casket bore the same simple ornament, a bright cross against the background of dark wood. A small white shield at the upper end bore the name of the deceased in black letters. The first casket was followed by a second, a third, a fourth, casket after casket, cross after cross. The long line was continued by Fathers Boegner and Müller, Provincials of the East and Upper German Provinces, the assistant clergy in black vestments, and behind them His Eminence, visibly moved. Then came parents, brothers, sisters, relatives and friends of the departed, numerous official representatives from state and local government, from the railroad and the hospital, from various societies and organizations, including the newly elected Rector of the University of Munich, Professor Dr. Schmaus. Lastly came the Fathers of the Society, and hundreds of private mourners from Pullach and from elsewhere.

Father Boegner gave the blessing of the graves. With the words: "Take what is thine, O earth, and may God take what is His," he handed over to the soil each and every one, announcing his name, his age in the world, and his age in religion. After the funeral proper, Father Müller addressed words of consolation and sympathy to the mourners. He allowed the dead to speak in their own quiet language: "Tell our dear ones not to grieve as men do who have no hope."

To the great question, why this catastrophe came upon us, there can be no complete answer here on earth.

Only by participation in the cross can we draw nearer to an answer, for the cross is ever dark and painful. "That was the will of God: that He wished us to be as we are." Indeed, it was no wild or ungovernable sorrow that spoke out of the countenances of the mourners, but rather an exultant "yes" to the mysterious will of God filling their hearts. In this spirit, we prayed together once again for our departed brethren.

### Our Wounded

Father Pies, Mr. Raab and Mr. Baudisch are comparatively little injured, and have already returned to the College. Father Pies will not be able to work for some time to come, but he would like to thank through this means all who expressed sympathy with him. The four seriously wounded, Mr. Muschalek, Mr. Hundeck, Mr. Ortscheid and Mr. Wagner are slowly improving, but not yet out of danger of death. The doctors entertain good hopes of saving them all. Let us pray for them and for the dead.

### Words of Consolation of Father Provincial

The following words were spoken at the grave by Father Francis X. Müller, Provincial of the Upper German Province:

The extraordinary nature of this disaster bids me, though it is not customary, to address a few words to you here at the grave-side of our brothers who have been called home by our Father in heaven. My words are ones of sympathy and of consolation, especially for the families of these young men, who are with us here. I have known intimately these young brothers of mine who here are being laid in their final resting-place, known them from the time when they took their first steps in the Society of Jesus. And therefore I was aware that, from the day they said farewell to their families and consecrated their lives to the service of

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Mr. John J. Mulholland, S.J. of Woodstock College translated the address of Father Müller.

the Master, their loving hearts ever preserved a deep-felt sympathy for the heavy burdens of those dear ones whom they had left behind in Eastern Germany. And on that fateful evening, when I reached the spot where these young men lay in blood in long rows, like the sheaves of wheat after the harvest, they spoke to me from their silent lips:

“Tell our loved ones that they must not be sad as those are ‘who have no hope.’ Bid them remember that day when they first taught us, as little children, to make the sign of the Cross, that same sign with which we consecrate our lives to our Lord. And tell them not to ask themselves why our Lord, after all the suffering they have already endured in the loss and destruction of their homes, now takes from them also their own sons, in the very bloom of youth. To this question they will never find a complete answer on this earth. For our death is a participation in the mystery of the Cross, and the Cross will always be covered with the pall of sadness until the day when they, even as we, look on the face of God and finally come to understand that His love for us was deepest when He sent us trials and sorrows. We have become the grains of wheat, which our Saviour said must fall to the ground and die, in order that they may bear fruit. In this hour of sacrifice our lives have attained a glorious fullness and richness, because our Lord desired to take us, just as we were, to further the spread of His Kingdom in these times. It is true, we were your hope for the accomplishment of the great ministry which lay ahead of us in the districts of our homeland, a country that more than any other was in need of our labors. But, believe us, that ministry will be accomplished through us, even though we no longer remain visibly among you. For our lives have not been taken from us; it is only that the manner of our living has been changed. And this transformation of our lives bestows on us a power the possession of which makes us glad to have exchanged our earthly life for this eternal one. During our lives we desired nothing more ardently than with all our strength to serve God

our Lord, and the manner of the service He wished from us has been shown in our death.

"On their shoulders our fellow-Scholastics are now carrying our mortal remains to their final resting-place near the groves of Pullach. We are sure that the burden they are carrying will be for them a symbol of the unity in which they, together with us, will carry out the tasks ahead . . .

"We will, nonetheless, remain with you, even though our visible existence must yield to the invisible, yet far greater, union which now binds us together."

Beloved friends in Christ, in this sad hour I have dared to speak to you as I have, because I knew the innermost reaches of their young souls, and realized how completely they had given those souls, full of love, to their God. For that reason also, standing at the spot where they took leave of this world, I was able to conquer sadness; for I knew that they had been permitted, as sons of grace, to come home to the kingdom of the Son and His Father. That is the consolation I offer you in this hour of your sorrow.

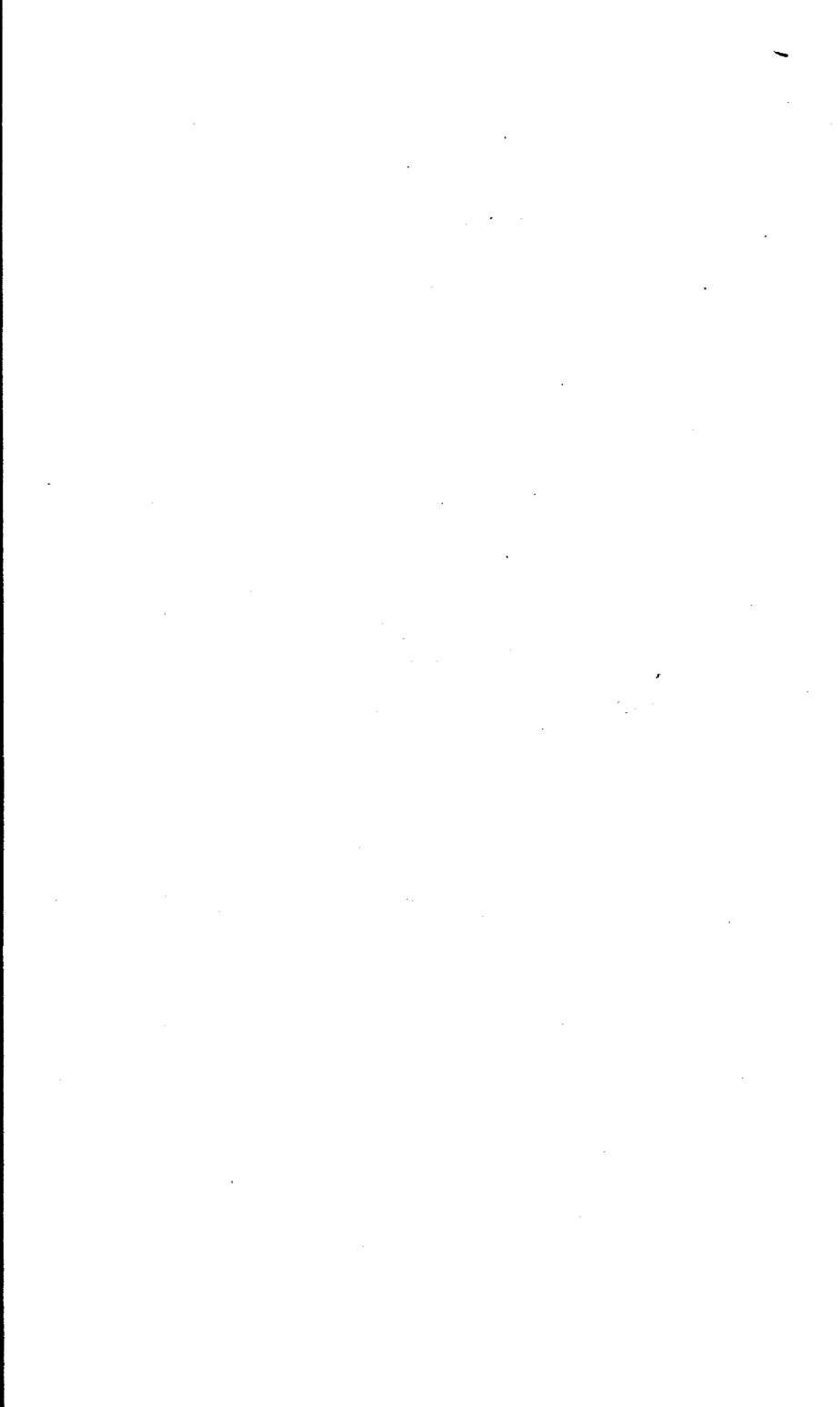
On that evening, as I was leaving the scene of the accident, it was as though nature itself, which so often has from God the power of speaking to us His messages, wanted to offer some token of comfort. Through the darkened clouds which were gathered in the heavens over Andechs, there burst suddenly a great light, which formed across the sky a beautiful rainbow, a symbol of the peace which is possible even in the time of great destruction and loss. In this peace, which only our Lord can give, we wish to say farewell to our young brothers. May we always remain united in God. Amen.

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Brother John Jacob, S.J., pioneer of the Scout movement in British Honduras twenty years ago, has been awarded the O.B.E. His Scout encampment, said to be a model for other groups in the colony, is visited annually by the Governor General.

*Universe*, July 27, 1951







# THE JESUIT MISSION IN AJACAN, 1570

## A DOCUMENTARY HISTORY

ALBERT J. LOOMIE, S.J.

### Historical Background Of The Mission

When Juan Ponce de Leon first sighted the coastline of the present southeastern United States on Easter, 1513 and named it after the feast "*Pascua Florida*" his discovery did not have much significance to his contemporaries. Spain after consolidating her hold on the Caribbean islands was pushing westward. For sixty years thereafter, all the attention and energies of the mother country were to be expended on the Peruvian and Mexican Conquests, so as to solidify her hegemony over Central America. During this time the province of Florida, embracing roughly the land between the Mississippi and the Chesapeake Bay, was the scene of sporadic explorations.<sup>1</sup> De Pineda explored the Gulf of Mexico in 1519, Lucas de Ayllon combining exploration with slave trading established a short-lived colony on the Carolina coast in 1526. De Soto in 1538 forced his way overland up into the Carolinas and then turned westward. These and other arduous expeditions resulted in several attempts at colonization but hostile Indians and difficult terrain produced nothing but misfortune and tragedy.

Florida was a failure as an economic investment, but it was still useful as a defensive outpost for the

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Ajacán is the Spanish transliteration of the Algonquian place name Ashacàn. This was the region around the Chesapeake Bay, covering the states of Virginia, Maryland and North Carolina. The meaning of the word is disputed. Two of the more prominent interpretations are "beaten copper" and "crossing place."

The author wishes to thank Father Kurt A. Becker, S.J. for assistance in translations, and Father Clifford M. Lewis, S.J. for notes on history and cartography. A detailed historical study of the Segura Mission has been prepared by Father Lewis and the author for a monograph *The Jesuit Mission in Virginia* to be published next year.

rich colony of New Spain. It was to remain a salient thrust out against future aggression.<sup>2</sup> This danger materialized in 1562 when the Huguenots under Jean Ribault established a colony on the island of Santa Elena, off the coast of South Carolina. Two years later, René Laudonnière founded Fort Caroline on the St. John's River in Florida. By this move the French commanded the homeward route of the Spanish Fleet because the winds and currents of the Caribbean Sea forced the use of the Bahama Channel,<sup>3</sup> and ships using the Gulf Stream sailed as far north as Bermuda before heading eastward.

To meet this French threat, Philip II called upon one of the most able captains in his service, Pedro Menéndez de Avilés.<sup>4</sup> This ruthless leader planned to maintain the Spanish hold on the province of Florida, by forcibly driving out the French and establishing Spanish *presidios* along the coast from Tampa Bay to Santa Elena and by intensive missionary efforts among the Indians. In this latter task, the Dominicans had already suffered at the hands of the hostile Indians, and when other religious orders refused to work in such unfriendly terrain the Admiral requested the Jesuits to labor in his province. Until this time the Society of Jesus had been excluded from evangelizing in the Spanish overseas Empire, although Portugal had invited Francis Xavier in 1541 to its East Indies and in 1549 Emmanuel Nobrega had begun the Jesuit mission of Brazil.

The ambitious plan of Menéndez de Avilés envisioned Florida as being subdued by soldier and priest. This land of hurricanes, swamps, sandy soil and unfriendly Indians would be salvaged by the missionary. This was in keeping with the Spanish colonial policy of the time, for "the mission was *par excellence* a frontier institution. The missionary was the agent not only of the Church but of the state as well. His primary business was to save souls and spread Spanish civilization among the heathens."<sup>5</sup>

On March 20, 1565 Philip II in a letter to Menéndez de Avilés gave permission for four religious of the Company of Jesus to enter the expedition of the Admiral, "so that the faith may be taught in that region, and the Indians be converted to our Catholic faith and sovereignty."<sup>6</sup> Thus from the very beginning the work of the Society of Jesus in Florida was bound tightly to the political and military objectives that Philip II sought in his struggle against the Huguenots. Obviously plans for colonization and evangelization would be subordinated to the crisis that the French advance had created. Menéndez would be forced to absent himself frequently from the province and the necessary financing of the mission would be at best very haphazard.

### The First Jesuit Missionaries

Although Francis Borgia, Vicar General of the Company of Jesus had promised three Jesuits to Menéndez for his expedition,<sup>7</sup> their departure was delayed by the General Congregation of the Order in Rome in 1565. The Admiral sailed without them from Cádiz on June 28, 1565 and at the head of a powerful armada, he landed close to the St. John's River and founded the city of San Agustín, the only permanent Spanish settlement in southeastern United States. Sailing northward, he overwhelmed the French at Fort Caroline, pillaged the garrison and slaughtered the helpless Huguenots.<sup>8</sup> The site was named San Matteo. By keeping forces at San Agustín and Havana, the vital Bahama Channel could now be efficiently policed.

With the news of the victory over the Huguenots, Francis Borgia decided to send three Jesuits with the next fleet sailing from Spain under the leadership of Don Sancho de Arciniega.<sup>9</sup> Philip II, however, had already written to Diego Carillo, Provincial of the Jesuit province of Castile, demanding three of his Fathers for the Florida mission. Padre Carillo, be-

lieving that Philip II was unduly influenced by Padre Antonio Araoz, the Jesuit Court Confessor whom he disliked, protested to the General over the manner of the royal request.<sup>10</sup> While the Spanish provincials continued to disagree over who was to be sent from their own undermanned communities, the fleet sailed in April of 1566. After two years of negotiations, no Jesuits had arrived in Florida.

A direct order from Francis Borgia cleared up the situation, and on June 28, 1566 two priests, Pedro Martínez and Juan Rogel sailed with a coadjutor, Francisco Villareal for Havana. On arrival, the group split up. Padre Rogel was to labor on the west coast of the Florida peninsula at Carlos (Charlotte Harbor) and Tocobago (near Tampa Bay). Brother Villareal worked among the Indians near Biscayne Bay at a mission then called Tegesta. Padre Martínez was to have the honor of being the first Jesuit martyr of the New World,<sup>11</sup> for driven ashore in a storm, he was killed immediately by hostile Indians near the mouth of the St. John's River. The two remaining Jesuits worked on for a year and a half but the results were meager and disappointing.<sup>12</sup>

On June 21, 1568, a new group of Jesuits arrived at San Agustin. There were four priests and ten coadjutors headed by Juan Baptista de Segura who had been appointed Vice-Provincial of the mission. Because of the difficulties in laboring on the Floridian peninsula, it was decided that the regions further north in Guale (on the Georgia coast) and Santa Elena (in South Carolina) looked more promising for missionary work.<sup>13</sup>

The first mission founded was at Orista (an island north of Santa Elena) and Juan Rogel,<sup>14</sup> the veteran of the mission, labored there for over a year. His first reports were the most enthusiastic in the history of the mission. The difficulty with the missions along the Carolina coast was that the Indians stayed in villages for but three months out of the year. The

rest of the time was spent in search of food in the forests. When the Fathers tried to gather them into villages by giving them seeds to raise crops, the poor quality of the soil occasionally forced the Indians to travel twenty miles from the mission to find a fertile spot.<sup>15</sup> When the famished Spanish garrison on Santa Elena raided the neighboring Indians for food, all the good will the work of the Fathers had produced went for nothing. But the experience convinced Padre Rogel that a missionary could not preach successfully until his flock had become accustomed to living in villages and cultivating the earth.<sup>16</sup>

Meanwhile a third party of Jesuits, a priest and two coadjutors had set sail for the Province on February 7, 1570. This group was the last to be sent to Florida. In the reports of the Vice-Provincial there was little optimism over the future of the mission but rather a desire for more fruitful fields of endeavor. In a letter to Francis Borgia, Padre de Segura gave this opinion:

Though Ours are greatly consoled by the daily occasions for suffering out of love for Christ Our Lord and thereby advance in the interior spirit, still as this alone does not suffice for the fulfillment of the Institute we profess, I have decided to make known to your Paternity, that due to their many and well-nigh continual labors, their health and bodily strength is failing with but slight benefit to the souls of the natives and with little hope of any, judging by what has been seen up to the present.<sup>17</sup>

The Father General replied to Padre Segura that the religious should be free to go where there is hope of greater spiritual gain and their efforts be useful.<sup>18</sup> The General of the Jesuits then began an exchange of letters with Pedro Menéndez de Avilés pointing out the hindrances to any apostolic work under the existing conditions and hinting that the Jesuits would soon be withdrawn. He advised that missionaries of other orders be invited into the Province of Florida and requested that the Jesuits be removed from the chaplaincy of the Spanish garrisons, "so that Ours

would be spared to help others and live according to their rule." <sup>19</sup>

### The Expedition to Ajacan

With the failure of the first Jesuit endeavors along the Floridian peninsula and the Carolina coast due to the interference of the royal officials and the migratory life of the Indians, the Vice-Provincial, Juan de Segura, was faced in the summer of 1570 with two possible courses. He could withdraw the Fathers from the Florida mission or make a final attempt in a district farther north named Ajacan.<sup>20</sup> In this latter place the example of a Spanish garrison could not sabotage the preaching of the Gospel. Segura decided to go to Ajacan and there begin the preaching of the Faith.<sup>21</sup> His decision was influenced undoubtedly by the presence of an Indian chieftain who came from Ajacan and had been educated in Spain after being baptized. With the help of this Indian, named after his sponsor, Don Luis de Velasco, the Viceroy of New Spain, Segura planned to live for at least a year among the natives,<sup>22</sup> and he believed that the absence of Spanish soldiery would permit the Fathers to labor without any annoyance by their countrymen.

Accordingly in mid-August of 1570, a group of nine sailed from Santa Elena, "five members of the Company of Jesus, and four catechists."<sup>23</sup> Juan de Segura had chosen for his companions: Padre Quiros and Brothers Gabriel Gomez, Sancho Ceballos and Pedro Linares; together, with three catechists, Juan Baptista Mendez, Gabriel de Solis, and Cristóbal Redondo, and a boy to serve Mass, Alonso de Olmos. Because these Spaniards will figure so largely in the accounts that follow it will be useful to give whatever biographical data is available about them.

Juan Baptista de Segura was born in Toledo in 1529. He studied Latin, Greek and Hebrew at Alcalá where he obtained the degree of Master of Arts. He then studied theology for four years and Sacred



Scripture for two more years before being admitted to the Company of Jesus at Alcalá on April 19, 1556. A few days later he took his first vows. After teaching a few months at Medina del Campo, he went on to Valladolid, where he reviewed his theology at the Dominican priory of San Gregorio. After his ordination in 1557 until the time of his departure for Florida, he was rector of the Jesuit colleges in Villimar near Burgos, Monterey and Valladolid, where he had the reputation of being a zealous preacher.<sup>24</sup> De Segura's appointment to Florida came after he had written to the General several times asking to be sent to the Indies.

Luis Francisco de Quiros was born in Jérez de la Frontera in Andalucía, but the date of his birth and admittance into the Society are unknown. He held various administrative posts in his Province and achieved some success in working among the Moriscos of Albaicín near Granada. He was in the last group to be appointed to the Florida mission, which he reached in June, 1570.<sup>25</sup>

About the three coadjutors who sailed to Ajacan, even less is known. Brother Gabriel Gomez was born in Granada and entered the Society there in 1568. He is listed in the archives of the Province of Toledo as teaching "the third class" at the college in Seville.<sup>26</sup> Brother Sancho Ceballos, who also taught at Seville, was appointed to the mission very soon after his admittance into the Society, which caused Francis Borgia to send a sharp rebuke to his provincial.<sup>27</sup> Brother Pedro Mingot Linares was born in Valencia and entered the novitiate in Rome on May 31, 1564. He was originally destined for the missions in the Portuguese Indies; but was sent with Padro Sedeño to the Florida Mission in the second group which arrived at San Agustín in June 1568.<sup>28</sup> Four catechists went along with the Jesuits. Nothing is known about them except their names given above, and Padre Rogel's testimony that they were received into the Society at Ajacan.<sup>29</sup>

Rather than summarize the events of the fateful expedition as has been done in various accounts of the Segura mission to Virginia up till now,<sup>30</sup> a selection of documents that gives the most immediate testimony will be translated in their entirety. Hitherto they have been available only in excerpts or ignored completely in the standard histories.

Three documents give the details of the Jesuits' activities. The first is a letter written by Padre Quiros immediately on arrival at Ajacan, telling of the high hopes of the Jesuits for their new mission. The second is a part of Padre Rogel's *Relatio*, which gives the details of the deaths of the Jesuit Fathers. Lastly there is a translation of a *Cédula* of Philip II ordering the royal officials of Havana to send aid immediately to the Fathers since Segura had requested food in a letter to the King sent back on the ship that brought the missionaries. Ironically the *Cédula* is dated from Madrid two weeks after the massacre of the Jesuits.

### Documents

- I. LUIS DE QUIROS to JUAN DE HINISTROSA, from AJACAN, September 12, 1570.<sup>31</sup>

JHS

My Lord,

The grace of the Holy Spirit be always in your soul. Amen. Since Father Vice-Provincial has no opportunity to write you, because of his concern over despatching the pilot in haste to your land, he has asked me to forward to you in his name an account of our journey up till now.

After being delayed in arriving here much more than we expected by those adversities you understand are usual in the discovery of new regions, and by the discomforts of the weather as the pilot will narrate to you more at length, we arrived here and unloaded our cargo yesterday, which was the tenth day of September. We departed, as you know, on the fifth of August

from Santa Elena. We find the land of Don Luis in quite another condition than we expected. Not because he lied in his description of it, but because our Lord has chastised it with six years of famine and death, which has reduced the population to less than usual. Since many have died and others have moved elsewhere to ease their hunger, there remain but few of the tribe whose leaders say that they wish to die where their fathers have died, although they have no grain, and have not found wild fruit which they are accustomed to eat. Neither rice nor anything else can be had, save for a small amount obtained with great labor from the soil which is very parched. So the Indians have nothing but good will to offer us and those who came on the ship, and certainly these Indians have shown that in a kindly manner. They seemed to think that Don Luis had risen from the dead and come down from heaven, and since all who remained are his relatives, they are greatly consoled in him. They have recovered their courage and hope that God may seek to favor them, saying that they want to be like Don Luis, begging us to remain in this land with them. The chief has kept the brother of Don Luis, a boy of three years who lies seriously ill, six or eight leagues from here and now seems certain to die. He has requested that someone go and baptize him, and so last night Father Vice-Provincial sent one of Ours to baptize the boy so close to death.

As I have said, the Indians are so famished, that all believe they will perish of hunger and cold this winter. For only with great difficulty can they find roots by which they usually sustain themselves, and the great snows found in this land do not allow them to hunt for them. Seeing then the good will that this tribe has shown, we have great hopes for its conversion and of the service of our Lord and His Majesty and (of finding) the entrance into the mountains and to China.<sup>33</sup> Therefore, it has seemed best to Father (Segura) to risk remaining, despite such scanty ship-stores, because on our trip we have consumed two of

the four barrels of biscuit and the small amount of flour which was given to us for the journey. We had to help the entire ship with some supplies, as we were ill-provisioned for the journey.

I am convinced that there will be no lack of opportunity to exercise patience and in order to succeed we must suffer much. But it has seemed good to expose ourselves to that risk and this especially so, since in your kindness you might be able to send us a generous quantity of grain to sustain us and to give the tribe some for sowing. As it touches the service of our Lord and his Majesty, it would be best that you see to it that we are supplied with all speed possible. If it cannot be done in the winter, it is imperative that some provisions arrive any time during March or at the beginning of April so that we can give seeds to the tribe for planting. At this time the planting is done here, and most of the tribe will arrive here after being scattered over the region in search of food, and there will be a good opportunity for the Holy Gospel. Especially has the chief sought this very thing. As to information about the land that touches the route along which the pilot must be brought, he himself will give it. It is not convenient to enter by the river we did, but we did not have as good information from the Indians as was necessary about the place we should have entered. And so, today, the pilot has gone overland two good leagues away to see a river, which he will enter when with good fortune he comes again to help us. Along that place he can go by water up to the place where we plan to make our encampment. To reach this spot, it is two good leagues by land and two others or more by water, so that the goods, which we have unloaded in this place reached by this river where we now are, must be carried by the Indians on their shoulders for two leagues and then embarked in canoes. This is too laborious.

From some Indians, whom we met further down this river, we have some information about the region further inland. Three or four days' journey from here

lie the mountains; for two of these one travels along the river; after crossing the mountains by another day's journey or two, one can see another sea. If any new information can be had with more certainty and clarity, we will get it. Perhaps in making this trip there is a great need for a good boat, since with the famine and death this tribe does not have the canoes in which the trip could be made. The pilot has managed his voyages very well and has toiled in every possible way and has brought all the provisions that we took on at Santa Elena. Moreover seeing the need in which we remain for carrying these provisions overland, he has helped us by giving us a large earthen wine jug for the wine, sacks for transporting the flour and a chisel he brought along. He has also given us half his supply of tar to patch up one of the canoes the Indians have. With the great need of provisions for all the crew, it has been thought necessary that they leave today and we will remain here in this barren region amid the trials mentioned above. So there has not been opportunity to get more information or write further. May God, our Lord, grant you prosperity in all your undertakings in His holy service as you desire. Given on the twelfth of September, 1570, by order of Father Vice-Provincial

Your Chaplain,

QUIROS

My Lord,

Since I could not do more, I ordered Padre Quiros to give a long account to you of everything. I am writing to His Majesty about the conditions which I find in this region for spreading the Holy Gospel, and about the grave necessity in which we remain in the course of accomplishing our mission. I believe that there will be no need to return, but I must entreat you anew to send us with all speed a shipload of grain, but no other trifles, since you easily see the great importance of this being done at once. It is for the help and protection of the entire tribe, and for the

service of God, our Lord, and His Majesty. I am also writing to His Majesty that you will send on to His Majesty detailed information of the route to Axacan (sic) as it is known. In no way does it seem best to me to send to you any Indian boy as the pilot will explain and for other reasons too. May our Lord protect you unto a long life and favor you in his love and grace.

PADRE BAP. DE SEGURA

JHS

Above I had forgotten to write to you that from the time it is understood that the sloop is to come with the help requested, one or two Indians will be sent with a letter to the mouth of the arm of the sea, along which any ship coming up must sail. Thus, when they see the ship, they will make a large smoke signal by day and a fire by night. Furthermore, the people there will have a sealed letter of yours and they will not return it until they receive another like it, which is to be a sign that those who come are friendly and are the ones who bring the message.<sup>34</sup> Take heed of this sign or inform whoever comes of it. Our letter will carry information about the way which must be followed in entering and will serve as a guide. May our Lord be with you. Amen.

Don Luis has turned out as well as was hoped. He is most obedient to the wishes of Father (Segura) showing deep respect for him, as also to the rest of us here and he commends himself to you and to all your friends and lords.

By a mistake which happened, I don't know who on the crew did it, some one made some sort of a bad bargain in food. I see now the misfortune which followed, namely that whereas formerly the Indians whom we met on the way would give to us from their poverty, now they are afraid when they see that they received no trinkets for their ears of corn. They brought the ears of corn and other foods and asked that they be given something when they handed them over, saying to the Father, that they had done that

with the others. Since Father had forbidden that they be given something, so that they would not be accustomed to receiving it, and afterwards not want to bargain with us, the Indians took the food away with them.<sup>35</sup>

Thus it seemed good to Father (Segura) that he should give an account of this to you since we must live in this land largely with what the Indians give us. Take care that whoever comes here in no wise barter with the Indians, if need be under severe punishments, and if they should bring something to bargain, orders will be given that Don Luis force them to give in return something equal to whatever was bartered, and that they may not deal with the Indians except in the way judged fitting here. Christ, our Lord, be with us all, Amen.

#### QUIROS

#### II. Excerpt from a *Relatio* of JUAN ROGEL.<sup>36</sup>

Menéndez then returned from Spain.<sup>37</sup> There he had chanced upon a Christian Indian, a native of Florida, whom some Dominican friars traveling through that country had brought to Mexico, where he was baptized, his sponsor being Don Luis de Velasco, father of the present Viceroy.<sup>38</sup> Thus the Indian son of a petty chieftain of Florida was called Don Luis. The Government brought him back from Spain and he was very crafty, for when he was brought to Padre Baptista (Segura) in Havana, he gave out that he was the son of a great chief, and as such our King in Spain had ordered him given an allowance and clothing. He was well instructed so that he confessed and received Communion and thus it seemed wise that the Vice-Provincial should take him on as an interpreter, and that he should believe that Don Luis brought with him the help which Timothy gave to Saint Paul.<sup>39</sup> Taking the enterprise to heart, Father did not wish to entrust it to any other. Having called a meeting in Santa Elena where Padre Rogel and also Padre Sedeño were, he never wished to discuss who was to go with

Don Luis, and although both Fathers offered to do so as persons experienced in that region, he did not admit them as companions. Instead he had decided beforehand to take with him Padre Quiros and Brother Gabriel Gomez, both recently arrived from Spain, and Brother Sancho de Savallos who was still a novice, and Brother Juan Baptista (Méndez), Pedro de Linares, Christóval Redondo, Gabriel de Solís and other young men who sought to enter the Company. All these went with Don Luis for the conversion of that region of Florida. On entering the province of Ajacan, Don Luis presently fell into evil ways and leaving the Fathers and Brothers to themselves, he took up with women. On the day they arrived at the place the Vice-Provincial told the pilot that after disembarking the cargo, he should sail from the place and return to Havana.

Thus was brought about what came to be the cause of their death; since if they had remained a few days with the ship, with the early experience they acquired about the bad dispositions there and the little fruit which was promised, they might have returned to Santa Elena to wait for a better opportunity. Seeing themselves abandoned and without other resources, they built a small cottage where they might have shelter and say Mass, alone, without any help, enduring great hunger and inconvenience. In order to sustain themselves they went some leagues to the hills, to seek wild fruit<sup>40</sup> and thus they fed themselves for six or seven months. When Don Luis left them, he stayed in a small village which belonged to a relative. This lay about ten leagues from where the Fathers were. As Padre Baptista (Segura) wished to begin preaching and Don Luis did not come and they had no other guide nor means of speaking, Padre Quiros was sent to where the Indian was to ask him to come. Since that unfortunate was now completely corrupted, he told Padre Quiros to go and he would follow after; at night he carried out his plan. For, taking his tribe with him, Don Luis slew Padre Quiros before he reached where Padre Baptista (Segura) stayed. Then



the Indian went on to where Ours were, and he discovered the Vice-Provincial in bed, sick and praying. It seemed that our Lord disposed them for that crisis, because on the eve of our Lady's Purification, all made a general confession and communicated with great devotion. This was learned from a boy, the son of a colonist of Santa Elena, whom the Vice-Provincial took along to serve Mass. His name was Alonso, and because of his youth or by God's design, the Indian did not kill him. This boy described the event and said that when Don Luis arrived with his tribe armed with *macanas* and *botadores*,<sup>42</sup> he greeted Padre Baptista (Segura) who lay as described. But raising his sword and saluting were really one gesture, and so while wishing him well, he killed him. All the rest were murdered too. Then going out in search of Brother Sancho de Savallos who at that time had gone to the hills to get firewood, they slew him there. Only Alonso escaped; and about him it is known that he had a deep desire to die with the Fathers but a brother of Don Luis stopped him by hiding him in a house and locking him up. He was doing a kindness, when others were murdering the Fathers. After the Indians were sated, Don Luis summoned Alonso and told him to show the Indians how to bury the bodies of the Fathers as was the custom of the Christians. And so they dug a grave in the chapel where Mass had been said and there they were buried.

### III. Royal *Cédula* of PHILIP II.<sup>43</sup>

The King to our Governor of the island of Cuba or your lieutenant<sup>44</sup> in the said office. Padre Juan Baptista de Segura has written that some religious of the Company of Jesus, and certain catechists and Don Luis de Velasco, an Indian, ten persons in all had reached the provinces of Florida, where they had been obtaining great fruit in the instruction and conversion of the natives there, and at present they intend to continue their teaching; and since they had not gone with provisions they were in great need of being

helped with food and something for planting to improve their situation. As I have before me the spiritual advancement of the said Indians and that so good and holy a work should go ahead, it is my will that the said religious and persons with them be provided with food, and I command that as soon as you see this, you order that there be sent to the religious of the said Company of Jesus and also the persons staying with them in the said provinces of Florida, such grain as you deem necessary for their food and support, according to their needs. In order that they can sow a quantity of this grain as soon as possible, give orders that the supplies be conveyed with all speed. We command that the officials of that island, through your kind effort, pay the cost of the enterprise from their treasury; and we command moreover that (you forward), through your kind efforts, an account signed by the public notary of how the grain was sent and that the sums were received and spent in this business.

Inform us of the measures taken in this regard.

Given at Madrid, on the nineteenth of February, fifteen hundred and seventy-one.

I, THE KING

By command of His Majesty, Antonio de Herasso, with the seal of the Council.

### The Relief Expedition of 1571

The last letters of Quiros and Segura had reached Havana in the winter of 1570 and the Fathers there became anxious to send help at once. When the weather was favorable in the spring of 1571, Padre Rogel sent on to Ajacan Brother Juan Salcedo and Vicente Gonzales, the pilot of the first voyage of Segura.<sup>45</sup> They found no trace of the missing Jesuits, but they saw some savages walking along the beach in the Jesuit habit. Despite this gruesome incident, Brother Salcedo sailed home still hoping against hope that his brethren were still alive.

Two documents give the story of this voyage. The

first is a continuation of the *Relatio* of Juan Rogel. The second is an excerpt from a *Relatio* composed by Brother Carrera, which although not as trustworthy as the first account, still has the merit of being the recollection of an actual witness, questioned by Carrera.

#### IV. The *Relatio* of JUAN ROGEL, continued.

The manner in which the death of the Vice-Provincial and his companions was known with certainty was this. Previous to their sailing Padre Rogel, who remained at Santa Elena, was ordered to go to Havana in a few days and beg the Governor and the officials to send some aid. Padre Rogel went to do this and he did the best he could, but because there was only one pilot who knew the port in Ajacan where the Fathers were, and the officials kept that one engaged in other duties, it was impossible to bring help until a year and a half went by. Brother Salcedo, who brought as much provisions as Padre Rogel could gather, was sent with this pilot whose name was Vicente Gonzales. When they arrived and dropped anchor in the harbor, they feared some evil event, and did not want to land on the shore until some of the Company appeared or they had notice of them. As was later learned, Don Luis was very eager for them to land so as to overwhelm and kill them. The Indians, seeing how they were wary and watched for the appearance of the Fathers, used this strategy. Taking the robes of the dead Fathers they put them on and walked along the shore, and the rest of the Indians then called out that the Fathers were there and to come ashore. More confirmed in their doubts, those on the ship decided not to land at all. Meanwhile, some Indians came from the shore to the ship. These were seized and then raising anchor and spreading sail, they started to return with them to Havana. However, when passing through the strait of Bahama, they came quite close to the land, and one of the Indians dove into the water and nothing more was known of him. They took the other in chains

to Havana. They kept him under bonds at the house of the Company in order to return with him to make certain of the facts, (for the Indians did not want to admit anything when they were in the boat) and the one remaining did not divulge the truth.

V. *Relatio* of JUAN DE LA CARRERA, excerpt.<sup>46</sup>

Padre Rogel told the pilot about certain signals that they would see when the ship reached the port, and if the signals were not there, it would indicate that the Fathers were dead. When the pilot came and there were no signals, he was very wary and did not land but before he turned back those on shore called out to them with many signs. Then the pilot cautiously sought to approach the shore. While they (the Spaniards) were coming in there, the Indians planned to surround them in their canoes and to storm the ships. The Spaniards fought on all sides, and the guns they brought along were less useful than a big pile of rocks which the ship carried as ballast. When the Indians saw such a rain of stones fall on them, (since there are no stones in that land, nor do they know what they are), they were forced to retreat with great losses and without two Indian chiefs who were captured. They set sail with the prisoners and without attaining any certain news whether the Fathers were dead or alive, nor was any information given by the Indians.

**Pedro Menendez de Aviles Sails To Ajacan,  
August 1572**

As soon as Padre Juan Rogel returned to Havana in the summer of 1571, he gathered together another shipload of supplies and sent them on their way to Ajacan. The ship reached Santa Elena in September of the same year, shortly after the arrival of Governor Menéndez de Avilés with two Jesuits, Padre Sedeño and Brother Villareal. The Governor forbade the supply ship to go any further because of the difficult sailing conditions, giving as an excuse the fact that the

two Indians captured in the summer were needed as guides. Since the garrison at Santa Elena was always short of food, he requisitioned the supplies for the starving Spaniards. Padre Sedeño sent Rogel's ship back to Havana with a letter saying that the relief trip could not be made until the spring of 1572.

The Basque spirit of Rogel could not endure this wait. In Havana he made a deposition against Governor Menéndez before a public notary and then proceeded to pester the officials into sending the ship northward with another load of supplies. When this second load of precious provisions sailed into Santa Elena in the winter of 1571, it was Padre Sedeño's turn to be provoked. In a long letter to the Jesuit General in Rome, the good Padre gave a bitter description of the well meaning efforts of Juan Rogel:

He caused the officials much annoyance by his requests that the ship be provisioned, not considering, if he considered anything at all, that they could not approach the coast in December . . . He did not realize that all he did was futile and without rhyme or reason, that he did but exasperate the Governor and the officials and alienate them when we needed their favor.<sup>47</sup>

Needless to say, while the Governor was angry over Rogel's independence, he was very glad to receive another load of supplies for the undernourished Spanish garrison.

In the spring of 1572 Padre Rogel again began his efforts to send supplies to Ajacan and learn the fate of Segura and his companions. The documents that follow trace the preparations and the actual expedition to Virginia. In a letter of March 10, 1572, Rogel wrote to Francis Borgia that as yet there were no definite plans. However, on June 27 he wrote jubilantly that Menéndez had arrived in Havana and had agreed to search for the missing Fathers. The next letter, written from the Chesapeake in August, gives complete details on the death of the Jesuits and

on the punishments inflicted on the natives there. Finally we have valuable excerpts from the *Relationes* of Juan Rogel and Brother Carrera which furnish additional details of this last trip to Ajacan.

### Documents

#### VI. JUAN ROGEL to FRANCIS BORGIA, Havana, March 10, 1572, excerpts.<sup>48</sup>

Since the Governor has for his own reasons detained at Santa Elena the ship which was going to Ajacan, it seemed best to me in our Lord, that Brother Carrera be sent to ask the Governor not to delay the trip so long,<sup>49</sup> and to ask Padre Sedeño not to give way to the Governor in a matter so important. I know that he reached San Agustín, where he met Padre Sedeño and the Governor and all three in the same ship set out for this port, but they have never arrived nor has any vessel come from Florida at all since then. We are afraid that some disaster has happened either with the Indians or on the sea, what with the storms that have been blowing. On the other hand we have hope that they have gone back and reached Santa Elena, and so we are only guessing here, at present *inter spem et metum*.

I am alone here with two novice brothers.<sup>50</sup> The school which Padre Baptista (Segura) founded remains standing.<sup>51</sup> I am engaged at present in preaching and hearing confessions. From time to time I stay with a Negro tribe in great need of instruction. I believe that our Lord is served greatly and this land edified, glory to God, and that fruit is seen in that they are no longer as free in vices, and that they are gradually emerging from the great ignorance in which they have been.

#### VII. JUAN ROGEL to FRANCIS BORGIA, Havana, June 27, 1572.<sup>52</sup>

JHS Most Reverend Father in Christ,

Pax Christi, etc. Five days after Padre Sedeño sailed from this port for New Spain, the Governor ar-

rived and we began to reach an understanding about this journey to Ajacan, to go and search for Ours and get certitude of their fate. Now, glory to God, everything is settled and we are preparing with all speed to leave here on the feast of Saints Peter and Paul.<sup>53</sup> The King's officials have granted more than a thousand ducats from the royal treasury for this trip. Thirty soldiers and sailors are going with all their equipment; they have been payed for three months. Furthermore, there is a supply of provisions to leave behind, when we find those who are in peace and have gathered the harvest.

All this has been provided under a condition, namely, after finishing our trip we will not return here by a direct route, but it is more to the service of the King—since he is financing the voyage—for us to go to the Isles of the Azores. The Governor gives no reason, but I have understood that he wants this pilot to sail close to Spain, and learn if there are corsairs lurking before the treasure fleet sails. I resisted that as much as possible, but “beggars can't be choosers.” There are no ships at present suitable for our trip as planned except those in the Governor's command. One purchased for this purpose was declared by the pilot to be unsuitable because it had too deep a draught. Since there is no other useful ship in the harbor, we are forced to agree to the conditions that the Governor placed. He has given me his word that he will send me back from there, but I fear that he will arrange the trip in such a way that he will take me to Spain. Because of his desire to take one of Ours with him, I believe that with the Lord granting a good voyage, this letter and the writer will arrive together in Spain. So I have decided to persuade some one (on the crew) to return directly to Havana, if the Governor does not go in search of Ours. But from his many assurances here, I don't think he will give up the search.

After arriving at Santa Elena, the Lord willing, I will send here Brothers Juan de la Carrera and Francisco de Villareal who are staying there. When

leaving, Padre Sedeño ordered this. Thus we will all await together the decision of Father Provincial in Havana.

Nothing else presents itself to write to your Paternity, except to beg as insistently as I can, a remembrance in the holy sacrifices and prayers of your Paternity and the entire Company.

God our Lord grant your Paternity His Holy Spirit and an increase of His divine grace and gifts so that you may certainly fulfill His divine will, Amen.

Your Paternity's unworthy son and servant in Our Lord,

JUAN ROGEL

VIII. JUAN ROGEL to FRANCIS BORGIA, Bay of the Mother of God, (Chesapeake) August 28, 1572.<sup>54</sup>

JHS My very Reverend Father in Christ,

At the end of last June, I wrote to your Paternity from Havana, giving an account of how, under an order of holy obedience, I made ready to make this journey in search of Ours who had come to these parts, although I wrote that on the completion of the voyage that I had to go to the Azores, because the fleet of the Governor was going to Spain. But when Menéndez reached San Agustín he changed his plans. He decided to make this trip in person along with his fleet, and on completing it to give me a ship in which I might go back to the Island of Cuba. Thus on July 30, we left San Agustín and after staying at Santa Elena for five days, we arrived here at the Bay of Madre de Dios; with me are Brothers Juan de la Carrera and Francisco de Villareal and the small store of supplies we had on Santa Elena. After this we will all go to Havana to await the order of Father Provincial since Padre Sedeño would order me to do that.

Reaching this bay, the Governor immediately ordered that we were to search for Alonso, who is the boy who came with Padre Baptista (Segura). He is still alive according to what we hear from one of the Indians of this region whom the pilot captured



on his second trip. This Indian has come along in chains. Anchoring the fleet in a port of this bay, the Governor sent an armed *fragatilla* with thirty soldiers to a fresh water stream where Ours disembarked when they came here. This place is twenty leagues from this port. It was decided to take the bound native in my company since he knew the language. The order of the Governor was to take a principal chieftain of that region, the uncle of Don Luis, as well as some leading Indians. On taking them, we were to ask them to give us the boy and we would let them go. Everything happened in excellent fashion, for within an hour he took the chieftain with five of his leaders and some eight other Indians.

This was the method of capture. After anchoring in the middle of the narrow stream, Indians soon appeared on the bank and some entered the boat. To these the Spaniards gave gifts and made some exchanges. When they left the boat very contentedly, others arrived. With a third group came the chief and his leaders; one of them wore a silver paten, that Ours had brought, as a decoration or trinket. At once the Spaniards seized them and forced them down into the boat and dressing the ship, passed to the mouth of the stream three leagues away by oar. On the way, the soldiers killed some Indians who were trying to shoot arrows at us and had wounded a soldier.

At the mouth of the river which was very wide, we anchored again an arquebus shot away from the shore. Canoes of Indians came in peace, and they said that the boy was in the hands of a leading chieftain who lived two days journey from there, near this port. They asked that we give them time to send for him and bring him. This we did, and we gave them trinkets to give the cacique who held the boy and we stayed there waiting for him. It seems that as soon as the chieftain learned of the capture of the others and about the fleet and the imminent death of the Indians, he sought to curry favor with the Governor. For he did not want to let the boy be

brought to our ship but he sent him to this port with two Indians.<sup>56</sup> It is a marvelous thing in how short a time the Governor learned what was happening there from the mouth of the boy.

When the Indians did not bring the boy, we fought off an ambush of many canoes loaded with archers ready to attack the vessel. First there came two large canoes filled with Indians who were so concealed that no one was seen except the two who steered, and they pretended they brought us oysters. Before they got aboard, the watchman discovered them. We made ready and the others retreated. At my request, the steersmen were not fired upon, for we were still not certain whether it was an ambush or whether they came in peace. When the time was up and the boy did not come, we waited for a night and further into midday and finally we set sail with our captives. By way of farewell, the pilot steered the ship towards land with the excuse that he wanted to speak to them and then he ordered a blast from the arquebuses against the group of Indians who were standing crowded together on the shore. I believe many of them were killed, and this was done without my knowledge until it happened. Then we returned to the port where the Governor was.

Now I want to give your Paternity an account of the death suffered by Ours who were here, as this boy tells it. After they arrived there, Don Luis abandoned them, since he did not sleep in their hut more than two nights nor stay in the village where the Fathers made their settlement for more than five days. Finally he was living with his brothers a journey of a day and a half away. Father Master<sup>57</sup> Baptista (Segura) sent a message by a novice brother on two occasions to the renegade. Don Luis would never come, and Ours stayed there in great distress for they had no one by whom they could make themselves understood to the Indians. They were without means of support and no one could buy grain for them. They got along as best they could, going to other

villages to barter with copper and tin, until the beginning of February.

The boy says that each day Padre Baptista (Segura) caused prayers to be said for Don Luis, saying that the devil held him in great deception. As he had twice sent for him and he had not come, Segura decided to send Padre Quiros and Brother Gabriel de Solis and Brother Juan Baptista (Menéndez) to the village of the chieftain near to where Don Luis was staying. Thus they could take Don Luis along with them and barter for grain on the way back. On the Sunday after the feast of the Purification, Don Luis came to the three Jesuits who were returning with other Indians. He sent an arrow through the heart of Padre Quiros and then murdered the rest who had come to speak to him. Immediately Don Luis went on to the village where the Fathers were, and with great quiet and dissimulation, at the head of a large group of Indians he killed the five who waited there.

Don Luis himself was the first to draw blood with one of those hachets which were brought for trading with the Indians; then he finished the killing of Padre Segura with his axe and his companions finished off the others. This boy says that when he saw them killing the Fathers and Brothers, he sought to go among the Indians as they inflicted wounds and thus they might kill him too. For it seemed better to him to die with Christians than live alone with Indians. A brother of Don Luis took him by the arm and did not let him go. This happened five or six days after the death of the others. This boy then told Don Luis to bury them since he had killed them, and at least in their burial he was kind.

The boy stayed in the same hut for two weeks. Because of the famine in the land, Don Luis told him that they should go and seek grain. Alonso came in this way to the chief where he remained. This chief told the boy to stay and he would treat him well and hold him as a son. This he did. Finally Don Luis distributed the clothes of the Fathers between himself

and his two brothers who shared in the murders. The boy took nothing but the relics and beads of Padre Baptista (Segura) which he kept till now and handed over to us. After this Don Luis went away very anxious to get hold of the boy to kill him, so that there would be no one to give details of what happened to Ours, but because of his fear of the chieftain with whom the boy was staying, he gave up the idea.

When he had learned the truth, the Governor decided to act. He told the captured chief that he must bring in Don Luis and his two brothers for punishment, and if he did not do this, the Governor would punish all those captured. Since three had been killed in that chief's land, he could not escape blame for the murders. The chief promised that he would bring them within five days. We are waiting for this time to elapse, and I am not sure whether the Governor will send us on our trip to the Island of Cuba before the time is up. He will report in Spain, God willing, whatever action he will have taken. The country remains very frightened from the chastisement the Governor inflicted, for previously they were free to kill any Spaniards who made no resistance. After seeing the opposite of what the Fathers were, they tremble. This chastisement has become famous throughout the land, and if this further one is done, it will be all the more famous.

I have noticed a few things about this region. There are more people here than in any of the other lands I have seen so far along the coast. It seemed to me that the natives are more settled than in other regions I have been and I am confident that should Spaniards settle here, provided they would frighten the natives that threaten harm, we could preach the Holy Gospel more easily than elsewhere. We are keeping this boy with us. He is very fluent in the language and has almost forgotten his Spanish. After he was freed from captivity, we asked him if he wished to be with us or go with his father who is also here. He said he wanted to be with us only.

(Padre Rogel then added in the margin: "I was deceived in this, because he had been much spoiled after living with the Indians. He does not want to be with us, he is not suitable.")

In order to make sure that he retains the language and does not forget it, I am debating whether to bring along with me an Indian boy, who has come along with Alonso, leaving his parents and home to be with him. Thus he might train in the language unless meanwhile your Paternity or Father Provincial order otherwise.

For my part, I can say to your Paternity that if it is judged in our Lord that this enterprise ought to be begun and if you desire that the task should fall to me, I would consider myself most fortunate. I fear that there will be the same difficulty among these people making conversions, as has been found in the places where we have been. If there is to be some fruit here, it will have to be wearing them away like water on a rock. I believe there are less inconveniences and difficulties than in lands where I have already been. First, because the country is so cold, there will be no reason for long absences away from their huts in winter. Also it appears to me that there are more tribes and more natives in this region than in others where I have dwelt.

When this boy was with Don Luis, following the death of the others (Fathers), Don Luis left the vestments and books and everything else locked up in a chest, and on returning they took up their share of spoils. He said that a brother of Don Luis is going around clothed in the Mass vestments and altar cloths. The captured chief told me that Don Luis gave the silver chalice to an important chief in the interior. The paten was given to one of those Indians we captured while the other images were thrown away. Among other things there was a large crucifix in a chest; some Indians told this boy that they do not dare approach that chest, since three Indians who wanted to see what was in it fell down dead on the spot. So they keep it closed and protected. About the

books, Alonso said that after pulling off the clasps, the Indians tore them all up and threw them away.

If I should learn any other details, whether those sent out by the Governor bring in Don Luis and his companions, I will write them from Havana to your Paternity, when in Our Lord's pleasure, we arrive there.<sup>58</sup>

As I cannot think of anything else to write, I close, commending myself to the holy sacrifices and prayers of your Paternity and of the Fathers and Brothers of the Company. God Our Lord grant your Paternity His Holy Spirit for all success in fulfilling His divine will.

Given at the Bay of Madre de Dios, August 28, 1572.

Your Paternity's unworthy son and servant in our Lord,

JUAN ROGEL

IX. *Relatio* of JUAN DE LA CARRERA, excerpt.<sup>59</sup>

After the Governor had given orders for the preparations, the entire company of soldiers sailed in three ships. We touched land in the Bay of Madre de Dios. In that harbor we discovered an excellent vineyard arranged and cultivated like vineyards in Spain, set up in a barren spot. The vines were burdened with many white grapes and these were large and fully ripened: we gave much thanks that the Lord had kept them there waiting for us. Similarly, beyond the large vineyard were a number of trees of plums and persimmons, like those in Spain, all rich in fruit, so that we picked and ate them on our journey which was very pleasant, thanks be to God.

X. *Relatio* of JUAN ROGEL, continued.

As the fate of the Fathers was still not known with certainty, and the Governor was returning to Spain, he decided to travel by way of Florida and bring in his company Padre Rogel and Brothers Carrera and Villareal. Arriving at the harbor, the Governor landed with a band of soldiers and he was

most anxious to know the fate of the Fathers and punish the offenders. After seizing some of those Indians who had aided Don Luis and learning the facts, he decided to punish eight or nine of them. Padre Rogel, with the assistance of Alonso who served as interpreter, catechized and baptized them after which they were hanged from the rigging of the Governor's ship. After justice was done, Padre Rogel asked the Governor to order some soldiers of his guard to go to the burial site of the Fathers and remove the bodies and gather up the vestments, but since the Governor was on the point of leaving for (Spain) and winter approached, he could not remain to fulfill this wish but he promised to return within a year and come for the bodies.<sup>60</sup>

On this occasion we learned of a miracle which happened with the sacred vestments of the Fathers when they were killed. There was a certain Indian eager for spoil who came on a box where the Fathers kept the sacred vestments for saying Mass, and in it was a crucifix. When he wanted to break and smash the box so as to drag out its contents, he dropped dead right there; then another Indian tried to force it open and had a similar fate. A third Indian who had no warning from the two unfortunates, sought to break open the chest also, but he was a companion in their death. As a result, the rest dared not approach the box any more. After this the Indians kept it carefully and would not dare touch it. Little Alonso and also some old soldiers who came from Florida and had been on Ajacan told this to Padre Rogel.

### Conclusion

After the fate of the nine members of the Ajacan mission was known, the few remaining Jesuits of the Florida mission returned to Havana, from whence the Provincial, Pedro Sanchez, ordered them to proceed to the missions of New Spain. The massacre of the missionaries was viewed as a divine

favor, as can be seen by the documents quoted; to their brethren, Juan Baptista de Segura and his companions were privileged. The first Jesuit mission in the Spanish colonies had been a very costly failure, but its ending made it a glorious one.

There were many circumstances working against the success of their labors. The Indians of Florida were constantly on the move, and if they settled for a time near the Spanish forts, the starving garrisons had no alternative but to oppress them to get food. This made it even harder for the Spanish missionaries to create good will. The province of Florida was hardly an ideal site for evangelizing during these years of the governorship of Pedro Menéndez de Avilés. Thus J. T. Connor summarizes the condition of the province: "One can never lose sight of the desolation and misery existing in the colony, insecurity against Indians, pirates and possibly more legitimate European aggression, the niggardly aid given by the mother country and the paucity of native products."<sup>61</sup>

Pedro Menéndez himself shortly before his death wrote a lengthy report on the province of Florida. He described the great injuries the warlike Indians were doing to the scattered settlements.<sup>62</sup> His solution was to enslave the Indians so as to be able to handle them more easily with his scattered forces. The hatred of the Spanish such a move would have produced would hardly have made the preaching of the Gospel any easier. His plan was not adopted.

A few years later the Franciscans came to the province of Florida, where they began their splendid missionary endeavors, somehow overcoming the difficulties that had prevented effective evangelization before.<sup>63</sup> The experience of six years of labor and suffering were a valuable training for the Jesuits in New Spain. There the lessons learned in Florida, Georgia and Virginia coupled with the zeal of the early Black-robes produced a rich harvest. Padre Segura and his companions had not laid down their lives in vain.



## NOTES

<sup>1</sup>The political and economic background of the Florida mission is given in Felix Zubillaga, *La Florida, La Mision Jesuítica y la colonización española* (Rome, 1941), pp. 19-99.

<sup>2</sup>H. E. Bolton, "Defensive Spanish Expansion and the Significance of the Borderlands," *The Trans-Mississippi West* (Boulder, 1930), p. 14.

<sup>3</sup>Verne E. Chatelain, *The Defenses of Spanish Florida* (Washington, 1941), p. 14.

<sup>4</sup>An excellent account of his life is in Jeanette Thurber Connor's introduction to *Pedro Menéndez de Avilés by Solís de Merás* (Deland, 1923).

<sup>5</sup>Bolton, *op.cit.*, p. 22.

<sup>6</sup>Eugenio Ruidiaz y Caravia, *La Florida, su conquista y colonización* (Madrid, 1893), II, 419. The Bishop of Popoyan, Agustino de la Coruña, had requested the *Consejo de Indas* in 1564 to permit the Fathers in his diocese. *Monumenta Historica Societatis Jesu, Borgia* III, 786.

<sup>7</sup>Borgia to Menéndez, May 12, 1565, *Monumenta Missionum Societatis Jesu*, III, "Monumenta Antiquae Floridae, 1566-1574" (Felix Zubillaga, ed. Rome, 1946). Hereafter cited *M.A.F.*

<sup>8</sup>Woodbury Lowery, *The Spanish Settlements Within the Present Limits of the United States, 1562-1574* (New York, 1911), pp. 155-185.

<sup>9</sup>Borgia to Gil Gonzales, Provincial of Toledo, Rome, Nov. 28, 1565, *M.A.F.* pp. 19-21; Borgia to Diego Carrillo, Provincial of Castile, Rome, Nov. 29, 1565, *M.A.F.*, pp. 21-23.

<sup>10</sup>Carrillo to Borgia, Salamanca, April 28, 1566, *M.A.F.*, pp. 57-61.

<sup>11</sup>F. Zubillaga, "Pedro Martinez, 1533-1566," *Archivum Historicum Societatis Jesu*, VII (1938), pp. 30-35.

<sup>12</sup>Villareal to Rogel, Tegesta, Jan. 25, 1568, and Rogel to Borgia, Havana, July 25, 1658, in Ruban Vargas Ugarte, "First Jesuit Mission in Florida," *United States Catholic Historical Society, Records and Studies*, XXV, pp. 75-79, 81-86.

<sup>13</sup>Francisco Javier Alegre, *Historia de la Compañía de Jesus en Nueva España*, (Mexico, 1841) I, 14-22, gives details of the famine and deaths that forced the Spanish to leave.

<sup>14</sup>Born in Pamplona in 1529, he studied medicine at Alcala and Valencia. He entered the Society in Valencia in 1554 and after studying theology at Gandía, he was ordained in 1559. He labored in Toledo as a preacher and confessor until leaving for Florida in 1566. Zubillaga, *La Florida*, pp. 231-234. An excellent biography of Rogel may be found in R. Griffin, "The Padre of the Ports," *Mid-America*, XXX (1948), 3-43.

<sup>15</sup>Woodbury Lowery, II, 348-353.

<sup>16</sup>Rogel to Menéndez, Havana, Dec. 9, 1570, *M.A.F.*, pp. 471-479.

<sup>17</sup>Segura to Borgia, Santa Elena, Dec. 18, 1569, Ugarte, *op. cit.* p. 109; Sedeño to Borgia, Guale, March 6, 1570, *M.A.F.*, pp. 421-428.

<sup>18</sup>Borgia to Segura, Rome, Sept. 7, 1570, *M.A.F.*, pp. 437.

<sup>19</sup>Borgia to Menéndez, Rome, Dec. 8, 1570, *M.A.F.*, pp. 468-470. Segura had written that Menéndez was afraid of losing his command because of the failure of the Conquest of Florida and wished the Jesuits to be merely chaplains for his soldiers. Segura to Borgia, Dec. 18, 1569, *M.A.F.*, pp. 408-411.

<sup>20</sup>Ajacan was the name given to a region, as was Guale, and it may well have embraced the whole area from the 36th to the 39th parallel. "El Jacan is on the coastal latitude of 36°, the English are at present at latitude 37°," reads a Spanish report of the English colony at Roanoke. Cf. Katherine Reding, "Letter of Gonzalo M. de Canco, June 28, 1600," *Georgia Historical Quarterly*, VIII, 214-228. Vasquez de Espinosa in his "Compendium and Description of the West Indies," *Smithsonian Miscellaneous Collections*, Vol. 102, p. 109 places "Virginia or Xacal, an English settlement" 160 leagues from San Agustín, which might mean anything from 450 to 640 miles. Lowery, *op. cit.*, pp. 458-459 cites several sources identifying the Bay of Santa Maria or Ajacan with the Chesapeake. He believes that the Jesuits' story could be as easily reconstructed for the James, York and other tributaries as for the Potomac and Rappahannock.

<sup>21</sup>Some years previously the Dominicans had traveled through the region. See V. F. O'Daniel, *Dominicans in Early Florida* (New York, 1930), p. 203.

<sup>22</sup>*The Relatio* of Juan de la Carrera, written in 1600, presents the Fathers at Santa Elena urging Segura not to go. There is no mention of disagreements before or after the departure for Ajacan, *M.A.F.*, pp. 553-554.

<sup>23</sup>Rogel to Menéndez, Havana, Dec. 9, 1570, *M.A.F.*, pp. 471-479.

<sup>24</sup>Zubillaga, *La Florida*, pp. 317-319.

<sup>25</sup>*Ibid.*, p. 392.

<sup>26</sup>See Avellaneda to Borgia, Seville, Feb. 10, 1570, *M.A.F.*, pp. 412-413. On entering the Society, he was described as a *gramatico muy aprovechado*, Zubillaga, *La Florida*, p. 393, note 7.

<sup>27</sup>Borgia to Segura, Rome, Nov. 14, 1570; Borgia to Juan de Cañas, Provincial of Andalucia; *M.A.F.*, pp. 459 and 466.

<sup>28</sup>Zubillaga, *La Florida*, p. 326.

<sup>29</sup>John Tate Lanning in his *Spanish Missions in Georgia* (Chapel Hill, 1935), p. 246 states that five Jesuits reached Ajacan; Fathers Segura and Quiros and Brothers Méndez, de Sólis and Gomez. "There is no evidence to indicate that Redondo, Linares and Cevallos ever went to Virginia." Using

the sources that Dr. Lanning had available his conclusion would be correct, but the hitherto unpublished letter of Juan Rogel of August 1572 and again in his *Relatio* of 1607 the names used in this article are found. Both documents are translated below. Even more significant is the fact that while the catechists are referred to as *mancebos de doctrina* in Rogel to Menéndez, Dec. 9, 1570 (*M.A.F.*, pp. 471-479), two years later in his August letter Rogel gives each the title *Hermano*, which is reserved to a religious throughout this correspondence.

<sup>30</sup>A general account may be found in Michael Kenny's *Romance of the Floridas* (Milwaukee, 1934), pp. 269-297. To supplement the sources here translated, two *Relationes* are available. That of Bartolomé Martinez is translated by Ugarte in *Records and Studies XXV*, pp. 129-148. Another by Luis G. de Ore includes an account of the Jesuit martyrs in a history of the Franciscan Martyrs of Guale of 1597. See "The Martyrs of Florida," *Franciscan Studies*, No. 18 (July, 1936).

<sup>31</sup>*Buckingham Smith Papers*, II, New York Historical Society. At the end of the copy is written "Carefully corrected by the original. Seville, July 14, 1889. B. Smith." Zubillaga believes the letter was sent in December 1570, because it mentions that the missionaries discovered the land covered with snow, *La Florida*, p. 393 note 16. This contradicts the evidence of the explicit date in the letter and Rogel's *Relatio* which says that the Fathers gathered a store of wild berries "y desta manera se sustentaron seis o siete meses." *M.A.F.*, p. 612.

<sup>32</sup>Juan de Hinistroza was the son of Emanuel Rojas, the Governor of Cuba from 1525 to 1538. In 1555 Hinistroza was made Governor of Havana and in 1565 he was royal treasurer of the island of Cuba. Cf. Ruidiaz, *La Florida*, II, 116. He was a loyal friend of the Jesuits during the Florida mission of the Society, see Segura to Borgia, Havana, Nov. 18, 1568, *M.A.F.*, p. 361.

<sup>33</sup>This was the firm conviction of Menéndez also. In 1565 he wrote to Borgia: "This land of Florida should be connected with Tartary and China, or there should be an arm of the sea which separates and divides the one from the other, and by which one may go to China and Maluco and return to the land of Florida whence they departed." *Monumenta Historica Societatis Jesu*, Borgia III, p. 762.

<sup>34</sup>While John Gilmary Shea was certain that the Jesuits had landed on the Rappahannock [Cf. *The Catholic World*, XX (1875), 847-856.] and Father Kenny in the *Romance of the Floridas* supported this hypothesis definitely, the evidence seems to point to another pattern of rivers and creeks for the

actual location of the mission. Upon entering the Chesapeake, the Jesuits landed near Newport News and said Mass. They then proceeded up the James River to College Creek, known earlier as Archer's Hope Creek. This creek was navigable for barges even in the eighteenth century. "Two good leagues overland" from this stream is Queen's Creek where the Chiskiak Indians were located. There were also villages across from here on the north side of the York River. Don Luis was probably a member of the Chiskiak Indians. The boy Alonso de Olmos who was later rescued probably stayed with the Kecoughtan Indians near Point Comfort. This explains his easy escape to the Spaniards in 1572.

It should here be noted that this scheme is based not so much on the letters of the Jesuits as on two later writers who mention the harbor where the Jesuits landed and then describe it in recognizable detail. See a relation by Fray Luis de Oré edited by Maynard Geiger, O.F.M., *Franciscan Studies* No. 18, (1936) 44-48; Louis Scisco "The Voyage of Vincente Gonzalez in 1588," *Maryland Historical Society Magazine*, XXII (1947), 95-100. The last gives valuable evidence on a later voyage by Menéndez Marques. Ruidiaz y Caravia, "La Florida, II, 502 has a good description of the harbor. Some details are added by Solís de Meras in his *Memorial*, cf. *Colonial Records of Florida*, I, 208.

<sup>35</sup>The Fathers seemed determined that the disputes over barter that occurred previously at Santa Elena would not harm their work at the new mission.

<sup>36</sup>Text is in *M.A.F.*, pp. 611-615. The autograph of this history is lost. But Juan Sanchez, in his *Historia Novae Hispaniae ab anno 1571 ad 1580*, includes it in his manuscript. See Zubillaga's introduction to the document in *M.A.F.*, pp. 604-606, in which he dates its composition between the years 1607 and 1611.

<sup>37</sup>The fall of 1570.

<sup>38</sup>Don Luis de Velasco was Viceroy of New Spain from 1550 to 1564. His son of the same name from 1590 to 1595, and from 1607 to 1611.

<sup>39</sup>Romans 16:21 and I Corinthians 4:7.

<sup>40</sup>*Nísperos*, persimmons literally, may be taken here for wild plums and fruit. Four decades later John Smith described the rich vegetation of Virginia and his experiences with the persimmon. "Plums there are of three sorts. The red and white are like our hedge plums, but the other which they call Putchamins, grow as high as a Palmeta; the fruit is like a Medler; it is first green, then yellow and red when it is ripe; if it be not ripe, it will draw a man's mouth awry with much torment, but when it is ripe, it's as delicious as an apricot." Captaine John Smith, *The Generall Historie of Virginia, New England and*

*the Summer Isles* (Glasgow, 1907), I, 53.

<sup>41</sup>From other accounts, we know two others were along; Gabriel de Solís and Juan Baptista Méndez. Cf. Rogel to Borgia, Aug. 28, 1572.

<sup>42</sup>A *macana* was a wooden sword or cudgel, a *botador* was a heavy staff or lance.

<sup>43</sup>The autograph is in *Archivo de Indas*, Santo Domingo, leg. 2828 f.16. the text is in *M.A.F.*, pp. 642-643.

<sup>44</sup>Menéndez Marques, nephew of Pedro Menéndez de Avilés.

<sup>45</sup>Gabriel de Cardenas y Cano, *Ensayo cronologico para la historia general de la Florida* (Madrid, 1723), p. 143 corroborates the fact that this voyage was made.

<sup>46</sup>This history was written in Mexico in 1600 by order of Bartolomé Perez, the Provincial. The autograph is in the Archives of the Society of Jesus in Rome, *Historia Societatis* 177, ff.152-161. Text is in *M.A.F.*, p. 561.

<sup>47</sup>The details of the two extra voyages are given in the same letter, Sedeño to Borgia, Santa Elena, Feb. 8, 1572, Ugarte, *Records and Studies*, XXV, 112-116.

<sup>48</sup>The autograph is in the Archives of the Society of Jesus in Rome, *Hispania*, 116 ff.183-184. Text is in *M.A.F.*, pp. 513-514.

<sup>49</sup>Carrera sailed on the second futile trip to Santa Elena.

<sup>50</sup>Ruiz de Salvatierra and Juan de Salcedo, who was the first lay brother to enter the Society in the New World.

<sup>51</sup>This college was started to educate the sons of the native chieftains from Florida. See Zubillaga, *La Florida*, p. 395. The college had few students and for lack of support was closed in 1577. See *M.A.F.*, pp. 617-625.

<sup>52</sup>Autograph in Archives of the Society of Jesus, Rome, *Hispania* 116, f. 387. Text is in *M.A.F.*, pp. 521-523.

<sup>53</sup>June 29.

<sup>54</sup>The autograph is in the Archives of the Province of Toledo of the Society of Jesus, 1157 ff. 496-497. Text is in *M.A.F.*, pp. 523-530. For the identity of the Bay of Madre de Dios with the Chesapeake see Juan López de Velasco *Geografía y Descripción universal de las Indias, 1571-1574* (Justo Zaragoza, ed., Madrid, 1894), p. 172.

<sup>55</sup>Padre Pedro Sanchez was Provincial of New Spain and the actual superior of the Florida mission. In the absence of Padre Segura, Antonio Sedeño was acting Vice Provincial for Florida.

<sup>56</sup>The chief did not give the boy to Rogel's exploring party, but sent him directly to the Governor's ship.

<sup>57</sup>It was customary in the early days of the Company to retain the title of "Master" if one possessed the degree of Master of Theology.

<sup>58</sup>This letter, if written at all, has not been discovered.

<sup>59</sup>Text is in *M.A.F.*, p. 565. The *Relatio* of Brother Carrera gives fewer details than Juan Rogel's. The incidents in this excerpt are surely colored by the imagination of one writing thirty years after the event. The description of the vineyard is not confirmed elsewhere.

<sup>60</sup>The journey was never made, Governor Menéndez died in Spain in 1574.

<sup>61</sup>Jeanette Thurber Connor, *Colonial Records of Spanish Florida* (Deland 1925), II, xxvii.

<sup>62</sup>*Ibid.*, I, 31-81. Document VIII "Report of the Adelantado," Madrid, 1574.

<sup>63</sup>M. Geiger, "Early Franciscans in Florida" in *Colonial Hispanic America* (C. Wilgus, ed., Washington, 1936), pp. 538-550.

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### Work Among the Russians in France

The Society has re-established in Meudon in France the *Internat Saint-Georges* which was located at Namur in Belgium before World War II. Seven Fathers and two Brothers manage the *internat* which is the residence of 132 Russian boys. The older boys attend classes at the "Ecole d'Artois," an extern school in the town of Meudon, and the younger boys attend classes held in the *internat*. A number of day-students also come to these classes which are taught by two Jesuits, a secular priest and a layman. The institution possesses a beautiful chapel where Mass can be celebrated according to the Russo-Byzantine rite. The crypt of the chapel is used for the celebration of Mass according to the Roman rite.

The *internat* also runs a summer camp on the shores of Lake Geneva. Last year 72 boys spent the summer there and a number of Russian families rented rooms in the neighboring village and came to take their meals at the camp. The camp has become a little Russian summer colony where contacts can be made with the Orthodox which, it is hoped, will lead eventually to their conversion.

# OBITUARY

FATHER GEORGE F. JOHNSON

1874-1948

All who knew Father George Johnson will realize how difficult it is to give an account of his life. Retiring, socially shy, personally reserved, he would wither anyone who would attempt to pierce that reserve. Of his fifty-six years in the Society, he spent forty-four in the classroom. Despite long years of frail health, he taught regularly, even up to two weeks before his death at the age of seventy-four. Externally, his faithful devotion to the work of the Society was his observable characteristic. He contributed nothing to the published work of his field. No record of his work is extant, but the generations of his students are the witnesses of his achievement. Upon them his influence was profound and lasting, and despite a severity in his demand for exact work, there are few if any who will not admit that he was the greatest teacher they ever had.

A surface appraisal, then, would emphasize his faithfulness, his heroic devotion to the teaching apostolate of the Society, and this despite weak health that would have made many a man an invalid. But the qualities that characterized him were his honesty and his integrity,—his work was honest, his opinions were honest, no matter how limited they might be, or how severely and at times savagely expressed. He was always himself, and this virtue of sterling integrity is sufficiently rare in our earthly pilgrimage

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Owing to various circumstances, this is an inadequate notice on Father Johnson. It should have been written by one of his own generation. The loving devotion of his Jesuit brother to him preserved, it seems, the reticence that Father Johnson would have wished, and there are few personal details of his early and later life. This account has been made up of comments offered chiefly by his former students, and the writer has acted merely as editor in arranging material supplied by others.

M. J. F.

to warrant remembrance and recording. What has been said of another great teacher by his students is permanently true of Father George Johnson, "He gave himself to us and we are the custodians of his memory."

The chronological details of his life, received from his brother, Father Robert Johnson, S.J., may be set forth in briefest outline. He was born in New York City in 1874, and his first three years of schooling were at a public school, where his mother was principal. His mother, it is said, was the first woman principal in the New York City public school system. In 1892, after finishing sophomore year at St. Francis Xavier's College, he entered the Society at Frederick, Maryland. The long years of teaching the classics and English were spent as follows: three years at Holy Cross College, six years at Fordham College, thirteen years in the juniorate at St. Andrew-on-Hudson, and the remaining seventeen years at St. Peter's College, Jersey City. During his regency at Fordham, 1901-1904, he taught chemistry and mathematics; an interesting item in the life of one who was to be, eminently, a teacher of literature. The first indications of weak health appeared during his years of philosophy in 1897, when he was forced to interrupt his studies for two years of teaching. In 1904 a severe illness left him with weakened lungs from which he was to suffer all his life. What may be called his "ministerial work" was limited to the confessional, at the colleges, at convents, and later at the parish church at St. Peter's. There is sufficient testimony to show that these years in the confessional won countless penitents through the confessor's deep sympathy and understanding. It may be mentioned that for twenty-five successive years he was one of the confessors at all the summer retreats for the sisters at the motherhouse at Mt. St. Vincent, New York.

His memory is preserved at St. Peter's College by the recent dedication of The Geo. F. Johnson Library in the newly erected McDermott Hall, and an oil



portrait of him, the gift of former students, is in the library. In addition to his teaching, he had been librarian for some thirty years, and naming a library after him is a deserving remembrance of his lifelong love of books and of his devotion to their care.

How difficult it is to write a proper tribute to this remarkable priest who spent, quietly and intensely, forty-four years in the classroom! On advertence, one would recall that Father Johnson was not "trained" in his subject. All the more remarkable, then, that he acquired a broad and deep knowledge of the classics. No doubt he felt this lack of scientific training, which would have enabled him to contribute to his field, which is one of the modern emphases in preparing Jesuits by advanced studies. That he did realize what the advantage would have been to him is revealed in a quiet remark to a student of his in the juniorate, who was assigned in 1923 to study classics at Oxford. When the student came to see Father Johnson before sailing for England, and they discussed his future work, Father Johnson said, ". . . that is what I would have wanted to do." A trifling remark, but significant from one who ever concealed his personal thoughts.

Inasmuch as we have nothing in print by Father Johnson, the following selection may be an example of his incisive expression and of his definite views on teaching Latin. It is from a letter to a Province official in 1925.

Probably you expect a winged word from me anent the "why" of our Latin. Well, I will be brief and candid. Personally I never had any doubt as to why I was teaching Latin, and at present I cannot see how anyone of us can have. My credo is clear:

1. To teach the language itself—grammar, syntax, idiom—as a mental training in accuracy and logic.
2. To teach translation in a dead tongue, the most completely annotated and explained of any save Greek. This to give English vocabulary, roots, sense of word-values.
3. To teach something of a literature that has spoken for itself for two thousand years and will do so till the barbarians have the swing of the pendulum.

Whether any given class gain these results or do not

gain them, has never had anything to do with my teaching of Latin. I am sure that Latin produces these results, conditioned in degree, of course, by my ability as a teacher and my class receptivity. It does in fact produce them just as well as any subject of any class produces its results. Our students do not know one iota more about English, chemistry, mathematics, than of Latin. Hence, the "result" fallacy never obscures my conviction as to why I teach Latin. I hold the linguistic element essential. I am totally opposed to *over-emphasis* on interest. And I cannot see at all why we want a Classical Association in the Province; the whole Province should be a C.A.

A Jesuit who, when a student at Fordham, knew him in the years 1914 onwards, sends this comment:

"Although I was not in his class, his reputation as the best teacher on the campus was common knowledge. He had a heavy teaching schedule, was moderator of the College magazine, and in charge of the library. He became my spiritual director, and I was fortunate beyond expectation in his care. My hundred and one scruples found in him an almost feminine tenderness of treatment, joined with a tact and forbearance rarely matched. Of these priceless conversations which made a Jesuit of me, despite the steady and unrelenting contrary arguments he proposed, I can only say that anything he said to force me to sound myself and assure myself of the correctness of my decision, was answered in my mind by his own life of order, precision, and of complete fulfillment of his obligations. The spectacle of his reserved and soldier-like performance of the tasks assigned him, without show or display of any sort, moved me more than all books or printed matter to enter the Society. He tested me severely, by seeming to imply that I should not or could not be a Jesuit. As a matter of fact he did me the greatest service this side of Heaven. If anything was calculated to soften his Purgatory, I am sure that his patience during the three weekly visits I made to his unencumbered and spotlessly clean room, is the penance that did it. His manliness, his detestation of cant, his forthrightness, his fierce defense of the underdog, were to me the

epitome of all I wanted to find in a Jesuit. A life of order and of strong devotion to duty, free from all ostentation and humbug, summarize for me George Johnson. May his great and good soul rest in peace!"

One of his former students, now a lawyer in New York, continues the praise.

"The test of a man's greatness lies not only in what he did, but in the way he did it. The quality of a memory is not measured by its vividness but by its poignancy. This is the epitaph inscribed in my heart under the name of Father George Johnson.

"I had heard of Father Johnson before I donned the blue and white cap of a St. Peter's College freshman in 1934. The legend of his freshman classical course, like the grace of God, had given me the strength to decide to undertake four years of commuting from the Bronx to Jersey City. It would have taken a most extraordinary teacher to fulfill my youthful expectations; a most remarkable personality to overcome my natural antipathy to crowded subways. Father Johnson did both.

"Through the first week of Latin, Greek, and English I sat, a somewhat frightened youth, expecting a startling revelation of greatness. But it never came, at least not in the theatrical manner I expected it. We went right on translating as usual and composing verses each week. But before the year was finished, I realized we were accomplishing more than mere translation. Those kindly eyes, keen behind rimless glasses, were flitting from soul to soul, encouraging here, bridling there. A nervous student, stumbling through a recitation, would look up for an expected rebuke only to catch a smile stealing roguishly across his lips, —'What's the matter, John, did you catch your tongue on one of those dangling participles?'—his low voice would chuckle. This same low voice, punctuated with short, pronounced breaths, could cut the 'badness' out of a freshman heart—and did so when needed. But the salve of a mischievous sparkle of his eye, or a sudden compliment, was

always generously applied. With all the tempering that one who is neither man nor boy must be subject to, there wasn't one of us who ever doubted Father Johnson's fairness or felt misjudged. We marvelled at his learning and thanked God for his simplicity. We felt honored by the amount of time he must have devoted to correcting our assignments and accepted his criticism avidly. Thus we grew in wisdom and grace.

"Here was a teacher who was at all times a priest of God; an intellectual who could talk with a child. You could read the beauty of a poem on his face as he recited it aloud. The cadence became expression instead of sound. The classics became something living, something inspiring under his touch.

"This was the Father Johnson I knew, and the one I remember. If there is any appreciation of beauty in me, it was engendered by this saintly priest, whose life was beauty personified; this giant among intellectuals who used his strength to mold lives, instead of personal fame.

"Nor do I stand alone, for the young men who attended his classes with me, to a man, honored him with the rare tribute of thereafter measuring every teacher by comparison with him. Though we graduated to higher institutions of learning and got caught in the maelstrom of war, our enthusiasm for him never dimmed. That is a real test of greatness."

Similar high praise came from another former student, now a Jesuit priest: "One surprising feature of Father Johnson's rather limited fame is the universality of it. Certainly among the students of St. Peter's before me and among those who studied with me I can recall none who were even sparing in their praise of him. And it was a delight for me to return to the College in 1944 and hear him spoken of with the highest praise. In the Society I found a great bond with older members who lavished almost extravagant words on his talents and character. Of course, they were music to my ear. It was with mingled

awe and delight that we sat under him, for we had been propagandized early and late in his favor by his former students—both lay and clerical. Strangely enough, he more than lived up to his advance billing. In a somewhat lengthy experience with teachers, I can say that no one ran him even a close second.

“Looking back, I would say that his most noticeable talent lay in his control of the class. Not merely exterior deportment—our awe of him was enough to produce that—but more in that each student seemed to be anxious to receive knowledge from him. They were filled with the silence, not of inattention, but of receptiveness. I cannot recall even one instance of the teacher’s routine classroom difficulties.

“What did he communicate to us? A great deal of knowledge and of wisdom; a love for poetry; at the least an admiration for the Latin and Greek classics; most vividly, a carefulness and a desire for accuracy and perfection in everything we did.

“To emphasize the need for care, he imposed a set of rules on us. For example: in Greek composition, he began by deducting half a point for every wrong accent. Later the toll was raised to two and then to five points. As a result, we worked hard to produce a perfect Greek paragraph, then spent extra hours hunting out the proclitic and enclitic, searching for long syllables and short, until the finished products were almost flawless.

“Two days each week brought Latin themes. You could hope for no higher than a seventy, if you were so careless as to begin a sentence with a post-positive, *enim, autem*, etc.

“In our efforts at poetry, a filler (the birds *do* sing, say) was sure to bring not only the ironic humor of the man, but a less-than-passing mark. Each day without fail he examined all of us on our assigned memory. Are these *trivia*? Perhaps, but the habits acquired were not.

“Friday afternoon brought us our greatest pleasure, Father Johnson reading our efforts at poetry from the

week before. He read all of them, in an ascending order of quality, but always without the name of the author. How we waited anxiously, dreading that ours would be read early; how proud we were when our poem came late or even last. To all of them he added, sometimes acrid comments, sometimes a touch of his own genius to give the poem a perfection you had not even suspected was there.

"I remember that his translations of Latin and Greek were brilliant and unusual. I have never been able to reach again the depth of feeling that swept through me as he translated the *Apology*; just as I have never been able to find in the poems he read all the beauty he discovered for us. In his appreciation of poetry I think he was limited by classical standards and the conventions of the past, but I have never heard anyone read poetry as well as he did. His rasping voice was a disadvantage, but it did not hinder him. In his reading was all the love of a lifetime of pleasurable experience with the poets. By it he was able to give us a desire to read poetry, if only to get even a fleeting glimpse of what had given him so much pleasure. Though he did not parade his own spirituality, we were all struck by it. He was truly a Christian humanist and he left us with a longing to be true Christians as well as true humanists. Some of his students were attracted by his example to become Jesuits; all his students were impelled to become faithful Christians. As far as I know all still are.

"The key to his successful teaching may be seen in his last days. He was dying of a painful illness when a young Jesuit visited him in the hospital. As he entered, the old man was reading a book. They talked for a while, then the visitor asked: 'What are you reading?' 'Nothing much,' said Father Johnson with obvious reluctance. When his visitor persisted, he finally showed him one of the Greek classics, and said: 'They've given me so much pleasure during my life, I wanted to go through them once more before I died.'"

The final remembrance is from the pen of Father

Robert I. Gannon who was the first dean of the newly opened St. Peter's College when Father Johnson joined the faculty in 1931.

"The reborn St. Peter's College was still in its second infancy when the glorious news came that we were to welcome Father George Johnson to our midst. Influenced by subtle public relations, the people were already referring to our pioneers as the 'Million Dollar Faculty' and it wasn't too much of an exaggeration. The teachers at least were an unusually adequate group. But now we could justify the claim without the slightest mental reservation. The new professor of classics was one of a triumvirate famous in the Province. With Father Francis M. Connell and Father Francis P. Donnelly he represented an old school Jesuit tradition that had become a collector's item. Not only could he handle Latin, Greek, and English, but he had to a marked degree the three essentials of a great teacher: integrity, preparation, and personality. He had integrity—moral and intellectual. He was honest with himself, honest with his classes. The merest suspicion of fraud or tyranny sent him into a passion and how he could storm! He was prepared—remotely and proximately. His reading was wide and deep in Latin, Greek, and English but he checked, the night before, like a first year regent, and went into class with every idea at his fingertips. He had personality, plus. He scowled and barked and rasped in an unsuccessful attempt to hide a tenderness that was almost maternal. His softest spot—and that was pretty soft—was reserved for the underdog.

"I never met one of his students who did not love him before the end of the year, and that carried over into afterlife. The Scholastics who were teaching in New York during the early 'thirties used to rave to their classes and affectionately mimic Father Johnson's 'Young Man—!' with the result that we had the unique experience of registering applicants each September who admitted that they chose the

slums of Newark Avenue because George Johnson was there."

One of his former students at St. Peter's told the writer some years ago that at their class reunions, a frequent topic of conversation among the alumni was Father Johnson, and added in a halting way, "We all felt this way—that we would try to avoid doing anything wrong in life because of having come into contact with a man of such integrity."

The following incident is too significant of his spiritual life to let pass. Sometime before his death, Father Johnson had been aware of his increasing weakness, and after teaching class on the day the Christmas holidays began, went to the Dean of the College to say that he felt that he could not continue and that another teacher should be engaged for his classes in January. Later on the same day his brother Robert came from New York to see him and said: "I have seen the doctor." "Yes." "He says you are in advanced stages of cancer." "Yes, I know." "He says that you have about two weeks to live." "Yes, I know." After making preparations for his going to the hospital, his brother Robert asked him if he would like to arrange for a general confession. After a thoughtful pause, Father George answered, "No, I think my weekly confession will be sufficient." This simple answer may stand as a revelation of his inner life. It is what you read of in the lives of the saints.

M. J. FITZSIMONS, S.J.

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#### COURTESY

If we cannot be heroic, we can at least be courteous; if we may not aspire to be saints, let us be content to be gentlemen. Every gentleman is by no means a saint, but every saint must first be a gentleman. To discipline the tongue is an essential of Christian perfection; without it sanctity is not possible; and it is also the first rule of courtesy.

MICHAEL KENT



## PUBLICATIONS OF AMERICAN JESUITS IN 1950

GEORGE ZORN, S.J.

It is not easy to compile a complete and accurate record of the publications of Jesuit authors in eight provinces. The generous cooperation of the Fathers Provincial of the American Assistancy has made the task pleasant. The possibility remains that we may have overlooked some items, dissertations, brochures, pamphlets or books, that should have been included in this list. Our readers are requested to assist us in making the record complete if, perchance, we have omitted any titles. In the following list we have adopted the somewhat arbitrary division of titles under the two headings, Books, and Brochures.

### BOOKS:

- 1) Aspenleiter, Francis J. (Mo.): *World History in Survey*. Chicago, Loyola University Press. \$2.00. (High School Text Book)
- 2) Bonn, John L. (N.E.): *House on the Sands*. Garden City, N.Y., Doubleday. Pp. 310. \$3.00. (Fiction)
- 3) Boyton, Neil (N.Y.): *Ex-cub Fitzie*. Milwaukee, Bruce. Pp. 206. \$2.50. (Juvenile Fiction)
- 4) Cody, Alexander (Cal.): *A Memior: Richard A. Gleeson, S.J.* San Francisco University Press. Pp. 215. \$3.00.
- 5) Donovan, Joseph (Ore.): *Pelagius and the Fifth Crusade*. University of Pennsylvania Press. Pp. 124. \$2.50.
- 6) Ellard, Gerald (Mo.): *Christian Life and Worship*. Milwaukee, Bruce. Pp. 418. \$4.50 (trade), \$3.50 (text ed.), Fourth revised edition.
- 7) Faherty, William B. (Mo.): *The Destiny of Modern Woman*. Desclée de Brouwer et Cie.
- 8) Fraunces, John M. (Md.): *The Glorious Assumption of the Mother of God*. New York, Kenedy. Pp. 153. \$2.25 (Translation from the French of Joseph Duhr, S.J.)
- 9) Gallagher, Louis J. (N.E.): *Episode on Beacon Hill*. Garden City, N.Y., Doubleday. Pp. 318. \$3.00. (Fiction)
- 10) Heenan, John J. (Md.): *Jesus Christ: His Life, His Teaching and His Work*. Milwaukee, Bruce. 2 vol. \$12.00. (Translation from the French of Ferdinand Prat.)
- 11) Hogan, William T. (N.Y.): *Productivity in the Steel Industry 1920-1946*. New York, Fordham U. Press (Declan X. McMullen Co.). \$4.00.

- 12) Kelley, William F. (Mo.): *The In-Service Growth of the College Teacher*. Creighton University Press. Pp. 200. \$2.00.
- 13) Krenz, Leo M. (Mo.): *Our Way to the Father. Meditations for each Day of the Year*. Milwaukee, Bruce. 4 vol. \$15.00.
- 14) La Farge, John (N.Y.): *No Postponement*. New York, Longmans Green. Pp. 246. \$3.00.
- 15) Leahy, Charles E. (Cal.): *Teen—A Book for Parents*. Milwaukee, Bruce. Pp. 116. \$2.00.
- 16) McNamee, Maurice B. (Mo.): *Reading for Understanding*. Rinehart. Pp. 464. \$2.50.
- 17) *Proceedings of the Workshop of College Teachers of Religion of the Maryland Province*. Washington, Georgetown University Press.
- 18) Mueller, John Baptist, S.J.: *Handbook of Ceremonies*. St. Louis, Herder. Pp. 460. \$5.00 Fourteenth English edition, revised and edited by Adam C. Ellis (Mo.).
- 19) O'Finn, Thaddeus: *Happy Holiday!* Rinehart. Pp. 217. \$2.50 (A Murder Mystery.) T. O'Finn is the pen name of Joseph T. McGloin (Mo.).
- 20) Owen, Aloysius J. (N.Y.): *Ignatius of Loyola*. Syracuse, Le Moyne College Press. Pp. 209. \$4.50. (Translation from the Spanish of Pedro Leturia, S.J.)
- 21) Renard, Henri (Mo.): *Philosophy of God*. Milwaukee, Bruce. \$2.75.
- 22) Renard, Henri (Mo.): *Philosophy of Morality*. Omaha, Creighton University Press. Planograph edition. \$2.00.
- 23) Ring, George C. (Mo.): *Religions of the Far East*. Milwaukee, Bruce. Pp. 350. \$6.00.
- 24) Schmidt, Augustine C. (Chi.): *Guidance*. Chicago, Loyola U. Press. Pp. 347. \$1.92.
- 25) Siwek, Paul (Pol. Min.): *Une Stigmatisée de nos jours*. Paris, Lethielleux. Pp. 174. 325 fr.
- 26) Siwek, Paul (Pol. Min.): *Spinoza et le panthéisme religieux*. Westminster, Newman Press. Pp. 206. \$3.00.

#### BOOKS ON WHICH OURS COLLABORATED

- 27) *Books for Catholic Colleges*. American Library Association. Pp. 57. \$1.25. Gilbert C. Peterson (Mo.) was co-editor with Sister Melania Grace and Ambrose Burke.
- 28) Bryson, Lyman (ed.): *Perspective on a Troubled Decade: Science, Philosophy and Religion, 1939-1949*. New York, Harper. Pp. 901. \$5.50. John La Farge (N.Y.) was a contributor to this volume.

- 29) Facey, Paul W. (N.E.) and Timasheff, Nicholas S.: *Sociology*. Milwaukee, Bruce.
- 30) Friedl, John C. (Mo.): Contributor to *Human Relations in Modern Business*. New York, Prentice-Hall. Pp. 55. \$1.00.
- 31) Martin, David (ed.): *Catholic Library Practice*. Portland, Ore., U. of Portland Press. \$3.75. Harold Gardiner (Md.) contributed section entitled, "Books and Reading in the Future of America."
- 32) Mihanovich, Clement S. and Schuyler, Joseph B., S.J. (N.Y.): *Current Social Problems*. Milwaukee, Bruce. Pp. 452. \$3.50. Father Schuyler is the author of the chapters on unemployment and race.
- 33) O'Brien, John A. (ed.): *Where I Found Christ*. New York, Doubleday. \$2.50. Contains the autobiographical sketch "Coming Home" by Avery R. Dulles (N.Y.).
- 34) Owens, Sister M. Lilliana, S.L.: *Jesuit Beginnings in New Mexico 1867-1882*. El Paso, Texas, Revista Catolica Press. Pp. 176. \$2.00. Gregory Goni (N.O.) and John M. Gonzalez, (N.O.) collaborated on this book.

## BROCHURES:

- 35) Becker, Joseph M. (Chi.): *Current Issues in Social Security*. N.Y.U. Press. Pp. 40.
- 36) Burns, Robert (Cal.): *A Jesuit in War Against the Northern Indians*. Reprint from the Records of the American Catholic Historical Society, Philadelphia. Pp. 45.
- 37) Corrigan, John L. (Ore.): *Management and Management's Influenced by Cultural Conditioning*. Peabody Museum.
- 38) Ewing, J. Franklin (N.Y.): *Hyperbrachycephaly as In-Right to Manage Industrial Relations: A Study in Difference*. Gettysburg, Pa., Times and News Publ. Co.
- 39) Fitzgibbon, Gerald H. (Mo.): *Religion and Medical Ethics in the Hospital School of Nursing*. St. Louis, Catholic Hospital Association.
- 40) Fitzgibbon, Gerald H. (Mo.): *Routine Spiritual Care for Laymen, Doctors and Nurses*. St. Louis, Catholic Hospital Association.
- 41) Gallen, Joseph F. (Md.): *Diocesan or Pontifical*. Woodstock Press (Mimeographed).
- 42) Garesché, Edward F. (Mo.): *Odes for Music*. Vista Maria Press. Pp. 64.
- 43) Hartnett, Robert C. (Chi): *Education for International Understanding*. New York, America Press. Pp. 48.

- 44) Hartnett, Robert C. (Chi.): *Federal Aid to Education*. New York, America Press. Pp. 48.
- 45) Knoepfle, Rudolph J. (Chi.): *Cicero's First Oration against Catiline* (With visible vocabulary, sense lines, basic thought lines.) Cleveland, by the author. Pp. 51.

The Following Publications are from St. Louis, The Queen's Work Press:

- 46) Corcoran, Charles (Mo.): *Thus Shall You Pray*. Pp. 32. 10c
- 47) Diamond, Joseph A. (Md.): *Please Lord . . . Don't Call Me*. Pp. 32. 10c
- 48) Dowling, Edward (Mo.): *Cana Catechism*. Pp. 32. 10c
- 49) Dugan, John J. (N.E.): *Catholic Prayers and Doctrine for Servicemen by an Army Chaplain*. Pp. 40. 10c
- 50) Fitzgibbon, Gerald H. (Mo.): *Spiritual First Aid Procedures for Laymen, Social Workers, Doctors, Nurses*.
- 51) Heeg, Aloysius J. (Chi.): *An Adult's Confession Book*. Pp. 24. 10c
- 52) *Preliminary Outline of Sodality Organization in Elementary Schools*. Pp. 44. 10c
- 53) Le Buffe, Francis P. (N.Y.): *Prayers for the Dying* (revised). Pp. 40. 10c
- 54) Lord, Daniel A. (Chi.): *The Christmas Face of God*. Pp. 24. 10c
- 55) *Here's How to Learn*. Pp. 32. 10c
- 56) *I Entered the Sem*. Pp. 24. 10c
- 57) *A Letter to a Friend not of my Faith*. Pp. 40. 10c
- 58) *M is for Marriage*. Pp. 40. 10c
- 59) *Oh! Not in my Pew*. Pp. 24. 5c
- 60) McCluskey, Neil G. (Ore.): *Federal Aid to Private Schools*. Pp. 40. 10c
- 61) *Your Church is "Undemocratic."* Pp. 16. 5c
- 62) Sommer, Joseph A. (Mo.): *Preliminary Outline of the High School Sodality*. Pp. 16. 10c
- 63) *Semester Outlines. New Series Nn. 1 and 2*. 10c each.
- 64) Southard, Robert E. (Mo.): *Our Comic Book Children*. Pp. 40. 10c
- 65) *Problems of Decency*. Pp. 40. 10c
- 66) Stauder, Paul (Mo.): *Mary at Nazareth and Other Verse*. Pp. 48. 25c
- 67) West Baden College Theologians' Sodality Council (Chi.): *A Program for the Freshman High School Probation Sodality*. Pp. 36. 25c
- 68) Xavier Society for the Blind: *The Ordinary of the Mass* (Braille). New York, Xavier Society for the Blind, Lending Library.

# Books of Interest to Ours

## AN ANGLICAN ON THE EXERCISES

**The Spiritual Exercises of St. Ignatius of Loyola.** By W.H. Longridge. Translation from the Spanish with commentary, and translation of the *Directorium in Exercitia*. New York, Morehouse-Gorham Co. Pp. xxxvi—351. \$4.80.

Most Jesuit libraries have a dog-eared copy or two of this excellent book which has been out of print for many years. A previous review of the earlier edition appears in the WOODSTOCK LETTERS of February, 1920 (p. 113). The reissuance at this time of the third edition of 1930 (the year of Longridge's death) is most welcome.

William Hawks Longridge died at the mother house of the Cowley Fathers, Oxford, England, Dec. 29, 1931 at the age of 83. He spent many years in the United States, and both here and in England gave himself to retreat work. In addition to the present work, he brought out several other volumes on the Ignatian Exercises, including his *Retreats for Priests*, *A Month's Retreat*, and *Ignatian Retreats*. The Cowley Fathers to which he belonged was the first stable movement in the Church of England towards a common religious life with vows. This group was founded in 1865 at Cowley St. John, Oxford, England by Richard Meux Benson (died Jan. 1915), Charles Chapman Grafton, and Simeon Wilberforce O'Neill. In the summer each member of the community was to make a full four week retreat (afterward reduced to two) and at Christmas another retreat of one week. They are located in Boston, Canada, Japan, India, and South Africa. Present statistics on their numbers were not available.

Longridge's book does three things and does them very well. First it provides a literal translation from the Spanish Autograph of the text of the Exercises. Next it gives a fine commentary on the text itself, and finally furnishes a translation of the Directory.

First a few words on the translation which is a literal one and different in purpose from Father Puhl's recent version. "It would have been easy," observes Longridge (p.vii), "to give a more smooth and flowing English version by translating from the Vulgate, but this would have been, in many places, to paraphrase rather than to translate the original Spanish. It seemed best, therefore, in the case of a book where the language is so terse and full of meaning to keep as closely as possible to the actual words of the author, even at the risk of reproducing the harsh, and often ungrammatical character of his style.

Only so could the translation serve as a basis for the commentary which is intended to bring out and explain the meaning of the exact words in which he has expressed his thought." Longridge's choice of words is often felicitous. Thus in No. 142 (p. 103), the Two Standards, he translates, "consider the *harangue*, he (Satan) makes to them." Morris translates the Spanish *sermon* here as *address*, and Puhl does the same. In No. 157 (p. 114), the Three Classes, Longridge gives, "we desire, beg, and supplicate." Morris has "desire, petition, and beg." Puhl puts it "desire, beg, and plead."

In his commentary the author acknowledges his great indebtedness to the standard works of Roothaan, Gagliardi, de la Palma, Diertins, Nonell, and Hummelauer. Longridge's work is especially fine on the Principle and Foundation. He emphasizes the truths brought out with more precision and fuller development by Bouvier in his *Authentic Interpretation of the Principle and Foundation*. The P. and F. is not to be given in its entirety to all retreatants, says Longridge, for it postulates a generous disposition and ardent desire for perfection (p. 31). The rule on the right use of creatures is rightly termed a most exacting one and not to be given to all. Longridge throws into high relief the oft-neglected truth that the full scope and lofty perfection of the P. and F. must be sought by a careful study of the text itself, bearing in mind the kind of person for whom St. Ignatius primarily designed the *Exercises*, and not forgetting the consequences St. Ignatius deduces from the P. and F. The created things to which we should make ourselves indifferent are those that are "left to the liberty of our free will and not forbidden." We cannot as good Christians be indifferent to things which are of obligation and involve sin. Our indifference is to be to lawful things. Hence we start off right in the P. and F. with as highly perfect a resolution as to "desire and choose only that which leads us more directly to the end for which we were created." Longridge again and again ties in later passages with the P. and F. and shows their logical connection. He gives a lucid discussion of the *Sume et Suscipe*. His extended discussions on the early and key exercises are clear and penetrating. It is only on the later documents, such as the distribution of alms, scruples, discernment of spirits, and rules for thinking with the Church, that the Anglican author bogs down and makes few or jejune comments. But this is small criticism of an outstanding work which I would unhesitatingly say is the most satisfactory one volume work in English of and on the *Exercises*.

GEORGE ZORN, S.J.

## A COMMENTARY ON THE EXERCISES

Comentario y Explanacion de los Ejercicios Espirituales de San Ignacio Loyola. By Ignacio Casanovas, S.J. Translated from the Catalan by Pedro N. Isla, S.J., and Manuel Quera, S.J. Barcelona, Editorial Balmes, 1945-48. Six vols. Pp. 390, 354, 231, 307, 272, 264.

This reviewer thought he knew something about the *Spiritual Exercises* of St. Ignatius . . . Had he not been making his own retreats for over thirty years and giving retreats to others? Had he not tried to read and even to study at least the major publications on this subject in different languages? Yet, on becoming acquainted with the work of Father Casanovas and using it for his own retreat, he felt that now for the first time the *Spiritual Exercises* of St. Ignatius were explained to him. This is not a collection of scholarly but theoretical discussions of disputed questions. Nor is it an arsenal of all sorts of learned quotations from St. Thomas and other Doctors of the Church, the Christian Fathers, and the liturgy. It is, however, a scholarly work by one of our best experts, containing only solid and sound doctrine. There is not an abundance of interesting thoughts but only a few. These are intensely realized, relished and savoured interiorly, and driven home with inescapable logic and psychology. There are no pieces of oratory which sometimes sail under the flag of St. Ignatius. There is no flowery literary style that fascinates by itself and thus diverts attention from the main issue of the *Exercises*. We have, instead, a plain and simple translation from the original Catalan in language that does not want to be admired but rather to disappear, just as does any retreat-master and the author of the *Exercises* himself, in order to leave the soul alone with its Creator. Much less do we find a repertoire of "bed-side stories" or examples, although, from his extensive knowledge of the history of the early Society, the author gives in two appendices to the second volume valuable information from the life of St. Ignatius and the vocation of Father Nadal, which serves to illustrate the practical application of the rules laid down for the Election.

While pointing out that it is in perfect harmony with the mind of St. Ignatius to insert other meditations on suitable subjects, as indicated by St. Ignatius, Father Casanovas develops only the ordinary meditations given by the author himself in the body of the *Exercises*. For the First Week, to mention an instance, we have only the meditations on the Threefold Sin, on Personal Sins, and on Hell. Since the direct purpose of any "repetition" is, according to St. Ignatius, to take up, develop and deepen the *personal* inspiration experienced by the in-

dividual in the course of the preceding exercises, it is evident that no book nor retreat-master can supply them. Father Casanovas gives, therefore, none of the customary "repetitions" which are in fact new meditations.

As Application of the Senses for the Second Week, the author had in his original Catalan edition simply taken over the famous text of Father Meschler *ad litteram*. This, as not written by Father Casanovas himself and to save space, has been omitted in the present Spanish edition. I regret it since it renders the whole work incomplete in a way. If necessary, space could have been saved by omitting some of the extensive Scripture texts and some of the quotations from the *Exercises*, giving only the references. On the other hand, Father Casanovas gives, even on the Principle and Foundation, three application of the senses—not mentioned by St. Ignatius at all. As is to be expected with a subject of such an abstract nature these turn out to be rather meditations. (Cf. the *Official Directory*, chapter xiv, not chapter xxi, as stated in Vol. I, p. 182, note.)

It would exceed the space of this review to enumerate in detail the merits of this work. I wish to mention, however, the chapter on prayer in the first volume, which invites a comparison with Archbishop Goodier's excellent, yet unfinished, study on the same subject. Father Casanovas seems richer, not only in documentation, but also in practical hints and methods, while Goodier's language is almost inimitable in its noble simplicity and fragrance of genuine spiritual unction and deep devotion—the deeper the more it is hidden under an apparently quiet surface. Father Casanovas, too, shows much spiritual unction but of a different kind. He has less of that typical English or northern reserve, though, as a true son of St. Ignatius, he, too, is absolutely sober and averse to anything exaggerated or sensational. What makes his work particularly valuable, however, is something else. It could only be termed a sort of natural, not only national, affinity in temperament and character with the author of the *Exercises* which he reveals on every page. It is this deep psychological insight into the mind of St. Ignatius that pervades the whole of Father Casanovas' work from beginning to end and makes it so extremely valuable, even more than his thorough acquaintance with the early history of the Society or his own great practical experience.

Father Casanovas not only wrote a long chapter on "The Spiritual Exercises and Holiness," but practiced all this himself and even sealed it with his blood when, in 1936, he was murdered by the Communists under particularly revolting circumstances. It sounds almost like presentiment when he



speaks of the great terror which always accompanies the first outbursts of popular fury (Vol. V, p. 70); or of the strength and consolation of Christian martyrdom as a continuation and supplement of Christ's own passion (Ibid., p. 67).

Let us hope that there will soon be an English edition. To reduce the size and the price one might omit the extensive Scripture readings at the beginning of many meditations, giving only references instead. On the other hand an alphabetical index would greatly increase the usefulness of the book. Even so—we are under no illusion—the book will never become a “best-seller,” not even among spiritual books, precisely because it contains the *Spiritual Exercises* in their integrity. According to St. Ignatius himself, these are only for *raris hominibus*.

BERNARD WELZEL, S. J.

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### OUR VOCATION

**Our Happy Lot.** *By Aurelio Espinosa Polit, S.J.* Translated by William J. Young, S.J. St. Louis, B. Herder Book Co. 1951. Pp. xi—245. \$3.50.

This book is a series of conferences on the Jesuit vocation considered in the light of the Gospels and Epistles. Father Espinosa takes some aspect of the religious apostolic vocation and brings to bear on its elucidation all the relevant texts from our Lord's words and from St. Paul's letters. The Greek text is always the starting-point of the author's exegesis and reflections. Some of the topics treated are: predestination, love for souls, three sources of grace.

Although destined for Jesuits the book will be profitable to all who participate, in one way or another, in the apostolate. An excellent feature of the book is the brief summaries of each chapter arranged as points for meditation. These summaries make the book convenient both for spiritual reading and for prayer.

JAMES M. CARMODY, S.J.

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### A MEMOIR OF AN IRISH JESUIT

**Father Michael Browne, S.J.** *By Thomas Hurley, S.J.* Dublin, Clonmore and Reynolds, Ltd., 1949. Pp. 242. 12/6.

Father Michael Browne lived that sort of life which is surely a delight to God and the despair of a biographer. He did nothing but perform the ordinary ministries and say the

ordinary prayers of a Jesuit priest—with only this exception, that he worked and prayed as a saint would.

Father Browne was born in Limerick City in April of the year 1853, and was brought up there in a most Catholic atmosphere. A delicate constitution had at first barred his admission to the Society of Jesus, but after a visit to Lourdes, his health was restored, and he was received at the novitiate of the Irish Province at Milltown Park. While a novice, student, and regent he was looked on as a saint, though a rather distant one. From his ordination in 1890 until his death in 1933, he held many offices of responsibility in the Society, being Master of Novices during three separate periods, and Socius to the Provincial in the war years. However, Father Browne is remembered chiefly as a retreat-master and director of souls—indeed, the best known and most active in Ireland at that time.

All this might now be forgotten, were it not that this master of novices, confessor, and retreat-giver quite involuntarily convinced most people that he was a saint. Granting a certain stubbornness and an occasional outburst of temper, he was clearly a man of God who prayed always—a man of great austerity, of perfect observance, and the most tender and untiring charity.

As we learn in the preface, Father Browne destroyed all his private papers before his death: hence, a narrative of his spiritual development is not possible. What Father Hurley has done is to assemble the recollections of those who knew him, together with excerpts from his own correspondence, and form a memoir of Father Browne's life from these two chief sources. Perhaps, as the author says, the method has its drawbacks, but one must agree with him that under the circumstances it was the only one possible; and certainly Father Hurley has used it skillfully and honestly. In spite of the difficulties of telling it, Father Michael Browne's life story deserves to be remembered and revered by his fellow Jesuits.

J. A. DEVEREUX, S.J.

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### WE'RE HAPPY YOU DID

*I'd Gladly Go Back.* By Arthur R. McGratty, S.J. Westminster Md., Newman Press, 1951. Pp. 205. \$2.75.

One's first impulse might be to ask, "Couldn't the National Director of the Apostleship of Prayer have chosen a more important subject than the memoirs of his childhood for his authorial zeal?" It would be unfair to answer that question

without reading the book. Readers will answer it in the negative. Year after year the Holy Father has recommended to the Apostleship such intentions as, "A More Christian Spirit in Family Life," or, "More Zealous Parental Care for Christian Education." Father McGratty (New York Province) writes a charming eulogy of that Christian family life that is so dear to the heart of Christ's Vicar. The excellence of the book consists in its happy blend of gay narrative with serious reflection. There is no trace of egoism in these autobiographical pages. The McGratty saga is not important as history, it is a parable for our times. "My parents did their job. Like untold thousands of parents across the country, in each succeeding generation, they did their job well."

Arthur was the third child in a family of seven, six boys and a girl. The episodes of his childhood, which he relates with remarkably casual informality, are sufficiently amusing to hold the reader's attention and well chosen for the author's reflections. The main characters are Edward, Frank, Arthur and Gerald in the juvenile roles; the adult leads are Mother, Father and Sadie, "our nurse who helped my mother, as the years went by, with the growing crop of seven children." Helen, Charles and Donnie remain in the background. In the last (and best) chapter, however, it is Donnie, the baby who became a lieutenant in the Air Corps and died in the Aleutians, whose grave beside that of his mother symbolizes the one thing that out of a fading past survives and carries over into the present. That thing, the theme of Father McGratty's book, is the love that is the joyful life of the Christian family. Lay people will find this Catholic *Life With Father* fascinating. If there be some sedate critics who question the propriety of such a book, let them consider that this "going back" is a most salutary thing. Thoughtful readers of Father McGratty's book will find in it a valuable commentary on Christ's solemn warning: "Amen I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven."

JOHN J. NASH, S.J.

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#### SUBLIME THOUGHTS SIMPLY EXPRESSED

Lift Up Your Hearts. *By Christopher Wilmot, S.J.* London, Burns Oates & Washbourne, Ltd., 1949. Pp. 182. 7/6.

This is a book of comfort for those in pain. The author is a kindly old English Jesuit, who has spent his long life ministering to his harassed countrymen, and has come to know, as only

priests know, how deeply they have sorrowed and how terribly long has been their suffering. For almost fifty years privation and pain have been their portion. Nor is the end in sight. The future is black with foreboding and the threat of even greater anguish in the years to come.

Father Wilmot's constant effort has been to console and strengthen his people. One by one he has taken their trials and anxieties and has taught them how to transform them into beatitudes. Constantly he has reminded them that this life is not their real life, that death is not the end, but only the beginning, and that once they have passed from the valley of tears, they will be welcomed by our Lord in the home He has prepared for those who love Him, in which there shall be no more separation or sorrow but only blessed security from every harm.

He himself has reached the advanced age of four-score years, and is drifting graciously into eternity; and like his Master he finds it hard to leave his flock. And so he has gathered together into a little volume some of the thoughts that have been the burden of his teaching, in the hope that they may live after him and still be a source of strength and consolation to his beloved people. The title of the book is well chosen, and those who read it will be amply repaid. Father Wilmot's thoughts are sublime with revealed truth, but they are expressed simply for simple hearts. They are steeped in the atmosphere of war, but they lead to the land of peace. They will be useful for laity and priest.

J. HARDING FISHER, S.J.

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### THE KING'S PEERAGE

**The Lives of the Saints.** *By Omer Englebert.* Translated by Christopher and Anne Fremantle, New York, David McKay Company, Inc., 1951. Pp. xi—532. \$5.00.

Abbé Englebert, a scholarly and polished writer, has compiled a very valuable and reliable reference book for us of the Church Militant. It might be called a "Who's Who in the Church Triumphant." In this book we may find twenty-three hundred biographical notices. Some, indeed, are very brief, a line or two, but many of them are quite comprehensive. The author has selected for the lengthier notices "those who left their mark on history, or under whose patronage men and women of today continue to be placed." The excellent arrangement according to their feasts in chronological order makes the book an excellent supplement to the Roman martyrology. The Abbé's preface to

the English edition is a charming essay on hagiography. In two masterly paragraphs he summarizes the common characteristics of the saints and the sane Christian attitude towards "the follies of the saints." The final section of the book is a nine-page list of saints specially invoked by particular classes or in particular difficulties. Religious and priests should not consider as esoteric the knowledge that Saint Michael is the patron of policemen and Saint Valentine the patron of engaged couples; or that Saint Lucy is invoked against eye diseases and Saint Mark against final impenitence. The alphabetical index, which is a great convenience for quick reference, covers twenty-four pages of double columns. This is a book with which we should all be familiar.

W. J. B.

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#### MONTHLY RECOLLECTION FOR PRIESTS

Alter Christus: Meditations for Priests. *By F.X. L'Hoir, S.J.*  
Westminster, Md., Newman Press, 1950. Pp. 218. \$2.50.

As the first Sunday of each month approaches, priests and seminarians throughout the world look for a touchstone which they can apply to test the breadth and depth of their lives in Christ. The diocesan priests of India found such a touchstone in the meditations which Father F.X. L'Hoir fashioned for them, chiefly from the encyclical of Pius XI, *Ad Catholicos Sacerdotes*.

As a professor of ascetical and pastoral theology and spiritual director of young seminarians, Father L'Hoir was well fitted to instil in his readers a consciousness of the dignity and obligations of the priesthood. Beginning with a quotation from the encyclical, or occasionally from St. Paul, he would set out for his readers the advantages, necessity, and beauty of some sacerdotal virtue. Then he would append a brief series of practical applications, encouraging his readers to "reflect on themselves in order to draw some profit." And, invariably, he would lead his readers to the Sacred Heart, "that life-giving stream" which is the ultimate source of both priest and priesthood.

Seventy-two of these meditations, which appeared in the *Clergy Monthly* between 1940 and 1948, are now being published in book form. They are divided into six series of twelve meditations, corresponding to the twelve months of the year, and usually related to the liturgical season. The thoughts proposed were not intended by the author as a daily diet, and

consequently lose their effectiveness if taken as such. However, as a compact and solid directive for periodic examen of one's progress in sacerdotal holiness, they will be welcomed by anyone who desires to become an "Alter Christus."

DOMINIC W. MARUCA, S.J.

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### A NEW POINT BOOK

*Meditations for Every Day.* By P. J. Sontag, S.J. Milwaukee, Bruce, 1951. Two vols. Pp. xviii—476, lx—466. \$10.00.

In his letter *On Fostering the Interior Life*, Very Reverend Father General admitted that there is some truth in the complaint of many of Ours: "I find no good books for daily meditation." This new two-volume work of Father Sontag, a Jesuit working on the Patna Mission, should remove at least one common cause of complaint. For *Meditations for Every Day* is modern both in presentation and application, while many of the point books commonly used have been criticized precisely because they are "outdated."

The two volumes are designed to follow the liturgical year, the first volume covering the period from Advent to Trinity Sunday, the second from Trinity Sunday to Advent. Included are meditations on some of the better known saints such as Augustine and Theresa of Avila as well as a number of the Jesuit saints and blessed. But predominant is the call of Christ to labor "like Me, with Me!" For the entire work bespeaks a penetrating knowledge of the *Spiritual Exercises*. The theological and even philosophical nature of many of the meditations may give Father Sontag's book added grace for those in studies, while the review of many of the truths of the catechism will be profitable for all.

The applications made are, as one might expect, chiefly of a social or missionary nature. There is a difficulty, however, since these applications are often directed to the laity; but in many cases they can easily be made to fit the life of the priest or religious. The meditations themselves are brief (about two or three pages), but provide ample material for our prayerful consideration. The style, except for the number of exclamations, characteristic perhaps of earlier manuals, is modern and interesting.

*Meditations for Every Day*, while by no means a panacea for our ills in so personal a matter as the preparation of points, has the real advantage of flavoring with modernity a solid

spiritual diet. Many of Ours should find it helpful in supplying material for a varied year of prayer.

ROBERT T. RUSH, S.J.

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### RICH SPIRITUAL SUBSTANCE

*Meditations on the Prayers of the Mass. By Francis P. LeBuffe, S.J.* St. Louis, the Queen's Work, 1948. Pp. 241. \$3.00.

In a recent issue of the WOODSTOCK LETTERS we praised the book of meditations on the Mass of Fr. Desplanques, *Living the Mass* (Newman). We feel it is only fitting to call the attention of our readers to another excellent work along the same lines by one of our own American Jesuits. We are happy to give to Fr. LeBuffe's attractively presented meditations the same unqualified recommendation as to those of the French Jesuit. Fr. Desplanques' approach develops at greater length the general meaning of the Mass prayers and actions. Fr. LeBuffe sticks more closely to the actual words of each prayer, meditating on them phrase by phrase according to the second method of prayer of St. Ignatius. It is no small feat to handle successfully in this way all the prayers of the Mass, since, at first sight, many of them do not seem to lend themselves easily to it. Fr. LeBuffe succeeds with his habitual magic touch in drawing an unfailingly rich spiritual substance from them all. His book is a valuable addition to our devotional literature on the Mass.

W. NORRIS CLARKE, S.J.

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### CHRISTIAN FEMINISM

*The Destiny of Modern Woman. By William B. Faherty, S.J.* Westminster, The Newman Press, 1950. Pp. xvii—206. \$3.00.

The so-called "progress of woman" in the last century has posed many practical problems for Catholic women and their directors. Father Faherty (Missouri Province) has studied the papal documents which consider these problems and furnish their Christian solutions. This book is not just another series of exhortations. It is the authentic teaching of the Church on a modern social question about which too many of us may think that the Church has no definite teaching. Father Faherty has accomplished a splendid task in compiling and commenting.

The authors in the truest sense are the last five Vicars of Christ, Leo, Benedict and the three whose name is Pius. This book is indispensable for those who wish to speak with Christian intelligence on the political, economic and social status of women, on the proper education and employment of women, on prostitution or "the emancipation of women." Take up the book and read it. The topic, its treatment and the compendious presentation merit highest recommendation.

W. J. B.

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### THESAURUS FOR TEACHERS

Guide To The Documents of Pius XII. *By Sister M. Claudia*, I.H.M. Westminster, The Newman Press, 1951. Pp. xxviii—229. \$6.00.

Bibliographical works, as a rule, belong in reference libraries. This limitation to the field of research explains the fact that such works are usually expensive. Sister Claudia's most recent compilation, however, deserves wide circulation as a practical handbook for all who are engaged in the works of preaching or teaching. It is an indispensable aid for any one who desires to teach the papal syllabus intelligently. Sister Claudia's previous work, *A Guide to the Encyclicals of the Roman Pontiffs from Leo XIII to the Present Day*, was poorly published and remains too neglected. The present volume, which is a masterpiece of printing and arrangement, includes all the pronouncements of the Holy Father from his first message to the Catholic world, *Dum gravissimum*, on March 3, 1939, to his allocution to the Diplomatic Corps on December 28, 1949,—a total of 1,319 documents. There are sermons, homilies, official messages and allocutions in addition to the more widely-known encyclicals. Under each title Sister Claudia lists the type and date of the document, a very brief indication of its contents, sources in which the text may be found in various languages and, finally, commentaries. The book is divided into two parts. The first, "Guide to the Documents," is a fourteen page bibliography which lists works under the three headings, Collections, Commentaries and Theory. The second part is the listing of the documents in chronological order, year by year. An appendix lists the encyclicals on a single page. There is an excellent index of twenty-two pages, in which one can locate with dispatch subjects, titles and names. Though many of the documents do not have the formal solemnity of encyclicals, they are the words of Christ's Vicar. It is good for us to know



that he has spoken about such things as atomic energy and taxation, and to groups so divergent and specific as blood-donors and boy scouts. Sister Claudia and the Newman Press are to be congratulated—and thanked.

J.J.N., S.J.

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### MEET THE FATHERS

**The Osterley Selection from the Latin Fathers.** *By Joseph Crehan, S.J.* New York, Longmans, Green and Co., Inc., 1950. Pp. 109. \$1.50.

This is a collection of forty-two brief passages from Tertulian to Bede. The selections were made by Father Joseph Crehan (English Province) and are used in a course at Campion House, Osterley, our school for "late vocations." Father Crehan's choice is excellent both for holding the interest of the student and for conveying a valid insight to the style of each author. More than one-third of the selected passages are from the writings of Saint Augustine. Saint Leo and Saint Jerome are honored by more than two selections. Each selection is introduced by a brief "setting" and followed by explanatory notes. Latin departments in colleges as well as in seminaries should take cognizance of this excellent instrument for introducing students to the Christian tradition of Latin culture.

W. J. B.

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### NEWMAN'S ACHIEVEMENT IN IRELAND

**Newman's University: Idea and Reality.** *By Fergal McGrath, S.J.* New York, Longmans, Green and Co., 1951. Pp. 537. \$7.00.

The story of Newman's pioneer work as first rector of the Catholic University of Ireland needed to be re-told in its entirety. It has generally been written off as a failure, best forgotten save as having felicitously provided the occasion for the composition of his justly famous *Idea of a University*. A reading of the *Idea* in the light of Ward's account of Newman's work in Ireland has sometimes created the impression that Newman's mind, keen and penetrating when it dealt with the abstract notion of what constituted a university, was overly sensitive and unequal to the task of handling concrete problems of practical administration. Fr. Fergal McGrath (Irish Prov-

ince), in what should prove to be a lasting contribution to Newman scholarship, adjusts the perspective by a fuller account of Newman's activities against the background of the educational, social and political problems of nineteenth century Ireland. The circumstances, purpose and interpretation of the Dublin *Discourses* receive a briefer, though no less competent, treatment.

Fr. McGrath criticizes Ward's account of Newman's "campaign" in Ireland because "it omits entirely the historical background which explains so many of the difficulties that dogged Newman's path, and it dwells at length on the issues in which his plans were frustrated, without a balancing emphasis on the great body of constructive work which he was able to carry through." The causes of Newman's failure are shown to have had deeper roots than his differences with Dr. Cullen, Archbishop of Dublin. The ravages of the famine in Ireland, the political situation which divided the bishops who had supreme authority over the University, the lack of secondary education, the failure to obtain a charter from the Government, were factors uncondusive to a healthy growth of the nascent University. Yet Newman set up a fine medical school, built a University church, received approval in his selection of professors and kept the curriculum and scope of the University from being restricted to that of a college. Fr. McGrath's judgment on the evidence which he presents is that "whatever defects Newman had as an administrator were of minor import," and though "he failed immediately . . . there was an ultimate success to come as a fruit of his labours."

The author has been aided in his task by the good fortune of having uncovered a large amount of hitherto unpublished material, including several thousand letters, of which he makes judicious use. All this adds up to a work, based on careful and meticulous research, from which the reader may estimate for himself the character of Newman as revealed in his letters and in the objective light of the facts. This accords with the Cardinal's personal preference, expressed in a letter to his sister in 1863:

It has ever been a hobby of mine, though perhaps it is a truism, not a hobby, that the true life of a man is in his letters. Not only for the interest of a biography, but for arriving at the inside of things, the publication of letters is the true method. Biographers varnish, they assign motives, they conjecture feelings, they interpret Lord Burleigh's nods, but contemporary letters are facts.

The general impression that emerges from this wealth of complex material is one of surprise at the measure of Newman's achievement despite the innumerable difficulties that attended his task.

Although the larger portion of this book will appeal primarily to scholars, the general reader who is interested in Newman's *Discourses* on the nature of a university will find a valuable orientation in Chapters V, VI and XI: "The Dublin Discourses," "The Idea of a University," and "The Soul of Education." In the last mentioned chapter the enquiry into the reasons for Newman's omission of the Fifth Discourse from editions subsequent to the first, is extended beyond the point reached by Mlle. Tardival who had already discussed the problem with considerable skill in her *Newman Educateur*. It seems not unlikely, too, that adherents of Corcoran's theory (that in education Newman proposed a theory of absolute severance of the intellectual and the moral) will wish to modify and correct their position in the light of the contrary evidence presented in these chapters.

VINCENT BLEHL, S.J.

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### THE PROBLEM OF EVIL

*The Philosophy of Evil.* By Paul Siwek, S.J. New York, The Ronald Press Company, 1951. Pp. ix—226. \$3.50.

The present volume is a presentation of the traditional Scholastic doctrine on the nature, origin and finality of evil in the world. Father Siwek, formerly professor of philosophy at the Gregorian University, and at present, Research Professor of Philosophy in the Graduate School of Fordham University, brings to his task a thorough knowledge of the Scholastic tradition, as well as a wide acquaintance with the history of this problem.

The book is divided into three sections. The first section deals with the nature of evil, and its significance in the various kingdoms of living beings, plants, animals and men. This section is largely a presentation of traditional Scholastic psychology on the three divisions of living beings.

The second section deals with the finality of evil. The chapter dealing with the finality of evil in the realm of man has a rather full, and, at times, moving, account of the good to which this evil can be put by man. The final section of the book is a treatment of two contrary positions on the problem of evil—pessimism and optimism.

The book will not offer much that is new to anyone who is familiar with traditional Scholastic doctrine on these questions. However, it will be of service to students, and possibly to educated converts, who are not acquainted with this tradition.

RALPH O. DATES, S.J.

## MARIO IS MISTAKEN

Nothing Ever Happens To Me. *By Neil Boyton, S.J.* Milwaukee, Bruce, 1951. Pp. 141. \$2.00.

Father Boyton's latest book is not his best. Although it starts like a home run, it curves foul. Twelve-year-old Mario DeFide shoots his friend, discovers a murder, is the victim of a burglar, and meets with an accident in the first nine chapters, but almost nothing happens in the last sixty pages.

Boys in grammar school will be thrilled at the pace of the early chapters when Father Boyton is at his best, writing exciting narrative. They will scarcely notice the poor dialogue. But whether the story will hold them till the end is questionable.

JOSEPH D. AYD, S.J.

## Book Notes

Meditations on the Gospels. *By Bishop Ottokar Prohászka.* New York, Macmillan. \$5.50.

This is an omnibus volume containing more than three hundred meditation summaries from the pen of a modern Augustine. Otto Prohászka, whom Father Martindale ranks with Newman, was a lecturer, preacher and seminary director. Consecrated by Pius X in 1905, he ruled the diocese of Székesfehérvár in Hungary until his death in 1927. When these meditations first appeared in English translation in the 'thirties they were hailed as rich and profound in thought, strong and original in presentation. They were not composed, however, as a planned book nor were they labored over so as to appeal to the casual reader. This is the "light book" of a brilliant bishop who spent two hours a day in mental prayer. These meditations must have had a great part in the spiritual formation of today's persecuted clergy of Hungary. What higher recommendation is possible?

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The Spirit of Love. *By C. F. Kelley.* New York, Harper and Brothers. Pp. xii—287. \$3.50.

For students of Saint Francis de Sales this commentary on his spiritual writings should be noted. The book is written by one who was led to the Church through those writings. Numerous quotations, a good index, notes and an up-to-date bibliography make the work valuable as a reference for materials concerning Salesian spirituality.—W. J. Fogelsanger, S.J.

