

A. M. D. G.

WOODSTOCK LETTERS

A RECORD

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

VOL. LXXXIV



1371

WOODSTOCK COLLEGE

1955

FOR CIRCULATION AMONG OURS ONLY

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Note to Contributors

It would be well when submitting contributions to the WOODSTOCK LETTERS to observe the following: type *triple* space, leaving a one-inch margin on either side of the page, i.e., approximately sixty spaces to a line. This will aid greatly in determining ahead of time the length of articles submitted to us, and leaves sufficient room for the insertion of printing directions. Subheadings should also be used, at least one to every other page, in articles and Historical Notes. Pictures, fairly large and clear, should accompany obituaries and other articles, as far as possible; these will, of course, be returned to the contributor.

For Jesuit Use Only

Published four times a year, in February, May, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879.

Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

A Letter of Very Reverend Father General on the Recent Canonization of Saint Joseph Pignatelli

Reverend Fathers and dear Brothers in Christ: Pax Christi

In a few days, for the first time since he was raised to the honors of the blessed, we shall celebrate the feast of St. Joseph Pignatelli, whom we can rightly call the first saint of the reborn Society. It is, of course, true that the Society was not restored throughout the whole world until 1814. However, from 1801 in the Russian Empire, and from 1804 in the Kingdom of the Two Sicilies, it was recognized by a formal rescript of the Holy See. Besides this, with the approval of the Supreme Pontiff, there were also a good many members living in other countries who were officially affiliated to the Society in Russia. As has been often said, our Saint provides a link between the old Society, which he had entered in 1753, and the restored Society.

Among the outstanding virtues of which he has left us examples, I may mention here two in particular, his fidelity and his charity. Both of them strike us as highly relevant considerations in this day and age. We may thus suppose that it is not without some special design of Divine Providence that a whole century passed before this canonization took place, the cause for which was introduced back in 1842.

St. Joseph Pignatelli was a paragon of fidelity. All of you realize how easily Pignatelli might have joined another Order or become a secular priest once an unjust decree had deprived the Society in Spain of its civil status and condemned its members to a merciless banishment. Indeed, from the very outset and all during his exile, these were the courses to which he was time and time again most strongly invited and urged by his relatives. Furthermore, what man would not have found good reason for hesitation when he saw himself banished from every dominion of the King of Spain with no reasonable hope of any priestly ministry of the sort he would, on the contrary, so readily have been permitted to exercise in his homeland? Or when he saw himself well-nigh destitute of resources for all pious work, resources he would have

found in abundance among his relatives? Or when he saw himself uncertain of all that the future would bring, a future that might have proved happy and comfortable for him in the bosom of his family? Deportation from his country at the side of his brothers in religion was the choice St. Joseph made. Sailing homeless from one strange shore to another, he preferred to endure extreme poverty, a starvation diet, rough lodgings, all the nasty trials of the poor physical health that was already his, rather than to forget the vows he once took in the presence of His Divine Majesty. He might have asked and obtained a dispensation from the Holy See permitting him to remain in his own country without, it seems, violating any obligation in conscience. He would not even consider it. This is clear from his letters to his brother who was the King of Spain's ambassador in Paris. Such a course he thought of as infidelity to God and man alike.

After the Holy See's suppression of the Society in 1773, he was reduced by the same brief of Clement XIV to the status of a secular priest. Thus he remained for many years, until more than sixty years of age, he sought earnestly for re-admission into the Society, with no less fervor than once possessed him when, in his sixteenth year, he asked to be enrolled among the Society's novices. Many would suggest that a man as old as he, one long accustomed to a less austere life, honored and esteemed as a priest by his contemporaries, might with conscience pure and unsullied have done what many actually did do, lived out in the world a life adorned with virtues to a death already not too far off. Pignatelli did not think so. At the first chance that was his to offer once again the sacrifice of vows which he had once before offered to God, he resumed his place in the Society, ready to do battle for God beneath the standard of the Cross.

This is the kind of example the Supreme Magisterium of the Church praises, confirms, and proposes for imitation. Anyone else might think such fidelity rather excessive. Not so the Spouse of Christ, the Teacher of Truth. Not so we, the disciples of Christ. Not so our brothers, at this moment prisoners for Christ in Eastern Europe. When they were offered their freedom on the condition that they leave the Society, though still undertaking the care of souls, all to

a man, the older ones in the lead, refused to depart from prison. Vows made to God do not cease in the face of situations that are difficult to surmount, but only with death; or, rather, with the coming of death, they are ratified for eternity.

The fever of innovation which stirs our times, and which proves more attractive than fruitful, has this among its effects, that many have begun to doubt the efficaciousness of our religious life such as from the beginning our Holy Father Ignatius has taught it to us in *The Constitutions* and in the Rules, many of which are substantially his work. It is admittedly true that the Church for more than a century now has begun to sanction other different forms of the life of perfection which are, indeed, freer from the sort of religious observance that flourishes in our own Order as well in others more ancient. It is, however, to the Society of Jesus that Divine Providence has called us. This Society, with the Church's approval and at her injunction, maintains intact *The Exercises* and *Constitutions* of her Holy Father and the decrees of her Congregations and Fathers General. As the need arises, the Society is accustomed to change what is truly outmoded and of secondary importance, but, emphatically, she is not going to abandon her Institute. Thus, she will never fail to guard unchecked that hallmark of religious men, the observance of the vows and of the Rules. Abstention from the things of the world, utter dependence in the use of temporal goods, an obedience patterned on the famous letter of our Father, and briefly set forth, too, in *The Constitutions*; such are the objects which the Society honors, such will she ever propose as deserving of honor. It is precisely in this respect that we ought to follow the example of St. Joseph Pignatelli, and prove our fidelity as he proved his fidelity to an heroic degree, by counting as nothing any sacrifice whatsoever.

In the same way that he showed a constant and lofty fidelity to the Order to which Divine Providence had originally called him, so, too, did St. Joseph accommodate himself thoroughly to the demands of time and place. To be brief, I mention only his charity, which, for the circumstances in which he found himself, was extraordinary.

His noble lineage, the refinement and gentility of his upbringing, afforded Pignatelli no little influence in the eyes of princes and officials. He took advantage of this to render every kind of service to brethren who had been driven into exile. He was untiring in his efforts to lighten the penalties inflicted on them. To mention just one instance which surely all of us remember, there is the comfort he brought to his brethren as they were sailing for Italy, Corsica, and elsewhere. From one ship to another he passed, looking in on the sick and aged, helping the dying, bringing relief to all of them. With what hardship to himself, a sick man, he did all this, one can well imagine. From time to time he coughed up blood from his lungs. He was at the mercy of a high sea, shut up in the cramped quarters of the ships of his day which were crammed with deportees.

Far from converting the help of his highly placed relatives into some respite for himself, he used their resources for quite another purpose—to help his companions in their almost universal need. Still a young priest, he eagerly took up the task of looking after those of Ours who were exiles and of being responsible for them in the eyes of the Society. This he did in circumstances which would have left any other man utterly helpless and disarmed, even one prepared for it by many years experience of office. What do you do when young men by the hundreds are put into your care who have no home, no food, no clothing, no books, no money? This was exactly the assignment Pignatelli drew after he had been driven first to Corsica, then to Genoa, then to the Papal States. This was the burden placed by obedience on a religious who had not yet taken his last vows. Once the pope had actually suppressed the Society, to how many fellow religious reduced to destitution did our Saint bring help out of alms painstakingly collected from relatives! To how many men in the world did the meek and humble priest bring secret assistance, to those especially whose previous position in life made them ashamed to beg!

We recall the days following the partial restoration of the Society. When the Roman Pontiff was forced into exile, St. Joseph offered him as an outright gift all the money he had in the house. Shortly afterwards, living in Rome, he gained

a reputation for holiness that was due mainly to his boundless charity towards the city's poor. No wonder God came more than once to his servant's aid with what looks like a miracle of multiplication of coins.

The wonderful example of our Saint speaks for itself. There would be no need to follow it with further exhortation were not the present condition of the world so precarious, did it not cry for urgent remedies such as a greatly increased fidelity in the imitation of the saints.

In a past instruction of mine, *On the Social Apostolate*, I tried to show the difference between this kind of charity and the work which today is called social work. The first was the only form of charity towards the poor practiced in the days when St. Joseph lived. It is good, it is praised by Christ our Lord, it has enjoyed the constant approval of the Church. It does bring help to those members of Christ who suffer here on earth. Nor will it ever be finished with, since, as a matter of fact, "The poor you have always with you." The second type of charity, however, is better and is a nobler form of the virtue, being, as it is, more universal and more enduring. The first type relieves the needs of a few. The second roots out so far as it can the causes of the sufferings of a great number, and thus the whole Mystical Body of Christ gains in health and vigor.

As I urged in the instruction just mentioned, so now with still greater emphasis and earnestness I beg that we open our eyes to the wretched condition of so many men. How many countries are there, otherwise quite—even highly—civilized, where many or most of the inhabitants lead a life, as I then pointed out, unworthy of a human being and a son of God. Behind all this is a defectively organized temporal economy, the fruit of which is that a few rather than many or all reap the advantages of the increase of goods that comes of natural ingenuity and work. When you meet a beggar on the street whose clothes are torn and whose look of starvation betrays his need, you are moved to pity and you feel your obligation to help him in some way; and rightly so. What, then, of the millions throughout the world, in our own country even, and certainly in our missions, who are suffering much the same fate? The answer? A remedy can be found. We can work

to help apply this remedy. Our efforts joined to the efforts of others can root out those evils, not, of course, today or tomorrow, but within, say, a time not longer than one or two generations. Will we depart this life guiltless in God's sight if we fold our arms and leave the job for others to do?

Observe what a turn for the worse matters have taken since the twenty-ninth General Congregation in 1946 urged us to vigorous action. Please, let us not wait until the doctrine that is overthrowing the Kingdom of God wreaks further havoc before we do our part to apply the remedy. Two years have not yet passed since my allocution to the Procurators meeting in Rome when I dwelt on this problem at length. I dwell on it again, hoping to arouse the reluctant spirit of some; for the problem is a pressing one.

Under the patronage, then, of St. Joseph Pignatelli, who is such a magnificent example of charity towards the poor, let us bend all our efforts to promoting that form of charity which is nobler and more universal. Without it, the existence of the Kingdom of Christ in not a few vast territories stands in danger.

The Church and, at her side, the Society are suffering persecution in those countries where the subversive doctrines I have just alluded to have won the day; persecutions of much the same sort as those suffered by our Saint. We see our Fathers and Brothers, by the infinite kindness of God, enduring them with hearts courageous and undaunted. Let us not cease to commend the Society to the care of the first Saint of her restoration. Let us ask him that we might for God's glory continue to endure our present afflictions; that we will be prepared to bear with equal patience and strength of heart, when it does befall us, whatever may be in store for us in other countries as well. Let us at the same time humbly beg Divine Providence to shorten, if it be His good pleasure, these days of our tribulation and of the loss of so many souls. St. Joseph Pignatelli saw the whole Society overthrown. He never lost confidence that it would be restored. By prayers and good works he obtained his wish that during his lifetime that restoration begin. And meanwhile the prospect of a worldwide resurrection grew steadily brighter.

I commend myself to the Holy Sacrifices and prayers of all of you.

Rome, the Feast of the Martyrs of Rio Plata, November 17, 1954.

The servant of all in Christ,
JOHN BAPTIST JANSSENS,
General of the Society of Jesus

* * *

Banishment Brings Heroism

Father Joseph Pignatelli's tribulations began at Saragossa in 1767. In the month of May of that year, the mayors of the towns in Spain, where the Jesuits had colleges, each received a confidential letter from Madrid. They were told to open the enclosed sealed instructions in the evening hours of April 2, 1767.

When the mayor of Saragossa opened the sealed cover he was given the following orders:

You will see to it that all the Jesuits be placed under arrest, and immediately taken to Tarragona, there to embark within twenty-four hours in ships provided for that purpose, . . . not allowing any Jesuit to take anything away with him, except his prayer book and the clothes absolutely necessary for the voyage. If after embarkation there should remain in Spain a single Jesuit, he will be punished with death.

Signed: *Yo el Rey*, I, the King.

The author of this iniquitous decree was the Count of Aranda, who was bent on following the example of Pombal in Portugal and of Choiseul in France, whence the Jesuits had been expelled in 1759 and 1764 respectively. So long as Isabel Farnesia, Charles III's mother was alive, Aranda's intrigues had ended in failure. After her death, he succeeded in persuading his royal master that the Jesuits were conspiring to deprive him of his throne, because he was illegitimate. The calumny was believed, and the decree of expulsion followed.

An address by Archbishop Richard J. Cushing, at the dinner tendered to Clergy Alumni by Rev. Father Rector on May 4, 1954 at Boston College.

A Never-Failing Source

The progress of the Church in the Archdiocese of Boston is in great measure parallel to the growth within the Archdiocese of the Society of Jesus. In the year 1611 the Jesuit Fathers arrived on the mainland of Canada. In that same year one of these intrepid religious, accompanied by a group of French traders, found his way along the coast of Maine to the island of Monhegan, where he raised the Holy Cross that so beautifully symbolizes the triumph of faith in New England. From that day to this the Jesuits have played an indispensable part in the execution of the divine plan which destined this area to be so important in the life of the twentieth-century Church. I shall not usurp the historian's task of tracing in detail the steps through which the Jesuit Fathers have reached their present position of spiritual influence in our midst and in so doing have entered into the spiritual formation of our Archdiocese. I shall limit myself to a few reflections of a more particular nature on the part which the Jesuits have played in developing vocations to the priesthood and in the broader field of the training of our Catholic youth for their membership in the Church of God.

The Jesuits and Vocations

In 1864, when Boston College opened its doors, there were less than seventy priests in that part of southern New England which then constituted the Archdiocese of Boston. Only ten years before, after a frightful tragedy in which the original foundation laid by Bishop Fenwick had been swept away by fire, the new Holy Cross College had been erected and had already sent many of its graduates into the Boston area. Bishop Fitzpatrick, who had sustained the courage of the Jesuits during these trying days, now sought their help in the creation of a new institution of higher learning in Boston. The beginnings were humble indeed, and present-day educators

might well look with disdain on the meagre material resources with which Boston College carried on its work during at least half of its period of existence. But in those early days there was a spirit of sacrifice which no obstacle could conquer, a devotion to the ideals of Christian learning which no want of material sufficiency could dampen. The successful achievement of the Boston College of today, and of the high school which shares its name, must trace its beginnings beyond the present, in which new buildings are added to old, beyond the past of immediate recollection, in which expansion was made possible through the generosity of an ever-increasing body of alumni, back to the days when the pioneer courage of a Fitzpatrick and a McElroy braved the cold indifference of a hostile majority, to take the first steps that brought the present far-flung institution to a point of immediate realization.

Here was the fire of supernatural faith that has never been extinguished. It is not too much to say that the phenomenal growth of the diocese, its erection into an archdiocese in 1875, and above all the increasing numbers of vocations which made this growth possible could never have been brought about if there had been no Boston College to prepare young men for ecclesiastical seminaries, and to develop in those who were destined for business and professional life the sane and constructive outlook that is necessary to keep God in the world.

We are happy that the establishment of Jesuit schools and colleges in New England has likewise made it possible for the Society itself to recruit its candidates in numbers adequate for its work. As we pay tribute to the Jesuits today, however, our first thought is to acknowledge the debt which the Archbishops of Boston owe to them for having planted the seeds of priestly vocation in so many who have labored as priests of the Archdiocese. The foundation of St. John's Seminary in 1884 could never have been contemplated, if the Jesuits had not already provided the educational environment in which the hearts of young men would be turned towards the priesthood, and their minds and characters given the preliminary formation so essential for the specialized training which the Seminary must afford.

Among the thirty-five students who were enrolled in St. John's Seminary on the day of its opening in 1884, fifteen had

received their early education at Boston College and three more at Holy Cross. From that day until 1940, when the Archdiocese was at last able to establish its own Minor Seminary in accordance with the requirements of ecclesiastical law, the Seminary looked to a great extent to Boston College and Holy Cross as proving grounds for its prospective candidates.

Even today, when diocesan high schools have multiplied and several other colleges are cooperating to afford Catholic education for all who want it, and can profit by it, the Seminary still finds in Jesuit schools a never-failing source of vocations. At the present time almost forty high schools and colleges have former students in our archdiocesan Major Seminary; but the figures show that five-twelfths of the total number of our seminarians have at some time attended either a Jesuit high school or a Jesuit college.

These figures bear eloquent testimony to the debt which the Church in New England owes to the Society of Jesus. I am certain that the records of Boston College High School and Boston College, to say nothing of Jesuit institutions in other parts of New England, could afford even more convincing proof that large numbers of their former students have found their way into both the religious and diocesan priesthood.

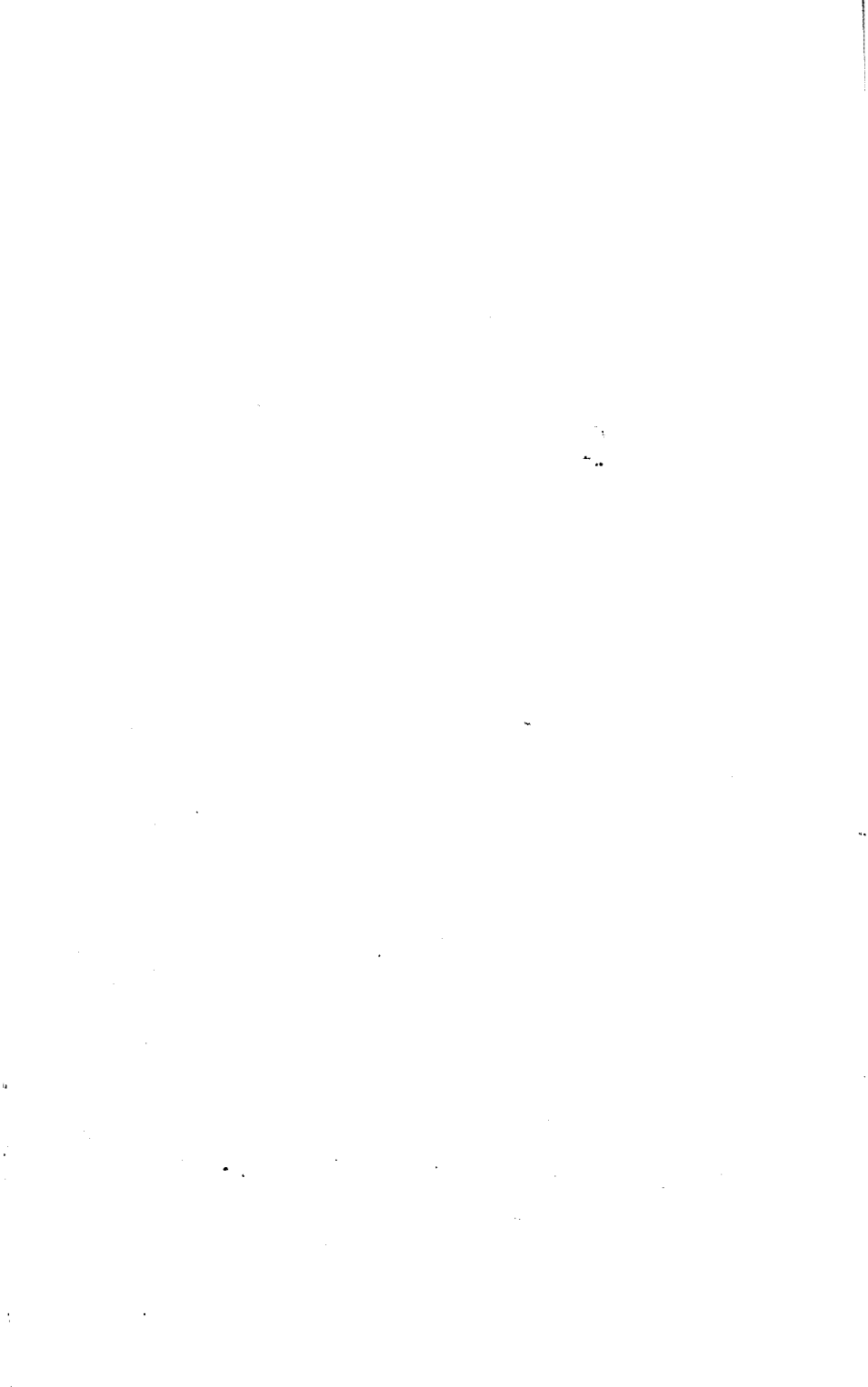
The Jesuits and Education

More significant than mere numerical strength, however, is the influence which the Jesuit system of education has exerted in maintaining standards consistent with the requirements of the priesthood and the Christian way of life. The Jesuits have been faced with the need of meeting the demands of the modern educational world, which emphasizes training for function rather than for the development of human capacities.

The last three decades have witnessed a radical change in the curriculum of Boston College. Those of us who matriculated in the earlier years of the century found little opportunity for the specialized studies which the students of the present day are afforded. Today the undergraduate student at Boston College can find courses which will prepare him according to universally accepted standards, for law, for teaching, for medicine and dentistry and other scientific pursuits. In spite of this diversified program Boston College has



Meat Rev. Richard I. Cushing, D.D. Very Rev. Joseph R. N. Maxwell, S.J., Leo C. Donahue, Alumni President



never lost sight of the general purposes for which education in a Catholic College must always be directed, and it is for this reason, above all others, that its Faculty deserve today our commendation and our thanks.

The same cannot be said of secular educational institutions, which have tended all too strongly to sacrifice culture for material advantage. The humanizing influence of classical studies has lost its appeal; the university student has learned to measure the value of his courses in terms of the salary they will enable him to make. Unfortunately the greatest opportunities today lie not in fields of pure scholarship, but in those of scientific achievement. Science ministers largely to the body; it stops short of the deeper yearnings of the soul. Modern educators are beginning to realize that in yielding to the demand for training that will have material value they are standing in the way of the spiritual growth that is essential for a rightly ordered human society. Man does not live on bread alone. The secrets of the atom, however deeply penetrated and usefully applied, contribute little to the development of the whole man.

Thus we hear once more the praises of the liberal education that emphasis on science has relegated to a position of secondary importance. A few thoughtful minds, contemplating with horror the selfishness and lack of culture of large numbers of university students, are demanding that training for living in society be restored to a position of effective influence in undergraduate curricula, and that specialized skills be imparted only to those who have grown to human maturity under the disciplinary force of classical studies. Catholic educators approach this problem from the supernatural point of view of man's ultimate destiny.

What modern youth needs is, not so much the humanizing power of a liberal education as the integrating dynamism of a reasonable philosophy of life. Young people must be taught not only what they can do but what they are; not only how human society had developed in its historical past, but what has been its origin in the timeless antecedents of worldly events; not only what are the economic possibilities of human striving, but what is the ultimate goal in which every form of

human activity finds its true meaning and justification. No amount of merely human culture can substitute for the eternal truths on which human society is founded. No culture can be truly human, unless it draws its inspiration from God and points the way to eternal happiness in God's presence.

It is reassuring that Boston College, while growing to meet the demands of the modern educational world, has kept philosophy in its rightful place as a subject of major importance and has expanded its courses in religion to the proportions of treatises in elementary theology. It thus fortifies its graduates for eternity while equipping them for success and prosperity in their sojourn here below. Boston College has thus strengthened the principle on which the Church has always insisted: that Catholic education provides for our Catholic youth the best possible preparation for the proper discharge of their responsibilities to God and country. The Catholic philosophy of life, developed under the safeguards of divine revelation and the infallible authority of the Church, affords a proper perspective from which every problem of modern society may be viewed, and subjects to the control of absolute truth the trial-and-error procedures which are necessary antecedents of progress in every field of human enterprise. No Catholic can be truly educated unless his basic convictions have been developed in accordance with right reason and brought to practical application under the influence of divine grace.

This is why we cannot suppress feelings of apprehension and misgivings as so many Catholics, for reasons which often seem to be insufficient, insist on sending their sons and daughters to secular institutions of higher learning despite the availability of equal opportunities in colleges and universities conducted under Catholic auspices. It is no longer possible to urge the objection that standards of scholarship are maintained elsewhere which we are unable to meet, or even that opportunities for advancement are greater elsewhere than we are able to provide. The time has come when we should make a concerted effort to present Catholic education to our people as an advantage and an enviable privilege rather than as a duty to the Church which comes into conflict with their ambition for worldly success.

Our Obligations to Our Educators

On this occasion, therefore, when the President and Faculty of Boston College have so graciously invited the Diocesan Clergy to join with them in commemorating its long years of successful achievement, we may well ask ourselves to what extent the promotion of the cause of Catholic education is our responsibility as well as theirs, and to what extent it may be possible and necessary to bring the functioning of our parishes into relation with the work of the Catholic College. Boston College and Boston College High School, along with every other Catholic college and secondary school in this area, have afforded ample proof of the part they are able and willing to play in the development of vocations and in the dissemination of Catholic ideals. What are we bound to do for them, we who serve the faithful in their individual parishes and dispense to them week after week the treasures of divine grace by which their supernatural life is sustained?

Without question our first obligation is to impress on our people, in our sermons and instructions and in our contacts with them as individuals the seriousness of their obligation to take advantage of the opportunities for Catholic education which are placed at their disposal. To break down the prejudice against Catholic higher education which still exists in some circles, and to persuade our people generally that the Catholic college has a definite and indispensable place in the world, as well as in the Church, is a delicate task which must be approached with the greatest possible prudence. We have already won the victory in the field of secondary education; we cannot build high schools fast enough to satisfy the demands of parents who have found in actual experience that the Catholic high school has something to offer which they cannot find elsewhere. It is our duty to God and the Church to make this same effort in the field of higher education, to remind our people of their obligation to continue the religious education and training of their sons and daughters beyond their high school days and to warn them of the dangers to their faith which modern secular education almost always presents. As pastors of souls we cannot be indifferent to the problems which face our young people who are fortunate enough to be able to attend college. We must create in them and in their parents

the impression that we are interested in them, that we are concerned about the preservation of the faith which we have helped to nurture in them from their childhood days and that we are able and willing to help them in the right choice of their future educational environment. Oftentimes just a word of friendly advice from a priest will suffice to determine hesitant parents to choose a Catholic college for their sons and daughters and to convince the sons and daughters themselves of the long-range benefits which they will derive from a Catholic education.

We have another obligation towards the Catholic college which I think is somewhat less likely to impress itself upon us. When our Catholic young men and women leave college after having received their degrees, they still belong to our parishes. They are in a position, as educated Catholic laypeople, to render exceptional service to the cause of Catholic Action. We must be ready and willing to recognize their superior attainments and to encourage them to participate intelligently and actively in our parish life.

Above all, we must provide for them, in our sermons and instructions the intellectual stimulation and the inspiration which will keep them firm and loyal in the faith which their Catholic education has developed. Our parish societies should be organized and directed with an eye to the number of needs of our parishioners who are capable of deeper than average penetration into the truth of divine revelation. We must provide sympathetic and prudent direction, both in and outside the confessional, for those who may have unusual difficulties and those who may yearn for the higher degrees of spiritual perfection.

Unless we make a determined effort to present the Church to our educated laity on their own level, it is more likely that large numbers of them will lose their faith. We must be all things to all men because the divine mysteries which we dispense are meant for all, and can bring lasting comfort and peace to all. We must not be responsible for turning any group of the faithful away from their parish church because of our failure to provide for them spiritual advantages which they are capable of profiting by and which our own clerical education should have trained us to give them. Only thus can the

work of the Catholic college be continued. Only thus can we render full measure of cooperation to our Catholic college faculties who represent our strongest line of defence against the paganism of modern education.

May God bless and strengthen the President and Faculty of Boston College! May He reward with ever-increasing success their efforts to save our Catholic young men for God and for the Church! We pledge to them today every assistance within our power to render. We shall all work together, shoulder to shoulder, in the sacred cause which unites us through the sacred priesthood of Christ our Lord.

* * *

Historical Statement

Boston College, one of the twenty-eight Jesuit institutions of higher learning in the United States, had its beginning in the days of the Civil War. In 1857, Father John McElroy, S.J., the superior of old St. Mary's in the north end of Boston, purchased the property and began the erection of the buildings which were to house the college on Harrison Avenue. By an act of the Massachusetts Legislature in 1863, the college was formally incorporated as a university, and on September 5, 1864, the doors of the college were first opened to students. Its first president was Father John Bapst, S.J., whose heroic sufferings for the faith in Maine had made him a famous figure in New England history.

After a half century of existence in that location, the college was transferred in 1913 to its present site at University Heights, Chestnut Hill, Newton. Thomas I. Gasson, S.J., was the courageous and far-sighted president who planned and carried out this change.

Since coming to the Heights, Boston College has grown steadily. Its campus is spacious and attractive and is adorned by a group of buildings which are universally acclaimed as outstanding monuments of Collegiate Gothic in the United States.

*I count everything loss because of
the excelling knowledge of Jesus
Christ, my Lord. Phil., III, 8*

The Meditation on the "Foundation" in the Light of Saint Paul

JEAN LEVIE, S.J.

INTRODUCTION

The days are gone forever when commentators could regard the meditation on the Foundation in the Exercises as a page of natural philosophy, not necessarily presupposing the supernatural economy of the beatific vision and grace. Today everyone admits that in the mind of St. Ignatius the opening meditation introduces us immediately to the supernatural order and that it cannot be understood apart from that order.

The days are gone forever when not a few supposed that Christ was not to appear in the Exercises before the beginning of the second week and that He had no essential role during the first week; as if the reconciliation of the sinner with the heavenly Father could be effected without Him who is for us the unique way to salvation, the sole Savior, the only Redeemer! From the first colloquy of the first exercise of the first week St. Ignatius puts me on my knees before Christ on His cross and has me ask: *Quid egerim ego pro Christo, quid agam pro Christo, quid agere debeam pro Christo*. The whole first week of the Exercises, including the meditation on the Foundation, is doctrinally just as Christocentric as any other part.

Finally, the days are gone forever when certain friends and certain enemies of the book of the Exercises considered it to be primarily a powerful ascetical training of the will, which could be conceived psychologically as independent of grace and of the divine economy of salvation by a free, heaven-sent gift. Today everyone likes to point out the central place grace holds not only in the theology of the Exercises but even

Translated by Louis A. Mounteer, S.J., from *Nouvelle Revue Théologique*, 1953, Vol. LXXXV.

in the tiniest psychological details of the book. St. Ignatius is more convinced than anybody that God always begins, and that man's role consists merely in accepting or refusing the divine gifts.

1. Essential Points in the Theology of St. Paul

In recalling these three phases of recent progress in interpretation of the Exercises, three essential points in the theology of St. Paul naturally come to mind.

Man achieves his salvation not through his natural powers, nor by the moral effort of his intellect and will, nor by realizing his own "justice," but by subordinating his whole being, his intellectual and volitional powers to a higher justice which is born of faith and grows with faith, by subjecting these natural powers to a free gift sent from heaven, the "justice of God." Christian asceticism is essentially supernatural and cannot be reduced to a natural theodicy or natural ethics.

Of this radical transformation of human morality Jesus Christ is the sole Mediator. Through Him alone we pass from sin to Life; solely through Him and in Him we are sanctified by being gradually assimilated to Him, *a claritate in claritatem*, until we reach the perfect likeness of heaven.

And all that is a gift, a free divine initiative, God's grace, the unique cause of all holiness and all moral greatness. Grace alone can restore the moral balance of our nature, weakened by sin. It alone can be for us the principle of a higher moral dynamism which comes from Christ and not from ourselves; which ends in Christ and through Christ in the Father.

2. Parallel Actions of Grace

We intend to show in this article how the fundamental meditation of the Exercises finds its full value and perfect meaning in the light of the ascetical and mystical doctrine of St. Paul. This is, to our way of thinking, but one example of many. Similarly the Ignatian doctrine *De regno Christi* could be compared to the *Christocentrisme* of St. Paul; the concept of the third degree of humility could be compared to the Pauline theology of mortification; the whole book of the

Spiritual Exercises indeed is best illumined by the theology of St. Paul.¹ No Christian doubts, of course, that the true Christian asceticism of the Catholic Church, whether it be Augustinian, Benedictine, Dominican, Franciscan or Ignatian, finds its ultimate justification in the heart of the inspired writings, in the Gospels, in St. Paul and St. John, and through them in Our Lord Jesus Christ. This article, therefore, makes no pretense of making some new discovery, any more than would a similar article on St. Benedict, St. Francis or St. Dominic. But a member or friend of one of the Catholic Church's schools of spirituality always finds consolation and profit in tracing the thought of the Founder of the Order, of the initiator of the doctrine, to its infallible sources guaranteed by divine veracity. It is reassuring to ascertain not the fact of this basic accord—for this is already guaranteed by the Church's approval—but the manner and nature of the accord.

Such is the purpose of this essay, expository in nature—worked out during the course of retreats to priests and religious—concerning the doctrine of detachment as it is proposed by St. Ignatius in the Foundation.²

¹ Still, there is no effort here to make a study of "sources" in the usual meaning of the word. Although St. Ignatius continually meditated on the Gospels and quoted them, he rarely cites the Epistles of St. Paul in the Exercises, the Constitutions, or in his correspondence. Nor does he seem ever to have made a profound study of them. The parallelisms that can be established do not prove an immediate and conscious influence of St. Paul's thought on his, but simply show, on the one hand, the influence of the Church, which in various ways communicates the substance of the inspired writings to her children, and on the other hand the parallel action of grace, which directs all Christian souls according to the same essential principles.

² We give here the text, translated by Louis J. Puhl, S.J.:

"Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul.

"The other things on the face of the earth are created for man to help him in attaining the end for which he is created.

"Hence, man is to make use of them in as far as they help him in the attainment of his end, and he must rid himself of them in as far as they prove a hindrance to him.

"Therefore, we must make ourselves indifferent to all created things, as far as we are allowed free choice and are not under any prohibition.

A preliminary remark will clarify our procedure. Most interpreters recognize that the Spiritual Exercises of St. Ignatius have, besides their general aim of a total Christian formation—a fact that has led the Society of Jesus to make them the substance of every retreat of its members from their entrance into the novitiate until their death—a particular aim, which is attained for the most part the first time they are made. They are a method of “election,” or more precisely, of “choice of a state of life,” of a new orientation of life in the light of the divine plan. This particular aim in many details flows over into the structure of the Exercises and sometimes particularizes what is really more general and more basic in St. Ignatius’ total thought.

We are well aware, for example, in the meditation on the Two Standards that the first two degrees of the devil’s tactics, love of riches and worldly honor leading to pride, are precisely the two essential obstacles that turned Christians of St. Ignatius’ time away from the religious or priestly life. But that does not mean that for St. Ignatius the general tactics of the devil are always and everywhere those that are here considered from the limited aspect of the election. Likewise we are convinced that, especially for one who has already made the Exercises several times, the meditation on the Foundation ought to be constructed in the light of St. Ignatius’ total thought on God, as expressed, for example, in the *Contemplatio ad Amorem*: the whole history of our salvation starts with the idea that God gives Himself, the basic idea of the *Contemplatio ad Amorem*.³ *Amor consistit in communicatione . . . ; adducere in memoriam . . . quantum mihi dederit (Deus) ex iis quae habet; et consequenter*

Consequently, as far as we are concerned, we should not prefer health to sickness, riches to poverty, honor to dishonor, a long life to a short life. The same holds for all other things.

“Our one desire and choice should be what is more conducive to the end for which we are created.”

³ Here we have in mind only that part of the *Contemplatio ad Amorem* which completes the Foundation from the point of view of the divine initiative and communication of God to His creatures. Other aspects of the *Contemplatio ad Amorem*, particularly the admirable fourth point, might provide a subject for a further study. On this, too, St. Paul would shed light.

(*quantum*) *idem Dominus desideret dare seipsum mihi in quantum potest . . .*

SUPERNATURAL ASCETICISM

1. In the Foundation: "Man Was Created"

The meditation on the Foundation is clearly to be taken on the supernatural plane—the only way ever envisaged in the exclusively religious thought of St. Ignatius. Clearly for him the formula *homo creatus est* signifies the real order in which we live and launches the meditation on the note of our supernatural elevation, and concludes it with the salvation of our souls (*ut salvet animam suam*), which implies all the wealth of the beatific vision. This is indeed the only justification for the radical detachment proposed here. Clearly for St. Ignatius all this is God's gift and therefore, from this moment, the preparatory prayer of each meditation resumes under the form of a prayer the doctrine of the Foundation: I ask God *ut omnes meae intentiones, actiones et operationes pure ordinentur in servitium et laudem suae divinae Maiestatis*. Finally, it is clear that here, as everywhere in the thought of St. Ignatius, Christ is present as our Mediator and only Savior. St. Ignatius is aware that the meditation on the Foundation will become clearer in due course; it will reappear especially in the meditations dealing directly with Jesus Christ. In the *Contemplatio de Regno Christi* the offering is made to Christ in the second point: *omnes qui habuerint iudicium et rationem offerent se totos ad laborem*, the task set down in the Foundation. It will appear again in the essentially Christocentric consideration of the three degrees of humility, where the attitude of the Foundation shows up clearly in the second degree.

The doctrine underlying the meditation on the Foundation is, therefore, very pervasive. St. Ignatius' procedure is to raise our intentions to the level of eternity and direct our daily actions on the plane of our eternal destiny. The essential orientation of our whole life, as well as of each action, must be determined with reference to eternity where God will be all in all. By creation God has given man all that man has and is naturally; but God has done infinitely

more: He has given Himself in the entire supernatural economy, promising man happiness above his natural powers, because it is the happiness of God made ours; proposing to man a love which surpasses his natural powers, because it is a participation in the love of God for Himself. The most disinterested love of God and the supreme joy of man in this same love constitute man's supreme detachment. In this future condition of man, beatified in and by love, consists the glory of God. The Foundation demands that we undergo an apprenticeship here on earth of this supreme "detachment" of heaven. During the trials and struggles of our life on earth we are to make our soul fit for eternity. Between our life in time and that which is timeless there is no opposition; there is a basic continuity: *gratia initium gloriae*. Man does not mortify himself on earth in order to enjoy life in heaven; he does not humble himself in his present state to be glorified hereafter; he does not deny himself nor detach himself at the present moment in order to regain himself or realize himself for eternity. Nothing is negative or temporary in our Christian way of life; its whole structure is positive, lasting, eternal. Mortification, humiliation, renunciation are intended gradually to fashion within us the detached soul, essentially humble and in love with God, which will be ours in eternity and which will find its supreme happiness in this very love. Our daily life of love, praise and service of God is already raised by grace to the level of the supreme love and total praise of God in the glory of heaven.

Obviously this makes no sense and cannot be justified except in the supernatural economy. By himself man is incapable of grasping this outlook on eternity and of making his soul a citizen of heaven unless there is a constant call from above and unless there is a free gift of grace, which alone can draw us up to God because it comes down from Him.

2. In St. Paul: "*Our Citizenship Is in Heaven*"

If we look for the central theme of the spirituality of St. Paul, the one from which all the others flow, we can find it in the *Epistle to the Philippians*, III, 20: "Our citizenship is in heaven." Here especially the thought of Paul is Christocentric: the presence of Christ in heaven makes our

heavenly citizenship real and tangible; in fact he adds: "from which also we eagerly await a Savior, our Lord Jesus Christ, who will refashion the body of our lowliness, conforming it to the body of his glory" (*Phil.* III,20-21).

Now to be a citizen of heaven is not only an assurance for the future, but a present reality, an actual moral state: "For you have died (i.e., died to the old man and the whole economy of the old world) and your life is hidden with Christ in God. When Christ, your life, shall appear, then you too will appear with him in glory" (*Col.*, III,3-4). At present the Christian lives with Christ in God the life of heaven, hidden from men, dead to purely human interests, a life lacking only one thing: its manifestation. In this way the essential continuity between the present and future life of which we have been speaking is clearly affirmed; the difference between the two lives is a question merely of manifestation. That very glorification which would appear to be the essential element of the future life is already developing in the spiritual aspect of the present life: "But we all, with faces unveiled, reflecting as in a mirror the glory of the Lord, are being transformed into his very image from glory to glory (*a claritate in claritatem*), as through the Spirit of the Lord" (*II Cor.*, III,18). Our Christian life continually reflects within us the unveiled glory of Christ, who is God. This action of Christ is not only exterior but also interior, likening us interiorly to Christ, not gradually diminishing, like the divine radiance which shone from Moses, but rather always growing, causing us to enter more and more into the splendor of Christ. This is normal, since Christ is the principle of all spiritualization—the spiritualization which is proper to the life hereafter.

CHRISTOCENTRIC DETACHMENT

1. St. Paul: "*Hoc enim sentite in vobis quod et in Christo Jesu.*"

Our duty then is clear: to fashion a "soul for eternity" is to endeavor to make one's own the sentiments of Christ, to fashion a soul like Christ's: "*Hoc sentite in vobis quod et in Christo Jesu*" (*Phil.*, II,5). The detachment preached by Paul is Christocentric; our longing for heaven, our loftiest

intentions are founded on the resurrection of Christ: "Therefore, if you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Mind the things that are above, not the things that are earth" (*Col.* III,1-2).

This total and fundamentally supernatural detachment is based on a truth of Christianity often recalled by St. Paul. The Christian is holy, not with a natural holiness acquired through the light of his own intellect and the strength of his own will, but with a holiness received as a gift of God. Our "justice," our moral worth, is not the "justice of works," our works, but the "justice of God," which is freely communicated to us and will produce within us divine qualities, the fruits of the Spirit. "But now the justice of God has been made manifest independently of the Law . . ., the justice of God through faith in Jesus Christ . . . (Men) are justified freely by his grace . . . to manifest his justice, . . . to manifest his justice at the present time, so that he himself is just, and makes just him who has faith in Jesus. Where then is thy boasting? It is excluded" (*Rom.*, III,21-27). The most basic principle of Christian detachment is that our holiness itself is a pure gift of God; it is the "justice of God," the "holiness of God," revealed in Christ, manifested on earth. It becomes truly ours, an inner principle of a new life elevated above itself and divinized. I have become "a new Creature" according to the constant teaching of St. Paul (*II Cor.*, V,17; *Gal.*, VI,15), "a new man" (*Eph.*, IV,24; *Col.*, III,10). But all this is a gift from above, a gift which I receive humbly, without having deserved it. From the beginning to the end of my new life God gives Himself to me and transports me entirely into the sphere which is His own so that I may live by Him and for Him. The very richness of the divine gift becomes for me a principle of complete humility, since all comes from Him, and a principle of absolute detachment from passing concerns, in the light of my sharing in the happiness of God promised to us, and in the glory of God.

For, as St. Paul says so often, we are called to share in the glory of God (*Rom.*, VIII,18,21; IX,23; *I Cor.*, II,7; *II Cor.*, III,18; *Eph.*, I,17-18; *I Thess.*, II,12; *II Thess.*, II,14), we

hope for it (*Rom.*, V,2; *Col.*, I,27); the great misfortune of men before the coming of Christ was to be deprived of it (*Rom.*, III,23). Never has Paul indicated any possible opposition between the glory of God and complete human happiness.

It is well known that the Hebrew word, "kavôd," glory, is not interpreted very accurately in the Latin phrase, classical since its use by Cicero, *clara cum laude notitia*. The Hebrew mind, instead of taking its point of view from the judgment of someone else who knows and praises another's greatness, starts from the greatness itself, from the wealth of its content, from the personal value which makes it so deserving of respect. The glory of God is the hidden splendor of the Almighty manifesting Himself to our senses; it is His infinite perfection seen by others, brilliant to behold and powerful in its works. The strength of Jahweh and the glory of Jahweh are synonymous in several contexts.

In the *Old Testament* the supreme blessing is "to see the glory of Jahweh" (*Isaias*, XXXV,2; LXVI,18; cfr. *Exod.*, XXXIV,29 ff.). In the *New Testament* it is the participation in the glory of God promised to the elect, because God has destined them to be *conformes imaginis Filii sui* (*Rom.*, VIII, 29); because Christ *reformabit corpus humilitatis nostrae, configuratum corpori claritatis suae* (*Phil.*, III,21). The glory of God consists in communicating Himself, in making human beings share in the Son's supreme love for the Father—and this is the supernatural perfection of every man, the highest good of the intelligent creature, who aspires to it even naturally, as to a free gift beyond his reach.

If all this requires detachment from and the renunciation of passing goods, it is the adolescent's renunciation of his childhood toys and youthful tastes in order to adopt the attitudes of a man: "When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child. We see now through a mirror in an obscure manner, but then face to face. Now I know in part, but then I shall know even as I have been known" (*I Cor.*, XIII,11-12).

God asks sacrifices and self-denial from us only to enrich us. Think what we may, do what we may, it is not we who give to God; it is He who gives and we always receive. The

glory of God is in the sanctity of men: "In this is my Father glorified, that you may bear very much fruit, and become my disciples" (*John*, XV,8). The holiest man is the one who has received most. To give oneself wholly to God, to make sacrifices which seem heroic, is to receive from God, to receive God. One of the most striking and consoling aspects of the theology of St. Paul is his insistence on the divine initiative, on the justice of God which comes from above, is shared with us through Christ, and becomes our own, remaining nevertheless more Christ's than our own.

Our adherence to these higher gifts is expressed by the three virtues of faith, hope and charity, brought to the attention of the Thessalonians in the very beginning of the inspired lines which Paul has left us (*I Thess.*, I,3). These, he told the Corinthians, are the only three means of attaining what is lasting, the three virtues which make us constantly aware of the eternal: *Nunc autem manent fides, spes, caritas, tria haec* (*I Cor.*, XIII,13). For this reason no human detachment or self-denial will have any value except in so far as it derives from our deepest faith, hope and charity, at the same time planting these virtues deeper in our heart.

2. St. Ignatius: "... *tantum* . . . *quantum* . . ."

There is one last point by way of clarifying, in the light of St. Paul, all the doctrinal wealth of the meditation on the Foundation: the concrete, practical aspect of this detachment (*indifferentia*) which St. Ignatius makes the basis of his Spiritual Exercises. Temporal goods, events and situations are only means to achieve an end superior to the passing event; the means are used only *tantum* . . . *quantum*, according to the exact measure in which they help obtain the end; they are rejected in the exact measure in which they withdraw us from this end. To arrive at such clarity of judgment and flexibility of will in the use of creatures we strive gradually for that disposition of soul which gives things their right value, for that "indifference" which raises the whole man above the sensible reactions of self-interest, pleasure or imagination until we reach that detachment which rivets the will to eternal and definitive values and scorns what is merely passing.

St. Ignatius has in mind here preparation for the election, the fundamental ordering of our whole life in keeping with the divine plan. But he has more especially in mind the formation of the supernatural man through the constant exercise of this Christian detachment. We have already recalled its purpose: the gradual formation during this life, by fidelity to grace, of a soul which is a citizen of heaven, a soul prepared for eternal life.

GOD'S INITIAL GIFT OF GRACE

1. For Ignatian Indifference

It is undoubtedly a difficult task to become supernatural without destroying or falsifying nature. It is difficult to realize in ourselves God's designs, which raise us above human nature, and not underestimate the deep-seated inclinations put in us by God our Creator. It has often been shown that the greatest difficulty in the spiritual life is not mortification or self-denial, but the judicious selection of mortifications and self-denial which will make us supernatural, creating in us a new man according to grace, and not a stoic lacking all human spontaneity. Grace alone can produce in us this miracle of light and strength, teaching us what uplifts and giving us the courage to accept it from God. We rise to God only if God calls us. Grace always proceeds the same way: within the soul of man it causes the attraction for goods of eternal worth to work constantly in conjunction with disaffection from things of passing value. We do not become detached in order to impoverish ourselves or diminish our worth, but to enrich ourselves and increase our stature by attachment to the eternal. This detachment raises us to a better understanding of heavenly gifts and to a more ardent desire for them. It is always God who gives and gives Himself. His glory consists in the ceaseless communication of Himself, inclining us more and more to the love of God, the love with which God loves Himself.

2. For St. Paul's Principle of Detachment

In the life of St. Paul this detachment from the temporal was always inseparably united to attachment to eternal gifts.

Always foremost in his thought was the notion of God's gift, of God's love which stoops down spontaneously to humanity in order to pour out God's wealth on us. Any activity of man which is directed to God, any human detachment is really only the response to a call, or more exactly, simply man's acceptance of God's action within him. No sooner does Paul express his ardent personal striving to take hold of Christ than he brusquely changes the direction of his sentence to show that it was Christ who first took hold of him: "that I may know him and the power of his resurrection and the fellowship of his sufferings: become like to him in death, in the hope that somehow I may attain to the resurrection from the dead. Not that I have already obtained this, or already have been made perfect, but I press on hoping that I may lay hold of that for which *Christ Jesus has laid hold of me* (*Phil.*, III,10-12).

All creation is under tension and groans for what is beyond, because God has offered the fullness of His gifts. The whole eighth chapter of *Romans* utters the sharp and anguished cry of our present universe for eternal life. Here Paul notes the nothingness of the temporal in comparison with the eternal: "For I reckon that the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us" (v.18); our body will be fully ransomed and liberated only in the life to come: "we ourselves groan within ourselves, waiting for the adoption of sons, the redemption of our body" (v.23); our mind feels itself here on earth terribly ignorant in view of God's promises: "For we do not know what we should pray for as we ought, but the Spirit himself pleads for us with unutterable groanings" (v.26). Behind all this is God's love for us: God loves us and leads us infallibly through Christ to our goal: "Who shall separate us from the love of Christ (from Christ's love for us)? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? But in all these things we overcome because of him who has loved us" (v.35-37).

Paul has defined as the essential condition of all detachment the vision of the eternal in the things of time: "while we look not at the things that are seen, but at the things

that are not seen. For the things that are seen are temporal, but the things that are not seen are eternal" (*II Cor.*, IV,18). Surely this vision of the eternal in our temporal life is one of those inspired directives which best express the ideal which St. Ignatius attempts to achieve in the meditation on the Foundation. This vision based on faith is the source of detachment.

Citations from St. Paul could be multiplied indefinitely expressing this spontaneous (one could almost say "instinctive") orientation of his thought towards eternity, that eternity where Christ is so closely united to us and where He has a place for us. This orientation is well summed up in the text cited above: *Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens; quae sursum sunt sapite, non quae super terram* (*Col.*, III,1). Detachment is possible only by virtue of the Incarnation and Redemption, fulfilled in the Resurrection. The detachment of the Foundation was actualized on earth once and for all when Christ came among us to "die to sin," to be "crucified to the world"; and it is only the strength of His detachment that can inspire and direct ours, or more exactly, that is communicated to us and becomes ours. It is the victory of detachment, brought about by the Resurrection of Christ, which lights up our path and carries us into the sphere of the hereafter. From now on "we overcome because of him who has loved us" (*Rom.*, VIII,37).

Moreover, formulas which express the drama of Calvary are used by Paul to sum up Christian detachment. His highly expressive language centers around the idea of death and crucifixion: *Mortificate ergo membra vestra quae sunt super terram* (*Col.*, III,5); "God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world" (*Gal.*, VI,14). Paul's language is standard Christian vocabulary: "mortification," a "crucified life," etc. This *Christocentrisme* with its passionate devotion to the Master is what gives Paul's detachment its remarkable spontaneity, ease and vigor. Compared with the divine gifts offered to men by Christ, purely human values no longer exist; whatever is purely natural and not incorporated into the new economy is mere waste: "But the

things that were gain to me, these, for the sake of Christ, I have counted loss. Nay more, I count everything loss because of the excelling knowledge of Jesus Christ, my Lord. For his sake I have suffered the loss of all things, and I count them as dung that I may gain Christ . . ." (*Phil.*, III,7-8).

St. Paul's scorn for the things of time is so instinctive that it sometimes inspires him to express involuntarily certain ironic paradoxes which he hastens to correct immediately. The Christians of Corinth were hurting the union among themselves by carrying their conflicts of purely human interests before pagan judges. Paul's reaction is typical. You Christians who are called to judge the world, "are you unworthy to judge the smallest matters?" And carrying his thought to the extreme: "If therefore you have cases about worldly matters to be judged, appoint those who are rated as nothing in the Church to judge." Temporal interests are so incidental that anyone at all in the Church, even the least talented, is qualified to be judge of them. But then immediately, alerted by administrative talent, Paul corrects himself: "To shame you I say it. Can it be that there is not one wise man among you competent to settle a case in his brother's matter?" Paul can't understand how a temporal concern could lead Christians to compromise their mutual union: "Nay, to begin with, it is altogether a defect in you that you have lawsuits one with another. Why not rather suffer wrong? Why not rather be defrauded?" (*I Cor.*, VI,1-8).

Paul carries his scorn for the temporal so far as to charge his converts to remain voluntarily in their present social class, provided they can find in that state the means of sanctification: "Let every man remain in the calling in which he was called. Wast thou a slave when called? Let it not trouble thee. But if thou canst become free, make use of it rather" (*I Cor.*, VII, 20-21). For Paul enslavement or freedom has no importance with respect to eternal goods; as long as the latter can be had, nothing else counts.

SUPPOSITION OF A TRUE CHRISTIAN HUMANISM

Does that mean to say that from a human point of view Paul does not suspect the need for the natural order in our

present life rooted in the very constitution of our being? Does he fail to understand the social and individual needs arising from our very nature as created by God? At the root of this detachment of both Paul and Ignatius is there not a kind of scorn for scientific progress, social progress, spiritual progress? Isn't there a full renunciation of all humanism, however legitimate it may seem to us?

Quite the contrary. It seems to us that St. Paul's thought, as well as St. Ignatius', leaves a wide opening for a true humanism which is included in the total divine scheme of things. We cannot begin to treat here so vast a problem; this question would take too much space and is beyond the scope of this article.⁴ The conclusion, however, is important. From Paul's viewpoint what comes first in the history of humanity is necessarily the divine intervention through Christ. In the present economy we do not start with man and arrive at God; everything comes down from God to man. For the expression, "Christian humanism," Paul would no doubt prefer "human Christianity," which indicates more clearly the essential primacy of the supernatural element, the beneficent influence of the gift of Christ on everything human, and at the same time Paul's deep respect for the work of God the Creator. St. Paul's thought is that in the last analysis nothing is lasting, useful or fruitful on earth unless one first accepts the principle that a divine gift has been given through Christ and that one must submit himself freely to what is sent from heaven for our salvation and enrichment. Knowledge which is not open to the humble attempt to understand the mystery now revealed to men by the wisdom of God will remain *Sapientia huius saeculi et principum huius saeculi qui destruuntur* (I Cor., II,6). To reach its full significance in the divine plan, to be redeemed, the human body must let itself be spiritualized by the risen body of Christ: "No, the body is not for immorality, but for the Lord, and the Lord for the body. Now God has raised up the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ?" (I Cor., VI,13-15). Even the search

⁴ Cf. the remarks on this subject in our work: *Sous les yeux de l'incroyant*, 2nd edition, 1946, pp. 131-135 and 150-152.

for God, if it has not already found Christ or is secretly directed by Him, will remain blind groping after Him (*Acts*, XVII,27), or "zeal for God, but not according to knowledge" (*Rom.*, X,2). Attachment by faith to the divine economy and to the mystery of God is the indispensable condition of complete natural progress and of all perfect human equilibrium, individual or social.

CONCLUSION

Thus Paul concludes with the triumphant affirmation of the Christian's victory in the world. Concerning the parties at Corinth in conflict about Cephas, Paul and Apollos he writes: "Therefore let no one take pride in men. For all things are yours, whether Paul, or Apollos, or Cephas; or the world, or life, or death; or things present, or things to come—all are yours, and you are Christ's, and Christ is God's" (*I Cor.*, III,21-23). An Anglican Exegete gives a perfect interpretation of the thought of St. Paul: "The believer in God through Christ is a member of Christ and shares in His universal lordship, all things being subservient to the Kingdom of God, and therefore to his eternal welfare, as means to an end. The Christian loses this birthright by treating the world or its interests as ends in themselves, i.e., by becoming enslaved to persons or things. Without God we should be the sport of circumstances and 'the world' would crush us, if not in 'life,' at least in 'death.' As it is, all these things alike 'are ours.' We meet them as members of Christ, rooted in God's love." ⁵

Isn't that precisely the ultimate meaning of the fundamental meditation of the Spiritual Exercises of St. Ignatius?

⁵ Right Reverend Archibald Robertson and Rev. Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*, (New York: Charles Scribner's Sons, 1911), p. 72.

Powerful and Brilliant Armor

GEORGE ZORN, S.J.

The indefatigable Father Young again puts every English-speaking Jesuit in his debt. In the past ten years his translations have provided us with a solid core of important Jesuit reading: Brou's *Ignatian Methods of Prayer* and *Ignatian Way to God*; Dudon's *Life of St. Ignatius*; Aurelio Espinosa Polit's *Our Happy Lot*. Father Young gives the impression in his latest work¹ that he was also the unnamed translator of Manual Maria Espinosa Polit's *Perfect Obedience*; for he tells us in the introduction of his new pamphlet that "the text of the Letter is practically that which appears in . . . the great commentary (*Perfect Obedience*)."

Innovations in the New Translation

I first compared the pamphlet with the translation in the Polit commentary, pp. 20-30. Almost every paragraph of the pamphlet shows changes from the Polit version. Thus in paragraph No. 4 the last sentence in the Polit reads, "From this you can judge, when a religious is taken not only as a Superior, but expressly in the place of Christ our Lord, to serve as a director and guide in the divine service, what rank he ought to hold in the mind of the inferior, and whether he ought to be looked upon as a man or as the Vicar of Christ." This exceedingly awkward sentence has been improved in the new pamphlet to read, "From this you can judge what rank a man should hold in the mind of an inferior when that inferior has taken him not merely as a Superior, but expressly in the place of Christ our Lord, to serve him as director and guide in God's service, and whether the inferior should look upon him as a man merely, or as the vicar of Christ our Lord." Despite the improvement in this and other places, a third redaction is needed to unravel "the leisured sinuosities of sixteenth century Spanish," and reweave them into good idiomatic English.

I next compared the new pamphlet with the standard English version we are accustomed to hearing in the refectory each month. There is no denying that in general Father Young's sentences are shorter and less complicated, but strange to relate, my impression was that by his choice of words Father

Young greatly tempered the pungency of much of the letter. For example in No. 12, the standard version reads, "There perishes that *zeal* and *speed* in performing . . ." Father Young substitutes two polysyllables, "promptitude and readiness."

In this same section, the standard version's "whole force and dignity of this virtue," becomes the colorless "all the perfection of this virtue."

In section 14 one is glad to note that the "obedient man is made a living holocaust most *acceptable* (not most *grateful* as the standard version has it) to the Divine Majesty."

Still, in section 15 one regrets any change in that quaint phrase, "It seems to me, most dear brethren, I hear you say," especially when it is such a small and insignificant change as Father Young's, "I think I hear you say, beloved brethren."

Section 16 wherein we were formerly urged to "hear their voice no otherwise than if it were the voice of Christ," becomes the good straightforward, "Consequently when the Superior gives you a command, do not take his voice to be any other than the voice of Christ."

The last sentence of section 18 reads as follows in the standard version, "Wherefore this manner of subjecting our own judgment, so as without questioning, to sanction and approve within ourselves whatsoever the Superior commands, is not only a common practice among holy men, but also to be imitated by all who are desirous of perfect obedience, in all things where manifestly there appears no sin." Father Young has, "What I mean to say is that this manner of subjecting one's own judgment without further enquiry, *supposing that the command is holy and in conformity with God's will*, is in use among the saints and ought to be imitated by anyone who wishes to obey perfectly in all things—where it is manifest, of course, that there is no sin." The words I have italicized do not appear in the standard version or in the Latin.

Instead of "declaring" to the Superior in section 19, Father Young would have us "bring to the notice of the superior," surely better English. Where the standard version urges that perfect obedience be practiced "as if the *whole good and safety* of our Society depended thereon," Father Young substitutes the less vigorous, "whole welfare." In this same section the

delightfully archaic "lowest by the middlemost and the middlemost by the highest," of the standard version emerges unchanged in the new translation except for the substitution of "midmost" for "middlemost," indeed a loss.

The final paragraph urges us in the standard version to be "*desirous and greedy* of so glorious a victory," not merely "to make every effort," as Father Young weakens the section.

"The danger in the spiritual life is great," says the Young version in section 11, "when one *advances* rapidly in it." Would it not have been better to retain "runs" in this context? If it is a true advance, and not a mere running to and fro, the danger is not so great.

In the new translation, St. Bernard remarks "that neither the endeavor of good works nor the tears of penitence would have been agreeable to Him out of Bethany." What has happened to "the quiet of contemplation"?

The Importance of Religious Obedience

Since 1953 marked the fourth centenary of this famous letter, it is fitting to have this commemorative edition. The pamphlet deserves the widest of circulations. For in this age there is danger of misunderstanding, not appreciating, and even opposing the truly sublime ideal of obedience proposed by St. Ignatius, who "received from God, as a work especially entrusted to him, the mission of bringing men to the practice of this same virtue (obedience) with greater earnestness."² There is a danger that this most powerful armor be weakened and its brilliance tarnished, for as Pius XII told us recently, "Some praise as the real peak of moral perfection, not the surrender of liberty for the love of Christ, but the curbing of such surrender . . . restrict liberty only where necessary; otherwise give liberty free reign as far as possible."³

Father Young's introduction and notes form an excellent up to date miniature commentary on the letter. His developments of the admittedly difficult sections of the letter are most welcome. Every smallest insight into the mystery of religious obedience is needed if we are to give an account of the obedience which is in us.

Even such a giant among modern spiritual writers as the Abbot Marmion showed no familiarity with St. Ignatius' letter,

and in fact drew unfavorable comparisons between the "economic" obedience of the apostolic institutes and Benedictine obedience, "desired in itself as the soul's homage to God."⁴

In the thirteenth century, St. Bonaventure had arrived at an opposite conclusion. In his *Expositio in Regulam Fratrum Minorum* the Seraphic Doctor had declared that the obedience of the monks was inferior to that of the mendicant orders, for the new form of obedience introduced by St. Francis is at the same time more intimate and more extensive than that of the ancient monasteries, because it is less limited by the letter of the rule and includes everything that can have any bearing on the spiritual usefulness of the subject.

Father Brodrick, in his *Origin of the Jesuits*⁵ ironically attempts a synthesis,

The Ignatian doctrine of obedience, so often harshly criticized and condemned, is substantially the same as that contained in the fifth chapter of the rule of St. Benedict, nor does anything that Ignatius says on the subject go beyond the following declaration of the Father of Western Monasticism, 'If perchance any heavy or impossible commands are laid on a brother, let him receive the order of the Superior with all meekness and obedience. But should the weight of the burden seem altogether to exceed the measure of his strength, let him patiently and opportunely put before the Superior the reasons why it is impossible for him to bear it, in no spirit of pride or resistance or contradiction. Supposing, then, that after this representation the order of the Prior remains what it was, the subject is to know that it is expedient for him, and to obey, relying out of charity on the help of God.'

But all such comparisons of obedience may easily become odious, and it is better that all strive for a thorough knowledge of the perfection of the virtue. It would appear that few spiritual writers today are doing this.

Recent Discussions on Religious Obedience

It has been remarked that the 1952 Congress of Religious at Notre Dame University rather soft-pedaled the notion of religious obedience. There were indeed three papers delivered on the subject. Mother Josita's discussion of "Special Problems of Religious Obedience in Modern Times,"⁶ is excellent in dealing with the necessity of providing formal instruction and practical training in obedience to young religious directed to-

ward the formation of solid habits of perfect obedience. "Today as much as in the time of the desert fathers and St. Ignatius," Mother Josita remarks, "personal holiness demands the understanding and practice of blind obedience. Some modern writers seem to see in such obedience the unreflecting watering of a dry stick which to them seems outmoded." This is perhaps the most forthright affirmation of the need of blind obedience in all the recent literature.

In the men's section of the Congress, Reverend Robert E. Regan, O.S.A. discussed "The Exercise of Authority by Religious Superiors in Modern America."⁷ Amid much sound advice and shrewd observation on the characteristics of the modern American young man, Father Regan makes such statements as the following, which are certainly very far indeed from the high ideal St. Ignatius teaches, "Is it asking too much that American religious superiors out of deference to the American temperament, approach the matter of the exercise of their authority in a kind of democratic manner?"⁸ "I recommend that male candidates for the religious life in our country be advised as to the canonical limits of religious obedience . . . this should be emphasized."⁹ There is certainly nothing wrong in doing this, but immediately Father Regan adds, "I further recommend that great discretion be used in acquainting American religious candidates with the principle of what is termed 'blind obedience'. After all, blind obedience does pertain to the higher areas of spiritual perfection . . . (and) should not be an item in the ordinary spiritual diet of American male religious." Having remarked that, "if a religious can grow up to the exercise of 'blind obedience', all well and good," he goes on to observe. "On this point it may be well to note that every command of a religious superior must be submitted to a cursory examination by the religious receiving it. We are all forbidden by a higher law to execute any command contrary to the law of God; and how would the religious subject avoid such a danger if he did not examine . . . the commands given him."¹⁰ Father Regan seems to say with one breath that blind obedience is "well and good," and at the same time that a subject obeying blindly cannot avoid the danger of executing commands contrary to the law of God. Such a confusion one feels could be overcome by a careful

study of St. Ignatius's letter. "No one would wish religious authority to be watered down or religious obedience to dry and shrivel up," the author is careful to conclude, but his treatment of the subject is fraught with great dangers.

Father Paul Kevin Meagher, O.P. contributes the most thoughtful contribution to the Proceedings,¹¹ but even he is a little shy of discussing obedience of the judgment. "The good which we are called upon to surrender by the counsel of obedience is self will," he says, and then goes on for several pages to develop this idea. It is only somewhat later that he adds just one sentence which mentions the judgment; and even here, from the context, one is not sure he is talking about the Ignatian obedience of the judgment. "So long as the superior acts within the limits of his authority, the subject cannot be mistaken in his judgment that it is God's will for him to obey."¹²

The religious obedient man is a strong character for he obeys only because he chooses to obey, and has the strength to overcome whatever impulses would urge him to rebellion. And as an antidote to the dangerous suggestions of democratic adaptation, he declares truly, "Any gain, therefore, in the readiness with which a subject will submit to commands because they are given with more democratic deference to his views and wishes does not represent a gain in obedience, and may in fact represent a loss."¹³ "It is necessary that our spirit of obedience be strengthened against these tendencies of the age which I have associated with the democratic spirit, for obviously, this spirit, if taken as it actually reveals itself in contemporary life rather than as it is ideally conceived, must be much chastened before it can really be made welcome to the religious cloister."¹⁴

Recent Writings on Religious Obedience

Certainly one of the finest articles on obedience is that by Father Heinrich Keller, S.J. For a lofty and profound discussion of the subject, the reader should consult the full article. Just a few quotations are put down here to show how different is Father Keller's view from those expressed by Father Regan.

Again and again Ignatius insists on an obedience which transcends all legal obligations.¹⁵ There should be great reserve in stressing

the legal standpoint in the religious life.¹⁶ Perfection of, and love for obedience are left (by the legalists) as by-products and adornments. . . . How often are perfection and charity neglected when superiors and religious orders take their stand too readily on legal ground. If perfection and charity cannot be commanded they can be recommended, counselled, and desired. The remark of a modern philosopher throws light on this situation. Speaking of the family, he remarks that insistence on the legal viewpoint supposes that both children and parents have abandoned the viewpoint of love. Does this not apply fully to the religious life?¹⁷

Some of the best writing on obedience is being done by the Dominicans.¹⁸ Father Th. Camelot, O.P. in *La Vie Spirituelle* has a fine discussion (condensed in *Theology Digest*, Spring, 1953) of how obedience and liberty are reconciled. His final observation is worth recalling,

"Obedience will be truly free and mature only if it is fundamentally freed from all human motivation and attachments. In other words, one must obey for God and for God alone. To obey a superior solely because he or she is sympathetic and understanding is to obey a human being not as a representative of God, but precisely for his or her human qualities. To obey for such reasons is not to obey God in the glorious liberty of God's children, but rather it is to make oneself a slave to a man."

By far the best and most realistic book is that of Ferdinand Valentine, O.P., *Religious Obedience, a Practical Explanation for Religious Sisters* (Westminster, Maryland: Newman Press, 1950). He discusses the dangers of overly severe discipline, of too gentle discipline, of too personal a rule, obligations of superiors, etc., the whole climaxed in a splendid forty pages on surrender of the judgment.

An interesting recent work by a Benedictine, Dom Columba Cary-Elwes, *Law, Liberty and Love* (London: Hodder and Stoughton, 1950) is "a study in Christian obedience, foundation of Christian civilization." This is an historical outline of the development of true Christian obedience and how it is related to law, liberty, and love. Obedience is an act of love, but it can easily degenerate into legalism. The desert fathers, Cassian, Pachomius, Benedict, the founders of Cluny, Francis, Dominic, Thomas Aquinas, the Jesuits, Luther, Rousseau, Machiavelli, the Little Flower, the views of modern popes, are all discussed in a competent and interesting manner but too cursorily to satisfy.

A short but more pertinent discussion is that of Joseph Loosen, S.J. in *Geist und Leben* (1951), pp. 169-209. This is an historical study of the development and theological foundations of religious obedience. Father Loosen shows how religious obedience passed through three stages which parallel the evolution of the religious life. Solitary anchorites were succeeded by cloistered monks living in organized communities, and these communities were succeeded by apostolic societies oriented toward the secular world as a field of action. It is this modern development especially which requires that the religious should exercise a certain independence and initiative in carrying out the work assigned.

THE SYMPOSIUM ON OBEDIENCE—FRANCE 1950

1. The Evolution of Religious Obedience

In point of volume and variety of outlook the major contribution to the recent literature is *Obedience*,¹⁹ a series of 21 papers which 20 authors delivered at a 1950 symposium in France. These 300 pages form an encyclopedia of material on the vow and virtue of obedience. The aim of this symposium was to take stock of the nature of the virtue and the vow, both under their unchangeable aspect and in what is common to all forms of religious life, as well as from the standpoint of its adaptation to female psychology and to contemporary circumstances. Hence, a great deal of the historical and theological exposition regarding obedience will be found of value to all religious whether men or women. There are four main divisions to the symposium. The first part comprises three historical papers tracing the evolution of the notion of religious obedience from its earliest Christian obedience to its culmination in the clerks regular of the sixteenth century.

The absolute character of the obedience of the monks of the desert flowed from its nexus with humility . . . it inspired confidence, and simplicity, condemned all scrutiny or criticism of commands given; apart from the rule and will of superiors there is nothing holy, useful or prudent. This relentless attitude showed a somewhat crude mentality. The notion of obedience became more humane, and drawn from a less pessimistic view of the natural order. It acquired especially in the necessities of the apostolic life, more flexibility, a more formal recognition of initiative, a more developed

sense of the rights of personality.²⁰ With Caesarius there is a breach with the former authoritarianism, so rigid and uniform.²¹ Benedictine obedience is characterized by a perfection both interior and human, and implicitly contains the Ignatian submission of judgment.²²

The author of this paper, incidentally, is a Jesuit, M. Olphe-Galliard. After the motive of humility which was paramount in the case of the earliest Fathers of the desert, a new motive, imitation of Christ who was obedient to death, began to come to the fore. It was only much later that a new aspect of the supernatural motive of obedience appeared. Now the Abbot is seen to be the representative of Jesus Christ. Now obedience is not only the following of Christ, but faith in His presence in the community in the person of the Abbot.²³

In the middle ages more than ever before the conception of religious obedience and the organization of the monastery show an interdependence with a given social structure. . . . When the newborn orders of the thirteenth century reject this social structure, there is an evolution of the concept of religious obedience . . . and it is St. Francis of Assisi who effects this.²⁴ To Francis obedience is a form of spiritual poverty. . . . It is not merely juridical but *vera et sancta et caritativa obedientia*.²⁵ The evangelical spirit, full of love, must be present lest the vow stifle the virtue.²⁶ Francis disentangled evangelical obedience, in its essence from the earlier social structures in which it had become embedded.²⁶

This paper on the obedience of the apostolic orders in the thirteenth century is by a Franciscan, Marie Adrian Coreslis. In more than one place the author suggests that Benedictine obedience was outmoded, once the social structure on which it was dependent collapsed. Unfortunately there is no representative of the Order of St. Benedict to give us a Benedictine view on this matter. Did Benedictine obedience continue uninterrupted through the centuries? Is today's Benedictine obedience the same as that of the times up to the thirteenth century? This would form an interesting and valuable discussion. Incidentally, the lack of discussion on the papers is a real loss; for the various papers abound in challenging, conflicting, even contradictory statements, and one is at a great loss in attempting any synthesis from the whole symposium. As in this point on Benedictine obedience, so in many other matters, the reader would be forced to a great deal of inde-

pendent research to resolve his doubts or gather the basic information for a judgment, a task which, not unreasonably, one might have expected to be done by the symposium for him.

Father P. E. Tesson, S.J. who writes on the clerks regular of the sixteenth century, makes some interesting points on the obedience in the Society.

The sovereign pontiff is by law the highest superior over all religious institutes . . . but whereas the authority of the pope as regards other religious is contained within limits which are set by the rule to which they bind themselves (thus the pope could not compel a Carthusian to do missionary work by virtue of his vow of obedience) he can entrust a mission to the Society as a whole, or to any one of its members, and they are thereby held to it by obedience.²⁷

Could the pope, as a matter of fact, command the whole Society, in virtue of the vow of obedience, to become a contemplative order; could the pope do so in the case of even one member? There is no doubt that the whole Society or the individual Jesuit would obey, but not in virtue of the vow of obedience, for by so obeying they would as surely cease to be apostolic and Jesuit, as the Carthusian would cease to be contemplative and Carthusian. It is true that the Jesuit vocation is to the greater glory of God wherever that be found, and in theory it might be argued that if greater glory were to be found in a purely contemplative life, then the Society, or certain members commanded thereto, would not be doing violence to the Institute of the Society in leading a purely contemplative life. Gagliardi in Part I of his *De Plena Cognitione Instituti*, where he discusses the end of the Society, makes a big point of the unlimited nature of the Society's works, and suggests that any work at all is proper to the Society if such work is to the greater glory of God, or is commanded by legitimate superiors. Still in taking his Jesuit vows, the novice did so *omnia intelligenda juxta ipsius Societatis constitutiones*, and those constitutions clearly outline an apostolic, not a contemplative order. In a true sense then, the Society's ministries are limited. Those of us who have been accustomed to thinking that a characteristic mark of the Society was the unlimitedness of its ministries, as contrasted with, say, the Benedictines who are usually considered to be committed to the liturgical apostolate, will

be interested in the remarks of the Abbot Marmion in the same chapter on Obedience previously referred to.²⁸

In instituting monasticism, the great Patriarch did not intend to create an Order exclusively destined to attain such or such a particular end, or to accomplish such or such a special work. He wished only to make perfect Christians of his monks and envisaged for them the plenitude of Christianity. Doubtless, as we have seen, it has befallen that in the course of ages, monasteries have become centers of civilization, by preaching, the clearing and cultivation of land, teaching, art, literary work, but this was but the outward blossoming, the natural and normal outcome of the fulness of Christianity with which these monasteries were inwardly animated. Being vowed to God, the monks spent themselves in the service of the Church, and under every form that this service demanded. But what they *sought* before all, was to give to God, for love of Him, the homage of all their being in obedience to an Abbot, as Christ, in coming into this world, only sought His Father's will, leaving to His Father the determination of this will: *Ecce venio: ut faciam Deus voluntatem tuam.*

"How is this will determined for the monk? By the Rule and the Abbot. It is for the Abbot, inspired by the Rule and respecting its traditions, to fix the direction of the activity of the monastery. Having, moreover, according to our Holy Father's saying to govern the monastery 'wisely,' he will undoubtedly be watchful to see how he may utilize for God's glory and the benefit of the Church and society, the talents placed by God in each of his monks. But as for the monk himself, he has nothing to arrange or determine in all this: he does not come to the Abbey to give himself to one occupation rather than another, to discharge such or such a function that he finds suitable; he comes to seek God in obedience. In this lies all his perfection.

Father Tesson suggests that the manifestation of conscience in the Society represents the last survival of the conception of the superior as it was known to the Fathers of the desert, with its most complete filial confidence in the superior.²⁹ "St. Ignatius like all the others considered in the preceding historical studies, master of spirituality though he may be, is not a professed theologian, nor a moralist, nor a canonist. He points the ways of perfection, he lays down its laws with emphasis, but he does not profess to deal with practical difficulties which arise in daily life, and one cannot go to him to find solutions."³⁰ This sounds good until you remember that it was precisely to offer a solution to a very practical difficulty that St. Ignatius wrote his famous letter to the brethren in Portugal.

2. The Doctrine and Psychology of Obedience

The second part of the symposium is entitled *Doctrine*. Father A. Motte, O.P. leads off with a paper, *The Theology of Religious Obedience*, actually a commentary on St. Thomas doctrine as found in the Summa. Solid and profound and most valuable as this paper is, it does not discuss the most important and theological aspect of the problem, namely just how and in what sense and with what limitations the Superior truly represents God. The following excerpts give some idea of the range of his discussion.

The immolation of the will in obedience must be understood correctly. One does not give up the act of willing; one does not even give up choice; one renounces only that choice that does not accord with a legitimate superior. The command of a superior does not suppress either will or choice but determines them. This determination does not override liberty but presupposes it, since it is freely accepted for the love of God.³¹ Obedience according to St. Thomas serves perfect love in a pre-eminent manner, a) as an antidote to pride and the excesses of self-will; b) as a liberation from the worries entailed by an independently organized life; c) as an immolation of man's greatest good, free will.³² Begotten not of natural necessity but of charity, religious obedience must continually be cherished by charity.³³ The perfection of obedience consists in entering totally into the will of the superior, that is to say, in conforming oneself in all that is licit to his will, forestalling his commands, seizing with predilection on painful occasions of obedience because in them the will has less likelihood of its self-seeking, and because a maximum contact is thus guaranteed with the superior's will, and this in the last resort means with God's.³⁴ The union of wills does not come to its full maturity until it has been forged in the severe conditions of terrestrial trial.³⁵

Other papers in this section treat of obedience in the Code of Canon Law, obedience of women and the special problems arising from the fact that women in the church are always under male superiors at least mediately, and from the psychological dispositions of women to be receptive to authority. The woman is advised to make consistent efforts to disentangle her obedience from the swaddling clothes of mere natural disposition and give it the status of a real virtue.

Part three discusses psychological maturity and obedience, and the final section gives the results of some experiments

made in France to foster initiative, maturity, and responsibility step by step with an increase in the habit of obedience.

3. The Purpose of the Discussions

As a matter of fact, as the editor of the symposium admits, all the papers converge toward the resolving of the antitheses between autonomy and dependence; maturity and spiritual childhood. The major preoccupation of the authors seems to be to show that true obedience does not repress, stunt, or deform personality. One gets the impression that obedience is on trial to justify its existence. If it can be shown not to harm personality development, then it is acceptable, but at all costs personality must be safeguarded. Again and again, there is talk of infantilism, of childishness, of irresponsibility, flattened personality, enfeebled judgment, crushed initiative, mind moulding, atrophying, enslavement, etc. We are told of Sisters who cannot make even the smallest decision because "Reverend Mother is not at home." After a hundred pages of theorizing, one is ready to shout out for some of the good red blood of history to be transfused into the discussion. Never a mention of St. Francis Xavier, the most obedient and the most resourceful of men, nor of the countless others who under the command of obedience have gone out to convert the heathen, found colleges, inaugurate new movements, and full of great daring, fearlessly do heroic deeds for the Church. Had the authors scrutinized carefully the lives of the saints, and omitted some of the finely spun theory, we might have had a genuine contribution as to how this antithesis is resolved; for resolved it was, and in fact is being daily resolved by thousands of religious in America, where the work of God goes on without the thwarting of personality and the inability to come to a decision because reverend mother is not at home. Despite the claim of all the contributors that the antithesis is to be solved, Father Tesson maintains in his paper that the "outstanding characteristic of the obedience of the Society . . . (is) the harmony of initiative and submission."³⁶ Not true, the authors would say, for such harmony must be present in any true obedience.

In these papers there is the full quota of objections to "blind

or imprudent obedience," to the stultifying of intelligence in such obedience, etc., but the objections do not bring out anything different from the ones already quoted. The final paper on *Total Surrender* introduces us to the doctrine of St. John of the Cross, full of the love of God as we would expect. In the midst of this fine discussion, for some reason I cannot explain, the author throws in this paragraph, "Teaching on the virtue of obedience has become more and more overformalized with its obedience in execution, in will, in judgment. This three-fold division has been handed down for centuries and to many is held sacred and inviolate. The justification which theologians give for it are not as a rule shining examples of theological acumen."³⁷

Conclusion

So there is still great discussion concerning religious obedience, and St. Ignatius' classic letter is not the last word. Throughout the discussions one is struck by the infrequent mention of St. Ignatius, the doctor of obedience. It may well be, as Father Young suggests, that if the Abbot Marmion reveals no knowledge of the Ignatian letter, many other writers are likewise ignorant of this great classic. Hence, may Father Young's new translation be broadcast far and wide among English-speaking religious men and women, and may all from a careful study and meditation on its contents grow to the full perfection of this great Christlike virtue.

NOTES

¹ St. Ignatius of Loyola, *The Letter on Obedience*, trans. William J. Young, S.J. (New York: America Press, 1953).

² Pius XI, *Meditantibus Nobis*.

³ Pius XII, *Address to the Delegates of the General Congress of Religious Orders, December 8, 1950*.

⁴ Marmion, *Christ, the Ideal of the Monk*, p. 259.

⁵ Brodrick, *Origin of the Jesuits*, pp. 99-100.

⁶ Mother Mary Josita, B.V.M., "Special Problems of Obedience in Modern Times," *Religious Community Life in the United States: Proceedings of the Sisters' Section of the First National Congress of Religious in the United States* (New York: Paulist Press, 1952).

⁷ Regan, "The Exercise of Authority by Religious Superiors in Modern America," *Religious Community Life in the United States: Proceedings of the Men's Section of the First National Congress of the United States* (New York: Paulist Press, 1952).

⁸ *Ibid.*, p. 179.

⁹ *Ibid.*, p. 183.

¹⁰ *Ibid.*, p. 184.

¹¹ Meagher, O.P., "The Spirit of Religious Obedience in Modern America," *Proceedings of the Men's Section . . .*, pp. 186-199.

¹² *Ibid.*, p. 190.

¹³ *Ibid.*, p. 197.

¹⁴ *Ibid.*, p. 199.

¹⁵ Heinrich Keller, "Jesuit Obedience," *WOODSTOCK LETTERS*, (February, 1949), pp. 27-46.

¹⁶ *Ibid.*, p. 44.

¹⁷ *Loc. cit.*

¹⁸ A curious exception is the outstanding Gerald Vann, O.P. who discusses unfavorably the "theory of what is called blind obedience" in *Of His Fulness* (New York: P. J. Kenedy, 1939). Such a theory in Father Vann's view "gives the will the responsibility of compelling the mind against its natural bent. Obedience is a virtue of the will, not of the understanding. It cannot, then, consist in trying to force the mind to concur with rulings which it cannot honestly agree to be right. . . ." This indicates a lack of understanding of the traditional, or at least the Ignatian doctrine of blind obedience.

¹⁹ *Religious Life III: Obedience* (London: Blackfriars Publications, 1953).

²⁰ *Ibid.*, p. 30.

²¹ *Ibid.*, p. 33.

²² *Ibid.*, pp. 34-35.

²³ *Ibid.*, p. 35.

²⁴ *Ibid.*, p. 40.

²⁵ *Ibid.*, p. 42.

²⁶ *Ibid.*, p. 45.

²⁷ *Ibid.*, p. 54.

²⁸ Marmion, *Christ, the Ideal of the Monk*, Chap. XII, pp. 259-260.

²⁹ *Religious Life III: Obedience*, p. 57.

³⁰ *Loc. cit.*

³¹ *Ibid.*, p. 69.

³² *Ibid.*, p. 68.

³³ *Ibid.*, p. 74.

³⁴ *Ibid.*, p. 86.

³⁵ *Ibid.*, p. 87.

³⁶ *Ibid.*, p. 55.

³⁷ *Ibid.*, p. 282.

Recent Discoveries of the Relics of St. Jean de Brebeuf

Editor's Note: The following letter is addressed to Very Reverend Father Gerald Goulet, Provincial of the Province of Lower Canada, and relates the recent discoveries of the relics of St. John de Brébeuf that were unearthed in August, 1954, at the Martyrs' Shrine, Forte Ste. Marie, Near Midland, Ontario. The letter is of particular significance to American and Canadian Jesuits, since the life, work, and sufferings of this martyr are the common heritage of both. The editor wishes to express his sincere gratitude to Father Léon Pouliot, S.J., editor of *Lettres du Bas-Canada* for his gracious permission to reproduce such an interesting article in the *Woodstock Letters*. Appended to the letter is a brief summary of the latest developments that have been made subsequent to the excavations in August. For this recent information and the accompanying pictures, the editor is once again indebted to our Canadian Jesuits, and in particular to the prompt and generous cooperation of Father Horatio Phelan and Father John McCaffrey.

August 19, 1954

DEAR FATHER PROVINCIAL, P.C.

Father McCaffrey has asked me to send you some account of what has happened here during the past few days. Press reports may have thinned down by the time they reached the Montreal papers.

On Tuesday, August 17th, Father Denis Hegarty unearthed what seems to have been the coffin used in the burial of St. John de Brébeuf.

Father Hegarty spent two years at the University of Western Ontario training in archeology with Mr. Wilfred Jury and others, and worked with Mr. Jury here at Sainte Marie.

You will recall that the account of the *Relations*, which seems to be based on the *Regnaut Report*, definitely fixes Sainte Marie as the place of first burial. Neither the excavations under Mr. Kidd of the Royal Ontario Museum nor under Mr. Jury turned up any evidence of the precise spot.

With this point in mind Father Hegarty set out this year to try to locate it. You are aware that the entire area of the old

mission residence has been excavated. The building sites are clearly marked and have been identified. Father Hegarty felt that the bodies would have been buried either in the Domestic chapel of the Jesuit residence or in the chapel in the Christian Indian compound. The entire residence was divided into the three sections: European, Christian Indian, Pagan Indian.

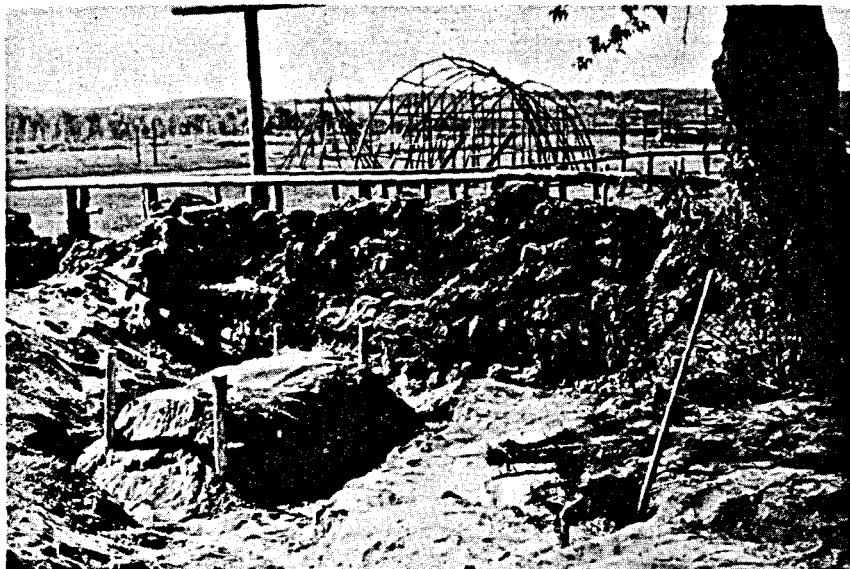
In looking for the burial place of Brébeuf and Lalemant he quite logically decided to begin with the Indian chapel. Mr. Jury had excavated and identified it a few years ago.

After removing the sod and top soil, Father Hegarty and his assistant worked systematically from the east of the former building towards the west. He worked through the area carefully, sifting the soil and sand and following all post mould, decomposed wood and discoloured soil through to the undisturbed waterlaid sand level.

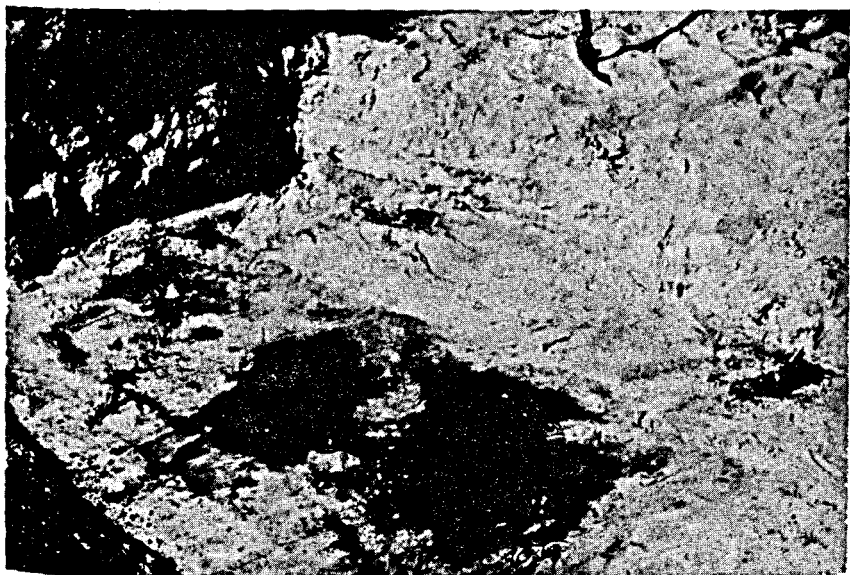
Last Friday, August 13th, at a spot 20 feet from the west end wall of the chapel and 3 feet from the south side wall, approximately opposite the centre of the Christian cemetery which abuts the chapel at this point, he found a disturbed area measuring 88 by 42 inches. At the time bad weather prevented further work.

On Monday, at a depth of 40 inches he found one iron nail of the type used in the coffins of the Sainte Marie cemetery and found there during Mr. Jury's excavations in quantity. On Tuesday, further work in the disturbed area uncovered just below the 40 inch level the distinct outline of a coffin, formed by decomposed wood and blackened earth in the white sand. Recognition was facilitated by the fact that Father Hegarty worked with Mr. Jury a few years ago when nineteen such coffins were discovered in the Christian cemetery next to the chapel. All burials were obviously within twelve years of one another and should normally produce present conditions approximately the same.

The outline measured 79 inches in length, 33 inches in width at the head and 30 inches at the foot. The base of the outline rested on white sand at the 54 inch level. The depth therefore of the coffin was approximately 14 inches. It was found on a north-south axis with the foot three feet from the south chapel wall, near the spot where a door from the chapel to the ceme-



Location of the Grave



Outline of the Grave



tery had been identified in previous excavations. The black outline of the coffin was fringed with a pinkish colour, possibly due to ochre.

There was strongly marked black matter in the outline from the centre to about one foot from the head. This black matter revealed no discernible pattern. It has been carefully collected and will be submitted to experts for analysis.

At 1:40 P.M. on Tuesday, Father Hegarty's assistant, James Hood of Midland, found a lead plaque bearing an easily legible inscription. It is as follows:

First line: "P. Jean de B——beuf" (very clear)

Second line: "—————par——es Iroq——" (first word looks like: "brulé")

Third line: "16 17 (this date slightly higher than 16) de mars"

Fourth line: "1649" (very clear)

The plaque is in excellent condition and after cleaning should be completely legible. It measures 2 by 1½ inches and was found near the spot where the left shoulder must originally have rested. It appears to have been wrapped in birch. The marking on the metal suggests the appearance of birch bark. The lettering is very similar to the script of extant documents of the period which are contained in almost all of the works on the Martyrs. It was clearly buried with the coffin for purposes of identification. There are no holes in it by which it might have been attached to the coffin. It is quite heavy and suggests lead or lead and zinc. It will be submitted to experts for complete cleaning and analysis.

Father Hegarty found what he says may be two fragments of bone. They are small and doubtful. They also will be submitted to analysis. No other bones were found in the coffin outline nor could they be expected. You will recall *Regnaut's Report*:

When we left the country of the Hurons, we raised both bodies out of the ground, and set them to boil in strong lye. All the bones were well scraped, and the care of drying them was given to me. I put them every day into a little oven which we made of clay, after having heated it slightly; and, when in a state to be packed, they were separately enveloped in silk cloth. Then they were put into two small chests, and we brought them to Québec, where they are held in great veneration.

You will recall that the solution of lye and flesh is usually described as having been buried again at Sainte Marie. The presumption is that it was put back in their respective coffins. We hope to find Lalemant's nearby.

Mr. Jury is working at Penetanguishene, seven miles from here, at present. Father Provincial invited him over yesterday to show him the plaque and the site, and describe to him what happened and what was found. Since he did not see the actual outline in the sand, he could not give an official opinion on its authenticity. On the other hand, it is difficult to contest the plaque and the obvious undisturbed nature of the outline which took all of three hundred years to form by decomposed wood and post mould.

Sincerely in Our Lord,

HORATIO P. PHELAN, S.J.

Latest Developments Since August 1954

The excavations continued in the old residence of Ste. Marie until the end of the summer, but not the slightest trace was found of Lalemant's coffin. A complete report was described in *The News-Letter* of the Province of Upper Canada for November as "almost completed". It has not yet been published. The following is from a brief article in the same issue of *The News-Letter*:

While the excavation of the coffin was going on, a quantity of sand was seen. Some of this was collected for analysis. Finally the plaque was found. Four white cedar posts were set to mark exactly the corners of the coffin, and a mound raised. A week later the mound was reopened and some more of what remained was taken. The mound in the Indian Chapel at Ste. Marie still marks the grave of Brébeuf. As a check or comparison, sand was also gathered at a different place, so that the samples, i.e., some of that gathered at the time of the excavations, some taken when the mound was reopened, and the check-sand were brought to Professor F. F. Morwick of the Department of Soils, Ontario Agricultural College, Guelph, Ontario, for analysis. In his report he marked these as Ordinary Sand, Grave Sample I and Grave Sample II. Analysis was made for phosphorus content and for organic matter. The

first would indicate the probable presence of disintegrated bone, the second that of flesh. The summary reads:

Phosphorus Content in	Organic Matter in
(1) Ordinary Sand 30 lb to ac	(1) Ordinary Sand very low
(2) Grave Sample I 120 lb to ac	(2) Grave Sample I moderately high
(3) Grave Sample II 70 lb to ac	(3) Grave Sample II moderately low

The plaque from the coffin was brought to the Ontario Research Foundation in Toronto. Dr. Martius did the actual cleaning and examination. Dr. Ellis, Director of Metallurgy at the Foundation, showed keen interest. The plaque is a small plate, $3\frac{7}{8}$ " x 2" x $\frac{1}{8}$ ", pure lead, with the inscription etched into it apparently with a nail, for the ridges show as well as the furrows. A scale deposit had formed all over it. The scale was a mixture of lead oxides and lead carbonates. This was partly cleaned from the front. The back remains as it was. The inscription reads:

P. Jean de Brebeuf
 Brusle par les Iroquois
 Le 17 de Mars l'an
 1649

* * *

Quotations from Father Becker's Book, *The Hidden Life of Christ*

Those who will not have God as a master, cannot master themselves. Their passions are the enlightened "categorical imperative" to which they give allegiance.

What ascetical writers mean to describe as indifference is a poise or equilibrium of will that is not swayed by feeling or by the push or pull of created things.

Pride is a vice that goes not only with high place. It is a parasite of the stupid as well as of the gifted mind. There are petty tyrants as unloving as imperial ones.

The charity that is self-complacent, that advertises itself, that is rich in professions but poor in performance, is not a virtue—not even a natural virtue. The steam that escapes into the air, even with a noise, will never move a ship or a locomotive.

A capricious and vacillating will is the mark of a weak character. A firm and steadfast will is the proof of a strong character. Flawless principles, lofty ideals, and inflexible will make a perfect character.

Georgetown University and McLean Gardens

W. C. REPETTI, S.J.

The earliest document in our archives on the McLean Gardens property is a survey made in 1839 by Lewis Carbery, surveyor of Georgetown, for Colonel Richard P. Pile. On September 18, 1845, Pile purchased sixty-five acres of a tract known as "Terra Firma," which was contiguous, in parts, to a section known as "Friendship." The price was five thousand dollars.

At the time that the property was acquired by John R. McLean the following information appeared in the *Washington Post*:

In connection with the interesting history of the new summer home of Mr. and Mrs. John R. McLean, the *Post* has been requested to state that the name of the builder and owner of the present house was Col. Richard Parris Pile, who came from the island of Barbados in 1839. Col. Pile was born in the West Indies of English parents, and, like all colonial children of his class, was sent to England to be educated. He took his degree at Cambridge and returned to the West Indies, where his family had large estates for generations. He took an active part in the colonial government, and resigned his office of speaker of the assembly to take up his residence in the United States. Far from being a refugee, as has been erroneously stated, he was given a banquet by the officers of the assembly on the eve of his departure, when the massive silver loving cup which is frequently mentioned in the Washington chronicles of a generation ago was presented him by the people of St. Joseph's parish, Barbados, the same cup now being in the possession of his granddaughter, Mrs. S. F. Gaudell, of London, to whom it was given on the occasion of her marriage a year ago. Col. Pile's children are the Misses Pile of 912 Nineteenth Street, and Mrs. Green, of London. Sir George Pile, at present president of the council on the island of Barbados, is a cousin of the former owner of College Villa, who to his last days enjoyed the confidence and respect of the government of his native island.

Mrs. Pile's given name was Eastmond, and her two sons, Eyre and William Hinds, entered Georgetown Prep on July 15, 1840. They began in Second Rudiments and in the next year William was in the First Division of Third Humanities and Eyre was still in Rudiments. The last entry in the treas-

urer's ledger was dated July 31, 1842, and that seems to have ended their connection with Georgetown College.

On July 10, 1840, Colonel Pile acquired possession of a tract of land from Walter Smith, trustee of Clement Cox, deceased. It was located on the west side of the Georgetown-Tenleytown Road (now Wisconsin Avenue), a short distance above the present Macomb Street. It had a frontage on the Georgetown Road of about 790 feet and a depth of about 2,000 feet; the price paid was \$750. It was a portion of a larger tract known as "Terra Firma."

On August 22, 1843, Richard P. Pile increased his land holdings by obtaining a deed from Thomas S. Jessup, U.S.A., and his wife Ann, of Allegheny County, Pa., for a tract of land immediately to the north of the piece which he had acquired in 1840, and the price for this new portion was \$4,600. It is described in the deed as being part of a larger tract called "Terra Firma."

On September 13, 1845, Colonel Pile mortgaged the two pieces of property for \$5,000 at 6% interest, to be paid off in three years in semi-annual payments. The holder of the mortgage was John Farley.

On August 13, 1846, the President and Directors of Georgetown College met and resolved to

purchase the house and farm (on Rockville Road about two miles from Georgetown, D.C.) from R. P. Pile, Esq. This house and surrounding lots to be used as a villa. The treasurer was instructed to insure the house from the time of purchase in the Aetna Insurance Company.

The purchase was made on April 8, 1847, and the price was \$5,500 and the deed was

subject to the effect and operation of a certain indenture . . . bearing date on the thirtieth day of September in the year of Our Lord one thousand eight hundred and forty-five.

That is, the College assumed the responsibility for the mortgage of \$5,000, which Colonel Pile had now reduced to \$4,500. On April 23, 1847, the College purchased farm implements, live stock and a considerable amount of house furniture from Colonel Pile at a cost of \$850. On May 22, 1848, John Farley, holder of the mortgage, allowed the College to postpone payment until September 30, 1849; but it was not paid

at that time, and on January 11, 1850, he asked for a settlement at an early date. On April 16, 1850, the College paid \$2,500, and on May 11 closed the transaction by the payment of \$2,000. The interest on the mortgage was 6% and in the interval between April 8, 1847, and May 11, 1850, a total of \$424.58 was paid. There was a charge of \$4.37 for recording the deed, and thus the total amount paid for the acquisition of the villa was at least \$11,275.

The first villa was spent there August 1-25, 1849, and we learn from the Minister's diary that there were 12 priests, 24 scholastics and 4 brothers. Later on, the Baltimore scholastics joined those of Georgetown. After 1869, when the scholasticate was moved to Woodstock, the villa was discontinued and the property was rented.

Father Barnum recorded in his notes that the Province was a part owner of the villa property, but we have not the date at which it entered into this partnership. Father Barnum further related that once a year, the Georgetown Cadet Corps, in full uniform, paraded to the villa and spent the day in target practice, and on these occasions halted in front of the Visitation Academy and presented arms.

From January to April, 1862, the villa was occupied by General Peck and his staff of the Union Army.

Continuing Father Barnum's account, we are told that in 1864 there was a proposal to sell the villa for \$15,000. After its use as a villa was discontinued it was occupied by the Country Club which had an option of purchasing it for \$20,000. On January 7, Father Charles Jenkins, procurator at Georgetown, wrote to Father Keller, Provincial, that he was informed by Father Early that the Province was willing to sell the villa for \$30,000. These names enable us to date this letter between July 14, 1870, and September, 1872. It also appears to bear out Father Barnum's assertion that the Province was a part owner of the villa.

The next piece of information which we possess is dated May 5, 1877, at which time

William L. Davis agrees that, in consideration of the latter's tenancy of a portion of the Villa property belonging to the President and Directors of Georgetown College, he, the said Davis, will immediately and does hereby surrender to the Authorities of the said

College all the said Villa property now held and occupied by him with the exception of the house, garden and orchard thereunto attached; and that on or before the 15th day of October, 1877, he will surrender all the residue of said property, so excepted, waiving all notice whatever to which he may be entitled by law and paying in the meantime therefor as rent the sum of \$65 per quarter. And on the failure of said Davis promptly to surrender the property as herein agreed, the Authorities or officers of the College may enter therein and possess themselves of the same in any manner they may elect.

On August 1, 1881, the Villa was leased to Lloyd Moxley for a period of five years, who agreed to pay \$1,000 in full on the said date, and then to pay one-half of the taxes and assessments levied on the property during the continuation of the lease. Moxley also agreed to keep

the dwelling house properly painted and in good repair, to renew the fences around the farm and keep them in good repair, to keep the roads and hedges in good order, to place sufficient soil around the roots of the trees to prevent their decay, and not to sublet the same premises or assign the lease without written permission.

We now come to the sale of the Villa property. In the Minister's Diary, under date of January 11, 1887, we find the entry:

Father Minister arranged with the real estate agents to accept the proposition to accept now \$45,000 in cash, and the balance in 1, 2, and 3 years, secured by mortgage.

And on March 3, 1887, the following entry was made:

The sale of the Villa property was consummated today. Fr. Rector received a check for two-thirds the purchase money, \$45,000, less the expenses; commission and \$1,000, allowed for quit claims, amounting \$2,535.75, making the actual amount of the check \$42,464.25. The balance of \$15,000 is secured by deed of trust and five notes each \$3,000 for 1, 2, 3, 4, 5 years.

And on March 7 Father Minister wrote

Father Rector paid Father Hayes, procurator of the Province, \$28,309.50, 2/3 of the first payment on sale of villa.

The Archives has a clipping, from an undesignated paper, which says

The sixty-four acre tract, known as the College Villa, situated on the Georgetown and Rockville turnpike, and adjoining the country residence of Secretary Whitney on the south, in the immediate vicinity of President Cleveland's cottage, was sold last week to a

Washington syndicate for the handsome sum of \$60,000. Many of the Rev. Fathers of the Society of Jesus, and former scholastics and teachers in Georgetown College, no doubt cherish pleasant recollections of the happy vacation days which they passed amid the rugged but picturesque scenery in which, before the hand of improvement began to level the hills and fill up the valleys, the quiet villa reposed like a beautiful gem in a brilliant setting.

The Record Book of the College contains an account, as given above by the Minister in his Diary for March 3, and also adds that on June 6 there was a refund of \$780 out of the \$1,000 which had been allowed for quit claims and survey, and that two-thirds of this refund (\$520) was sent to the Procurator of the Province.

The Record Book, just mentioned, states that the sale was made through Thomas Fisher and Co. to Anastasia Patten and John Beall, but we have no copy of the deed by which the ownership of the property passed from the College to Mrs. Patten and Beall. Father Barnum's comment in his Stray Notes is as follows:

March 3, 1887, the college accepted an offer of \$60,000 for the property. It happened that just at that time of this sale President Cleveland was negotiating for the purchase of a place nearby, known as Red Top. The fact that the President had bought a summer home here very naturally caused a great rise in the value of real estate in the vicinity. Mrs. Patten, the purchaser, was aware of this and realized a fine profit from her investment as she immediately sold it for \$120,000. The old villa is now included in the princely estate known as Friendship belonging to the McLean family.

Father Barnum's account is substantially correct, but on January 24, 1951, the writer heard more about the transaction from Mrs. Edythe Patten Corbin, a daughter of Mrs. Anastasia Patten. She related that one day while her mother was giving a tea a man called on business, but was told that Mrs. Patten could not see him at that time. He insisted that his business was very important; that a syndicate of Virginia men were interested in her property on the Rockville Road, that they were leaving town the next day, and must have a decision at once. Mrs. Patten met the man and accepted his offer of \$110,000 for the property, before the deed had been turned over to her.

Among our records there is a deed of trust dated February 15, 1887, and recorded on March 2, 1887, by which John Beall

and his wife deeded the property to Charles R. Newman and Edward J. Stellwagen to secure the payment of five notes of \$3,000 each, signed by Beall and payable to the President and Directors of Georgetown College. It is not clear to the writer, nor to Mr. McGregor, how this deed enters into the transaction, and a four-hour search in the land records of the District of Columbia failed to reveal any other document bearing the name of anyone involved in this sale.

We also have in the villa file a receipt, dated February 1, 1889, by which the Procurator of the Province acknowledges the receipt of \$2,195.83 from the Procurator of the College, as the Province's part of the second note, with interest, on the villa property.

John R. McLean, publisher of the *Cincinnati Enquirer* and the *Washington Post*, purchased the Friendship property in 1898, and it contained 76.9 acres; 63.7 acres of the old Villa property and 13.2 acres in adjacent sections. The frontage of the villa property on Wisconsin Avenue was 1,693 feet, that is, from a point 50 feet north of Macomb Street to a point between Quebec and Rodman Streets. The greatest east-west depth was about 2,000 feet. The town house of the McLeans was on I Street, facing McPherson Park, where the RFC building now stands.

Mrs. McLean was a daughter of Edward Fitzgerald Beale who was a student at Georgetown College, 1832-1835. He entered the Navy, reached California under Commodore Stockton at the beginning of the Mexican war, acquired land in California, and became Commissioner of Indian Affairs in California and Nevada in 1852. In 1876-77 he was Minister for the United States in Vienna. After his death in 1893 his widow presented to Georgetown College the copy of Rubens' "Descent From the Cross" that is now in the Carroll Parlor. Beale purchased it in 1867 from the artist who was painting it in the Cathedral of Antwerp. His name is on a tablet in the Ryan dining room.

Truxton Beale was a son of Edward Fitzgerald Beale and became the owner of the Decatur House at the corner of Jackson Place and H Street. After the death of Commodore Decatur his widow retired from social life, moved to Georgetown, was baptized in the Old North Building in 1828, gave the

Decatur Prize money to Georgetown College in exchange for an annuity, and was buried in the old parish cemetery near the White-Gravenor Building. Her remains have been transferred to Holy Rood Cemetery.

After the marriage of Nicholas Longworth and Alice Roosevelt they spent a couple of days at Friendship before starting on their wedding trip.

After the death of John R. McLean in 1916, the property passed to his son, Ned McLean, who had married Evelyn Walsh, daughter of Thomas F. Walsh of the Camp Bird gold mine. Vinson McLean was born in 1909 and was known as the one hundred million dollar baby. At the age of ten, in spite of several guards, he ran out of the gate at Friendship and was hit by a passing auto and died that night of a fractured skull.

In 1942 the government bought Friendship for one million dollars and began the housing development that is there today. In 1947, Friendship, Fairlington in Virginia, and some property in Washington State were sold to a man from Texas.

After the death of Evelyn Walsh McLean, a newspaper account, dated March 21, 1949, stated that the Friendship property (the old Villa property) contained 175 acres, and became known as McLean Gardens. This may be a misprint for 75 acres. After the sale of the old Friendship estate, Mrs. McLean bought $2\frac{1}{2}$ acres at Wisconsin Avenue and R Street, and named it Friendship. After her death in 1947 her trustees valued the property at \$172,000; and the trustees were Judge Thurmond Arnold, Msgr. Fulton J. Sheen, and Father Edmund A. Walsh, S.J.

This ended the story of Georgetown College, the villa, and the McLeans. But in retrospect one wonders why, in view of the fact that the Province had a two-thirds interest in the villa, the scholasticate was put in the backwoods of Woodstock in 1869 instead of on the Rockville Road? Was it the influence of the old colonial idea that it was necessary to have a large farm to support the house? And also, why were the Georgetown College authorities, or their agents, so ignorant of the rise in value of Cleveland Park property? Did it make this spectacular rise between January 11 and March 2, and were they bound by the conditions agreed upon on January 11?

A New Tribute To Marquette University

JOANNE LAMPE CHARLTON

The work of Jesuit educators that had its beginning seventy-five years ago in the bustling lake-city of Milwaukee, Wisconsin, is now reaping an abundant harvest at Marquette University. Noteworthy among its numerous testimonials of growth and fruition are the impressive new buildings that have been erected on the University campus. Under the direction of Very Reverend Edward J. O'Donnell, S.J., President of the University, the following buildings have been erected and incorporated as part of the University: a new College of Business Administration, a student union, a residence hall for women, an addition to the medical school, and a library. Future plans include a dormitory for men, a new Liberal and Fine Arts building, a Communication Arts building and additions to the science hall and dental school.

However, the most unusual of the new buildings that have been erected since 1950, is the 500,000 volume Memorial Library which was dedicated in December 1953. This well designed structure provides for all the various activities of the modern university library, and is in almost perfect harmony with the traditional Gothic architecture of the other buildings of the University.

Planning for the library began more than ten years ago. But in 1948, when it became apparent that the doubled enrollment was not likely to sink back to prewar levels, it was imperative to make permanent provisions for the larger student body as soon as possible.

A committee, headed by Father Edward J. Drummond, S.J., then the graduate dean, and now vice-president of the University, and representing members of the faculty, administration, library staff and alumni, prepared a statement of the library's requirements. It was found that facilities would be needed to stack about 300,000 volumes immediately and approximately twice that number at maximum capacity. Adequate reading room space, and research accommodations for the faculty were also primary requisites.

With these facts in mind the committee spent many hours

of research and travel before the final plans were completed. Prominent library experts were consulted and twenty university libraries in all parts of the country were visited by the architect and members of the committee. The experiences of other colleges and universities which were building or had completed post-war libraries were generously shared with Marquette.

A handsome, three-story building of contemporary styling was the result of this meticulous preparation. Cut stone, granite, glass and face brick, matching the other campus buildings, were used on the exterior. Cross-shaped, the library measures 202 ft. long and 65 ft. wide; the central portion is 82 ft. by 56 ft.

The committee planned for maximum flexibility in layout and operation. All interior walls of the building are movable except those in the seminar area. Consequently, the present reading room arrangement can be changed if desired. The peculiar plan also makes future expansion possible without modifying the essential architectural design or the library procedure.

Reading rooms and stack areas are serviced from the library charge desk which is situated on each floor at the bisecting point of the wings. All stack areas and entrances to stack areas are behind the charging desk. Thus, a change from the present "open-stack" operation to "closed-stack" can be accomplished by a simple turning of a key.

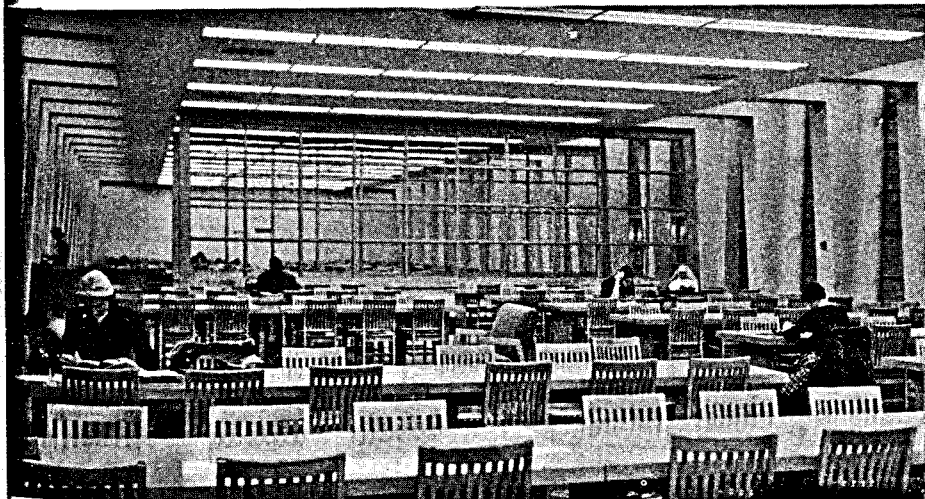
The two upper floors of the library are subdivided with mezzanines, making five stack levels in all. There is room for storage and expansion on the basement level.

Facilities on the first floor of the building include the reserve reading room and two glass-enclosed discussion study rooms in which conversation is permitted while students work on co-operative projects. Across the hall, there are four seminar rooms, an audio-visual room, a large student lounge, a cloak room, and quarters including a kitchenette for the staff.

Running the length of the rear wing is a wood-paneled hall suitable for art shows and special displays. The names of library donors will be fastened along the margin of the walls as a permanent memorial. Adjacent to the corridor is a

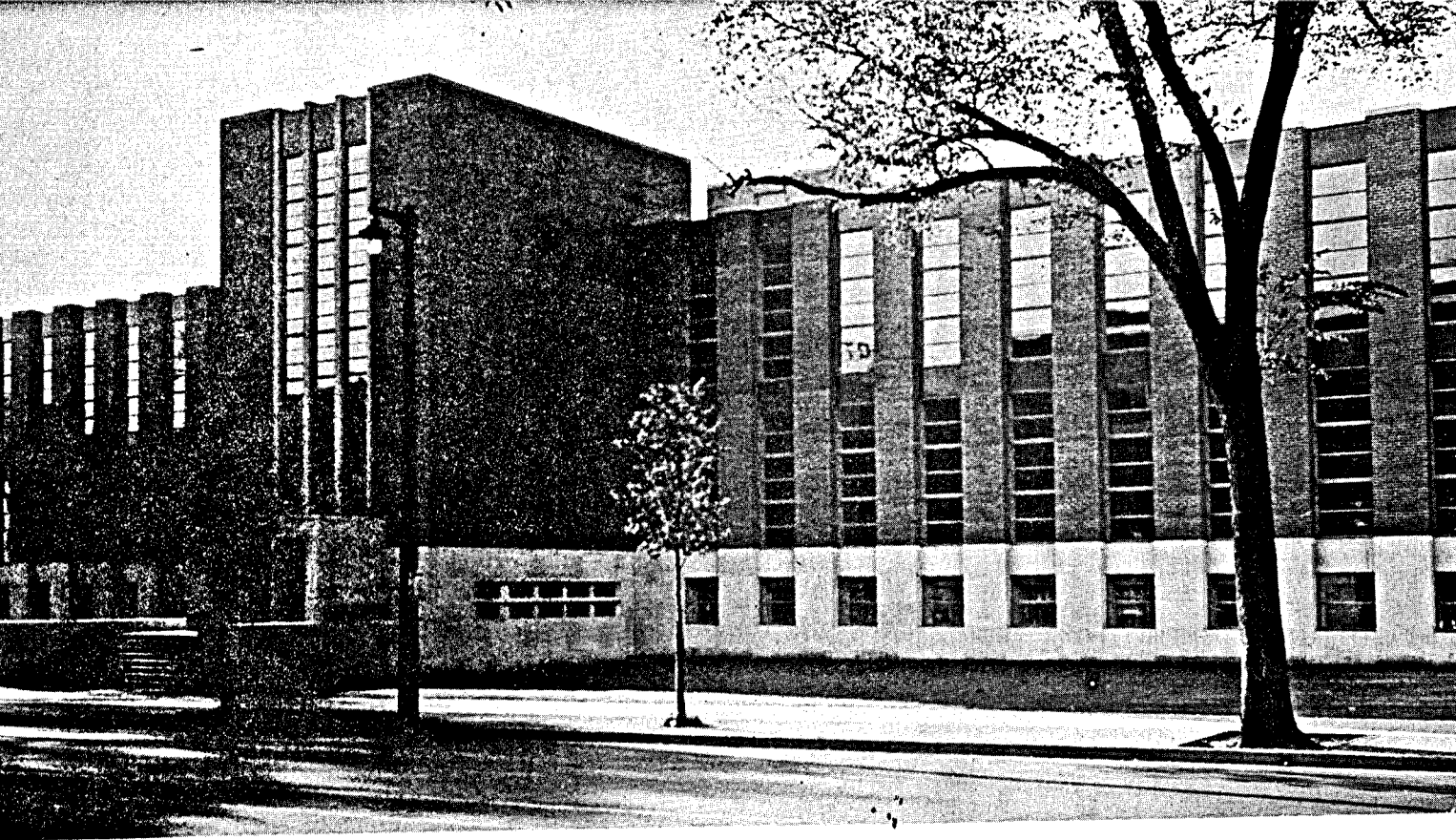


Reference books are studied in the reserve reading room . . .



In the quiet of a main reading room students consult texts at birchwood-finished tab





Built at a cost of \$1,450,000, the Memorial Library, with a shelf capacity of 500,000 volumes, was dedicated December 2, 1953

small, tastefully furnished room dedicated to Père Marquette in which material pertinent to the University and to Père Marquette will be displayed.

The second floor of the library contains two large reference and periodical reading rooms. Behind the librarian's desk are the general catalogue, a bibliographical room and the staff work rooms and offices. Bound volumes of periodicals are housed in stacks on the mezzanine and the adjacent stack level.

Similar in arrangement to the second floor, except for more stack areas, the third floor contains the library's general collections. On the mezzanine, 32 individual study carrells are available to the faculty. There are in addition, 80 carrells in the stack areas for the students. Approximately 1,080 persons may be seated at one time in the reading rooms. Typing and audio-visual rooms are immediately accessible to all the reading rooms.

The library furniture was made to harmonize with the interior decoration of the building. The furniture also affords the comfort, utility and good taste needed in library equipment.

Made of laminated plastic material and greyed birch, the tables have slightly tilted legs repeating the angled lines of the buttresses in the reading rooms. The chairs, also of birch, are an innovation in library furniture. They are built with the traditional strength and solidity of general utility chairs but their backs of flush wood slats are bent to give the comfort of a posture chair during long periods of use.

Other utilitarian furniture such as periodical racks, map stands and service desks are of functional design matching the reading room chairs and tables. Lovely, contemporary designs are used for the furnishings in the student lounge and the Père Marquette room. Yet, the extremes of modern decorating have been avoided, making the decor fitting for even future years.

The monotony of rows of reading tables placed at right angles to the northern walls in each of the reading rooms is broken by a lounge area of upholstered davenports which allow leisure reading in library quietness.

Low toned shades of green, grey and terra cotta have been used to reduce eye strain. The adjustable, concave-shelved

book stacks are painted a soft green to blend with the general color scheme.

Floors of the reading rooms, stack areas and offices are covered with rubber tile. The entrance foyers and ground level corridors are floored with terrazzo. Stairways are concrete with terrazzo.

The walls throughout the library are plaster. Acoustical materials on the ceilings make the whole building practically soundproof.

A ventilating system circulates air through the rooms and cleans and controls the humidity of incoming air. Provision has been made for the future installation of an air conditioning unit.

Besides two automatic elevators for the use of the staff and for freight purposes, each stack area and charge desk is serviced by a book lift.

The \$1,450,000 construction cost of this beautiful building was largely financed through the generosity of friends and alumni of the University. Standing imposingly on Milwaukee's main thoroughfare, it is a symbol of the contributions which the Jesuits have made to the community in learning and leaders.

Seattle University

Seattle University listed 34 students in its 1931 registration. In 1954, the registrar listed 528 boarders and 2,833 day scholars for a total student body of 3,361. For the education and care of the student body there were 45 Jesuits and 127 lay teachers.

In 1948, when the school celebrated its fiftieth anniversary, (it was chartered October 17, 1898) Seattle College had its title changed to Seattle University.

The school offers over two hundred subjects and is open to men and women of all religious belief. Religious affiliation of the day students showed 1,612 Catholics; 91 registered as non-Catholics; 2 Anglicans; 20 Baptists; 4 Jews; 51 Lutherans; 39 Methodists; 32 Presbyterians; 224 Protestants; 37 Episcopalians.

Of the registered students, 1,322 were men and 789 were women. The number of single students was 1,885 and 224 were married. There were also 53 World War II veterans and 328 veterans of the Korean campaign. The out-of-state students amounted to 431.

OBITUARY

FATHER THOMAS ALOYSIUS BECKER, S.J.

1872-1954

Early Years—Noviceship

Father Becker had just celebrated his eightieth birthday and had completed almost a half century in the priesthood when he suffered a severe stroke at St. Aloysius' Rectory, Washington, on October 5, 1952. With his right side completely paralyzed, and deprived of the use of his voice, he was to spend the last two years of his life in patient suffering and resignation to God's Will until his death on February 17, 1954.

The only child of James and Catherine (Nery) Becker, Thomas Becker was born in Washington, D.C., on September 22, 1872. He attended the parochial school of St. Aloysius and completed his early education at Gonzaga High School, where he showed himself a devoted student and an insatiable reader of history. Graduating from Gonzaga at the age of fourteen, young Becker entered the Society at Frederick, Maryland, on August 13, 1887, wearing his first pair of long trousers. He was the youngest of fourteen that entered the Society on that day, and because of his age he did not pronounce his first vows until October two years later. One of the novices of his year, and at the same time, one of his closest friends was Father Denis Lynch who had been Vicar General of the Diocese of Burlington, Vermont. Young Becker always cherished the kind and understanding friendship of this zealous priest who, in later years, labored as a missionary in Jamaica, in India and finally in the Philippines where he died. The master of novices was Father Michael A. O'Kane who was most kind, encouraging and fatherly, yet strong and virile in the training of his youthful charges. Under this skilled master of the spiritual life, Brother Becker was introduced to the religious life and laid the solid spiritual foundation that was to make his sixty-seven years in the Society the work of a fruitful laborer in the vineyard of our Lord. On Sundays the novices taught catechism to the parish

children of St. John's Church and were also sent to the farmhouses in the Catoctin Mountains, ten miles to the northwest, where they taught not only the Catholic and Protestant children, but the parents of the children as well. The roads radiating from Frederick were of limestone and were excellent for walking, which was the principal exercise of the novices on holidays and free afternoons. Carissime Becker had a long stride and when asked how he had acquired it, replied that it came from taking walks as a boy with his grandfather. About five miles from Frederick, the Georgetown road, as it was called, led across the Monocacy River on the banks of which was an old mansion called Araby. Rented as a weekly villa, its extensive grounds for baseball and tennis were enjoyed by the juniors on Thursdays. The novices went out to Araby on other days of the week for *laborandum*, keeping the grounds in condition and caring for the orchard.

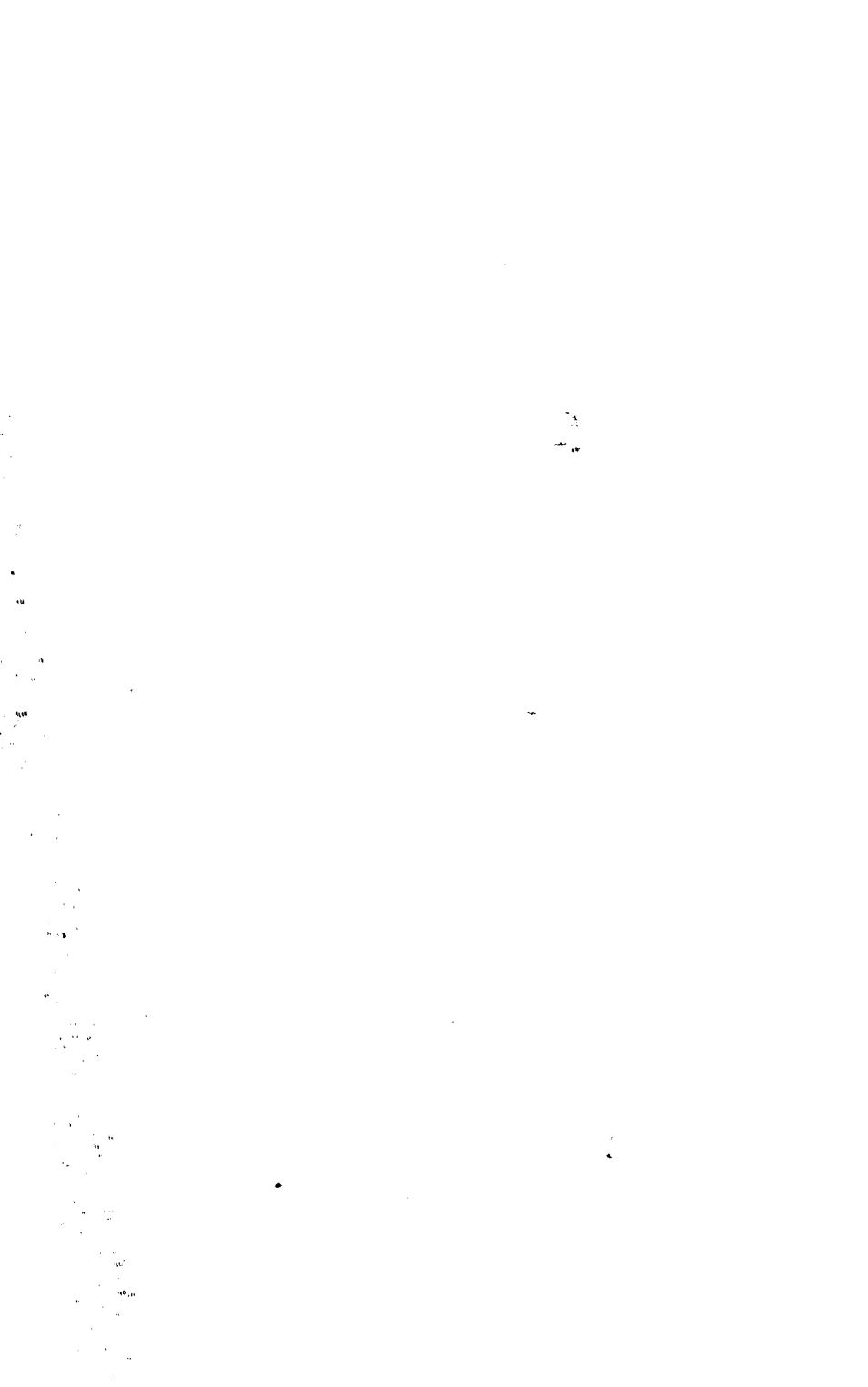
Juniorate and Philosophy

After taking his vows, Father Becker spent three years, not unusual at that time, in the study of grammar, poetry and rhetoric. There were ten in his first class, humorously called by their teacher, William Cunningham, "the nine muses," with Pegasus as their leader. Pegasus had formerly been an alderman in New York City. For summer villa the juniors travelled from Frederick to Woodstock on the Baltimore and Ohio Railroad, a ride so tortuous that many would get seasick. But it was a welcome change from city life in old Frederick. Early in July 1891, news was received of the tragic death by lightning of two philosophers and a theologian at St. Inigoes Villa. Because the memory of the accident was so frightening, next year the philosophers and theologians went to Chapel Point in Charles County for their villa, while the future philosophers and juniors spent their three weeks vacation at Georgetown University. Washington and its beautiful federal buildings offered many advantages for sightseeing, and the vacationers made many excursions down the Potomac or up the Baltimore and Ohio Canal.

From 1892 to 1895 Father Becker's class, reduced to nine, made their three years of philosophy at Woodstock under Father Timothy Barrett who, after his return from Inns-



FATHER THOMAS ALOYSIUS BECKER



bruck and the completion of his tertianship, had succeeded Father Sabetti as teacher of moral theology. Many a humorous incident was afforded by Father John Brosnan who was then Professor of Chemistry. Father Holaind, their ethics professor, who was then engaged in a controversy with Archbishop Ireland, did not fail to inspire and impress young Becker with his enthusiasm and philosophical learning. Father Becker's class being so small, everyone during his three years of philosophy had at least one circle or repetition each week.

Regency—Theology—Ordination

Father Becker spent his years of regency, 1895-1900, at Holy Cross. He spent one year in second humanities, two years in freshman and two in sophomore, teaching Latin, Greek and English. One of his contemporaries, Father Leo Butler of Kingston, Jamaica, has given some impressions of him and of his reputation as a teacher. They confirm the testimony of those who were associated with him in later years. Physically Mr. Becker, as he was then called, was tall and athletic and remarkable for his enormous strides as he walked along the corridors or took his brisk afternoon exercise, no matter how cold or windy the weather. His teaching of the Classics was masterful. By whatever grapevine method news and opinions were circulated in those days, it was generally accepted that he was unequalled by any of the professors in his knowledge of Greek and Latin literature and in the teaching of Greek. Yet with such a reputation he was modest and unpretentious, asserting that he knew nothing; but he could always quote books, chapter and verse for you on the subject in question. A graduate of the class of 1900 recalled that in Father Becker's days Holy Cross was so small that all the Jesuits, from the Rector, Father Lehy, down, and all the student body seemed to merge into one large family, with everybody knowing everybody else. Father Becker was of a very retiring nature, simple and unassuming, and no member of the faculty was more widely respected. Hardly anyone but those who were in his classes, with whom he was always popular, knew his superior qualities intimately. One of his students was Louis Sockalexis, an American Indian from Old

Town, Maine, who brought great renown to Holy Cross as a champion in track and baseball.

A Holy Cross alumnus who was a member of Father Becker's freshman class wrote with enthusiasm about his deep religious spirit, describing him as one who walked and talked with God. He could not say enough to express the love of the students for the good padre, as they called him, even though he was not yet ordained. He was sure that Father Becker in his unobtrusive manner had influenced many of his students to enter the Society. He loved young men and maintained a distinct companionship with them. On holidays Mr. Becker would gather them for long walks. They would walk down Linden Lane and over the Auburn Road, on past the old stables and down the hill to Aninsigamond, and further down the hills to the lake and the old ball park. His chats with the boys were always interesting, not weighted with religion yet carrying their religious lessons. In his voluminous pockets he would bring fruit, oranges, apples, etc. as his part of the dessert. When examinations came, he would kindly encourage the backward, and in a friendly tone and spirit warn the careless against future neglect and failure.

In September 1900 Father Becker returned to Woodstock to undertake his four years of theology. In the first year he also conducted a Greek Academy for the philosophers. At the end of second year he received Minor Orders from the Apostolic Delegate (later Cardinal) Martinelli; and on June 28, 1903 he was ordained by Cardinal Gibbons, Archbishop of Baltimore. Father Becker was one of a group of twenty-two ordinandi, which was considered a large number at that time. Two were from the Buffalo Mission, ten from the New Orleans Province and ten from the Maryland-New York Province. Among the latter were two future Vicars-Apostolic of Jamaica, Bishops Joseph N. Dinand and William F. O'Hare. Eight of the twenty-two reached the Golden Anniversary of their ordination.

After his fourth year of theology Father Becker made his tertianship at St. Andrew-on-Hudson, Poughkeepsie, under Father William Pardow as Instructor, and the next year, 1905-1906, he remained at Poughkeepsie as Prefect of Studies and Professor of Rhetoric. On August 15, 1906 he made his

profession at Fordham University where he was assigned to teach junior philosophy. At Fordham, as everywhere, he was known for his modesty and unfailing affability.

His Work in the Philippines

After the Spanish-American War the Jesuits of the Maryland-New York Province assumed charge of the Philippine Mission, while the Jesuits of the Aragon Province were gradually transferred to India. In 1907 Father Becker was one of the first to be assigned to this new field where he was to labor for the next seven years. Though he was endowed with intellectual gifts of a high caliber, he always entertained a lowly opinion of himself. It was, therefore, with great satisfaction and enthusiasm that he volunteered to teach grade school classes in Manila from 1907 to 1909 and from 1912 to 1914 and to work at the same time as assistant parish priest at the Cathedral. It pleased him even more when he was sent for two years, 1910-1912, to serve the poor lepers on the island of Culion. In 1914 he returned to the United States and spent the next eight years teaching Spanish, philosophy and the Classics at Boston College.

Poughkeepsie—Shadowbrook—Woodstock

In 1922 Father Becker began the responsible work of teaching in the juniorate and, in the Collegium Maximum. For six years he taught the rhetoricians at St. Andrew-on-Hudson, interrupted by a year of humanities (1924-1925) at the newly opened Shadowbrook in the New England Vice-Province. At St. Andrew's he went one day to the Rector, Father Pettit, and declared his unfitness to teach the Classics. The next day the beadle of the rhetoric class complained to the rector that the class could not keep up with Father Becker. It was said that he could hear recitations and make corrections and explanations without opening the textbooks. He had made the same protest when teaching in Boston, but Father Lyons, countering by expressing his own unfitness to be rector, said, "that he had yielded to the will of superiors." There may have been some who thought Father Becker's frequent protestations of ignorance or inability to undertake certain tasks

somewhat false, something that was put on; not so, however, for his whole demeanor showed that he sincerely looked upon himself as the most unworthy and useless member of the province. He was convinced that others could accomplish his work much better, and that the house or province would be better off without him; in short, he felt that he should be put on the shelf. As a priest, when he was appointed to preach for some special occasion, to sing the Christus part in the Passion or to write an article he was usually heard to say: "Father, I am not capable of doing that." However, as soon as he saw the will of his superiors, he went about the task assigned and did his best, which was usually splendid. It was a real trial to his humility when the Fathers at more than one Provincial Congregation elected him Secretary to write the minutes that were to be sent to Rome.

In 1929, when he had completed twenty-six years of teaching in the colleges and juniorates, he was appointed Spiritual Father of the philosophers at Woodstock. At the same time he taught them pedagogy and humanities, lecturing on the texts of Aristotle and St. Thomas. In 1935 he became Spiritual Father of the community for two years, continuing his classes in Greek and Latin literature.

His Writings

Besides book reviews and numerous articles on religious and historical topics, Father Becker also wrote two series of spiritual treatises on the Hidden and Public Life of Christ. These treatises first appeared in *The Messenger of the Sacred Heart*. The first of these was published in book form at New York in 1937. In his book, Father Becker presented meditations on the mysteries of the Hidden Life from the Incarnation to the Flight into Egypt. It also contained chapters on our Lord's obedience, His obscurity, His labor and prayer, all of which were so well exemplified in Father Becker's own life. The second treatise was not a life of Christ but a series of events in our Lord's public life that were arranged in chronological order. It was published in 1939 and provides the devout laity, priests, and religious in the active life with excellent material for meditation.

His Golden Jubilee in the Society

The year 1937 brought a complete change in Father Becker's life as a teacher. Up to that time, besides the twenty-six years given to the colleges and juniorates in the class room, he had devoted nine years to his brethren, the priests and Scholastics at Woodstock. When the status was published in June 1937 he returned to Washington, to the parish of his birth, after an unusually distinguished career. It was the year of his golden jubilee as a Jesuit, a favor not granted to many. He held his celebration in St. Aloysius' Church, with his fellow jubilarians, Father McLoughlin and Father Kelly, on Sunday, September 12. His Excellency, Archbishop Cicognani, Apostolic Delegate, presided at the Solemn Mass. Bishop MacNamara, Auxiliary Archbishop of Baltimore and Bishop Dinand of Jamaica, another jubilarian, attended with the Provincial, Very Reverend David Nugent. Several of his fellow novices came for the celebration, one of whom, Father Daniel Quinn, preached the sermon.

On this occasion the Filipino Catholic Association of Washington paid tribute to Father Becker in the following words:

Father Thomas A. Becker, S.J. is not a stranger among us Filipinos. Seven of the best years of his priestly life he spent working among our people in our country. For five years at the Ateneo de Manila and the Central Seminary of St. Francis Xavier, he taught our Filipino youth, among them many of our present-day leaders. The Arenetas, the Bengzons, the Sisons, and many others all felt in some degree the influence and guidance of Father Becker. He was co-author of one of the most popular and useful text-books on the Victory of the Philippines. And for two long years our suffering countrymen at Culion had in Father Becker their great spiritual physician, consoler, comforter and friend. He therefore comes to us now as chaplain with a long experience and a keen sense of the needs and aims of our Filipino Catholic Association in Washington. More than that, he comes as a Jubilarian completing fifty years as a Jesuit, years replete with learning, virtue and experience. To our words, therefore, of hearty welcome, we add our feelings of joy and congratulation, our best wishes and prayers, that he may find in us an ever ready cooperation, and that he may be blessed with many more years in the service of that great army of Christ and His Church, the Society of Jesus.

Parish Work

Assuming his duties as assistant parish priest at St. Aloysius, Father Becker gave himself to them without stint or reservation. Within the next fifteen years he served as chaplain of the Filipino Catholic Association, gave retreats and conferences to many religious communities and exhortations to his own community and to those at Carroll House in Brookland. Father Becker's exhortations were enlivened by many scriptural quotations and classical references. One year he selected the virtue of humility as his general topic, and for ten or more talks developed some phase of that virtue.

He will be remembered for many things in the Society and among the laity, but one of his superiors, much younger than he, regarding as most edifying his humble deference wrote: "To be superior over many men of his stamp and religious observance would be too much—it would be heaven on earth."

Instruction of converts occupied most of his free time. He preferred giving lessons to individuals rather than holding classes; and though this system consumed much more of his time, he nevertheless gave three or four instructions each day, being careful to see that every convert received the sacrament of confirmation.

He was not an orator in the usual sense of the word, but an earnest and eloquent preacher, whose deep theological knowledge and clear exposition of the mysteries and doctrines of our faith made him popular in the pulpit. He said he could not preach long sermons, and was best in the short ones at the low Masses on Sundays. They were well constructed and admirably expressed, and always left a deep impression; you were always able to carry away one outstanding thought and lesson. He told how once when preaching his memory suddenly failed, something that never happened to him; but he continued on another thought, as if inspired, until he remembered his prepared address. After the sermon a man who had been away from the sacraments for many years came to his confessional. When asked what it was that moved him to come to confession, it happened to be the very thing that the preacher said when his memory had failed. Washington in the summer months can become very disagreeable with

the heat and humidity. Others would escape the sweltering heat, but Father Becker stayed on, serving faithfully his penitents and those entrusted to his keeping, especially the sick.

Devotion to the Sick

When anxiously summoned to one suddenly stricken his response was immediate. Reverently carrying our Lord close to his heart, his quick, long stride brought him to the sickroom within minutes of the call. With gentle understanding he made the soul ready for its Maker if, in God's plan, its work on earth was finished. To those souls who regained health after being anointed he was faithful in the days that followed, solicitous for their continued health and making them realize that in Holy Communion they would find their greatest help. Therefore he carried the Blessed Sacrament to the sick and aged at frequent intervals, no matter what the weather or his other duties might be. This he did in some cases over a period of years, all in the line of duty.

One who experienced Father Becker's kindness to those suffering for a long period pays this tribute:

His humor brightened many a day for those who were depressed or discouraged; his wisdom banished those spiritual and temporal worries that steal away peace of mind and soul. His warm and generous heart let those who sought his help know that he was glad to render it. If the sick and aged felt they were weak or forgetful or 'living on borrowed time,' he humbly confessed his own infirmities. When his friends were blessed with good fortune he was sincerely happy; when sorrow came upon them he was genuinely sympathetic and thoughtful. He had a Christlike awareness of a troubled and anxious heart. He would graciously heal and comfort the soul in distress. In a word, one has only to listen to the expressions of gratitude from people who received his ministrations in order to realize how much he came to mean to them as a parish priest.

We give another, though more briefly, of the many expressions of esteem in which good Father Becker was held, and of gratitude to him as confessor and counselor.

It was a privilege to know the true beauty of his character, his perfect humility, simplicity and sincerity. Always kind, understanding and courteous, he never failed those who came to him for comfort and guidance, and he gave most generously of his time

and of his great fund of wisdom and knowledge. Greater spiritual strength and willing acquiescence to God's will came to those who went to his confessional. He will always be remembered as a priest of simple dignity and wondrous kindness, as a wise counselor, a true friend and a comforter in time of real necessity.

Confessor and Spiritual Director

Father Becker's outstanding work was in the confessional. It took up much of his time, but at the assigned hour he was at his post and was never late. He was sought by a constant flow of penitents, many of whom, by his kindness and wise counsel, were directed to the religious life or to a life of holiness in the world. He was confessor for many priests and distinguished members of the clergy. A devout layman who went to confession to him almost weekly for several years commented, that formerly he had found it difficult to manifest his problems to other priests, but with Father Becker he always felt he was in the presence of a true priest and holy friend to whom he could freely reveal his soul. He was much consoled and grateful to God for having found such a prudent and helpful counselor. When leaving to make his retreat Father Becker surprised him by humbly asking him "to pray for his conversion." He feared, perhaps, that in spite of all his years in the priesthood he might be falling into careless habits, or had not given his heart completely to God.

One of Father's best loved duties was the spiritual direction of diocesan priests, though he would say: "Why do you come to me for advice; there are other priests you could see?" We will quote:

But we priests knew him for what he was, a saintly priest of God, or we might have looked elsewhere. One in need of direction soon knew that he had chosen the right priest. His judgments were sound and balanced. He believed firmly in building virtue on the natural. If it were a confessional problem he would give you the answer and refer you to the exact place in the moral textbook. Of course he himself knew nothing about moral theology. If it were a personal problem he would brush away any scruple. 'Don't worry', he would say, 'don't get too serious; be a good holy priest; do what you can and don't worry.' His understanding and experience and the example of his life of prayer gave power to his advice. In fact his saintly life of prayer did more than anything else in his direction of the souls who consulted him, for they knew he was a true religious

of the old Ignatian school. Being the holy man that he was, he always had something to offer. His words impressed us because we would always find him quietly praying in his room or in the chapel. We priests will never forget the little black book containing the names of his former students who had become priests or of those who came to him for confession. He would say, 'Father So-and-so has died a young man. Why did God overlook me? I'm no good, but this was a young and a good man.' Or he would say: 'Father N. has become a pastor, or Father N. has been appointed to an important position in the diocese.' He was proud of his boys. Unsuspected, as he thought, he watched their progress; yet his boys knew he was watching them. His interest in his priests was a "come on" to any who knew him. Exceedingly humble as he was, he was really proud to have them come to him week after week. He realized that priests had to come at odd hours but his time was theirs at any hour of the day, and he grieved if he missed you or disappointed you in any way.

Further impressions of Father Becker as director of priests have been given for this sketch by another one of his penitents:

Father Becker was one of the kindest priests that I have ever met in many years, and I miss him very much. During the years he was always the same in the confessional. I believe he thought the term "Spiritual Director" was rather strong, for he had definite views that no priest ever sent anyone to the convent or seminary. It seemed to him that the grace of the sacraments and the inspiration of the Holy Spirit were everything. In conversation it was more than evident that he was a master of theology and the spiritual life, and had answers to any difficulty. He would not give his own opinion on anything as such but would quote numerous books on whatever regarded the spiritual life. On one occasion I asked him a question of that nature but he only indicated the precise book in which I could find the answer. It was more by prayer and example than by advice that he helped those who came to him. However, he never hesitated to answer a direct question in matters of conscience, and you could be sure it was the correct answer. He seemed to play a twofold role—as the priest and as the confessor. As a priest one could get much out of him; as a confessor he was still more responsive. That the peace of the Prince of Peace be his eternal possession, is the wish of every diocesan priest who came to him for confession or direction!

His Spiritual Life

Examples of Father Becker's spirit of self-sacrifice and self-effacement have appeared throughout this sketch. His whole life was one of spiritual union with God. Anyone who visited

his room was sure to find him at prayer or reading some spiritual book. He seemed especially fond of Tanquerey's *The Spiritual Life*. His devotion to the Mass and to the liturgy of the Mass was intense. He was grieved by anything like carelessness in the rubrics, though he was too kind to criticize. Gratitude was a distinguishing virtue of his life. The slightest favor was acknowledged by him immediately, by letter or telephone, and his friends were repaid a hundred-fold for their thoughtfulness of an "old man." His gratitude was also shown when daily before Mass he would read in a little book the names of those to be remembered: his family, friends, priests, the departed. He was strongly drawn to the Blessed Sacrament, and when saying the Office he could always be found in the chapel or sacristy of the church for, by this practice, he could gain a plenary indulgence for the holy souls. His intense interior life can be best described by saying, he was truly a man of God.

Diamond Jubilee as a Jesuit

On Sunday, October 14, 1947, the three Jubilarians of ten years previously, Father Becker, Father McLoughlin and Father Kelly, gathered together once again in St. Aloysius Church to celebrate their Diamond Jubilee in the Society. Father Becker sang the Mass and Father Henri J. Weisel, a former rector preached the sermon. The solemnity was repeated in Holy Trinity, Georgetown, on Sunday, November 23, on which occasion the sermon was preached by Father James A. McCarl, a former pastor of Holy Trinity. That year the students of Gonzaga dedicated their year book the "*Aetonian*" to Father Becker and Father McLoughlin who had been their confessors for a long period. Their tribute read as follows: "As confessors of Gonzaga College High School these men of God have preserved and guarded the spiritual interests of Gonzaga men for many years. In keeping with the high ideals and glorious traditions of the Society of Jesus, they have devoted their lives to self-sacrifice in the service of Jesus Christ."

Golden Jubilee as a Priest

June 28, 1953 was the Golden Anniversary of Father

Becker's ordination. At that time he was back at Woodstock, but unfortunately too ill to have any public celebration. He did not even have the consolation of saying Mass on his anniversary. He was like St. Peter Claver who was an invalid the last two years of his life, and like many another holy priest, God was pleased to ask of him his own sacrifice in union with Jesus, the Victim, his Divine Lord and High Priest. No better eulogy or epitome of his life could have been written than that of Very Reverend Father Provincial, whose letter follows:

BALTIMORE, JUNE 28, 1953

DEAR FATHER BECKER: PAX CHRISTI

It is with a deep sense of joy and thanksgiving that I salute you, in my own name and that of the Province, on your day of Jubilee, the fiftieth anniversary of your ordination to the Sacred Priesthood. The mere consideration of this remarkable event takes one's breath away. Most of us Jesuits consider it the ultimate mark of God's favor to live fifty years in His service as a member of the Society of Jesus. But to reflect that the munificent generosity of God has given you fifty years of offering the Holy Sacrifice of the Mass, wherein the Eternal Victim is offered to the Father, fifty years since the day in June when Cardinal Gibbons anointed your hands with the holy oils—this sends us to our knees in humility and thanksgiving and reverence for the way in which God in His profound goodness and love has fashioned your heart and mind into the perfect instrument.

We think of the tremendous contributions you have made to the Province and its works: in the Philippines and at Boston College; among the juniors at Poughkeepsie and Shadowbrook; with the philosophers at Woodstock, and now for many years bringing Christ to the parishioners of St. Aloysius'. Sixty-five years as a prayerful, kindly, intensely spiritual and loyal son of the Society. It is a pleasure to transmit to you the felicitations of His Paternity.

Perhaps because you have been so closely associated with the Eternal Victim in the Holy Sacrifice, God in His Providence has asked of you the perfect sacrifice during the past months: to deny yourself the privilege of offering Mass through your priestly powers. It is my earnest hope and prayer that He will see fit to restore your strength, that once again you will have this consolation. I will be happy to offer my Mass for this intention.

Devotedly in Our Lord,

WILLIAM F. MALONEY, S.J.

His Life Closes

We conclude with a short account of the last months of Father Becker's life, months of patient suffering and waiting for the call of the Master. For six months after his sudden collapse at St. Aloysius' Rectory, he had been a patient at Providence Hospital, Washington. He had lost the use of his speech and his entire right side was completely paralyzed. For some time he did not seem to recognize visitors; then he began to show recognition by looks and by taking their hands. As there were no signs of recovery, he was moved, on April 27, 1953, to the infirmary at Woodstock, and appeared frail and weak and low in spirits. He would try to speak and occasionally one could catch a word or two, but only Father Rector and the infirmarian could understand what he wanted to say. His hearing had been poor for sometime but his sight was unimpaired; visitors could note the gracious smile with which he wished to greet them. Was it mere recognition, or was it a smile of radiant innocence and of gratitude to the visitor, the persistent courtesy of the perfect Christian gentleman he had always been? The infirmarian arranged a daily routine for him, taking him to the infirmary Chapel to hear Mass and to receive Communion. For an hour each afternoon he could sit up in his wheelchair. This improved his memory and his reflexes, and he began to take more interest in people and daily happenings. On the eve of Christmas his room was gaily decorated with a tree, and toys and ornaments were placed under the tree, all of which he enjoyed with saintly simplicity. On Christmas day the faculty led by the Rector, Father Murphy, visited him and gave him their blessing and Christmas greetings. The infirmarian, Brother Orr, took him to the domestic Chapel to visit the Crib. He contemplated the Holy Infant for fully fifteen minutes and his eyes filled with tears. On leaving he exclaimed quite distinctly, "It is marvelous!"

For the two months preceding his death Father Becker showed signs of increasing weakness, and could no longer hear Mass in the infirmary Chapel. He seemed to have no pain but grew more and more helpless. After the holidays his strength failed rapidly and visibly. He developed a hidden infection that caused his fever to rise up and his pulse to

quicken, which often made him lapse into a semi-coma. But for a while he would respond to treatment and would become himself again. By mid-February he could hardly take even liquid nourishment, and the doctor warned that the end was not far off.

On the morning of the seventeenth of February he received extreme unction but was unable to receive Viaticum although he had received Communion in that form for several days previously. At seven in the evening prayers for the dying were recited and the Rosary was said continuously by those present. His crucifix was placed in his hands and his beads were twined around his fingers. Absolution and prayers for the dying were repeated and at ten minutes to nine he breathed his last with no apparent signs of a struggle. Quietly and peacefully and without pain he died, and went, as all thought, straight to heaven.

Father Murphy, Rector of Woodstock, remarked, "Father Becker seemed to have won heaven by a long life of activity in God's service and he has put the crown on that life by his patience." It was a blessed release for which he had been praying for many months. For those who were with him at his death there was no sadness but only joy, that a great Jesuit, a real martyr of helplessness, an extraordinarily gifted, generous, and holy priest had run his course and entered into the reward, exceedingly great, which God had waiting for him.

Father Becker's funeral took place Saturday, February 20, at Woodstock and was attended by many of his friends from the parish of St. Aloysius and from the city of Washington. He was buried in the little cemetery near many of his brethren whom he had edified by his holy life and to whom his teaching had been a shining light.

For the consolation of his former parishioners a Solemn Requiem Mass was celebrated for him by the Rector, Father Kienle, on February 22, in St. Aloysius Church, where he had been baptized and to which he had given the longest period of his priestly ministry. His Excellency, the Apostolic Delegate Archbishop Cicognani, with whom he had enjoyed a long friendship, presided at the Mass and gave the absolution.

LAWRENCE J. KELLY, S.J.

BROTHER JOHN F. CUMMINGS, S.J.

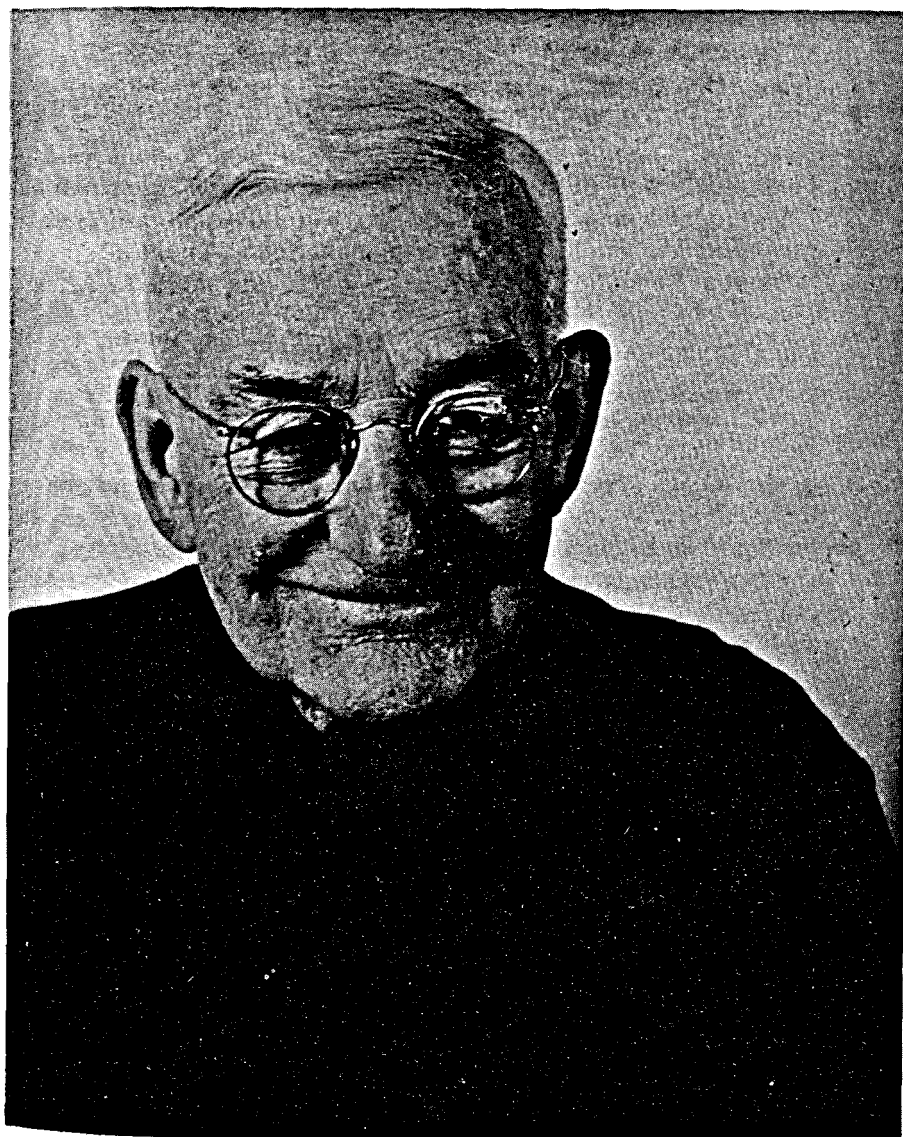
1870-1953

When Brother Cummings was considering the religious life, he thought of entering the Benedictines but decided against it when he found that he would be required to take a vow of stability; he did not wish to remain in one place. Therefore, he chose the Jesuits whose vocation it is "to travel to various places and to live in any part of the world," entering the Novitiate at St. Andrew-on-Hudson in 1906. Strange as it may seem, his desire and dreams of mobility, of toiling in various parts of the world were never realized, for it was within the sheltering walls of this Novitiate that he was to spend the remaining forty-seven years of his life.

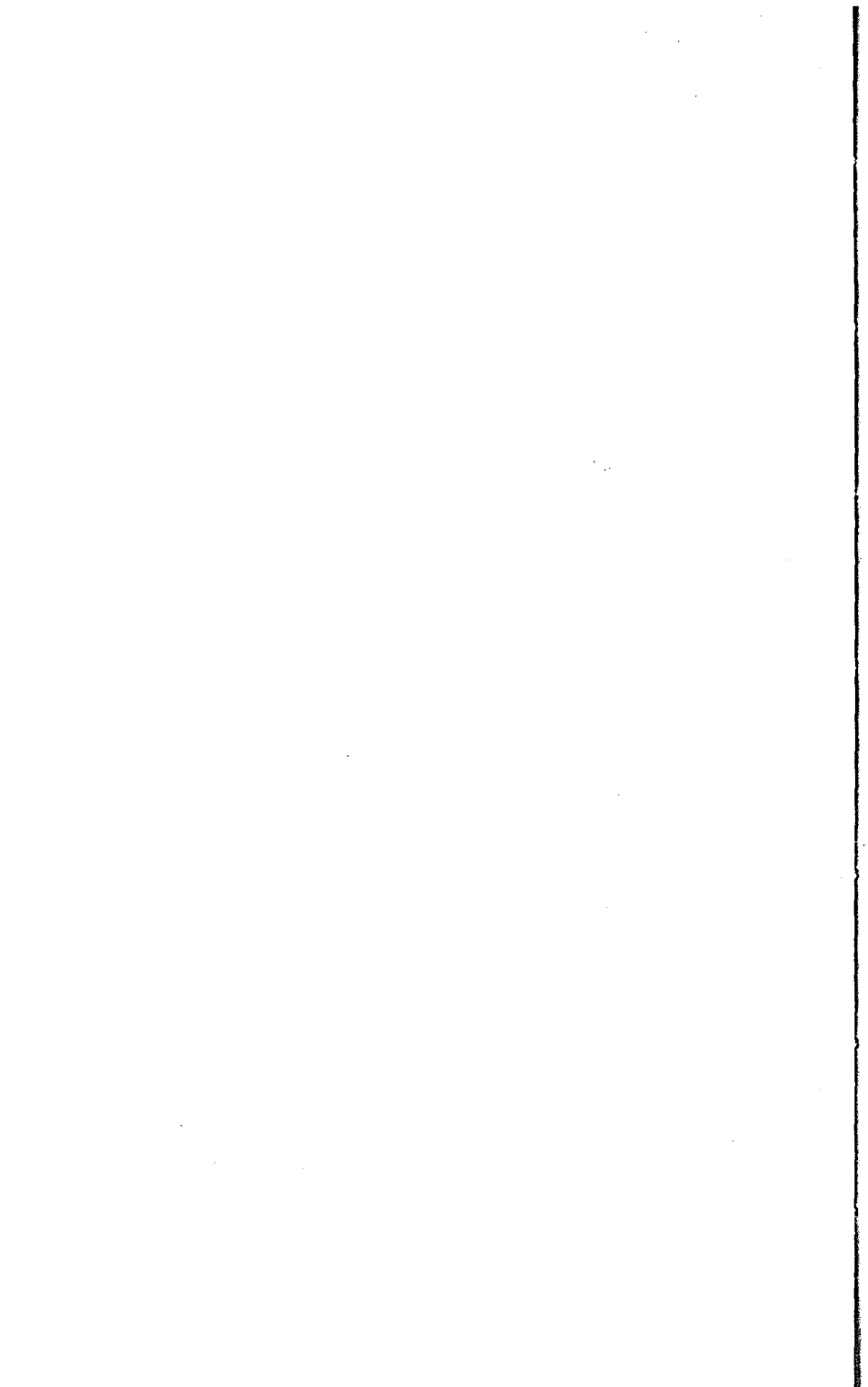
There is not much to record of extraordinary events in the story of such a life, hidden with Christ in God, except that in the memory of the hundreds of Tertian Fathers and Brothers, juniors and novices, who lived with him during those years, he is lovingly cherished as a kind, patient, devoted Brother. The unique qualities of his character and his sincere holiness and his years of sacrificing devotion are his achievement and memorial. Surely all who passed through St. Andrew during their training period remember his stories from the *Monks of the West*, from Rodriguez, and his quotations from the *Imitation*. The words of remembrance from all who knew him would make a litany of Jesuit domestic virtues: self-effacing, kindly, completely a gentleman, patient and cheerful in the suffering and weakness of his later years, gratitude, and inexhaustible charity. His dominant interest was in the members of the province and their work, and he had a fund of stories and anecdotes of all he had known.

Owing to his skill in moulding in concrete, several solid statues of saints he loved are on the grounds of the novitiate; but they are monuments to devotion rather than to art. In modern terminology, "oblational art" may be a kindly description of them.

We are indebted to Brother Gerard Gordon, the Brother infirmarian who cared for him during the last five years of his life, for obtaining from him details of his life. Brother Cummings was born in Lambertville, N.J.; and the family



BROTHER JOHN F. CUMMINGS



soon moved to Philadelphia. His father died about 1903, but his mother lived to the age of ninety, and Brother was with her when she died. He started to work at the age of nine in a brick yard, rising at 4 A.M. to be at work at 5 o'clock. At the age of twelve he was apprenticed to a mason. He often mentioned how glad he was of the humane laws that were enacted against child labor. In 1896 he married, but after ten years of happy life together, his wife died, and they had lost their three children, two at birth and one at the age of five. In his last years he spoke of his wife and children with great affection and always considered them his advocates in Heaven.

Naturally he found the noviceship a severe trial, transplanted as he was to an entirely new world. But his temptations to go back to Philadelphia, he would say, were overcome by the prayers of his mother, and the keen and gentle understanding of his novice master, Father George Pettit, whom he always remembered with great affection. Then followed years of many offices, principally as buyer, cook, and infirmarian. His edifying and humorous stories cured many a fit of depression in his young patients, and, as some confessed, often saved their vocations. Those who knew him will scarcely believe that his main battle was to overcome a fiery temper and impulsive nature; for so successful was his conquest that he was never known to show anger or impatience. It must not be forgotten that beneath a simple exterior, Brother Cummings had a shrewd judgment of men and situations, derived from his background of common sense reality and spiritual insight. Fathers and Brothers were often glad to profit by his wisdom.

His last twelve years were spent as a patient in the infirmary; and his hardest cross was his feeling that he was useless to the Society. His daily routine never changed. At 8:15 A.M. he began the fifteen decades of the Rosary; then the Stations of the Cross, which he made on his crucifix, followed by a half hour of Rodriguez, his favorite author. After his devotions he would make the round of the rooms, visiting the sick. Always a cheerful word and a story, and even though they were repeated many times, they always amused and comforted. Every day he read the "Little Office of the

Immaculate Conception". No matter how feeble he became, he continued his faithfulness at common recreation. He claimed that faithfulness at recreation assures perseverance in one's vocation. The cook, Brother Czajka, recalls that Brother Cummings would never agree with his complaints about the hoboes, "the men of the road" who came to the novitiate for their meals. "They are all God's children," he would say—no matter how often and regularly the same men returned. His warm affection was for the colored—they were God's special children.

Brother's final days were peaceful—not a word of complaint passed his lips. A word of thanks to those who cared for him and an occasional burst of prayer were all that was heard. He died peacefully on November 14, 1953.

No better summary of Brother Cummings' hidden and devoted life may be found (and of him as a symbol of our Co-adjutor Brothers) than the words of Pope Pius XI. In 1928, at the occasion of the beatification of a Brother of the Christian Schools, the Holy Father spoke spontaneously and from his compassionate heart:

The life of this humble servant of God was entirely commonplace and ordinary, he said. But how uncommon is such ordinariness as this. The daily round, always the same, with the same weaknesses, the same troubles, might well be called 'the terrible daily round'. What fortitude, then, is needed to resist this terrible monotony. We need uncommon virtue to carry out with uncommon fidelity, and with attention, piety, and fervor, the routine which fills our daily lives. Holy Church shows herself most just and most wise as a teacher of holiness when she exalts these humble souls. Extraordinary deeds, important events, great enterprises, need only to be seen to awaken admiration in all; but the commonplace, the ordinary, the daily round, with no relief, no splendor about it, has no power to excite or to fascinate. And yet it is this which makes up the lives of most people; a life which is woven only of common things and daily happenings. How seldom do extraordinary circumstances arise in the course of a lifetime? They are rare indeed, and woe to us if sanctity were restricted to the extraordinary! What would the majority of men do? For we must declare the truth: to all without exception comes the call to sanctity.

Brother Cummings answered this call, an ordinary life, lived in an extraordinary manner. These words of Pope Pius XI may fittingly stand as his eulogy.

M. J. FITZSIMONS, S.J.

Books of Interest to Ours

THEOLOGY

Theology, A Course for College Students. Vol. III. The Mystical Christ.
By Rev. John J. Fernan, S.J. Syracuse, Le Moyne College, 1954.
Pp. vi-272.

Ours who are engaged in the important work of teaching college religion will welcome this third volume of the Le Moyne College series of texts. Father Fernan is to be warmly congratulated for maintaining the high standards of his first two volumes in spite of the extraordinary difficulties of producing a new book in three successive years while he was carrying the burden of teaching and other duties.

The general plan of the first two volumes is followed in this text for Junior year: a preliminary reading and study of a portion of Sacred Scripture; exposition of some of the principal doctrines encountered in the sacred books.

In his preface Father Fernan outlines the present volume. The scriptural study includes the Acts of the Apostles and selected Epistles of St. Paul. The chief truths to be highlighted in these readings are the doctrine of the Mystical Body, the Person, mission and activity of the Holy Spirit, and, presiding over all, God's Fatherly Providence. These readings and doctrinal expositions find their continuity with previous study in the course in that they complete the revelation and the redemptive work of Christ, which comprised the main subject matter of the first two years.

The treatment of the Acts will be truly helpful to the student without pretending to supplant the inspired narrative. The commentary makes a special effort to point out the activity of the Holy Spirit in the Church by emphasizing the organic character of the Church in "its alternating periods of growth, of struggle, of rest and renewal." At suitable points there are insertions of dogmatic summaries on Holy Orders, on Confirmation, and on the Councils of the Church.

The obviously formidable task of leading college students to a reading and understanding of St. Paul is met successfully by describing the historical context of the epistles chosen (Galatians, 1 and 2 Thessalonians, 1 Corinthians, Colossians, Ephesians) and by a topical outline which is sufficiently developed to assure the student of safe guidance through the text.

A chapter written by Father Edward Messemer on the Catholic teaching on the Blessed Trinity merits special praise for its clarity of exposition.

The test questions after each chapter supply the same usefulness as in the previous volumes of the series. A new and welcome feature of the present volume are the four maps of the journeys of St. Paul.

JAMES ALF, S.J.

SCRIPTURE

The New Testament. Translated by James A. Kleist, S.J. and Joseph L. Lilly, C.M. Milwaukee, Bruce, 1954. Pp. xii-690. \$5.00.

Recent Papal directives to lead the faithful to a more intimate contact with the written word of God have found their answer and fulfillment in certain new translations of the Scriptures. The current effort of Father Lilly and Father Kleist, echoing and surpassing the early and imaginative labors of Father S. H. Spencer, O.P., is worthy of great praise. This heroic, scholarly undertaking will bear much fruit for souls.

To tackle such a task demanded heroism as well as scholarship. First, the Vincentian and the Jesuit decided to work from the Greek rather than the Latin Vulgate translation. Secondly, they would turn the Greek into modern American English. Both decisions broke with tradition. Both decisions will bring the American public to a deeper understanding and a fonder love of the word of God.

The Greek of the Gospels was the common language of the day. So was Jerome's Latin effort. Later in Elizabethan England the King James version caught the language of its own time. The work of Lilly and Kleist are part of that long history of bringing God's writing to the men of each age. The Greek from which these two scholars worked is the text of Bover (*Novi Testamenti Biblia Graeca et Latina*: Madrid, 1943). The product is accurate without extreme literalness and clear without excessive simplification.

Father Kleist with his mastery of post-classical Greek culture and language was able to penetrate more profoundly the story of Christ recorded in the Gospels. He was further assisted in breaking from the antiquated forms of the Rheims-Challoner version by his late mastery of English. His ear and eye were not attuned and focused by the constant contact with the old version from his youth. Thus he could more easily break the mold and give us a faithful version in the common speech of our day.

Father Lilly was graced with an exegetical training and a biblical scholarship which served him well in clarifying the Epistles and the Apocalypse. Especially to be commended is his work on that most difficult of all books, the Apocalypse. It is superb. He has turned that mysterious work into the most intelligible English (Goodspeed's excepted) available.

Working from the Greek both men have done their difficult work well: one Greek word becomes several in translation, for connotation is of the essence; long Greek sentences are transformed into smaller units. Everything is done to render the whole intelligible, nineteen centuries after the composition in the symbol of another age.

Naturally there are some flaws and some suggestions for improvement. The Acts of the Apostles is the weakest part of the work. Perhaps it was more proper for Father Kleist to have done this book with his equipment better fitted for that narrative role. In its present form

it is uneven, disconcerting. More generally, however, we regret to read "alas" and "yea" and "lo" along with "give ear," when from the start we expect that we have left them to languish in the limbo of antiquated translations. Then too there are misprints or misspellings like Bythinia for Bithynia (1 Peter 1/1), comment for commend (2 Timothy 2/2), him for them (i.e. Paul and Silas) (Acts 17/6), Athalia for Attalia (Acts 14/25). For the most part, however, the publication by Bruce is excellent and beautiful.

Further commendation is to be lavished on the helpful, succinct and accurate notes. These are the work of Father Henry Willmering, S.J. for the Gospels and of Father Lilly for the rest. The brief introductions provide a sufficient background on authorship and literary values for the ordinary reader. The maps of Palestine and Jerusalem and Paul's Three Journeys are clear and adequate for the authors' purposes. But a reviewer of this book must return to admiration for the skill and courage with which the common language of the Greek is communicated to modern readers who read here their own common tongue giving them the sense of the original.

JAMES T. GRIFFIN, S.J.

MARIOLOGY

Mary in Doctrine. By Rev. Emil Neubert, S.M., S.T.D. Milwaukee, Bruce, 1954. Pp. 257. \$4.25.

At the close of the Marian Year, we can look back with gratitude on more than a score of books on Mariology that have been given to us to increase our appreciation of the glories of Mary. But because there have been so many, not all of these books can be expected to be of the highest quality. Should anyone find himself assigned to that doubtfully useful task of selecting the "top ten" books on Mariology, published during the Marian year, he ought to place this present work high on his list. For here is that rare book in spiritual literature: one whose spiritual content grows out of, and is nurtured by, sound dogma. To judge from the paucity of truly great works in spiritual literature written at the present time, it would seem that too few theologians who write possess that "unction of the spirit" required to give dogma the attractive glow of life-giving truths. And of the "non-professional" theologians who write spiritual books too few seem to possess the theological acumen necessary to reduce their work from the simply pious. Father Neubert happily for us is a professional theologian who possesses the ability to present theology as living, practical and attractive. It is not out of place to compare this work with those classics of the late Dom Marmion—both writers seek to make dogma bear fruit in daily living, as indeed God intended His Revelation to do.

The author has traced the dogmas of Mary through Scripture, the Councils, the teachings of the Fathers and Theologians, and the liturgy, bringing all this in line with the most recent pronouncements of Pope

Pius XII. (The French from which this translation is made appeared in 1953). Taking his start from the Divine Maternity, Father Neubert shows how Mary's prerogatives may be grouped together either as privileges, such as the Immaculate Conception, or as functions, as, for example, her spiritual maternity and mediation. Each privilege and function is given satisfactory treatment.

The book will be welcomed by priests and religious who feel the need for a clearer understanding of present-day Mariology as it reflects and goes beyond the traditional Marian theology. Members of Sodalitys and the Legion of Mary will find here material on which they can meditate and through which they may increase their practical devotion to Mary.

JOHN F. X. BURTON, S.J.

Mary and Modern Man. Edited by Thomas J. M. Burke, S.J. New York, America Press, 1954. Pp. xvi-231. \$3.50.

"The purpose of this book is neither theological nor devotional. It wishes to explore the relevance of Mary as a cultural ideal for modern man." In pursuit of this aim, the editor has assembled a group of well-known writers, priests and laymen, Europeans and Americans, to discuss the topic in the light of their special knowledge of fields in which they have won distinction.

Their approach is remarkably varied. Frederick Harkins, S.J., develops the idea behind the book, that Mary ". . . is a divinely established necessity without whom there is neither salvation in eternity nor perfect humanity in time." Daniel Sargent reflects nostalgically on the days when it was impossible to live in Western culture without being influenced by Our Lady. "Mary and the Flesh" by Paul Palmer, S.J., an historical study of the Christian attitude toward sense pleasure and the material world, is eminently profound and readable. Conrad Pepler, O.P., offers the unique suggestion that Mary is the answer to man's inborn yearning for an other-wordly Mother and Protectress. Industrial man, fascinated by the vast impersonal energies of nature, has repressed this instinct only to compensate for it by a sickly-sweet sentimentality toward religion and motherhood. The other essays range from "The Ethical Content of Marian Piety" by John LaFarge, S.J., to "Mother of the Church of Silence" by William Juhasz, a survey of devotion to Mary behind the Iron Curtain.

The book is a happy exception to the rule that great names marshalled for a great occasion never do great work. Original and rewarding, it avoids the unfortunate tendency of books on Our Lady to lose themselves in emotions that are more easily felt than expressed. As is to be expected in any collection, the quality of the offerings is uneven, and some have only a tenuous connection to the theme as stated by the editor. Still, the average educated Catholic will find here many provocative suggestions for his effort to blend the Faith with the culture we live in.

The greatest value of the book may well be one which the editor has not foreseen. Some historian years from now will see in these essays an unconscious but no less accurate reflection of devotion to Mary in the middle years of the twentieth century: a few relics of the days when she was Queen of Western Culture, a more exclusively spiritual image of her by a group that is now a cultural minority, the fierce love of the persecuted Church, a quiet but persistent trend to prayer and penance in response to an amazing series of apparitions, and the periodic defining of her privileges for a generation that is less buoyant, more critical, and anxiously looking forward to a new culture which they feel is taking shape around them and which in a new tongue will proclaim her its Queen.

JOSEPH E. KERNS, S.J.

APOLOGETICS

The Triptych of the Kingdom. A Handbook Of The Catholic Faith. *By Dr. N. G. M. Van Doornik, Rev. S. Jelsma and Rev. A. Van De Lisdonk.* Translated from the Dutch. Edited by Rev. John Greenwood. Westminster, Maryland, The Newman Press, 1954. Pp. 491. \$4.75.

Those engaged in convert work will welcome this course of instructions by Dutch priests working in Holland under the auspices of the *Una Sancta* movement. The success of their methods made the translation of their work into English most desirable.

Clear in its style and logical in its development, the handbook is careful to keep before the reader's mind the precise point that is at issue and how it fits in with what has gone before. To this end most of the chapters are introduced by a synopsis of what is to be treated. The result is a unified treatment quite different from a mere collection of disconnected dogmas. Indulgences, purgatory, veneration of the saints and the other perennial difficulties receive a full discussion but are situated in their proper place in the sweep of Catholic doctrine. The rich experience of the authors is brought out clearly in their observations regarding the reactions of non-Catholics at various stages of their study of the Catholic faith.

In addition to its use as a "text" to be employed by instructors with prospective converts, *The Triptych Of The Kingdom* provides a clear and solid explanation of the faith for Catholics desirous of something more than a catechism knowledge. Many will be helped, e.g., by the emphasis on the correct interpretation of the purpose and significance of the Bible regarded as the Word of God, in that it is not a textbook for students of cosmogeny or biology, but is to present important religious truths in an intelligible way.

The matter treated covers so vast a field that we can only outline the general plan. The "Triptych" refers to the three inter-related stages

of the development of the Kingdom of God: 1) its preparation in the Chosen People and the prophecies of the Messiah and His Kingdom; 2) the Messiah, Jesus Christ; 3) His Kingdom, the Church.

After an introductory chapter on the nature of God and man's duty to serve Him, the first part of the book lays the foundation of the Church, leading through the history of the Chosen People and the Old Testament prophecies to the question of the Messiah and the Kingdom of the Messiah. Part two deals with the teachings of the Church and includes the structure of the Church, the sources of her teaching, the mystery of the Blessed Trinity, creation, the fall and redemption, grace, the communion of saints and the sacraments. The liturgical life of the Church, the moral law, its principles, the ten commandments, the six precepts of the Church and spiritual growth with a discussion of prayer, mortification and perfection make up the third part. The concluding section treats of the four last things and the end of time. A good summary is to be found at the end in a question and answer form.

VINCENT O'KEEFE, S.J.

PSYCHIATRY

Psychiatry for Priests. *By Herman Dobbstein, M.D.* Tr. by Meyrick Booth, Ph.D. New York, Kenedy, 1954. Pp. 148. \$3.00.

Perhaps the reader's reaction to this title is: "Here's a book for the chaplain of a mental hospital, but it's not for me." The men of medicine, however, insist that not seldom we priests unwittingly are dealing in the parlor and confessional with cases of real mental illness. The ultrasuspicious, the chronic liars, and the perpetually depressed who seek our help may well be psychopaths, at least incipiently so.

This book treats of the psychoses, both the endogenous and those that are external in origin. It is not concerned with the question of the administration of the Sacraments to the mentally ill. For this aspect one may consult the available manuals and the periodical literature. Nor does it tell the priest how he may help such persons to accept their cross and sanctify their lives. This subject has been capably handled elsewhere, for example in Tonquédec's article "Sanctification des Anormaux" in the *Dictionnaire de Spiritualité*. Rather the author's aim is to point out how the priest may recognize mental abnormality in a parishioner, and to show how he may tactfully induce the sufferer to accept psychiatric aid. A priest, the author insists, should be able to make a partial and tentative diagnosis of the type of mental illness and thus be aware of the danger of suicide or of harm to others. His task is to alert the family and overcome their prejudices to medical treatment and to confinement in a mental institution, when this is indicated. Dr. Dobbstein enters into detail, marking out the approach to be taken and almost formulating the words which the priest will find most helpful in dealing with the patient and his family.

But the priest's role is not conceived as merely subsidiary to that of

the trained mental specialist. There is a large number of schizophrenic cases which do not demand medical care. Or the sufferer may resolutely refuse to have a specialist called in to explore his disturbed mind. How is the priest to deal with such types? First he must show understanding and sympathy. He should not probe psychoanalytically into the disordered inner life; such a procedure only aggravates the condition. He should make light of the patient's affliction, direct his attention to his normal capabilities, and interest him in activity calculated to distract from the personality disorder. The priest should assure the patient that he is a responsible individual. This is not deceit, since he is responsible in the unaffected areas of his mind. To assert the opposite would offend the sufferer and drive him away. However, it is equally disastrous to lie to these less seriously affected patients. They must be told with tact that they are suffering from mental disturbances which they cannot understand. The author tells what the priest can say to give comfort, indicates the prognosis according to the nature of the malady, and warns of other mistakes to be avoided. Of all this, space does not permit even a summary here.

Dr. Dobbstein is a Catholic German psychiatrist, and in no sense a Freudian. His style is nontechnical and clear. Where there are variations between the European and American use of terms, the editors have called attention to this fact in footnotes. The book is to be recommended to all priests on two counts. It is a fine introduction to the essentials of psychotic disorder. Secondly, it serves as a useful reference to be consulted when one suspects mental abnormality in a penitent. Given its brevity, the book is almost a catalogue of diseases and symptoms; hence it lends itself to ready consultation. It is to be hoped that the author will present us with a companion work dealing with the neuroses in the same lucid style and adapted to the same clerical audience.

ROBERT H. SPRINGER, S.J.

HISTORICAL

Feast Days in the Jesuit Calendar. By James H. Gense, S.J. Bombay, India, St. Francis Xavier's College, 1954. Pp. vi and 414. \$2.00.

This is a volume of biographical and historical sketches which furnish information about the feasts that are found in the "Jesuit Supplement." A note on the dust-jacket advises the reader that this "book is not a swift, smooth-running Rolls Royce; but an old-fashioned prairie schooner lumbering across the grasslands of time with its precious freight of Jesuit domestic virtues." The reader, who keeps this asseveration in mind, will discover a rich store of facts in Father Gense's book.

First of all, there are the biographies of the Jesuits who have been raised to the honors of the Altar through canonization or beatification. In these condensing but adequate accounts the reader will find the salient dates and events of the lives which they record. A book of this

character requires of the author a genius for felicitous selection of incidents. Father Gense has succeeded, if not in all cases, at least with remarkable and constant good judgment in his choice of incidents that delineate character. Unfortunately, the urge to moralize has not been sufficiently controlled. Reflective comments do not abound, it is true, but occasionally one encounters short digressions. Some will feel that such digressions detract from the effectiveness of brisk, factual narrative. It would be inaccurate to say that the book contains biographical sketches of all the Jesuit *Beati*. Not every "group" feast is treated with the inclusive approach that marks the account of the North American Martyrs.

Jesuit readers will be very grateful for the information the book contains concerning such feasts as the Society's titular feast, the commemoration of the restoration of the Society and the feasts of our Lady that are proper to the Society. The omission of two significant dates, March 12 and September 27, might be justified on the grounds that their treatment would involve repetition.

It is an unpleasant duty to note that the proofreader, whose generous work the author acknowledges, missed a number of glaring errors in the matter of dates. Despite the blemishes, which will be corrected in future printings, the appearance of this book is an event to which all of Ours should attend. The book has almost unique value as a source of information and inspiration for Jesuits and as a means for spreading devotion to Jesuit Saints and Blessed. For us and for externs the first step must be to know. Father Gense has given us a little encyclopedia about temporal history of great Jesuits whose eternal destiny we hope to share.

JOHN J. NASH, S.J.

The Churches and the Schools. American Protestantism and Popular Elementary Education. *By Francis X. Curran, S.J.* Loyola University Press, Chicago, 1954. Pp. vii-152. \$3.00.

It is a fact that American Protestantism has relinquished the control of popular elementary education to the state. *The Churches and the Schools*, a scholarly and readable monograph of the "Jesuit Studies Series," explains this fact and details the causes which accomplished this revolutionary change in the history of education and in the history of Christianity. The net result is a singularly successful contribution to the history of church-state relationships in the important field of formal elementary education. Careful research, thorough documentation, freedom from bias and clear presentation stamp this study as good history competently written.

The author is no newcomer to the field of American Church History, and his earlier volume, *Trends in American Church History*, affords manifest evidence of close familiarity with both subject and sources. *The Churches and the Schools* demonstrates that Father Curran has not

lost his art. Careful but unobtrusive footnotes as well as eight pages of valuable bibliography are a silent testimony of devotion to a cause. Previous authors, Father Curran points out, have claimed that the Protestant surrender of popular education was a reluctant move. Still others claim that the Protestant Churches had relinquished education to the state even before our American Constitution had been adopted. This study proves that both contentions are erroneous. Although the church and the schoolhouse were in heavenly alliance "as if to bring up our children, literally as well as figuratively, under the droppings of the sanctuary" (p. 20), still no effective competition was ever offered by Protestantism to the meteoric rise of common or public schools at the time of Horace Mann and Henry Barnard.

In six compactly written chapters the author traces with freshness and vigor the nineteenth century story of how the Episcopalians, Congregationalists, Reformed Churches, Quakers, Methodists, and Baptists gave up control of the primary education of the children of their respective memberships. Even though some Episcopalian schoolmen saw common schools as "favorable to vice" (p. 19), still the Church's General Convention of 1870 resolved that Episcopalians should "extend cordial support to the schools of the state 'from the inspiration of patriotism' and 'for the sake of Christianity itself.'" The perennial problem of few trained teachers and an increasingly strong anti-Catholic animus not only solidified opposition to Church schools but also successfully fostered contentment with a "completely secularized elementary education under the sole control of the State." (p. 36).

The tale in the Puritan Church parallels the Episcopalian story. Surrender to state schools was made easy where the fires of anti-Catholic prejudice burned brightly. Time and again Catholics were censured for "keeping education in their own hands." The line of propaganda so familiar today in church-state discussions was daily fare in the third quarter of the nineteenth century. The Catholic parochial school system was derided as "sectarian, diverse, narrow, clannish, anti-republican," (p. 42), and this state of affairs was explained by the fact that the "Roman Catholic population was priest-ridden and bound in the chains of hereditary ignorance." (p. 49). While many Congregationalists chanted that the principal freight of the Mayflower was a free Bible, they quickly jettisoned their cargo in the rough waters of secular education.

The Reformed Churches, aware of Calvin's ideal of church-controlled education, inaugurated a paper campaign for their own parochial schools. These efforts came too late. Churchgoing members, who had already accepted state schools, busied themselves with a defense against the supposed attacks of infidels and Catholics. Here Church leaders followed. All claim to Reformed Church control of popular education was silently abandoned.

For a period before and after the Civil War Quakers boasted a successful system of Friends' schools. A relatively small Church membership, however, could not provide teachers and was unwilling to bear

a double school tax. Also a watering down of Quaker doctrine made the surrender to state schools easy. An attempt by the Methodist Church to sponsor a school system was at best sporadic. Church newspapers and periodicals preached a consistent doctrine that the "Common Schools" were the "anti-dote to Jesuitism" and the "sheet-anchors of Protestant safety." When the Church came to the position that "all private and parochial schools were anti-American and anti-Protestant," popular education by Methodists collapsed. (P. 87). Baptists, on the other hand, especially the Southern Baptist Convention, never seriously considered the problem of Church-sponsored elementary education. In their eyes Common Schools were Protestant institutions, and hence there was no need to imitate Catholic parochial schools which gave America "mutilated men and women." So it was that the Baptists joined in rejecting the traditional claim of the Christian Church to control popular elementary education.

The book's final chapter, "The Churches Relinquish Control," contains an excellent summary and deserves careful reading. Shortage of funds and trained teachers, anti-Catholic bias, rapid and solid entrenchment of the Common Schools, hesitating leadership and general apathy all explain the Protestant surrender. As Father Curran points out: "The failure of united leadership meant the lack of strong interest in church schools among the average members of the congregation." When leadership wavered, church membership wavered. The alternative was to brand state schools as Protestant, and if the common school was simultaneously Christian, Protestant, and above all American, why should the average Protestant "expend labor and money to create other Protestant schools under the control of the Church?" This is the story of how the state fell heir to the Christian heritage of Church controlled education.

HARRY J. SIEVERS, S.J.

Padre Pro. *By Fanchón Royer.* New York, Kenedy and Sons, 1954. 248 pp. \$3.50.

The recent announcement of significant advances towards the beatification of Father Miguel Pro, S.J. makes this new biography of the "Modern Mexican Martyr" a particularly timely book. Many are already acquainted with Father Pro through Father Dragon's earlier biography but all should appreciate this new appraisal of the events surrounding the life and death of that heroic Jesuit.

Though the active ministry of Miguel Augustin Pro lasted for only two short years, it was sufficient to give proof of his ardent zeal for souls and his personal spirit of mortification combined with an engaging sense of humor and chivalry. He suffered from ill health; his course of studies was often interrupted and never quite completed; he was frequently forced to exercise his ministry in secret and to flee from the pursuing police. Through all these difficulties, he retained that deep

personal love of Our Lord and joyful devotion in serving Him in His persecuted brethren which has characterized so many of the great sons of St. Ignatius. His letters and spiritual notes, his varied apostolate and his final actions as he faced the executioners' bullets all show that he had drunk deep at the fountain of the Spiritual Exercises and that his ardent spirit was refined and tempered in the fire of true Jesuit obedience.

The particular value of this book lies in the great use the author has made of primary sources and of her own extensive knowledge of life in Mexico. This is not to deny that there is a certain unevenness to the book. The emphasis placed on details of Mexican life and customs and the too frequent conjectures concerning events in the early life of Miguel Pro prove distracting and make the opening chapters move slowly. However, when the author reaches the Jesuit period of Father Pro's life and especially when she treats of his active apostolate and the events of his death, her use of letters, official records and eye-witness reports make for interesting and absorbing reading.

Much remains to be written about the social, political and religious life in Mexico which helped to contribute to the events of that tragic period which the late Bishop Kelley has called the era of "Blood-Drenched Altars." In *Padre Pro*, however, Mrs. Royer has made a significant contribution towards an understanding of those unhappy times and has given us a greater appreciation of that heroic Jesuit who was one of the first to epitomize in his own life the terrible struggle that exists today between Christianity and Atheistic Communism.

JOHN F. LONG, S.J.

SOCIAL ORDER

Spotlight On Social Order. By William J. Smith, S.J. Rochester, The Christopher Press, Inc., 1953. Pp. 241. \$3.00.

With this book Fr. Smith wants to reach "the people who are changing the social environment of America today, . . . the men and women with a newspaper in one hand and an election ballot in the other;" these people Fr. Smith has "come to know by the thousands as they seriously endeavor to improve their educational background through the medium of informal adult programs such as those offered at St. Peter's College Institute of Industrial Relations." For them Fr. Smith expounds the Industry Council Plan.

The book is divided into four parts: the first part, *Realism of Rerum Novarum*, sketches the important teaching of that great encyclical; the second part, *Modern Materialistic Capitalism*, relies heavily on *Quadragesimo Anno* in exposing the evils of Capitalism, particularly as found in the United States; the third part, *Common Sense Christian Idealism*, is a positive presentation of the Industry Council Plan; the last section

calls for the reader to base his own actions on the Christian principles governing industrial society.

Fr. Smith's book is developed on a contrast; he shows us what we do have and what we should have. As regards what we should have, while Fr. Smith makes no attempt to solve the economic problems inherent in the Industry Council Plan, he does spell out ICP as an ideal and an idea, insisting on individual and group acceptance of the principles of social justice and social charity as a necessary prerequisite to ICP or to any satisfactory cooperation for the common good of an industrial society. As regards what we do have, the book certainly minces no words in describing the evils of capitalism; in the opinion of this reviewer, a few should have been minced. For example: stock shares are widely distributed "for the deliberate purpose of eliminating control by the owners and of concentrating a usurped power of ownership in the hands of non-owners" (p. 40); "Pensions for workers is not a *new* obligation of the employer. It has *always* been his obligation. . . . It is but a feature of the living, family wage, payment of which is deferred to the future" (p. 46, italics author's own); "The only adequate norm for the true role due to the workers in an industrial society is the union shop" (p. 103). Statements like these carry a sort of slogan tag, and call for careful distinctions which Fr. Smith does not always either make or indicate.

The value of the book lies in the attitudes and the values which it will produce in the people for whom it is intended. ICP will never be realized by top-level planning alone. If it, or any system like it, is ever realized, it will arise from the attitudes of the people Fr. Smith identifies as the ones "changing the social environment of America today," the great bulk of the people who live and work in American society.

ROBERT J. MCNAMARA, S.J.

Black Popes. Authority: Its Use and Abuse. *By Archbishop Thomas Roberts, S.J.* New York, Longmans, Green & Co., 1954. Pp. vii-139.

This book is the fruit of wide experience and was written to commend the right idea of authority. Those in authority have power but they also have responsibility. They must be careful not to lean too much on their power and not to be too grasping for money. Archbishop Roberts points to the long delays of civil and ecclesiastical bureaucracies, to ambitious careerism, to yes-men and the helplessness of authorities when people fail to offer constructive criticism. All in all it is a fresh and invigorating book, one which meets a real need.

ASCETICAL THEOLOGY

La Spiritualité de la Compagnie de Jésus. By Joseph de Guibert, S.J.
Rome, Bibliotheca Institutii Historici S.J., 1953. Pp. xl-659. \$5.00.
(Bound Copies: one dollar extra.)

This is a monumental work which should be in every Jesuit library and, in fact, in every important library. In some ways it may be called the author's lifework. He was commissioned by Father General Ledochowski to write it as part of the celebration of the Fourth Centenary of the Society. Although it reaches seven hundred pages, it was not fully completed when death intervened very suddenly to put an end to Father de Guibert's labors before its final revision and development. Had he lived longer he would, no doubt, have availed himself of some valuable recent studies made by others and have treated phases of the Society's spirituality which are eminently characteristic but which he did not have time to discuss at length. He and Father General were about to discuss it when he was taken ill and died within three days on March 23, 1942. Father Ledochowski had come to desire that the volume should be more of an exposition of the doctrinal aspects of the spirituality of the Society rather than a history. Father de Guibert would, no doubt, have modified his work in this sense had he lived; but the book as it stands is the fulfillment of his original commission, a history of the Society's spirituality. In present form it is extremely valuable and will always be a necessary book of reference for all Jesuits and for those who wish to know the true spirit of the Society.

Those who are at all acquainted with Father de Guibert's voluminous and authoritative writings on spiritual subjects would naturally expect that this work would be of the highest excellence. For years he had been one of the foremost exponents of Catholic spirituality both within and without the Society. In this posthumous volume he fulfills all expectations. He begins with an exposition of the spirituality of St. Ignatius. He traces this spirituality through four centuries in its many manifestations and shows that the inspiration and teaching received from the founder have persisted essentially unchanged throughout its existence. He ends with the exposition of the Society's system, insisting largely on setting right misconceptions of its real meaning as advanced by those who have failed to grasp its essence.

His exposition of St. Ignatius' spiritual ideals and apostolic purpose is especially remarkable. The saint, according to the author, was a mystic not less favored than St. John of the Cross or St. Teresa, but a mystic with his own marked characteristics. *The Spiritual Exercises* and *The Constitutions* are a record of his communings with God, with the Most Holy Trinity and indicate a mysticism which drove him ceaselessly and with increasing intensity, to a life wholly dedicated to the service of God and the salvation of souls. From the beginning of his conversion God led him along the way of zeal, and the vision of La Storta was the climax and the crown of his long spiritual training. In this vision our Blessed Lord, bloodstained and laden with his cross, at the

request of God the Father, received Ignatius as his servant. From that time Ignatius was irrevocably convinced that he and his Society were to be committed absolutely to the service of God through love. The influence of the vision of La Storta is as marked today as it was in the beginning, and every Jesuit is convinced that his vocation is a call to service of Christ bearing his Cross. To be a companion of Jesus, to share in his labors, to spread the fruits of the Redemption, and to be like Christ even in his sufferings,—such is the ideal which made Ignatius a tireless apostle and has driven his sons to the ends of the world in their quest for the greater glory of God in the salvation of souls. Father de Guibert shows that this ideal has been preserved unchanged throughout the history of the Society.

J. HARDING FISHER, S.J.

More Blessed Than Kings. By Vincent P. McCorry, S.J. Westminster, Maryland, The Newman Press, 1954. Pp. 242. \$3.00.

Father McCorry's latest book deserves a wider audience than *Those Terrible Teens*, *Most Worthy of All Praise* and *As We Ought*; but it is just as cheerful and will be just as acceptable to priests and religious as to the faithful of all conditions and both sexes. *More Blessed Than Kings* contains fifteen essays on certain minor characters of the Four Gospels, people like the Shepherds, Martha and Mary, the Men of Gerasa, Mrs. Zebedee and the Father of the Lunatic Boy. The author writes pertinently about them and at the same time limpidly and gayly.

Each character is handled in a fresh and friendly manner and each essay has a point which is in no danger of being overlooked by any reader. These points include clerical celibacy, the problem of evil, mortal sin, and the relationship of priest and people in the United States. Other essays extoll patience, little people, humility, confidence and sisters, "not nuns but natural sisters to whom, naturally, no one ever pays any attention." There is even a plea for good manners. Father McCorry occasionally denounces in good round English, as when he repudiates the Santa Claus image of God and the attitude of certain Protestants to our Blessed Lady. It has been well said that "these lessons are so luminous that they make one squint."

A deft and helpful book, surely. The author confesses toward the end that he is going to miss the company of the little people he has been explaining. He has quite obviously enjoyed being with them and in extracting from them good counsel and happy smiles. We may, then, look forward to future volumes, some of them, perhaps, about the major characters of the Gospel. One might be pardoned, too, for hoping that Father McCorry may at some future date give us a work of fiction. His ability in picturing and characterizing people and in painting situations shows that he possesses the gifts of the successful novelist. In fictional form he would be able, perhaps, to employ some of his talents even more effectively.

EDWARD A. RYAN, S.J.

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VOL. LXXXIV, No. 2

APRIL, 1955

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Note to Contributors

It would be well when submitting contributions to the WOODSTOCK LETTERS to observe the following: type *triple* space, leaving a one-inch margin on either side of the page, i.e., approximately sixty spaces to a line. This will aid greatly in determining ahead of time the length of articles submitted to us, and leaves sufficient room for the insertion of printing directions. Subheadings should also be used, at least one to every other page, in articles and Historical Notes. Pictures, fairly large and clear, should accompany obituaries and other articles, as far as possible; these will, of course, be returned to the contributor.

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Published four times a year, in February, April, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

The Jesuits in Buffalo: 1848-1869

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In 1847 the young and vigorous city of Buffalo was created the seat of a diocese and Father John Timon, Superior of the Vincentians in America, was consecrated its first bishop. The new bishop entered his diocese at the end of October 1847, surveyed the vast field of his labors and his handful of priests (there were but sixteen¹), and at once appealed for assistance to, among others, the Jesuits.² The Jesuit to whom he turned was Father Clement Boulanger, Superior General of the New York-Canada Mission of the Province of France.³ The Fathers of the Society were as new to the State of New York as the bishop was to his diocese. Only in 1846 had Boulanger led his men to St. John's College at Fordham. Although he had only a few men, he was busy, in 1847, laying the groundwork of the future College of St. Francis Xavier in New York City. But from the Canadian section of the mission he was able to detach two men to assist Bishop Timon in handling a very special problem.

For Bishop Timon had inherited with the new diocese an old headache, which even Bishop Hughes, when Buffalo had been under his jurisdiction, had not been able to banish. The problem was the board of trustees of the German Church of St. Louis.⁴ In the history of the trustee troubles which plagued the American Church, the story of the Church of St. Louis is outstanding. To bring the rebellious trustees to their senses, Bishop Hughes had gone to the extremity of placing the church under an interdict, which lasted for sixteen months.⁵ Even the application of so severe a measure had not taught the trustees the proper obedience due to a bishop. Within a few weeks of his arrival in Buffalo, Bishop Timon and the trustees of St. Louis were at loggerheads.

The Bishop hoped that the preaching of a mission at St. Louis might teach the trustees and their supporters among the congregation the proper relation between a parish and its bishop. At his request, Father Boulanger instructed two German Jesuits, Bernard Fritsch and Lucas Caveng, to go to Buffalo and preach the desired mission. The Fathers crossed the Canadian border, appeared in Buffalo, and in April 1848,

preached the mission. But the effect desired by the bishop was apparently not accomplished and the two Fathers returned to their posts in Canada.⁶

Bishop Timon did not want them to go. He appealed to Father Boulanger to create a permanent Jesuit settlement in the diocese of Buffalo, to assist in the work of the parishes and to conduct a college.⁷ Again Father Boulanger obliged. In June 1848 Father Fritsch with two Jesuit companions returned to the diocese.⁸ The Jesuits established their headquarters in the parish of Williamsville, a suburb of Buffalo. They also took charge of two neighboring parishes, and within a few months had created two more parishes in the little suburban towns along the Erie Canal.⁹ One of the Fathers moved into the bishop's residence; besides assisting in the neighboring parishes, he constituted the entire faculty of Bishop Timon's small seminary of eight or nine students.¹⁰

While the Jesuits were busy about these manifold occupations, the bishop developed another plan to use the Fathers to destroy the rebellious spirit in the Church of St. Louis. He would try to install the Jesuits as pastors of the German church. If his efforts failed, he would have the Jesuits build another German church in the immediate neighborhood of St. Louis. The very existence of this Jesuit church, the bishop hoped, would curb, if not destroy, the insurgent spirit of St. Louis.

Early in 1851 the bishop was ready to act. The Jesuit superior had agreed to staff St. Louis and to supply the men to carry out the bishop's plan.¹¹ Timon's first move was to employ, once again, the device of a parish mission. Caveng was summoned from Canada and Fritsch from Williamsville. During the first two weeks of February thousands heard and were moved by their eloquence. More than 5,000 people, according to Fritsch's report, packed the huge church for the closing services of the mission.¹² The mission had the chief effect desired by the bishop. So favorably impressed by the Jesuits was the congregation of St. Louis that a delegation of the parishioners called upon the bishop and petitioned him to install the Jesuits as their pastors.¹³ Timon was more than ready to agree and the Fathers more than ready to serve. But the trustees, jealous of their power over the purse strings

and rightly suspecting that the Fathers would cripple their control, refused to accept the Jesuits.¹⁴ Once more, the Fathers left the city.

Before the Fathers began the construction of their church in Buffalo, Timon decided to make one last effort to place the Jesuits in control of St. Louis. It was a rather theatrical coup de main. On Easter Sunday, April 27, 1851, Lucas Caveng mounted the pulpit of St. Louis Church and read to the congregation a letter from Bishop Timon appointing him the pastor of the parish and five laymen administrators of its temporalities.¹⁵ This frontal attack on the trustees stung them to instant retaliation. They wrote the bishop that he had tricked them in the appointment of Caveng and rejected his intervention in the control of the parish temporalities.¹⁶

The second and final act of the drama was played on the following Sunday. Once more Caveng mounted the pulpit of St. Louis with the bishop's answer to the letter of the trustees.¹⁷ The reading of the letter caused an uproar in the church. The newly appointed pastor, menaced by threats, was forced to remove the Blessed Sacrament and retire from the church.¹⁸

After this dramatic failure, the bishop immediately implemented the second part of his plan. The Church of St. Louis was once more placed under interdict.¹⁹ The new Church of St. Michael the Archangel was decreed, with the Jesuit Fathers in charge. The Sunday following Caveng's withdrawal from St. Louis he celebrated the first parish Mass of the new church.²⁰ Until its own building could be erected, the congregation of St. Michael's held divine services in the basement of the French Church of St. Peter.²¹

St. Michael's was not long in being built. Only a few hundred yards from St. Louis the bishop had purchased a plot of land as the site of his future cathedral. This land he deeded over to the Jesuits. Plans for a small and simple church were hurriedly drawn up and contracts signed. So quickly was the work pressed that Bishop Timon laid the cornerstone in August, and the congregation of St. Michael's greeted the New Year of 1852 with its first services in its own church.²² Parochial schools were soon in operation. Until the rectory was built two years later, a rented house served

the Jesuits as their headquarters in the Buffalo diocese; the house in Williamsville was closed.²³ As a curb on St. Louis, St. Michael's quickly proved its value. The faithful Catholics of the Church of St. Louis—the majority of that congregation—abandoned their enormous church to crowd the small and inelegant St. Michael's.²⁴

But although the rebellious trustees saw the major part of their constituency drift away from St. Louis, they refused to submit. The weeks became months, and the months years, while the church remained under interdict. Indeed, the rebellious trustees were instrumental in having a state law enacted, with the wholehearted assistance of the Know-Nothings, forbidding Catholic bishops to possess the titles of parish churches. The trustees, some of whom were members of forbidden societies and none interested in the practice of their reputed religion, were more interested in the power and the social prestige attached to their position as trustees than in the salvation of souls. Since they would not listen to their shepherd, he sought to get them to hear the voice of the delegate of the pope himself. When Archbishop Bedini made his eventful visit to the United States in 1853, Timon invited him to Buffalo to try his hand at persuading the insurgents of St. Louis to return to their proper obedience.²⁵ But the trustees would not obey even a Papal delegate.²⁶ Reluctantly, the bishop of Buffalo took the ultimate step of excommunicating the trustees of the interdicted church.²⁷

Possibly this final move caused some members of the rebellious congregation to reconsider their stand. At any event, another visitor to the diocese was able to fracture the united front of the insurgent congregation. This man was Franz X. Weninger of the Jesuit Province of Missouri, one of the most famous German preachers of nineteenth century America.²⁸ In 1854 Weninger made one of his many apostolic visits to Buffalo, preaching missions in all the German parishes of the diocese. St. Louis Church, of course, he could not visit, but his nation-wide fame as a German preacher drew many members of the congregation of St. Louis to the mission he preached in St. Michael's. They came, they listened, and sought reconciliation with the Church.²⁹ But the trustees and the hard core of their supporters still remained adamant,

and still controlled the physical plant of St. Louis Church. Encouraged by this success, however, Bishop Timon sought Weninger's aid in a final effort to bring St. Louis back to its proper relations with its bishop by means of a parish mission. In the late Spring of 1855, Weninger returned to Buffalo, prepared to undertake the task. On May 27, 1855, four years after the interdict had been laid, Timon published a document lifting the interdict and revoking the excommunication of the trustees of St. Louis, to be effective on the day Weninger began his course of sermons.³⁰ Obviously with the consent of the trustees, Weninger moved into the rectory of St. Louis, and preached in the church a number of successful sermons. He remained in the parish until the Church of St. Louis was reconciled to its bishop.³¹ The rebellious spirit within the congregation was not destroyed; there were to be troubles in the future.³² But the schism was ended. With the hospitable doors of St. Michael's only a few steps away, the trustees of St. Louis never again dared to rupture relations with their bishop.

With the problem of St. Louis Church apparently solved, Bishop Timon intensified his efforts to secure more Jesuits for his diocese and above all to press the Fathers to open a college.³³ Due to a shortage of personnel, the Jesuits were not in a position to staff another college. Yet urged on by the bishop, Caveng requested authorization to purchase land besides St. Michael's Church as the site of the future college.³⁴ St. Michael's financial state, however, was very poor.³⁵ Its site, the gift of the bishop, was still encumbered by the mortgage which came with the gift. The Jesuits had gone further into debt to build the school and the rectory and to maintain the parochial schools. The end of the schism of St. Louis caused a notable drop in the attendance at St. Michael's, and a concomitant drop in its revenues.³⁶ Yet Caveng purchased additional land for \$13,000, which merely increased St. Michael's debts by that amount.³⁷

The heavy debts on St. Michael's troubled John Baptist Hus, who had assumed office as Superior General of the New York-Canada Mission late in 1855. In the summer of 1857, Hus discussed the matter with his consultants, who advised him to reduce the debts by selling off some of the land the

Jesuits had purchased in Buffalo.³⁸ In September 1857, Hus, accompanied by one of his consultors, John Larkin, went to Buffalo to explain to Bishop Timon that the Jesuits must retrench.³⁹ The bishop, insistent on a college, urged instead a policy of expansion. Confident that Buffalo's rapid growth would continue, and with it land values would rise, he urged the Fathers to buy extensive land for future sale. He told them that not only would they recoup their initial investment, but that they would make enough profit to build another church for the Germans and to erect a college building beside the church.⁴⁰ The Mission consultors advised Hus to have no part of the plan. Among other reasons, a college connected with a German church would be considered a German college; non-Germans would not send their boys to it, and the Germans would not supply enough pupils to keep it going.⁴¹ That would seem to have put an end to the matter. But Bishop Timon kept urging his plan, and he was seconded in his efforts by Caveng.⁴²

Once more, in December 1857, Hus came to Buffalo. When he returned to New York the following month, the commitments of the Jesuits in Buffalo had been greatly increased. Timon had extracted from Hus a promise that the Jesuit college would be in operation in 1862, or at the latest in 1863.⁴³ Hus had agreed to build and staff another church for the Germans in Buffalo. Although all the Jesuits in Buffalo, save Caveng, had opposed the step,⁴⁴ and despite the pressing debts and the lack of revenue, Hus had purchased, purely as a speculation, large blocks of land.

For one block of land, comprising ten and a half acres, Hus agreed to pay \$15,000.⁴⁵ The speculator who sold the land to Hus had another plot of land, comprising 200 acres, that he wanted to dispose of. He offered to make a gift of a few acres to Bishop Timon on the condition that a church be erected there and a priest assigned to the church before the summer of 1858. Clearly, the offer was not motivated by altruism,⁴⁶ but Timon wanted to close the proposition. He asked Hus to undertake the obligation, but Hus, pleading the lack of men and money, refused. Hus recounted the story in the course of a conference to a convent of nuns. The sisters approached a wealthy friend, who offered to give the Jesuits

the \$4,000 necessary to erect a temporary church. Hus, thereupon, changed his mind, and informed the bishop that the Jesuits would build and staff the church. Apparently on the principle of "in for a penny, in for a pound," Hus as a speculation purchased more land about the site of the future church for another \$6,000.⁴⁷ Before the superior left Buffalo, he had doubled the debts of the Jesuits to more than \$45,000.⁴⁸ The first effects of the financial crisis of 1857, caused largely by land speculation, began to be felt.

In the spring of 1858, the new church named in honor of St. Ann was erected. By mid-summer the parish was a functioning organization.⁴⁹ The Jesuit staff in Buffalo was increased to six, with two priests and a Brother at each church.⁵⁰ Caveng remained as superior of both Jesuit parishes. His main preoccupation was the problem of the debts. He appealed to the Jesuit General to obtain subsidies for the Buffalo churches from the various missionary societies in Europe.⁵¹ Hus too was worried about the debts. He made several hurried trips to Buffalo to consider the problem. On one occasion, to meet notes that were falling due, he brought with him \$3,000 he had borrowed from the colleges in New York City.⁵²

Besides the pressure of the debts, the Fathers were under continual pressure from Bishop Timon to start their college. Early in 1857, Hus, forgetful of his promise to Timon at the end of 1855, instructed Caveng to inform the bishop that the Jesuits were not bound to begin construction of the college building until 1863, nor to start classes until 1865.⁵³ The bishop was manifestly displeased at the Jesuits' slowness,⁵⁴ and he did not like Hus' attempt to shift onto his shoulders the responsibility of the Jesuit land speculation, which was a miserable failure. When Hus was replaced as superior early in 1859 by William Murphy, the bishop wrote the new superior that he had advised the Jesuit purchase of land only because Hus would not start the college at St. Michael's.⁵⁵ Since Hus insisted on a different site, the bishop proposed various other sites, one of which Hus bought. Murphy forwarded Timon's letter to the Jesuit General,⁵⁶ and later sent him a report on the situation in Buffalo.⁵⁷ The report showed that the Jesuit debts there totaled \$48,500; and while the Fathers had an in-

come of only \$2,600, their annual expenses, including interest on the debts, was \$4,700.

Yet with the economic upswing in 1859, the pressure of the debts eased off. When Felix Sopranis, Visitor of the Jesuit Provinces and Missions in America, came to Buffalo in the Spring of 1860, the chief object of his visit was the problem of the future college. This was the main topic in the exchange of letters between the Visitor and the General on the subject of Buffalo.⁵⁸ Yet the General also approved the suggestion again advanced by the mission consultors that the debts in Buffalo be reduced by the sale of land.⁵⁹ There was but one difficulty to this solution—no purchaser could be found.⁶⁰

During the years following 1860, the burden of work done by the Jesuits in the diocese of Buffalo remained rather constant. At one time or another, they supplied temporary pastors to a number of parishes,⁶¹ and gave a number of parish missions and retreats to religious congregations. Their main work, however, was devoted to their three parishes, each with its parochial schools whose registration totaled about 1,000.⁶² They also served as chaplains in two convents, two hospitals, and in the local poor house and insane asylum.⁶³ To find German-speaking priests to do the work was no easy task. Matters became even more difficult when Caveng took sick and died early in 1862,⁶⁴ and when Fritsch was recalled to Germany in 1866.⁶⁵ Yet Remigius Tellier, named Superior of the New York-Canada Mission in 1859, somehow managed to increase the Jesuits in Buffalo to six priests and four Brothers.⁶⁶

New purpose and direction was given to the work of the Jesuits in Buffalo with the appointment, in August 1863, of Joseph Durthaller as Superior. This vigorous man took in hand and eventually solved the problem of the debts.

But before that task was undertaken, the question of the Church of St. Louis once more was raised. When the schism was ended in 1855, secular clergy were put in charge of the parish. At one time or another, the Jesuits were called in to serve St. Louis on a temporary basis. But they hesitated to do any more than to say Mass—they would not conduct Vespers, or even preach, lest the suspicious trustees charge them with plotting to take over the church.⁶⁷ When in 1861 the

secular pastor, who was retiring from office, offered to turn the church over to the Jesuits, the Fathers refused the proffered gift.⁶⁸ Timon still hoped to install the Jesuits in the troublesome church. When in 1863 St. Louis was once more without a priest, the bishop requested Durthaller to act as temporary pastor so as to sound out the opinion of the parishioners on the Jesuits as their pastors.⁶⁹ Durthaller agreed. Weninger, once again in Buffalo, saw the possibility of a solution of the Jesuit problems. He wrote to the General, urging that the Fathers give up St. Michael's and St. Ann's to concentrate at St. Louis. But the consultors of the New York Mission agreed that the plan was impracticable.⁷⁰ Durthaller informed the General that the proposal had already failed.⁷¹ The trustees of St. Louis, fearing the end of their power, opposed the Jesuits as pastors, and the congregation had not forgotten that the Jesuits had built St. Michael's to keep them under control. Timon had abandoned that hope, and had installed a secular priest at St. Louis.

Durthaller turned his attention to the construction of a new and magnificent St. Michael's Church. The question of a new church had been raised as early as 1860, but Bishop Timon, insisting that the Fathers first build their college, had refused to sanction the proposal.⁷² However, the Jesuits felt that if they were to remain in Buffalo, they had to build. The original church, hurriedly erected in 1851, was but a temporary one, small and unattractive. Their parishioners were discontented with the wretched church and the poor schoolhouse. The Fathers felt that their parishioners deserved whatever consideration they could give them. These faithful Catholics had refused to join the trustees of St. Louis in schism and had, in the face of threats and insults, built St. Michael's. Unless the parishioners were given an attractive church, they would drift away to the neighboring parishes. Furthermore, the restricted capacity of the church made for restricted revenues. A larger church would bring increased income and the future extinction of the debts.⁷³

Yet before construction was begun, a final attempt was made to merge the congregations of St. Michael's and St. Louis under the direction of the Jesuits, but it failed.⁷⁴ Consequently, in the Spring of 1864 ground was broken for the new

St. Michael's. The plans called for a truly large church, with a seating capacity of more than 1,750.⁷⁵ That Durthaller was confident of the future is shown by the fact that though he had but two curates, he installed a dozen confessionals in the new church. It was three years before the church was ready for its dedication, which took place in the summer of 1867.⁷⁶ In the meanwhile, other improvements were made; the rectory was enlarged, and the original church was converted into a schoolhouse. The total cost of these developments came to almost \$100,000.⁷⁷ Although Durthaller had inherited a debt of over \$50,000 on his arrival in Buffalo in 1863, by the beginning of 1868, in spite of the new capital outlays, he had reduced the debt to \$75,000. Provided he was given an adequate staff, he anticipated no difficulty in wiping out all indebtedness. He had acquired \$10,000 from the sale of land—a large loss, but the drain of interest and taxes had been ended; \$8,000 had come from prosperous St. Ann's; and \$56,000 more Durthaller had secured by begging.⁷⁸ Part of this money had come from European missionary societies. In 1865, for example, the Leopoldine Society granted \$1,000 to the Jesuits in Buffalo, and another \$500 had come from the Society of the Propagation of the Faith.⁷⁹ Durthaller did his best to secure further grants from these sources.⁸⁰

Although the financial problem was well in hand, the difficulty of securing sufficient personnel remained and grew more acute. Every departure or death of a German-speaking priest raised a new problem for the Superior of the New York-Canada Mission. James Perron, who took that office in 1866, found the problem beyond his powers. When the Bishop of Newark requested German-speaking priests, Perron had to refuse, as did the Provincial of the Maryland Jesuits.⁸¹ To handle the problem of the large German population, not only of Buffalo, but also of other major cities, Perron, in 1867, suggested to the Jesuit General that one of the German-speaking provinces establish a mission in the United States.⁸² Later he repeated his suggestion. He declared that a good base for the proposed mission was Buffalo, and he offered to turn over to the future German mission all the property of the New York Mission in that city.⁸³

Perron also sounded out the Fathers in Buffalo about his

proposal. He found that all, with but one exception, wholeheartedly approved of the plan.⁸⁴ It appeared that the Province of Germany was willing to undertake the task. Fritsch reported that his Provincial stood ready, as soon as Perron requested them, to aid the New York Mission with men.⁸⁵ Further support came from the Missouri Province, whose Provincial Perron had converted to his ideas.⁸⁶ Word came from Buffalo that the indomitable Durthaller was at last discouraged—not by debts, but because he had no German preacher with a voice strong enough to fill the huge new church.⁸⁷ The Fathers were convinced that the New York Mission had to turn over its works in Buffalo, if not to the German Jesuits, then to the Redemptorists.⁸⁸

In the summer of 1868 the Provincial of Germany informed Perron that he was sending a Father to survey and report.⁸⁹ In mid-September Durthaller welcomed Perron, who brought to Buffalo two German Jesuits as curates for St. Michael's.⁹⁰ The third Father, Peter Speicher, Perron accompanied on his tour of inspection as far as Cleveland, where the bishop offered the German Jesuits an opening in Ohio.⁹¹ Thereafter Speicher toured the Midwestern states, particularly those with large German settlements.⁹² By the end of October, his report was on its way to the Provincial of Germany.⁹³

Apparently his report on the situation in Buffalo was adverse. For Father Durthaller implored the General to order the German Provincial to accept the houses in Buffalo.⁹⁴ He informed the General that he had told the provincial that the only reason why the New York Mission desired to surrender Buffalo was, not the debts which could be handled, but the lack of German-speaking priests. When the two Fathers in Buffalo received intimations from their provincial that they would soon be recalled to Germany, Father Durthaller again appealed to the General.⁹⁵ Apparently the Jesuit General did intervene.⁹⁶ Before the end of 1868, Father Perron received the information that the German Province had accepted the work in Buffalo.⁹⁷ Although one of the Fathers in New York expressed grave doubts about the wisdom of erecting a Jesuit jurisdiction in America on the basis of a foreign language,⁹⁸ the New York Mission did all in its power to facilitate the transfer.⁹⁹

On January 23, 1869, the New York Mission and the German Province agreed on the terms of the transfer,¹⁰⁰ and the General quickly approved.¹⁰¹ Father Speicher, who had returned to Germany early in the year to make a personal report, was named superior of the new mission.¹⁰² On July 4, 1869, he re-entered Buffalo with the vanguard of the men of the German Province.¹⁰³ Before the end of the year, thirteen priests and five Brothers had arrived to staff the new mission.¹⁰⁴ For a time, Father Durthaller at St. Michael's and Father John Blettner at St. Ann's remained as pastors, with the unusual luxury of five assistant priests at each church.¹⁰⁵ The members of the New York Mission gradually withdrew. Father Blettner, the last to go, boarded the train for New York on July 26, 1870.¹⁰⁶ The first phase of Jesuit activity in Buffalo was at an end.

Six weeks later, the first classes of Canisius College were initiated. Neither Bishop Timon nor the New York Jesuits were there for the happy event. But both the dead Bishop and the departed Fathers could justly consider that development the crown of their labors. During their score of years in Buffalo, the Fathers of the New York Mission had done notable work. Plagued as they were by debts and a shortage of manpower, they had founded a half-dozen parishes, ended a dangerous schism, and contributed no little strength to the growing Church of the diocese of Buffalo.

NOTES

¹ Bishop John Timon, *Missions in Western New York and Church History of the Diocese of Buffalo* (Buffalo, 1862), p. 235.

² Archivum Romanum Societatis Jesu (hereinafter ARSI), Clement Boulanger, S.J., to John Roothaan, S.J., Feb. 26, July 6, 1848. Boulanger was Superior General of the New York-Canada Mission and Roothaan was the General of the Jesuit Order.

³ For the history of the origins of the New York-Canada Mission, see the writer's "Jesuits in Kentucky, 1831-1846," *Mid-America*, 35 (1953), 223-246.

⁴ For Timon's own account of the early part of the struggle, see his *Missions*, pp. 221 ff. A more complete account, with many documents, will be found in Charles G. Deuther, *Life and Times of the Rt. Rev. John Timon* (Buffalo, 1870), pp. 98-113, 120-157, 188-212.

⁵ Timon, *Missions*, p. 229.

⁶ ARSI, Bernard Fritsch, S.J., to Roothaan, Feb. 1, 1849. Archives of Canisius High School (hereinafter CHA), *Diarium Domus Societatis Jesu in Buffalo ab anno Domini 1851, March 1848.*

⁷ ARSI, Boulanger to Roothaan, July 6, 1848.

⁸ ARSI, Fritsch to Roothaan, Feb. 1, 1849, Feb. 18, 1851.

⁹ Nicholas H. Kessler, "The History of Canisius High School," p. 2, identifies these places as Pendleton, Tonowanda and Elysville. Kessler's unpublished master's thesis is in the Canisius College library. Fritsch himself (ARSI, Fritsch to Roothaan, Feb. 1, 1849) mentions Williams-ville, Northbush and Transit.

¹⁰ ARSI, Boulanger to Roothaan, Jan. 16, 1849.

¹¹ ARSI, Boulanger to Ambrose Rubillon, S.J., Dec. 9, 1850; Boulanger to Roothaan, Jan. 6, 1851, April 20, Aug. 6, 1851. Rubillon was the Assistant for France to the Jesuit general.

¹² ARSI, Fritsch to Roothaan, Feb. 18, 1851.

¹³ ARSI, Fritsch to Roothaan, Feb. 18, 1851; Timon to Congregation of St. Louis, Easter Sunday, April 27, 1851, cited in Deuther, *Timon*, pp. 126-127.

¹⁴ CHA, *Diarium*, Feb. 1851; ARSI, *Historia residentiae Buffalensis, 1851-1852.*

¹⁵ Deuther, *Timon*, pp. 126-127.

¹⁶ Documents in Deuther, *Timon*, pp. 129-132, 139-143.

¹⁷ Given in Deuther, *Timon*, 128-133.

¹⁸ CHA, *Diarium*, May 4, 1851; ARSI, *Historia residentiae Buffalensis, 1851-1852.* See also Deuther, *Timon*, p. 134.

¹⁹ The interdict was laid June 14, 1851. Cf. Deuther, *Timon*, p. 134.

²⁰ ARSI, *Historia residentiae Buffalensis, 1851-1852; Historia domus Sti. Michaelis, 1851-1856.*

²¹ ARSI, *Historia domus Sti. Michaelis, 1851-1856.*

²² ARSI, *Historia domus Sti. Michaelis, 1851-1856; Boulanger to Roothaan, Aug. 6, 1851.*

²³ ARSI, Boulanger to Roothaan, Aug. 6, 1851.

²⁴ ARSI, John Baptist Hus, S.J., to Peter Beckx, S.J., May 11, 1857. Hus was Boulanger's successor as superior of the New York-Canada Mission, and Beckx succeeded Roothaan as general of the Jesuits. See also Timon's statement in Deuther, *Timon*, p. 202.

²⁵ CHA, *Diarium*, Oct. 22, 1853.

²⁶ Documents in Deuther, *Timon*, pp. 188-197.

²⁷ Deuther, *Timon*, p. 211.

²⁸ For Weninger, see Gilbert J. Garraghan, *Jesuits of the Middle United States* (New York, 1938), II, 53-65.

²⁹ ARSI, William Murphy, S.J., to Beckx, Sept. 14, 1854. Murphy was a prominent member of the New York Mission and for a time in 1859 its Superior.

³⁰ Document given in Deuther, *Timon*, p. 211.

³¹ ARSI, Murphy to Bckx, July 26, 1855. Deuther, *Timon*, 212.

³² E.g., CHA, Diarium, Aug. 18, 1867, notes "*magna turbatio et valde dolendum scandalum*" at St. Louis, when a banned association with its banners appeared for a funeral.

³³ The bishop's requests for more Jesuits and for a college are a recurrent theme in the documents. E.g., ARSI, Timon to Roothaan, Dec. 7, 1852; Caveng to Beckx, May 7, 1857. Archives of the New York Province (hereinafter NYPA), Acta Consultationum Superioris Missionis, Sept. 14, 1852, Feb. 5, 1854, Sept. 13, 1855.

³⁴ NYPA, Acta, April 21, 1857.

³⁵ ARSI, Caveng to Beckx, May 7, 1857.

³⁶ CHA, Diarium, May 23, 1855.

³⁷ ARSI, Hus to Beckx, May 11, 1857.

³⁸ NYPA, Acta, Aug. 13, 1857.

³⁹ CHA, Diarium, Sept. 7, 1857.

⁴⁰ NYPA, Acta, Sept. 24, 1857.

⁴¹ NYPA, Acta, Oct. 4, Oct. 24, Oct. 27, 1857. ARSI, Hus to Beckx, Oct. 30, 1857.

⁴² NYPA, Acta, Dec. 10, 1857.

⁴³ ARSI, Hus to Beckx, Jan. 17, 1858.

⁴⁴ ARSI, Historia domus Stae. Annae, 1859-1860.

⁴⁵ CHA, Diarium, Jan. 9, 1858; NYPA, Acta, Jan. 12, 1858; ARSI, Hus to Beckx, Jan. 17, 1858.

⁴⁶ A Ms "Outline History of St. Ann's Parish, 1857-1945" by Father John Stedler, S.J., in the parish archives calls the donor a benefactor of the parish.

⁴⁷ NYPA, Acta, Jan. 12, 1858; ARSI, Hus to Beckx, Jan. 17, 1858.

⁴⁸ ARSI, Caveng to Beckx, April 24, 1858; "Buffalo", Nov. 29, 1859.

⁴⁹ Building began March 15, 1858; CHA, Diarium, March 15, 1858. The church was dedicated June 20, 1858, and its first pastor took charge on July 30, 1858; Archives of St. Ann's, Diary, under dates given.

⁵⁰ *Catalogus Provinciae Franciae, 1859*, pp. 89-90.

⁵¹ ARSI, Caveng to Beckx, April 24, 1858.

⁵² CHA, Diarium, July 13, Aug. 6, 1858.

⁵³ ARSI, Instructions du P. Hus au P. Caveng, April ?, 1859.

⁵⁴ NYPA, Acta, May 15, 1859.

⁵⁵ ARSI, Timon to Murphy, Oct. 6, 1859.

⁵⁶ ARSI, Murphy to Beckx, Oct. 30, 1859.

⁵⁷ ARSI, "Buffalo", Nov. 29, 1859.

⁵⁸ ARSI, Sopranis to Beckx, March 31, 1860; Beckx to Sopranis, April 27, 1860; Benedict Sestini, S.J., Breve narrazione della visita di Maryland, under March 24, 1860. Sestini had acted as Sopranis' Socius during his visit to Buffalo.

⁵⁹ NYPA, Acta, July 5-6, 1860; ARSI, Beckx to Sopranis, Aug. 11, 1860.

⁶⁰ ARSI, "Buffalo", Nov. 29, 1859; Joseph Durthaller, S.J., to Beckx, Jan. 14, 1864. Durthaller was named Superior of the Jesuits in Buffalo in 1863.

⁶¹ Among the parishes, in addition to those listed in note 9, CHA, Diarium, 1861-1862, mentions Black Creek, Lockport and Black Rock.

⁶² The third parish was that of Elysville; cf. *Catalogus Provinciae Campaniae, 1868*, p. 39, and *1869*, p. 30.

⁶³ ARSI, Durthaller to Beckx, Dec. 4, 1865.

⁶⁴ ARSI, Remigius Tellier, S.J., to Beckx, June 14, 1861. Tellier was named Superior of the mission in 1859. *Missiones Americae Septentrionales 1863*, p. 25.

⁶⁵ ARSI, Durthaller to Beckx, Aug. 22, 1866.

⁶⁶ *Catalogus Provinciae Campaniae, 1864*, p. 54.

⁶⁷ CHA, Diarium, July 4, 1858, June 12, 1861.

⁶⁸ NYPA, Acta, April 11, 1861.

⁶⁹ ARSI, Durthaller to Beckx, Jan. 14, 1864.

⁷⁰ NYPA, Acta, Jan. 7, 1864.

⁷¹ ARSI, Durthaller to Beckx, Jan. 14, 1864.

⁷² ARSI, Tellier to Beckx, Oct. 18, 1860.

⁷³ ARSI, Durthaller to Beckx, Jan. 14, 1864, Sept. 20, 1864; Tellier to Beckx, Sept. 15, 1864.

⁷⁴ CHA, Diarium, April 20, 1864.

⁷⁵ *Synopsis of Specifications for St. Michael's New Catholic Church* (Buffalo, 1864).

⁷⁶ *Die neue St. Michael's Kirche zu Buffalo, N.Y.* (Buffalo, 1867), p. 17, gives the date as June 16, 1867.

⁷⁷ ARSI, Durthaller to Beckx, Jan. 23, 1868.

⁷⁸ St. Ann's, in its first years a drain on the Jesuits' revenue, produced a surplus for the first time in 1867. ARSI, James Perron, S.J., to Beckx, April 8, 1868. Perron succeeded Tellier as superior of the mission.

⁷⁹ ARSI, Durthaller to Beckx, Dec. 4, 1865, and ?, 1865.

⁸⁰ ARSI has a copy of one of Durthaller's letters to the Society of the Propagation of the Faith, Dec. 17, 1864.

⁸¹ NYPA, Acta, Jan. 10, 1867.

⁸² ARSI, Perron to Beckx, Feb. 17, 1867.

⁸³ ARSI, Perron to Beckx, April 16, 1867.

⁸⁴ The man opposed to the plan was John Blettner, pastor of St. Ann's; ARSI, Perron to Beckx, April 16, 1867.

⁸⁵ ARSI, Perron to Beckx, April 16, 1867.

⁸⁶ Garraghan, *Jesuits of the Middle United States*, I, 582-583.

⁸⁷ ARSI, Blettner to Beckx, May 18, 1868.

⁸⁸ ARSI, Blettner to Beckx, May 18, 1868; Durthaller to Beckx, Nov. 10, 1868.

⁸⁹ NYPA, Acta, Sept. 9, 1868.

- ⁹⁰ CHA, Diarium, Sept. 17, 1868.
- ⁹¹ ARSI, Perron to Beckx, Oct. 30, 1868.
- ⁹² CHA, Diarium, Oct. 1, 1868 to Jan. 2, 1869, *passim*.
- ⁹³ ARSI, Perron to Beckx, Oct. 30, 1868.
- ⁹⁴ ARSI, Durthaller to Beckx, Nov. 10, 1868.
- ⁹⁵ ARSI, Durthaller to Beckx, Nov. 22, 1868.
- ⁹⁶ *St. Michael's Church, Buffalo, 1851-1901* (Buffalo, 1901), p. 35, declares that Speicher "was on the point of withdrawing, when a most categorical order from headquarters in Rome forced him to accept . . ."
- ⁹⁷ NYPA, Acta, Dec. 28, 1868.
- ⁹⁸ ARSI, Thomas Legouais, S.J., to Beckx, Jan. 26, 1869. Legouais was one of the oldest members of the New York Mission.
- ⁹⁹ NYPA, Acta, Jan. 21, 1869.
- ¹⁰⁰ CHA, Litterae Annuae Residentiae Buffalensis, 1869-1870.
- ¹⁰¹ Ibid.
- ¹⁰² CHA, Diarium, April 5, 1869; Litterae annuae, 1869-1870.
- ¹⁰³ CHA, Diarium, July 4, 1869.
- ¹⁰⁴ CHA, Diarium, Aug. 30, 1869 *et passim*.
- ¹⁰⁵ CHA, Litterae Annuae Residentiae Buffalensis, 1869-1870.
- ¹⁰⁶ ARSI, Historia domus Stae Annae, 1870-1871.

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FATHER LAFARGE AT 75

During this year 1955, Father LaFarge is marking three unusual anniversaries. On Sunday, February 13, he quietly celebrated his 75th birthday. (The next day he was off by plane on a distant apostolic mission.) In August, God willing, he will celebrate the golden jubilee of his priestly ordination in Innsbruck, Austria. November will mark the golden jubilee of his entrance into the Society of Jesus. During his brief absence from the office we can conveniently pay tribute to one of his most endearing virtues: his readiness, when asked, to counsel his younger colleagues, which he always does in a most encouraging way. This year will also, we believe, see the publication in France of the French version of his best-selling autobiography, *The Manner is Ordinary*. Partly out of "enlightened self-interest," we pray that our Divine Lord will keep our former Editor-in-Chief with us for many an "ordinary" year.

AMERICA, February 26, 1955

Mary, Queen of the Society of Jesus

MARTIN CARRABINE, S.J.

Spring was slow in climbing the Pyrenees Mountains. It was cold in the Shrine of Our Lady at Montserrat, which huddled close to the ancient Benedictine Monastery. It grew colder as night fell. The Shrine was emptied of all its worshippers; of all save one, a man in a beggar's garb, a man who looked like no beggar. Flickering candles were finally trimmed for the long night hours; they cast his shadow far behind him. It was a soldierly shadow, although the straight figure that cast it leaned heavily on a wooden staff. A gleaming sword, obviously his, hung close to Our Lady's ancient statue. The sword was a symbol, a symbol of a reality that he had renounced, and a sign of a future total donation. All through the cold night he stood or sat till the early pre-dawn Mass on the Feast of the Annunciation, 1522, began. A new knight in a strange garb passed a weird vigil; vowed everlasting fidelity to a Queen, and militant loyalty to her Son, Jesus Christ. The unconventional soldier was Ignatius Loyola. "That night," says the English poet, Francis Thompson, "was born the Company of Jesus, the free lances of the Church."

That night, we may add, the new Order in its chivalrous Founder chose Mary as its Queen. More than four centuries later, in 1940, Pope Pius XII, on the four-hundredth anniversary of the founding of the Company of Jesus, established for its members the special feast of Mary, Queen of the Society of Jesus. And so, a crown four centuries old was placed on Our Lady's head by her Jesuit sons.

Obviously, it was not the intention of the Holy Father to make Our Lady a kind of special property of the Jesuits! Obviously, too, it should be the aim of the Jesuits to make Mary the Queen of every Catholic in the world and to spread her rule into every heart that does not yet beat in full harmony with her Son's. The Jesuit Order rejoices and is full of gratitude these days at the announcement that Pius XII is estab-

Taken from a sermon delivered by Father Carrabine at The Crowning Glory Octave, sponsored by the Servite Fathers at Our Lady of Sorrows Church, Chicago, on September 20, 1954.

lishing a new Feast this Marian Year: "Mary, Queen of All the World."

There are many reasons for the feast of Mary, Queen of the Society of Jesus. Most of these reasons will lie in four broad areas:

1) in the career of the chivalrous founder of this Company of Jesus, St. Ignatius Loyola; 2) in the great book Ignatius wrote, *The Spiritual Exercises*; 3) in the unremitting struggle of Jesuit theologians and writers, and teachers, to bring to pass the definition of Mary's Immaculate Conception; 4) in the lay organization which Jesuits founded and fostered to shape average men into saintly Catholics and stout defenders of the Church, the Sodality of Our Lady.

The Founder of the Society of Jesus was Mary's fighting man. The vigil at the Shrine of Montserrat made that clear. The Montserrat vigil itself was the result of a sick-bed pledge at Loyola, a solemn pledge to be her Son's servant for the rest of his life.

After the night of vigil Ignatius moved to the nearby town of Manresa. There followed months of struggle with sin and Satan, dark memories of a past he hated, physical illness, mental and moral tortures, the first testing in their original form of the Ignatian *Spiritual Exercises*; then came years of study, appalling struggles to get an education, imprisonment, disgrace, manful but unsuccessful efforts to muster a band of followers. His native Spain would have none of him; it would not even let him get an education in peace. He moved into France and its lovely capital, Paris. There he got his education. It was at Paris also that he chose his first followers, giants all, men willing to set their sights by his lofty vision.

It was twelve years after Montserrat and it was again a feast of Our Lady, August 15, 1534, Our Lady's Assumption; it was again on a mountain, half way up Montmartre; it was again a chapel of Our Lady. There seven men vowed themselves to a common work—the work of Mary's Son. Not yet did they pronounce vows of religion; that would come six years later in Rome. Two of them now are saints, Ignatius and Francis Xavier, one is blessed, Blessed Peter Favre, probably the best-loved Jesuit of four centuries. Peter Favre was as yet the only priest in the group.

Two years later, on June 24, 1536, occurred the first Ordinations in the young Company of Jesus. The original seven had now increased to ten. The nine who were not yet priests received Holy Orders. But Ignatius humbly waited until Christmas of the year 1538 to offer his First Mass. He offered this Mass in St. Mary Major in Rome, but deep down in the crypt in a little chapel, where tradition tells us, lies the wood of the first crib in which Our Lady laid her Infant Son.

“Our Lady of the Way” is a special Jesuit feast with its own special history; “Our Lady of the Way” was one of the favorite Madonnas of Rome, and it was enshrined in its own little chapel. Clearly it *should* have, and *did*, become a favored spot for Ignatius to offer Holy Mass. After all, his men were already on the road, and often on the run, over the highways of Europe; over the almost unmarked trails of East India; and later over the mysterious lands of Japan and China and over the wilds of North and South America. Ignatius begged and schemed to get the chapel for his free lance Company—but always against a blank wall of opposition. Prayers and pleading, joined with penance, ascended to Heaven and prayers and pleadings prevailed. Eventually he gained not only the chapel of Our Lady of the Way but the chaplain as well for his Company! In later years this chapel became a treasured Jesuit shrine.

The Spiritual Exercises of St. Ignatius is not only an important fundamental book, giving as it does the root of all things Jesuit, it is also a Marian book. The text of *The Exercises* reveals that at every critical point in the subtle process of achieving their purpose, the *Exercises* manifest Our Lady’s presence and Our Lady’s power.

The *Exercises* are uncanny in their effectiveness to bring men or women not only to see the need of a decision, but to muster power to make the decision. To make a decision has been rightly called the most human, the most important thing a man can do. Never is a man more a man than when he decides.

The *Exercises* fashioned the men of decision who were the moral and religious giants of the infant Company of Jesus. Very shortly the same *Exercises* were building giants of decision in small cells of laymen who were trained to hold the

hard-won positions that toiling and courageous early members of the Company gained, as they fought to turn the tide of the Protestant Revolt. Jesuits and laymen alike were brought to razor-sharp decisiveness by making *The Spiritual Exercises*. To make a noble choice and make it stick through time and eternity was the desperate need of the sixteenth century as it is of the twentieth. The *Exercises* unerringly brought men to do just that.

The process was this: Mary supported and permeated the *Exercises*, which turned a moderately successful soldier of Spain into a highly effective commander of Christ; Ignatius through the *Exercises* built a religious fighting force, the Society or Company of Jesus, that turned back the tide of revolt and error threatening the Church in the sixteenth century; then the Society formed about itself an organization of laymen, trained them as Jesuits themselves were trained by *The Spiritual Exercises*, and pledged them to defend and spread the kingdom of Christ. This lay group—of whom we'll speak later—had a real vocation, and yet one that demanded no religious vows. *The Exercises* made the group of religious, Companions of Jesus; they made the lay group Sodalists, Companions of Mary. Both groups quite realistically were doing Christ's work in Mary's way.

Towards the close of the eighteenth century powerful enemies of the Church rose up; if anything they were more bitter in their enmity to the Jesuits. They included royal houses and crowned heads and they brought strong pressure on the reigning Pope Clement XIV to suppress the Company. Clement resisted as long as he could, but finally to avoid greater evil he sadly yielded to their demands. By a decree of the Supreme Pontiff (to whom the Company was especially devoted) the entire Society was extinguished; extinguished by a formal Papal decree in every country in the world, except in Russia. Forty years later, in 1814, Pope Pius VII restored the Society of Jesus. The lay groups, Mary's Sodalities, were never suppressed.

This year of Mary marks the centenary of the solemn definition of her Immaculate Conception. For a century now it is clearer than sunlight that this privilege is uniquely hers. The dogma was not always so evident. The issue was far

from final when the young Company of Jesus was only a very scanty band. But this special privilege of one so close and so dear to their Eternal Captain, became a fighting issue to the Company from its beginning. Its brilliant theologian, James Lainez, had been chosen as one of the Pope's personal theologians at the Council of Trent. Lainez laid an important foundation stone at that Council. On one occasion he addressed the Council for three consecutive hours on Mary's Immaculate Conception, while the assembled prelates listened, entranced. Later in their solemn decree the Council's delegates made a most unusual addition. Into the record they wrote their solemn refusal to include Mary under the common law which lumps all humanity in the curse of Adam's original sin.

But there is one department of the many-sided activity of the Society of Jesus which openly and always militantly carried her banner and emulated her utter devotedness, the Sodalities of Our Lady. The subject deserves fuller treatment than we can give it here.

The first ten members of the early Society were quite inadequate to the demands made on them. It was heartbreaking to recapture a vantage point, then to be summoned away to another crisis. What to do? How to hold each hard-won position? A partial answer lay in discovering dedicated laymen, turning them into men of decision by that best of disciplines, *The Spiritual Exercises*, developing them into a force which would hold till reinforcements might come.

So, in tentative fashion, these dynamos of zeal sought desperately needed lay helpers, trained them through the *Exercises*, and thus multiplied themselves at a great saving of energy and time. It was far later than most men thought, deplorably later (we are sad to say) than many an unworthy, untrained prelate of that sad age knew. The work of these champions was effective for all its apparently improvised character.

Then appeared a man of history, John Leunis from Liege in Belgium. He was admitted into the Society of Jesus by the Founder himself in the last year of Ignatius' life, 1556. Leunis established a simple organization among very young students at the Roman College. Only a year he stayed, only

time to plant a seed—but how it grew! John Leunis, sickly, seemingly dour, destined to die a comparatively young priest, established the first of the famous, much defamed, ardently loved and openly feared, groups known throughout Europe and the world as Sodality of Our Lady. For nearly two centuries of its stormy history women were held ineligible for admission into the Sodality, for Sodality demands were too severe, dangers too great, assignments too rugged.

John Leunis is founding his first Sodality carefully searched for generous lads, then drew up a training program, repeatedly laid down tests of prayerfulness, self-renunciation, and generosity. Then somewhere in the process, he put his lads through the essentials of *The Spiritual Exercises*. In less than a year he had been a kind of novice master for a generous group of genuine young men. At its close he invited them, laymen all, to give themselves to Christ's cause under Mary's protection. Their response startled the young cleric. It was beyond his expectations; it stayed firm under stern reiteration that this was for good, for life. He learned the youthful paradox, which those of us who work with young people have also learned: ask for little and get it not; ask for all, forever, and the answer to your appeal will be overwhelming.

Leunis built far more wisely than he realized, or perhaps more accurately, he followed his inspiration, and came to know the power of God's Providence when it is set in motion through Our Lady, and works after Mary's pattern. He could scarcely have realized that his little group and his simple yet flexible plan for formation and operation under Mary's banner had opened up undreamed of extensions of the "Free Lances of God."

A history of the Sodality of Our Lady would take too long to tell. A few high points must be given. The Pope who has given to all the Church this Marian Year and the latest Marian defined dogma, her glorious Assumption into heaven, is himself the most distinguished living member of the Sodality. Six years ago he issued an Apostolic Constitution which our own beloved Cardinal Stritch has called the "*Magna Charta of the Sodalities*." Less than two weeks ago in Rome Pius XII was greeted by Sodalists from all the world on the diamond jubilee

of his admission into Our Lady's Sodality. His words and writings on the Sodality have a lyric quality one seldom finds in papal documents.

Historical records of the Sodality reveal that its way of life has produced some forty canonized saints, four of whom are Doctors of the universal Church; it has nurtured thirty-seven founders and foundresses of Religious Orders or Congregations; it includes heads of State of almost every kind in many lands, of whom two examples will serve, both of them martyrs to principle: García Moreno, the martyred President of Ecuador, and heroic Chancellor Dolfuss of Austria, one of the earliest opponents of Nazism; military leaders like Marshal Foch of World War I and General Moscardo, Commander of the Alcazar. In the Fine Arts, Sodalist Tasso stands out; and distinguished painters like Seghers and Rubens. Rubens was secretary of the Latin Sodality at Antwerp for seventeen years.

But much more important than famous names, and much more characteristically Marian Sodalists are the unknown and unsung faithful servants of Mary in Our Lady's Sodality in every land and in almost every walk of life. The aim of these was not simple devotion to Our Lady, not the shaping of a bond of dependence to a rock of safety. It was scarcely self-centered at all. It was the building of men who could make the noblest thing that man can make—a decision, a decision that fits a man's destiny and his dignity, that makes him immeasurably more a man. "Men, real men," to use the words of Pius XII, was the end result of Sodality formation, Sodality living, Sodality apostolate, men who in the words of Pius XII "became ministers of Mary and, so to speak, her visible hands on earth."

These, for the records, are the unsung plodders in a glorious army of militants. To them, more than to heroes, heroines, and geniuses goes out the love and care and gratitude of Mary, Queen of the Society of Jesus and Queen of the Sodality. Immaculate Mary, then, Queen of this, our own free land, and soon to be declared by Christ's Vicar, Queen of All the World, is Queen of the Society of Jesus. For she mothered and supported its military Founder; she was by his side as he shaped the discipline of his Company of Jesus through *The Spiritual*

Exercises. Mary's Immaculate Conception became for these disciplined troops the symbol and the touchstone of true faith and high courage. Finally, when the sons of Ignatius were unequal to the battle that faced them, it was Mary who inspired the formation of a dedicated lay group under her standard, the Sodalties of Our Lady. For these reasons and many more is Mary, Queen of the Society of Jesus.

Jesuits gratefully and humbly form their ranks and raise their banners alongside other and, in many cases, older fighting forces of this peerless universal Queen—Queen of the Servites, Queen of the Benedictines, Queen of the Dominicans, Queen of the Franciscans, Queen of a recent gallant American missionary order which has already poured out its man power and woman power and its very blood, Queen of our own nation's Missionaries of Maryknoll; Queen of every active and contemplative group of religious men and women, who in devoted multitudes spread Christ's kingdom and Mary's reign into a world that desperately needs this Son and this Mother.

* * *

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An earnest enforcement of interior religion, a jealousy of formal ceremonies, an insisting on obedience rather than sacrifice, on mental discipline rather than fasting or hairshirt, a mortification of the reason, that illumination and freedom of spirit which comes of love; further, a mild and tender rule for the confessional; frequent confessions, frequent communions, special devotion towards the Blessed Sacrament, these are the peculiarities of a particular school in the Church, and St. Ignatius and St. Philip are masters in it. As then St. Philip learned from St. Benedict what to be, and from St. Dominic what to do, so let me consider that from Ignatius he learned how he was to do it. He said to some Jesuits whom he met, "You are children of a great father. I am under obligation to him, for your master, Ignatius, taught me to make mental prayer."

CARDINAL NEWMAN

The School of St. Philip Neri

GEORGE M. MURPHY, S.J.

In the fall of 1945, two priests at Weston College, Fathers Edward L. Murphy and Richard V. Lawlor, discussed the need of a school for delayed vocations to care for veterans of military service. It was their opinion that many veterans would be looking for such a school in order to begin their preparation for the priesthood. This opinion was submitted to Father John J. McEleney, the Provincial of the New England Province. Father McEleney shortly thereafter discussed the matter with the Most Reverend Richard J. Cushing, Archbishop of Boston. Archbishop Cushing gave hearty approval to the suggestion that a school for delayed vocations be undertaken by the Society of Jesus in the Archdiocese of Boston.

Because so many priests were serving as chaplains, nothing further was done about the school until the spring of 1946. By that time the chaplains were being released from military service in large numbers. In March, Father George M. Murphy, still technically in the Army but on terminal leave, returned to Boston. Father Provincial called Father Murphy to see him at Weston College where he was engaged in the annual visitation. He explained the proposed school and asked Father Murphy if he could plan and publicize it in time for opening the following September. Father Murphy thought that he could do so. He was authorized to undertake the work. About two weeks later, April 8, 1946, Father Murphy took up residence at St. Andrew House, 300 Newbury Street, Boston, where he began the detailed planning for the school.

Campion House, Osterley, England, a school for delayed vocations, was founded by the late Father Edmund Lester, S.J., after World War I. A few years ago Osterley, as the school is commonly called, commemorated the ordination to the priesthood of the six hundredth alumnus. Father Murphy wrote to Father Clement Tigar, S.J., who had been associated with Father Lester in the work and who had succeeded him as superior. Father Tigar was very helpful. He sent literature, an outline of the course of studies and other information. It was evident, however, that the proposed American school would have to be conducted quite differently. Osterley is a

boarding school. Candidates, who have had only the equivalent of an American grammar school education, are accepted. Depending upon the scholastic background and talents of the individual, the students attend Osterley from one to three years. The Latin course stresses Ecclesiastical Latin and the Latin of the Fathers. With substantial aid in the nature of freewill offerings obtained regularly from the laity, together with the work of the students in the house, in the garden and in the hennery, board and tuition charges are adapted to the financial status of the individual.

American Conditions

The American school would have to be a day school for some years, at least. Because of compulsory education to the age of sixteen, most Americans are high school graduates. Only by exception, therefore, would students with less than a high school diploma be accepted. Most of the seminaries and religious houses of study require a foundation in Classical Latin for admission. Since the American school was to be self-supporting and there was no endowment available or in prospect, there would be fixed charges for tuition. With acceleration in mind it was determined that the course of studies would be limited to one school year. Encouragement to make this decision was derived from the fact that in one school year very good results had come from the class, called Special Latin, which had been taught by laymen at Boston College High School for many years. Mr. Eugene Feeley and his successor, Mr. Joseph McHugh, two exceptionally versatile, devoted and self-sacrificing men, are revered in the memory of many priests in the Boston area who received their early Latin training in that special class.

The Veterans Administration requires approval by state authorities of any school in which veterans use their GI benefits. The Board of Collegiate Authority is the agency authorized to approve in the Commonwealth of Massachusetts. To get approbation it is necessary to submit a rather detailed prospectus of the various courses offered, the schedule of classes, etc. With the aid of an old Latin Syllabus for the Jesuit high schools of the Maryland-New York Province and a current catalogue of Boston College High School, the prospectus was

prepared and submitted to the Board of Collegiate Authority. The approval was received rather promptly, thanks to the reputation of the Society of Jesus in educational matters.

In that prospectus two programs were defined. Program I was offered for those who were lacking a high school Latin foundation. Program II, in which a Latin foundation was supposed, offered an accelerated junior college course in Latin poetry and rhetoric together with other subjects. In both programs English, French, Greek, Mathematics, History and Religion were offered. A full schedule involved twenty-five class hours weekly, the number stipulated by the Veterans Administration since the school was approved on a class hour, not on a semester hour, basis. In the prospectus the proposed school was named "The School for Delayed Vocations."

Some time previous to the final determination of the curriculum, a tentative site for the school was arranged. On April 10, Father Robert A. Hewitt, Rector of Boston College High School, offered The School for Delayed Vocations the use of two unoccupied classrooms and an office in the Annex of Boston College High School, 620 Massachusetts Avenue, Boston. Though, for reasons which will be brought out later, the school never occupied any of this space, the address was used in the application for state approval and in the first publicity.

Final authorization to publicize the school had not yet been granted by Father Provincial. April and May passed and, as each week went by, Father Murphy became more and more concerned over the delay because there were only three months remaining before the scheduled opening of the school. It should suffice to note here that much of the delay could be attributed to apprehension or, perhaps, prudent concern, about substantial financial commitment. On June 1, 1946, Father Murphy was authorized to send out the publicity.

Publicity

In the preparation and distribution of the publicity, Father Calvert Alexander, editor of *Jesuit Missions*, was very helpful. Upon his advice the releases to the Catholic press included a mat of Father Murphy in army uniform. Father Alexander supplied Father Murphy with a complete list and the ad-

dresses of Catholic magazines and newspapers in the United States. The publicity was released under the date of June 12th. The response was so prompt and so widely distributed that it is presumed the press coverage was rather complete. By mail and by telephone the inquiries about the school were multiplied. In addition to the press release, typed letters to all Catholic bishops and major religious superiors were mailed at about the same time. Many replies, manifesting personal interest in the school, were received from the bishops.

In May Father Murphy had looked into the facilities of Boston College Intown at 126 Newbury St., Boston. There was sufficient classroom space available, since only night classes were conducted there. Anticipating, however, that the college in Newton might need the space for some day classes, Father William L. Keleher, Rector of Boston College, hesitated at that time to allow the new school to be established at that site. About two weeks after the publicity was sent out and after the address of the school had been announced as 620 Massachusetts Ave., Boston, it was definitely determined that Boston College Intown would be available for The School for Delayed Vocations. Father Keleher graciously granted the permission. At the time and until September 9, the day of *schola brevis*, the allotted space was occupied by Newman Preparatory School. Newman Prep then moved to another and more commodious location.

Still using his room as an office and the parlors of St. Andrew House for interviews with prospective students, Father Murphy personally took care of all correspondence and other details until August 19, when an office was set up with a telephone, typewriter and a secretary in one of the vacant classrooms at Boston College Intown. Fathers Bernard A. Murphy and Eugene P. Burns had already been assigned to teach at the school and to reside at St. Andrew House. In early August it was clear that some provision would have to be made for boarding facilities for many students. With permission of Archbishop Cushing and the late Father George Gately, pastor, on Sunday, August 4, Father Murphy spoke at all the Masses at St. Mary's Church, Milton. He asked the parishioners to offer their homes to board the students. The following Sunday, the same appeal was made

at all the Masses at St. Mark's Church, Dorchester, with the permission of the pastor, Rt. Rev. Msgr. Patrick J. Lydon. The people of both parishes responded generously. Accommodations for over forty students were provided. Because the prospective enrollment was far in excess of what had been anticipated, Father Provincial was asked for another teacher and assigned Father John L. Barry to the school. Four Catholic laymen, full time teachers in Boston high schools, were retained to teach French, Mathematics and History.

Friday, September 6, was Registration Day. Eighty-five students were registered, forty-five of them being out-of-state boys. Over ninety per cent were veterans of military service. The youngest student was eighteen years of age; the oldest, thirty-six. The average age was twenty-six.

Valuable Observations

It would be burdensome to record, and probably boring to read, many of the incidents and trials of those days when the school was having growing pains. Without regard for chronological sequence or relative importance, some of the observations of the past eight years will be set down in the hope that they may be of value to some of Ours.

It is now clear that The School for Delayed Vocations, renamed The School of St. Philip Neri in the spring of 1947, is a permanent institution. The average enrollment over the years has been about ninety. Although many of the candidates have been delayed by military service, in recent years that delay is not the primary reason for seeking out this school; rather it is a lack of sufficient foundation in the studies, principally Latin, required of candidates for the priesthood. Pragmatic American educational theories have rather generally reduced the emphasis on Latin studies. Some public high schools offer no Latin; others offer only two years of Latin. Where the policy of social promotions is the practice, a student could study Latin for four years in high school and still know very little of the fundamentals of Latin grammar and syntax.

The influence and reputation of The School of St. Philip Neri has been established by its graduates in seminaries and religious houses of study throughout the United States. For

the past three years the school has refrained from any paid advertising. What little advertising of that sort had been done previously was found to be unproductive. The present large enrollment of over one hundred proves that the school is rather well-known both in the United States and in English-speaking Canada. Already twenty-five of the graduates are priests.

Program II, which offered accelerated junior college subjects, was discontinued at the conclusion of the school year 1952. There was little demand for that course, probably because there was no great need. If a candidate for the priesthood was young and had a good Latin foundation, it would be better for him to take the regular college courses in a minor seminary or in a religious house of studies. If the candidate was older and had a good Latin foundation, experience had taught Father Murphy that the need of further Latin studies, as such, would depend upon the requirements of the diocese or religious community which the candidate chose. Philosophy and theology, as taught in many seminaries in the United States, demand little more than a reading knowledge of Latin. Many graduates of the school, who had only the Latin of Program I, have entered the philosophy department of major seminaries and have progressed with their classes. The subjects offered in Program I have been limited for some years to Latin, English, Greek or French and Religion. Mathematics and History have been dropped in order to devote more time to the other subjects.

Several inquiries from priests concerning the method of teaching Latin have been received over the years. The writers were interested in acceleration, and seemed to think that The School of St. Philip Neri might have a special technique. They have been advised that all teachers are Jesuit priests with long experience, that each teacher has his own method, and that there is no substitute for the long and wearisome hours of study on the part of the students.

Admissions

In the admission of students the school has a particular difficulty. Because the applicants come from all over the United States and occasionally from Canada and because their back-

grounds vary so much, it is impossible to give them a formal test or to have them travel to Boston for an interview. It has been very helpful, therefore, to refer applicants to Jesuits of other provinces for an interview, wherever that is practical. The interview is concerned more with temperament and moral suitability than the scholastic ability of the applicant. The consequent reports have been checked against the letter of recommendation received from the pastor or a priest-friend of the applicant, because, at times, there has been deliberate suppression of evidence in the personal recommendations. Certain applicants with a history of psychoneurotic and alcoholic episodes have been recommended without qualification.

On July 1, 1949, an estate in Haverhill, Massachusetts, was acquired by purchase. The estate itself is not large (only a little over five acres), but twenty-five additional acres of field and woodland were bought a few months later to insure room for possible expansion. Haverhill is thirty-four miles from Boston. Although the majority of the students of the school are enrolled as day students in Boston, Our Lady's Hall at Haverhill provides a resident school for a maximum of thirty-three students. During the first year Our Lady's Hall was annexed administratively to Campion Hall, North Andover, of which Father William A. Donaghy was then superior. Father George S. Mahan was minister of Our Lady's Hall and assistant director of The School of St. Philip Neri. Father John W. Chapman was instructor in Latin, Greek and English. Father John F. Duston was spiritual counsellor and instructor in religion. July 31, 1950, Father George M. Murphy, director of the school, was installed as superior of Our Lady's Hall. Since that time the day school and the office in Boston have been substantially administered by an assistant director, at present, Father Edward L. Murray, who resides at St. Andrew House.

According to certain statistics available in the spring of this year (1954), it is estimated that about forty per cent of the graduates will attain to the priesthood. Twenty to twenty-five per cent of the candidates enrolled drop out before graduation, of whom about half leave because of scholastic deficiencies. Thus, in a class of one hundred, twenty to twenty-five will leave during the year. Of the seventy-five to eighty stu-

dents who graduate, thirty to thirty-five will attain the priesthood. In the first three years after graduation about forty-five per cent of the graduates abandon their aspirations to the clerical state; in the succeeding years, as ordination approaches, the defections annually are appreciably less, averaging roughly about five per cent each year. In the past eight years since the school was founded six hundred and forty-three graduates have been certified for further study for the priesthood. Graduates of the school are candidates for, or have already attained to, the priesthood in fifty dioceses and thirty religious and missionary societies.

* * *

THE WAY OF ALL WHO LOVE

"The glory of God is to conceal the word, but the glory of kings is to find it out," says Solomon the Wise (Proverbs 25, 2). Commenting upon the passage, Bacon remarks that the Divine Majesty, adopting the simple play of children, takes delight to hide His works, to the end to have them found out; and that kings can have no greater honour than to be God's playfellows in this game. It is not the way of children only, to hide that they may be found; it is the way of all who love. The watching, the delay, the seeking keeps the mind alert and stirs the heart into activity, while the delight of each fresh discovery swells the volume of love. "Seek and you shall find" is the rule of life, of the whole of life from its morning until night, in its intercourse with God. With Him it is not only the play of love that leads Him to lie hidden, though we know Him to be there; but a necessity of His ineffable nature, which, in this world, must ever remain in part remote and inaccessible, be He ever so near and friendly. Though He longs to be found He does not force Himself upon unwilling hearts. The will of our heart is expressed and our moral nature invigorated by the search after Him, here and there, at every turn in the house of nature, everywhere throughout the house of grace. But we can never find or know Him so completely that nothing more remains to be known. If we could, God would be no greater than we, nay, even less; since what we can master must be lower than ourselves. We can master the science of numbers, but not the science of God. "Never seek to be satisfied," writes St. John of the Cross, "with what thou canst comprehend of God, but rather with what thou comprehendest not." This it is that keeps up the game, and stimulates day by day our faith and hope and charity. "They that eat Me shall yet hunger: and they that drink Me shall yet thirst" (Ecclesiasticus 24, 29).

WILLIAM ROCHE, S.J.

The First Trial of the Noviciate

CHARLES FOREST, S.J.

It was by means of the Spiritual Exercises that St. Ignatius recruited his first followers. Once his Order had been approved by the Holy See, he won new members to its ranks by this same means. It was entirely natural therefore that when candidates presented themselves for admission into the Society of Jesus in the years that followed, the first trial to which they were subjected was that of the Spiritual Exercises. This was the case at least for those who had not yet made them before their entrance into the noviciate. The Constitutions written by St. Ignatius are explicit on this point: the first experiment is to be the thirty day retreat. "Primum est in Spiritualibus Exercitiis mensem unum plus minusve versari."¹ Although the normal procedure is to begin with this experiment, it can, by reason of circumstances, be postponed till a somewhat later time.² But it can never be entirely omitted or replaced by another longer experiment, as can, for example, the month-long pilgrimage.³

Omission of Exercises

It may appear strange that, despite these strict injunctions, a certain number of novices in the early years of the Society finished their noviciate without having made the Exercises. There is no lack of evidence to substantiate this. The first noviciate of the Society was opened at Messina in 1550 under the direction of Father Cornelius Wischaven. The novices, whose fervor was a source of universal admiration, followed the regular courses of the College of Messina.⁴ It is hard to see how they could have made the thirty day retreat at the same time, unless they did it during the vacation period. Father Jerome Nadal's testimony is more convincing. Commissioned by St. Ignatius to promulgate the Constitutions, he went about the provinces of the Society in Europe. In the course of these visitations he made use of certain questionnaires.⁵ Some of these, as well as the answers elicited, have been preserved. One of the points of the first questionnaire

¹Translated from the French by Thomas L. Sheridan, S.J.

had to do with the Spiritual Exercises. Had the Fathers and Brothers made them? For a period of how many days? How often? A long extract from these answers has been published.⁶ We discover therein at least five Fathers or Brothers who, despite several years of religious life, have not yet gone through the Exercises; some others have made only the first week; there are some who did this latter twice. We find one who prolonged his retreat for a period of five weeks. Fathèr Costerus spent a month in it, which was considered the normal procedure. Another made twenty or twenty-one days; others speak of ten days. There is one who made the Exercises before entering religion. Several others answer that they went through the Exercises, without giving any further details. For a large number no answer is cited. We must suppose that all of these received the usual formation. We are not surprised therefore at Father Nadal's recommendations to the Provincials whose houses he visited. In 1566, after his stay at Vienna, he asks the Provincial to make inquiries in all his colleges about those who have not yet made the Spiritual Exercises and to see to it that they make them as soon as possible.⁷ A similar request is made at Mainz⁸ on the seventh of January 1567 and that same year, or the year following, at Louvain.⁹ The same recommendation is found in the general observations which were revised by Nadal towards the end of his life.¹⁰

We come to the same conclusion from examination of a sixteenth century edition of the Directory of the Exercises. The author is examining the procedure followed in giving the Exercises to members of the Society. He distinguishes between different classes of exercitants: first of all the novices and then the older religious (*antiquiores*); among the latter: "*Vel alii ingeniosiores et doctiores, et qui semel fecerunt saltem primam hebdomedam aut qui non fecerunt, etiamsi diutius manserunt in Societate.*"¹¹ In these early days then there were some who, after many years of religious life, had not even made the first week of the Exercises. A typical case in point is that of John Leunis, the founder of the Sodality of Our Lady.¹² He entered the Society in Rome on May 3rd, 1556. After a little more than three months noviciate he took his vows,¹³ without having made the Spiritual Exer-

cises,¹⁴—and this during the lifetime of St. Ignatius. His noviciate had been interrupted because of the serious situation then existing in Rome.¹⁵

Explanation

How are we to explain this anomaly? In these early days the Society was still in the experimental stage. The Constitutions, still on the drawing board as it were, had not yet been published. That explains a great deal. Nevertheless we can cite other causes. One of the principal causes was the lack of noviciates properly so called. At Rome St. Ignatius took personal charge of the formation of the novices. But in the provinces they were often scattered among several houses of the Society, in some cases without a master of novices capable of forming them.¹⁶ We have seen that the first noviciate was founded at Messina in 1550. Francis Borgia founded another one in 1552 at Simancas. It was while he was general that Sant' Andrea was opened at Rome in 1567.¹⁷ Moreover noviciates were beginning to multiply. By the year 1579 there were twelve.¹⁸ From that time on they continued to increase in number and the formation of the novices became more and more uniform. Another reason why the Exercises were often delayed is to be found elsewhere. As they were first conceived by St. Ignatius, the Exercises were to be given to each one individually under the personal supervision of a director. Now in a house of formation the Master of Novices could give the retreat to, at most, only a few novices at a time. When novices were numerous, it was necessary to postpone the exercises for many of them to a later date and to begin the noviciate with other trials. In this way some finished their period of formation without having had the opportunity to make the long retreat. This happened all the more often in the beginning when the noviceship was ordinarily curtailed, sometimes lasting only a few months.¹⁹ Nevertheless it was required that they make up later on whatever trials they had missed.²⁰

One of the ways in which this was done was the so-called *Catalogus Mortificationum*. Eight days before the fall holidays this catalogue was published in the houses of study.²¹ In it are enumerated the majority of the noviceship trials:

"Exercitia spiritualia, peregrinationes, in hospitali servire, servitia domestica, docere pueros doctrinam christianam." These were some of the penances which were proposed at the Roman College and which served as a guide for the provinces. It was up to the scholastics to choose which they preferred; the superior could either grant the permission or refuse it. The latter, according to a remark of Father Nadal,²² was not to be too generous in granting permission for the pilgrimages, but more liberal as regards the Spiritual Exercises and other practices which could be performed within the house.²³ It was by means of these retreats, of more or less lengthy duration, that fervor was renewed and the scholastics were able to make up for what they had missed in the noviciate. The remedy was, however, insufficient.

Group Retreats

A solution to the problem seemed to lie in giving the Spiritual Exercises to an entire group of novices who had entered the same year. Some attempts were made at this. Father Duhr reports that, "in the Rhine Provinces the retreat was customarily given to several novices at the same time; but on November 4th, 1582 this was prohibited by Father Manare, the Visitor to Germany at that particular time."²⁴ In a Directory of the Exercises which was written before 1591 by Father Paul Hoffaeus, who had been the German Assistant since 1581, mention is made of the Spiritual Exercises being given to three, four, or more of Ours at once. When the master of novices does not have the time to give the points for meditation to each one individually he can do so to the entire group, giving them in summary form the points for three or four meditations. These points are then to be posted in a place accessible to all. Once a day, if he so deems, the master is to give a conference for all.²⁵ The Rector of the noviciate of Landsberg, Father Crusius, in a letter to Father Claude Aquaviva dated July 3rd, 1584, asked for permission to give a group retreat to some two to six novices who had entered at about the same time. In his answer of August 8th that same year²⁶ the General declined to grant this permission. The traditional practice then everywhere in effect was to be followed. The Exercises must be adapted to the dispositions of

each one. For some it will be necessary to repeat a certain meditation, for others not. For some individuals entire sections of the Exercises can be omitted; for others certain parts must be added. According to the book of the Exercises the director is to visit each retreatant once a day and ask him for an account of his progress in making the Exercises. It seems that Father Crusius assembled the entire group of retreatants to question them about the meditations which they had just made. He even saw therein certain advantages from the point of view of their training. Father Aquaviva was entirely opposed to this:²⁷ whatever answers are given in such sessions will only have to do with generalities; no one will speak of the inner workings of his soul in the presence of others and thus the director will fail to come to know each retreatant personally, a factor of paramount importance in the Exercises. When Father Crusius again pressed the point, urging his reasons, Father Aquaviva (November 28th, 1584) was steadfast in his refusal.²⁸ From his answer we learn that in Rome several used to make the retreat at the same time, but they each received personal direction, being given the points for meditation privately once or twice a day.²⁹ As the noviciates became more numerous, however, and the number of novices in them increased, the practice of the group retreat was finally adopted.

Views of St. Ignatius

What did St. Ignatius think of the group retreat? In his own time the Exercises had already been given to entire communities at once. Since it was physically impossible to do otherwise the founder was not opposed to it.³⁰ And yet when the complete Exercises were given to really apt subjects, this was done in private. When the formation of members of the Society was involved, we can well believe that any departure from this method was considered undesirable. In the *Examen Generale* St. Ignatius, speaking of the noviciate trials, writes: "Primum est in spiritualibus exercitiis mensem unum plus minus versari."³¹ He adds, however, at the end of the same line: "tum etiam in oratione vocali et mentali, iuxta cuiusque captum." In the Third Part of the Constitutions, in the section devoted to the noviciate, he will say: "ad quod confert

aliqua Exercitia spiritualia illis qui nondum se exercuerunt in eis *vel omnia* tradere, prout unicuique in Domino iudicabitur.”³² In the *Declaratio* which follows this section³³ St. Ignatius distinguishes between three classes of novices: the first are formed men, who have already been initiated in the Spiritual Exercises (“qui ex se Exercitiorum spiritualium intelligentiam habent”); general direction will be sufficient for these. The second group is made up of those who are suited for the Exercises (“quamvis ad spiritualia Exercitia apti sint”), but who have not yet made them. These are to receive additional help (operae pretium erit aliquando iuvare). It is safe to say that most of the novices who were young when they entered religious life fell into this category. A third class is not suited for the complete Exercises. This type can be found among the Brother postulants. They will be given what is suitable for *ipsorum captui* and what will help them in the service of God.

The same standard is not suitable then for all. Some will make the complete retreat (*omnia*). Others, less proficient, will only be given a part of it (*aliqua*). There is no reason why these latter cannot make a thirty day retreat, but they should make use of simpler exercises and those which are more within their scope. Since a private retreat lends itself much more easily to this process of adaptation, it is easy to see why the first Generals hesitated to depart from the traditional practice in this matter.

Another Type

It might be well to make a distinction here between group retreats with points for meditation given to the entire group in a body and retreats made by several at the same time wherein the director gives each one individual attention. The first type of retreat was not allowed in the noviciates. We learn this from the *Responsa* of the Generals.³⁴ But this is not true of the second type. In Father Aquaviva's time,³⁵ as well as under his successor, Father Vitelleschi,³⁶ both at Rome in the noviciate of Sant' Andrea and probably elsewhere, it was customary for several novices to make the long retreat at one and the same time. In the midst of his other occupations, Blessed Peter Faber, and he was not the only one, sometimes

gave the exercises to a number of separate retreatants.³⁷ We have a wrong notion of the nature of the Exercises if we think that the points for meditation must be given before each one of the meditations. According to the book of the Exercises, the director would ordinarily see the retreatant once a day³⁸ and would furnish him with sufficient matter in abbreviated form for the meditations of that day. This was usually done in writing.³⁹ In this way the retreatant was left more to himself and hence had more time for prayer. During the first week the five exercises which are assigned for the first day are repeated on the days following as long as they furnish what is desired. Usually the meditation on the four last things is added, but not even this is absolutely necessary. The meditation on the Kingdom is repeated without the necessity of any new points. At the beginning of the second week one hour is devoted to the contemplation of the mystery of the Incarnation, another to that of the Nativity. The next two exercises are merely a repetition of these. St. Ignatius notes that for the contemplations no special preparation is necessary. Something like an addition takes its place: "*Ubi primum in mentem veniet adesse meditandi horam, priusquam accedam, prospiciam eminus, quo ferar, coram quo sim appariturus; ac transcurta obiter Exercitii oblata parte, contemplationem statim auspicabor.*"⁴⁰ The same method is recommended for the weeks that follow. The important thing is the daily visit of the retreat master and his interview with the retreatant as directed by the Annotations.⁴¹ Conceived in this way, the retreat can be given by the master of novices to several at one time. In the days of Claude Aquaviva and his successor, Father Mutius Vitelleschi, groups of novices made the Exercises in this way. We have their explicit testimony.

When several boys of about the same age enter the noviciate directly from a secondary school the circumstances in which they find themselves are much the same and it is conceivable that the matter of the book of the Exercises could be presented to them as a group. This development is entirely natural and in no way contrary to the mind of St. Ignatius, provided care be taken to preserve individual guidance. We saw above that this was done in the time of Father Hoffaeus, the German Assistant under Aquaviva. And was this not

very likely also the case at Malines? It is hard to see how a certain Father Sucquet, Saint John Berchmans' master of novices there, could have given an individual retreat to each of the more than one hundred scholastic novices.⁴² We know from the writings of St. John Berchmans⁴³ that during this period in 1616 and 1617 there were groups of novices who made the long retreat together; the retreatants were not too numerous and undoubtedly the retreats were made throughout the entire winter. The novices who were making the retreat would have breakfast in a special refectory and eat dinner and supper at second table, at places reserved for them. We may suppose that the same procedure was followed then as in the time of Father Hoffaeus: the points for meditation would be assigned once a day and the retreatants would be visited daily by the master of novices who would give each one individual attention and guidance. These were really the Spiritual Exercises, as St. Ignatius understood them.

Various Practices

The history of the Spiritual Exercises has not yet been written from this point of view. It is certain that the practice of giving the long retreat to a group of novices entering about the same time spread gradually and, little by little, became the general rule. Father Balthazar Alvarez, the immediate successor to Saint Francis Borgia, who lived during the time of Father Everard Mercurian, "was very strict in observing the rule which prescribes that the novices are to be left alone in their rooms during an entire month." This is what we read in Father Luis de la Puente's biography of him.⁴⁴ There is obviously no question here of a group retreat. St. Joseph Pignatelli, who was a master of novices immediately after the restoration of the Society in Italy, was content with giving the points for meditation in common twice a day.⁴⁵ His biographer is careful to point out⁴⁶ that he was faithful to the traditions of the province of Aragon, to which he had belonged before the Suppression in 1773. The Fathers in White Russia, who had never experienced the Suppression continued to give the long retreat to their novices according to the traditional method of the Society. We read in the life of Father J. B. Roothaan that for the thirty day retreat each

one had the use of the Latin text of the Exercises (the Vulgate) as well as Father Petitdidier's work containing all the meditations of the long retreat. Twice a day Father Eckart, Socius to the Master of Novices, would explain the text of St. Ignatius to the retreatants and would point out to them the matter for meditation. Every day each one had his assigned hour in which to give an account to the retreat master of the progress he was making in the retreat.⁴⁷ Apparently, therefore, the method used here was the same as that employed by St. Joseph Pignatelli for the novices in Italy.

In Rule 28 for the master of novices there was to be no immediate change, however, in the prescription that the retreat be given individually to each novice: "*Exercitia spiritualia primum singulis, eo quo procedunt ordine, praescripto tempore atque exacte tradantur, secundum uniuscuiusque dispositionem et captum, juxta regulas libri Exercitiorum, praetermissis tamen his, quae ad electiones spectant; mente et voce orandi rationem habeant, quam in posterum servare debeant.*"⁴⁸ It was not until the 1932 edition of the *Regulae Societatis Jesu* that this rule was modified and made to conform to actual practice of the Society. "*Exercitia Spiritualia, quod est primum ac praecipuum experimentum, omnibus eo quo procedunt ordine, praescripto tempore atque exacte tradantur secundum Regulas Libri Exercitiorum, non instituta tamen nova electione status, ut inde praeter alia genuinum Societatis spiritum hauriant et certam nostroque Instituto consentaneam mente et voce orandi rationem in posterum habeant. Quamquam autem haec Exercitia omnibus simul tradi solent, Magister tamen unumquemque pro eius indole et animi dispositione privatim iuvet ac dirigat.*"⁴⁹ It is the duty of the master of novices therefore to give individual guidance to each one and thereby avoid the disadvantages which could be incurred because of a group retreat.

Length of Exercises

How long should the Exercises last? As we have seen above, St. Ignatius specifies a retreat lasting thirty days, more or less, for the noviciate: "*Primum est in Spiritualibus Exercitiis mensem unum plus minus versari.*" In the Third Part of the Constitutions⁵⁰ he makes provision for the case

of those who would not be able to make the four weeks of the Exercises. There is no reason why these latter cannot spend the entire month in simpler exercises, of which there is no lack. And yet we find some departures from this. In 1622 Father John Copperus, Provincial of the Rhine Province, sent Father Mutius Vitelleschi a report concerning the length of the Exercises.⁵¹ In that province the practice had existed for several years of finishing, after a space of only three weeks, what they called the first probation and long retreat. This practice had been approved by a Visitor. He adds that the novices made a three day retreat twice a year on the occasion of the semiannual account of conscience and, in addition to this, made an eight day retreat at the end of each year. In this way they made up in some way for missing the long retreat at the beginning of the noviciate. Father Vitelleschi's answer is that the Exercises are to be made in their entirety: "Curandum erit, ut exercitia fiant integra."⁵² Still he does ask the Provincial to send him a report on the entire question, after he has sought the advice of his consultors and other experienced Fathers.⁵³ In this same *responsum* Father Vitelleschi recalls that at the Roman noviciate (in 1622) the exercises usually lasted three full weeks (twenty-four days).⁵⁴ If we take into consideration the days spent in the retreat which has just been made during the first probation and which consisted of the first week of the Exercises,⁵⁵ we have the month-long retreat envisioned by St. Ignatius for the first trial of the noviciate.

Father Nadal is more accommodating for the late-comers who have still to make or complete the Exercises. If they cannot make the Exercises in their entirety then they are to make at least the first week and some of the contemplations of the second week.⁵⁶ The practice of making the long retreat for the space of about a month is now in force in all the noviciates of the Society of Jesus. During the eighteenth century in France it was customary to give the four weeks of the Exercises, not all at once, but over a period of time with rather long breaks in between each week. Father Petitdidier (+1756) is our source for this fact: "In quo tamen a multis annis tenerae novitiorum aetati prudenter consultum est, ut mensis ille, non continuo fluxu et uno tenore, sed interpolatis

vicibus obiretur” and he adds the reason for this: “per quod et taedio longioris secessus obviatur, et aucto fervore fructus uberius colligitur.”⁵⁷ By acting in this fashion all they did was to conform to the spirit of St. Ignatius who stipulates that account must be taken of the age, the dispositions, and the physical health of each one.⁵⁸ Young novices are in no way to be treated like grown men. St. Ignatius himself allows men who cannot free themselves entirely from matters of pressing business to make the Exercises even in their entirety, spending an hour and a half each morning and extending the length of the retreat for a much longer period.⁵⁹ The Exercises are only a means. The end in view is “the conquest of self and the regulation of one’s life in such a way that no decision is made under the influence of any inordinate attachment.”⁶⁰

NOTES

¹ *Const. Soc. Jes., Examen*, c.4 n.65.

² *Ibid.* n.64.

³ *Monumenta Historica S.J.*, NADAL, Ep. IV, 596: “Exercitia spiritualia dentur iis, qui in Societatem admittuntur, nec videtur causa ulla esse posse cur mutantur in alias experientias, seu probationes, sicut caetera mutari possunt cum iudicio et dispensatione superiorum.” Cf. also p. 206 and *Reg. Mag. Novit.* 36(28).

⁴ A. Kleiser, *Ein Seeleneroberer, Cornelius Wischaven*, 1930, p. 131.

⁵ NADAL, I. Appendix XX-XXIII, p. 789 ff.

⁶ NADAL, II, p. 527-589.—We discover the existence of a similar situation shortly after the restoration of the Society of Jesus in 1824. Out of sixty novices in Rome only five had made the long retreat alone with the aid of books. G. Pirri, *P. Giovanni Roothaan*, 1930, p. 182 ff. In P. Albers, *De Hoog Eerw. P. Joan. Phil. Roothaan*, Nymegen 1912, I, p. 58, 59 we find the same details. Father Roothaan remedied this situation. In 1834 he was able to write that all the novices were making the Spiritual Exercises for the space of a month.

⁷ NADAL IV, 289.

⁸ *Ibid.* 329.

⁹ *Ibid.* 344.

¹⁰ *Ibid.* 597.

¹¹ M.I. ser. 2a, *Exercit. spirit.* 889-890.

¹² J. Wicki, *Le Père Jean Leunis (1532-1584), Fondateur des Congrégations Mariales*. Rome 1951.

¹³ These were devotional vows.

¹⁴ Wicki *op. cit.* pp. 21, 54, 59 ff. "Nullas probationes feci praeter communes in domo probationis," answer to Nadal, p. 105, 9.—On the occasion of his last vows in 1584 he made a retreat which lasted a few days, p. 122, doc. 28.

¹⁵ Wicki, p. 15. There was danger of war breaking out between Paul IV and the Hapsburgs.

¹⁶ NADAL, III, 507, 2. Francis Borgia to Nadal: "parte perche è più facile di trovar un maestro di novitii che molti."

¹⁷ NADAL, III, 531, 3. In a letter to Nadal announcing this event Francis Borgia speaks of the founding of two other houses of formation, one at San Angelo in the kingdom of Naples, the other established by the Archbishop of Salerno at San Severino. *Ibid.* 560, 3, Borgia points out to Nadal that there is still no noviciate in Belgium.—In the Province of the Rhine the house at Trier was made a noviciate in 1569. Here they assembled the novices who had been scattered about in the colleges; nine arrived from Cologne, six from Mainz. Trier was able to begin that same year with twenty-three novices. B. Duhr, *Geschichte der Jesuiten*, I, p. 527.

¹⁸ AHSI XIII (1944) E. Lamalle, *Les Catalogues des Provinces et des domiciles de la Compagnie*, p. 78.

¹⁹ *Mon. Borgiae*, III, 500-501 and *passim*.

²⁰ *Const.* Examen gen. c.7, 6 (127): "quibus (experimentis) si non fuerit, propter causas aliquas legitimas, ac fine aliquo bono prae oculis habito, antequam ad studia mittatur, perfunctus, eis (studiis) confectis, omnia experimenta et probationes superius declaratas subibit."

²¹ NADAL IV, 447-448.

²² *Ibid.* 416: "Videant autem Superiores ne sint largi nimium in mitendis ad peregrinationes. Sint autem in dandis exercitiis largiores et aliis mortificationibus, quae agi possunt domi."

²³ And yet we see John Leunis asking several times for permission to devote some time to making the Exercises, which he had not yet made. He even asked for permission to go and spend some time in the noviciate to renew his fervor. And although he never succeeded in obtaining either of these requests, he was allowed more than once to make long pilgrimages. Wicki, *op. cit.* 21, 34, 45, 59.

²⁴ B. Duhr, *op. cit.* I, p. 535, note I. Father Oliver Manare wrote at this time to Claude Aquaviva: "communiter exercitia dantur simul pluribus," apparently to condemn this practice.

²⁵ M.I. ser. Ia, *Exerc. spir.* p. 994.

²⁶ "Certum est non expedire ut pluribus simul et una opera tradantur, non solum quia nunquam fuit talis usus, sed etiam quia pro diversitate personarum diversae saepe meditationes tradendae sunt, et quibusdam quidem iniungendum ut aliquas repetant, aliis non; aliquando etiam cum aliquibus, certa puncta vel meditationes integrae omittendae; ex quo apparet non uno omnes tenore duci posse." A.R.S.I. G.S. I, 120v. Cf. Duhr, *op. cit.* I, p. 533-535.

²⁷ "Accedit etiam quod quando ab ipsis ratio exercitii peracti exigitur: si coram aliis fiat, communia quidem facile aperientur, alia vero magis particularia, nec ut plurimum facile exponent, nec certe saepe expedit coram aliis exponi; unde non bene poterunt illorum spiritus discerni qui est fructus inter alios exercitiorum non minimus." A.R.S.I. *ibid.*

²⁸ A.R.S.I. G.S. 1. fol. 130.

²⁹ "cum neque tantam istic multitudinem existere credamus simul se exercentium, ut non singulis satisfieri possit, et si tamen aliquando existeret, facile occurri possit ei incommodo horis ita distributis ut omnibus suum tempus suppetat, quod etiam hic Romae videmus succedere ubi tamen saepe accidit eodem tempore pluribus exercitia tradi." *Ibid.*

³⁰ Cf. Ign. Iparraguirre, *Practica de los Ejercicios de San Ignacio en vita de su Autor*, p. 137-138.

³¹ *Const.* Examen c. 4, n. 10 (65).

³² *Const.* P. III, c. I, n. 20 (277).

³³ *Ibid.* R (279).

³⁴ Cf. *supra*, notes 24 and 26.

³⁵ Cf. *supra*, note 29.

³⁶ Cf. *infra*, note 54.

³⁷ Andrew Oviedo sometimes gave the Exercises to twelve or fourteen persons individually. Iparraguirre, *op. cit.* p. 69.

³⁸ *Lib. Exercit.* Annot. 2.—*Directorium*, c. 6 (422): "Coeptis Exercitiis sit diligens in visitando suis temporibus eo qui exercetur. Videtur autem expedire, ut *quotidie semel eum adeat*, neque tamen saepius, nisi aliqua occurreret necessitas."

³⁹ *Directorium*, c. 8 (434): "Ipsae autem meditationes dari solent in scriptis ne fatigetur memoria exercitantis (quod solet impedire devotionem, cum vires omnes sint integrae reservandae intellectui et voluntati)."

⁴⁰ *Lib. Exerc.* II^a Hebdomada, notandum quintum (131).

⁴¹ *Ibid.* Annotatio 7 ff.

⁴² Without counting the brother-postulants, there were from 100 to 120 Scholastic novices in the noviciate of Malines. K. Schoeters, *De H. Joannes Berchmans*, p. 101.

⁴³ Tony Severin, *S. Jean Berchmans. Ses Ecrits*. Louvain: 1931. *Monita generalia*, p. 55 and 56.

⁴⁴ Louis DuPont, *Vie du P. Balthasar Alvarez*, French translation by J. B. Couderc, Paris: 1912, p. 180.

⁴⁵ M. March, *Beato Giuseppe Pignatelli ed il suo tempo*. Versione di P. Agostino Tesio, p. 398 ff. The author points out that the Saint made himself available for consultation by the novices not only during the day but even: "andava anche talvolta a ritrovarli nelle loro camere, per informarsi del frutto spirituale ricavato, e li faceva passare ad altra materia, oppure ripetere una o più volte la stessa, secondo che vedeva la loro mente penetrata della verità e la loro volontà decisa ad allontanarsi dal male ed abbracciare il bene conosciuto." It is to be noted that this manner of giving the Exercises is the same as that recommended by Father Aquaviva. Cf. *supra*, note 26.

⁴⁶ Cf. *ibid.* Cap. 43. *Trasmettendo lo spirito dell' antica Compagnia*, p. 477 ff. and *passim*.

⁴⁷ P. Pirri. *P. Giovanni Roothaan*, 1930, p. 57 ff. Father Eckart was the sole survivor from among Pombal's victims in Portugal. In P. Albers, *De Hoog Eerw. P. Jo. Phil. Roothaan*, Nymegen, 1912, I. p. 102, we find the same details on the subject of the long retreat in White Russia.

⁴⁸ *Inst. S.I.* vo. III, Flor. p. 124.

⁴⁹ *Regulae Societatis Jesu*, Romae, 1932, p. 190, ff.

⁵⁰ *Const.* P. III., c. I, n. 20 R (279).

⁵¹ A.R.S.I. Congr. Prov. 1622, 57, fol. 31.

⁵² *Ibid.* fol. 32. The answer was given on the thirty-first of December 1622, *ibid.* fol. 38.

⁵³ We have not been able to find any trace of this report. We are forced to presume that from that day forward the Exercises were given in their entirety in the Province of the Rhine.

⁵⁴ "In Romano novitiatu tres minimum integrae hebdomadae, ferme 24 dies, in exercitiis ponuntur."

⁵⁵ Cf. Nadal IV, p. 596: "priori modo dantur (exercitia), vel in prima probatione exercitia primae hebdomadis, vel, ubi sunt ingressi secundum (probationem), statim etiam reliqua."

⁵⁶ Nadal IV, 317: "Erit curandum, ut, qui non fecerunt exercitia, ii faciant bini vel etiam singuli, si non omnia, saltem primam hebdomadam, et nonnulla ex secunda, absque electionibus, et habeant suum secessum." and 597: "Qui hactenus e nostris exercitia non egerint, illa transigant et exacte quidem, si eorum patiatur valetudo vel capacitas, adhibito iudicio superioris, absque electione status."

⁵⁷ P. Io. Petitdidier, *Exercitia spiritualia*, tertio probationis anno a Patribus Societatis Iesu per mensem obeunda, Lugduni, 1825, praefatio, 2, 3.

⁵⁸ *Lib. Exerc.* n. 72: "Quae temporis distributio singulis quatuor hebdomadis communis est; variari tamen potest, atque augeri vel minui, prout unicuique, ad peragenda dicta quinque Exercitia, aetas, animi corporisque dispositio, sive naturae ipsius complexio subservit."

⁵⁹ *Ibid.* Annotatio 19.

⁶⁰ *Ibid.* 22, Titulus: "Exercitia quaedam spiritualia per quae homo dirigitur ut vincere seipsum possit, et vitae suae rationem, determinatione a noxiis affectibus libera, instituere." Translator's note: I have used the translation of this as contained in Father Louis J. Puhl, S.J., *The Spiritual Exercises of St. Ignatius—A New Translation*. Westminster: Newman, 1951, p. 11.

The Vatican Radio Station

E. J. BURRUS, S.J.

The Vatican Radio Station, located on the summit of Vatican Hill and within the gardens of the Vicar of Christ, is at once close to the heart of Christendom and its most eloquent voice. Broadcasting in twenty-eight languages over numerous short and medium wave lengths, it sends its message of truth and peace to countless souls and brings the enlightening and consoling word of God to all countries, especially to those in whose areas God's priests cannot set foot.

This world-wide apostolate is effected by the zealous and steady work of some twenty Jesuits and by the part time work of many others, Jesuits and non-Jesuits alike. "There are no speeches nor languages, where their voices are not heard; their sound hath gone forth into all the earth, and their words unto the end of the world." These words of the Psalmist, so aptly applied by the liturgy to the Apostles, might appropriately characterize these modern apostles. Their work is made possible by a tireless Jesuit Brother and a devoted staff of some forty laymen, who attend to the material needs of the Fathers, to the technical details of transmission and recording, and to the translation of the news bulletins and important documents into numerous languages. Every visitor is amazed by the smallness of the Vatican Radio staff, but extra work on the shoulders of the few explains its output and success.¹

The Physical Plant

All the studios, the transmitting stations and the antennae are crowded into the Vatican gardens. The studios are located in the former summer residence of Leo XIII, and are connected to the ancient tower built by Leo IV over eleven hundred years ago as part of the fortifications of the papal city. So many remember the impressive Castel Sant'Angelo, that they forget, or even fail to notice, at the other end of the Leonine walls, the tower that today forms part of the Vatican Radio Station. Within the massive walls of the Leonine Tower, which are more than twelve feet thick, is the

beautiful chapel dedicated to the Archangel Gabriel, the patron saint of radio and all other telecommunications. All the illumination in the chapel comes from above and is symbolic of the source of the truth diffused by the radio station. Equally symbolic and impressive are the words inscribed in large letters around the base of the dome in the chapel: "Quod dico vobis in tenebris, dicite in lumine; et quod in aure auditis, praedicate super tecta."² These words may well be taken as the commission of the Vatican Radio in the world of today. Even the relics beneath the altar are so arranged as to bring out the Catholicity of the territory served by the station. At the end of each arm of the cross is a reliquary. The cover of each reliquary is made of marble and precious stones and represents one of the continents of the world. Beneath the cover representing the American continents are the relics of the Jesuit martyrs of North America and of La Plata. On the circle that unites the four reliquaries is inscribed the significant reminder, "Pro fide passi vivunt."

The telegraphic department is also located in the Leonine Tower. This department relays to the Nunciatures and Apostolic Delegations the coded communications that are sent and received through the facilities of the Vatican Radio Station and handles the commercial radiograms for the Vatican State. On the tip of the Tower is the small high frequency antenna that will link the Vatican radio with the new powerful directional antennae that are being installed about fifteen miles away.

In the spacious and modern studios nearby are numerous private booths from which individual speakers broadcast or record, as well as larger rooms and halls for group programs and concerts. On the wall of the main studio, which adjoins the central control room, hangs the original papal brief of 1951, proclaiming the Archangel Gabriel the patron saint of radio. And as Gabriel was most appropriately designated the protecting patron of radio, inasmuch as he first announced the word of truth and salvation, Mary might be taken as the model of the attentive and receptive listener to the same word. In the chapel, along the corridors, and in the studios, the theme of the Annunciation is given artistic expression through reproductions from Fra Angelico, Melozzo da Forlì and others.

Across from the papal brief is the Latin text of the first discourse ever delivered over the Vatican Radio, by Pius XI on February 12, 1931.³

Besides the library containing books and reviews on radio, there is a large collection of tape and disc recordings with their corresponding reference files. All the studios are well equipped to make recordings on discs or on tapes. Tape recording is of particular importance, as it enables numerous programs to be presented on the air at a time that may be opportune for the audience, but not for the speaker.

To supplement the stationary transmitters and antennae, there are two fully equipped mobile units. These mobile units, having a radius of thirty miles and equipped with recording apparatus, can pick up broadcasts in the basilicas, in the churches, and even at Castel Gandolfo, and either record them for later transmission or relay them to the main station for immediate transmission.

The Staff

Of the many Jesuits who are devoted exclusively to this apostolate, only Father Anthony Stefanizzi, the Director of the Radio Station, has his residence in the studio building; the other Jesuits live at the Writer's House (*Domus Scriptorum Sancti Petri Canisii*) adjoining the Curia of the Society, and together with the members of the Jesuit Historical Institute form a single community. The radio speakers, however, take their supper in the studio building on the Vatican grounds, and are transported to and from the studios by a Vatican car. It is interesting to note that the license plate of this car does not carry the usual designation "Roma" or the name of some other Italian city, but the three letters "SCV" indicating the Vatican State—"Stato della Città del Vaticano."

The universality of the Church is given eloquent expression through the many languages employed by the staff. With the recent addition of the three main Scandinavian languages, the number was raised to twenty-eight. Daily broadcasts, usually fifteen minutes each, are given in the principal European and world languages. Thus, there are two daily broadcasts in English, with its Tuesday program beamed especially to India, Pakistan and Ceylon. There are two full time speakers on

the English program: Father Henry Nolan, director of the program and recently appointed Superior of the Writer's House, and Father Thomas O'Donnell, who joined the staff this year; both are members of the Irish province. They are ably assisted by Father J. Edward Coffey of the New York province, Professor of Sociology at the Gregorian University, who broadcasts twice a week. The daily English news bulletins are translated by a layman and broadcast by Father Coffey. Italian has three daily broadcasts, with a special program for the sick on Fridays. Twice a week the Italian broadcast is beamed to the Middle East. French also has three daily broadcasts; a fourth program, presented three times a week, is directed to West Africa. Spanish has a similar number of programs, Thursday being the day for the special South American broadcast. Daily programs in Portuguese, German, Hungarian, Polish, Slovak, Czech, and Russian are carried over the air. The four other principal Slavic languages (Croatian, Slovenian, Ukrainian and Ruthenian) are employed several times a week. That Latin is very much of a living language is manifested by the nine Latin broadcasts each week, destined especially for priests and seminarians behind the iron curtain; they bring them important religious news, keep them up to date on pontifical documents and refresh their memory of theology. Such languages as Chinese and Arabic are also employed, and a number of minor languages brings to a close the long catalogue of tongues through which the Vatican Radio speaks to mankind.

Programs

Not to be forgotten is the fact that the Vatican Radio Station was founded to give the Holy Father a means of unimpeded communication with his children throughout the world; hence, his discourses are given priority over all else. They are regularly recorded on tape and broadcast at the opportune time. When the Holy Father speaks in public on important issues, his words may be broadcast directly or are recorded for subsequent transmission. Encyclicals and similar pronouncements are translated and put on the air. On particularly solemn occasions, such as the declaration of a dogma, the opening and closing of the Holy Year or of the

Marian Year, the proclamation of new liturgical feasts for the entire Church, popular canonizations, and Eucharistic congresses, the Vatican Radio is linked up with other networks to give better reception in the respective countries. There are, of course, other special programs, such as sacred concerts, daily recitation of the Rosary by different parish groups, broadcasts for the sick, and various liturgical functions in the different rites of the Church.

The moral issues back of everyday events and of newspaper reports can not be overlooked, if the Vatican Radio is to effectively carry out its apostolate. News constitutes an important part of the broadcasts. Many of the languages have a special time for their news bulletins. For countless listeners, the Vatican Radio is the only window that opens out upon the truth. The positive explanation of the teaching of the Church is the most essential part of the broadcasts, but the refutation of error and propaganda has also an important role. All broadcasts are introduced by the reverent salutation, "Praised be Jesus Christ"; the station's interval tune is that of "Christus Vincit."

The Vatican broadcasts are very brief, at most fifteen minutes, but many hours of hard work and the collaboration of many are necessary to prepare each program. The news must be gathered, checked very carefully, and translated into the different languages. Talks must be written out in full detail and submitted to the judgment of competent authorities. This would prove relatively easy for a month or so, but self-sacrificing effort and ingenuity are required to maintain variety, freshness and interest year after year. Dramatic, musical, and other group programs must be painstakingly rehearsed.

There is a special section of the radio staff that is assigned to gather the news items to be broadcast: the Vatican Radio Information Bureau, designated IRVAT (Informazioni Radio Vaticane). Father Alphonsus Montabone of the Turin Province, an exceptionally fine linguist, selects the news items in numerous languages, and issues a daily news bulletin in Italian. A staff of laymen translates this bulletin into the respective languages of the other speakers. Another source of news is the semiofficial Vatican daily, the *Osservatore*

Romano, supplemented by the Vatican press office. Other news agencies, such as Fides, NC, KNP (Dutch), KNA (German), AFAR (French), about forty in all, are called into service by the Vatican. To insure a more complete coverage of the important news, the Vatican Radio receives approximately one hundred newspapers each day, in addition to some fifty reviews.

The Radio's effectiveness is extremely hard to gauge, particularly where its broadcasts are most needed and least welcome. The violent attacks of the Communist press and radio attest to the effectiveness of this apostolate, as do also the attempts at jamming the station and even broadcasting on its wave lengths a spurious Vatican program. The Vatican Radio is the Church for many behind the iron and bamboo curtains. Even government officials who listen to it are bound to be influenced. For every listener there are many others who are in turn given the message of truth. This is its mission: peace and good will through the diffusion of the word of God.

Financing the Vatican Radio

The two usual sources for maintaining a radio station—advertising and license fees—cannot be adopted by the Vatican. Hence, the Holy See through the voluntary offerings of the faithful must make a considerable outlay of money. Since the Jesuit speakers on the radio accept only a nominal sum—sufficient to take care of their board and lodging—the Society is able to make a constant and substantial contribution to the Holy See. However, the salaries of the part time non-Jesuit speakers and technicians, as well as the cost of repairs and the constant upkeep of buildings and equipment, are so many headings of considerable expense.

The vastness of the territory to be reached, and the variety of difficulties to be overcome, place demands upon the Vatican Radio that no other network experiences. The increase of radio stations around the world, and carefully planned and executed interference make it imperative to secure more powerful equipment, above all, directional antennae in sufficient number and with adequate power to reach every corner of the world under all conditions. But there is simply not enough room on Vatican territory to erect such antennae. There are in all

only one hundred and eight acres to the Vatican State—even the Lilliputian Republic of San Marino is some one hundred and forty times as large—and a great part of this area is taken up by St. Peter's, the Vatican and other buildings.

After long negotiations, the requisite authorization was obtained from the Italian government to install the necessary equipment some fifteen miles away. Work on the erection of the new apparatus has begun, but lack of adequate funds has greatly hampered the project. For the Golden Jubilee of Pius XII in 1949, a considerable sum of money was collected to purchase and set up this new equipment. Particularly generous were the Dutch, Spanish and American Catholics, but even so, much more money is needed if the Holy See is to have the radio station that will convey the message of truth effectively throughout the world.

The Prewar Years

One of the first projects to which Pius XI turned his attention after signing the Lateran Treaty with the Italian State on February 11, 1929, was the Vatican Radio Station. At the Pope's request, Guglielmo Marconi and Father Joseph Gianfranceschi, S.J., erected a small sending station in the Vatican gardens. Here the first broadcast was delivered by Pius XI on February 12, 1931. On one side was Marconi, proud that his creation would be enlisted in such a noble cause, on the other was His Holiness' Secretary of State, Cardinal Pacelli, and in an anteroom, waiting to give the first translation in English, was Monsignor Spellman.

In the beginning, the Vatican Station was thought of as a means of broadcasting the Pope's discourses and communicating the official pronouncements of the Holy See. Only gradually and almost through necessity did it take on the task of regular broadcasts. The first director was Father Gianfranceschi, professor of physics at the Gregorian University, and until his new appointment, its Rector. He was also the President of the Pontifical Academy of Science. He remained the Director of the Vatican Radio Station until his death on July 9, 1934.

A young professor of physics at the Gregorian University, Father Philip Soccorsi, succeeded Father Gianfranceschi as

director. At first one, and then two, Jesuit Brothers were assigned to assist Father Soccorsi with the material upkeep and improvement of the station. No regular Jesuit radio speakers are listed in the catalogues during the pioneer years; announcing and broadcasting was just another task added to regular duties. The numerous nationalities in Rome made it possible to secure speakers in many languages as occasion demanded.

When the new Vatican Observatory was inaugurated at the papal summer residence in Castel Gandolfo on September 29, 1935, the Vatican Radio Station acquired its old home in the Vatican gardens. Father John P. Delaney of the New York Province, appointed assistant director of the Vatican Radio in 1938, was the first Jesuit priest appointed to help the director. The following year, however, four full time speakers were assigned to the radio staff. These Jesuits formed part of the Writer's Community, residing in the Jesuit Curia, just a few steps away from the Vatican City. This arrangement has continued up to the present with only slight variations.

By the year 1947, eight Fathers had been assigned as radio speakers. This number steadily increased with the increase of languages and broadcasts in succeeding years. The present staff numbers twenty full time Jesuit and twenty part time Jesuits and non-Jesuits. In 1953, Father Anthony Stefanizzi, professor of physics at the Gregorian University, replaced Father Philip Soccorsi as director. Last summer, the Writer's House, comprising the Jesuit Historical Institute and the Vatican Radio staff, moved to its new residence, Barberini Villa, a former retreat house that is adjacent to and connected with the Curia building. In September 1954, Father Henry Nolan was appointed Superior of the Writer's House, succeeding Father Cándido de Dalmases.

War Years

During the war years, broadcasts were presented regularly, but not daily, in Italian, English, French, German, Spanish, Portuguese, Polish, Ukrainian and Lithuanian. There was a regular American broadcast twice a week at 2:15 A.M., Roman time. This program was a live presentation at first, but was later a recorded one. Father Coffey was in charge of the

broadcast until August, 1940, and was succeeded by Father Vincent A. McCormick. Several other Fathers also shared in broadcasting the program during these trying years.

One senses the intense drama of the war years through the meager jottings of the diary that was kept by the radio community. The power was cut off during air raids; there were frequent blackouts; there was criticism of partiality or favoritism from both groups of belligerents although the Vatican Radio endeavored to remain impartial and to present the truth. Occasionally, the diarist asks the practical question, "Where will we get our next meal?"

Until his death on December 13, 1942, Father Ledóchowski directed the work of the staff. He repeatedly suggested the content of the broadcasts, counseled practical prudence in speaking to critical audiences, and helped in drawing up norms to guide the speakers in the choice of subject matter and the handling of debatable topics. He personally read every broadcast, suggested changes here and there, and secured needed speakers. He also solved such delicate problems as the handling of the race question in Nazi territory, the discussion of Communism, and so on.

No material improvements could be made on the radio during these years. It took great ingenuity and care to keep equipment functioning when repairs had to be made by using old parts. It is to the credit of the small corps of engineers that the Holy Father's consoling messages of peace and truth were able to reach the ends of the world. As new languages and territories were added, inquiries had to go out to ascertain receptivity. This task was made doubly hard during the universal conflict. Interference, accidental and planned, had to be checked and overcome under the most unfavorable conditions. Requests, asking local stations to cooperate by not edging too close on wave lengths, met with varying responses and success.

No more eloquent proof of the universality and neutrality, as well as the true charity, of the Vatican Radio could be found than in the information furnished about prisoners of war and in the efforts made to locate displaced and missing persons during and after the war. To write the history of this service, one would need to know the joy and reassurance

brought to millions by the knowledge that their dear ones had been found.

NOTES

¹ Oral communications of the staff of the Vatican Radio Station constitute the main source of this article. Several of the Fathers have generously read the manuscript to insure its accuracy. The community's diary, despite its incompleteness, has been very helpful, as have also been the Roman province catalogues from 1930 to 1954. Of printed accounts, the most complete in a series of five articles in *Bolletino Ufficiale del Comitato Centrale* (July, 1950), pp. 3-22; these articles have been translated into English and published in the *Official Bulletin of the Central Committee* issued at the same time. A general account is given by John Adrian, "Vatican Radio 1951," *The St. Anthony Messenger* (August, 1951), pp. 2-5. For the war years Robert Speaight wrote in the series of the *Sword of the Spirit* pamphlets, "Voice of the Vatican: The Vatican Radio in Wartime," (London), 16. For the authorization to erect antennae and other equipment outside the Vatican State, the most complete study is that of Father Soccorsi, S.J., "L'accordo supplementare fra la santa Sede e l'Italia in materia di radio-comunicazioni," *Civiltà Cattolica* (October 20, 1951), pp. 129-140.

² Mt. X, 27.

³ An English translation of the discourse can be found in *The Catholic Mind* (March 8, 1931), pp. 105-109.

⁴ J. Stein, S.J. and J. Junkes, S.J., *Die Vatikanische Sternwarte in Vergangenheit und Gegenwart* (Vatican City, 1952), p. 54; in the same authors' Italian version, *La Specola Vaticana nel passato e nel presente*, the reference is to page 50.

Jesuit Provinces in North America 1805-1955

JAMES J. HENNESEY, S.J.

When Robert Molyneux, Charles Sewall and Charles Neale pronounced their vows in the Society on August 18th, 1805, they were the only three Jesuits on the North American continent. At the beginning of 1954, the American and Canadian provinces numbered 8,845 men, now distributed over ten provinces, two regions, the Philippine Vice-Province and a dozen other missions overseas. The present survey is intended to trace the origins of each of the American provinces and to indicate their common heritage. Such a brief glance is necessarily incomplete. Before the Suppression, missionaries from Spain and France traversed much of North America and in the restored Society the nascent American provinces owed much to the missionary zeal of Europeans from many lands. The labors of Swiss exiles in the eastern half of the United States and of Belgian Jesuits in Missouri are two prominent examples of European endeavor in nineteenth century America. However, only those European Provinces which actually exercised control over some segment of what is now the American Assistancy or Canada in the restored Society will be treated as mother provinces. The sole exception to this rule is the Province of England, since the English Mission of Maryland did preserve a corporate existence from the Suppression until the Restoration.

Eastern Provinces

There are two main streams of descent for the American Provinces, one from the English Province, or, perhaps more correctly, from the Maryland Mission and the second from the Province of France. The Maryland Jesuits were aggregated to the Society in White Russia in 1805.¹ Maryland retained its status as the independent *Missio Americae Foederatae* until 1833, when it became the first American province.² In 1879, the New York section of the New York and Canada Mission was joined to Maryland, which then took the name of the New York Province.³ This name was changed a year later

to Maryland-New York Province.⁴ The Maryland-New York Province was twice divided: in 1926, when the New England portion of the old Maryland Province was separately organized and again in 1943, with the formation of the New York and Maryland Provinces.⁵

Midwestern Provinces

In 1823, Father Charles Van Quickenborne led the famous trek of novices from the Maryland novitiate at Whitemarsh to Florissant, Missouri.⁶ Until 1831, the midwestern Jesuits were dependent on Maryland, but in that year the independent Missouri Mission was created.⁷ Missouri became a Vice-Province in 1840,⁸ a Province in 1863,⁹ and, in 1928, was divided into the Missouri and Chicago Provinces.¹⁰ Both these Provinces were divided in 1954, the Region of Wisconsin being formed in the Missouri Province and that of Ohio-Michigan in the Chicago Province.¹¹

The Far West

The California and Oregon Provinces originated with the Rocky Mountains, or Oregon, Mission of the Missouri Vice-Province, founded by Father Peter De Smet in 1841.¹² A group of Italian Fathers made a foundation in California in 1851,¹³ and in that same year the entire western Mission was separated from Missouri and made directly dependent on Father General.¹⁴ The Turin Province accepted the direction of the Mission of Oregon and California in 1854.¹⁵ In 1858,¹⁶ the two were separated and remained so until 1907, when the combined California-Rocky Mountains Mission was formed.¹⁷ This Mission became the California Province in 1909¹⁸ and was divided into the California and Oregon Province in 1932.¹⁹

The New York and Canada Mission

The first venture of the Province of France in the United States was the establishment of a community at St. Mary's College, Kentucky, in 1831.²⁰ In 1846, St. Mary's and St. Ignatius' School, Louisville, were given up and the French Jesuits moved to Fordham in New York.²¹ In the same year, the Mission of Canada, founded by the Province of France in

1842,²² was joined to the New York group and the New York and Canada Mission came into being.²³ This Mission was transferred to the new Champagne Province in 1863²⁴ and became independent in 1869.²⁵ In 1879, it was divided, New York going to help form what became the Maryland-New York Province and Canada becoming a mission of the Province of England.²⁶ The Canada Mission became independent in 1888;²⁷ it was established as a Province in 1907,²⁸ and divided in 1924 into the Province of Lower Canada and the Vice-Province of Upper Canada.²⁹ Upper Canada became a Province in 1939.³⁰

New Orleans Province

A third mission of the Province of France was that of New Orleans, founded in 1836-1837.³¹ This Mission was made over to Missouri in 1838,³² was annexed to the Lyons Province in 1847,³³ and became independent in 1880.³⁴ New Orleans became a Province in 1907.³⁵

The New Mexico-Colorado Mission

There are two more foundations which must be considered, the New Mexico-Colorado Mission of the Naples Province and the Buffalo or North American Mission of the German Province. New Mexico welcomed Neapolitan Jesuits in 1867.³⁶ The name "Colorado" was added in the 1877 catalogue.³⁷ In 1919, the houses of the Mission in New Mexico and Texas were transferred to the New Orleans Province and those in Colorado to Missouri. The New Mexico-Colorado Mission was dissolved.³⁸

The Buffalo Mission

Jesuits first came to the city of Buffalo in 1848 from the New York and Canada Mission.³⁹ They founded two residences in the city to minister to German-speaking people. In 1869, these residences were transferred to the Province of Germany.⁴⁰ Two years later, the territory of the Buffalo Mission was designated as the dioceses of Buffalo, Erie, Fort Wayne, Rochester, Cleveland, Detroit, Marquette, St. Paul, LaCrosse, Green Bay and one station in Milwaukee, Racine or Madison.⁴¹ Houses were also established in Mankato, Min-

nesota and Burlington, Iowa, as well as among the Indians in South Dakota and Wyoming.⁴² The Buffalo Mission of the German Province ceased to exist as a separate entity on September 1, 1907. Buffalo was attached to the Maryland-New York Province, the midwestern houses of the Mission went to Missouri and the Indian Missions to the California-Rocky Mountains Mission.⁴³ These Indian Missions were later transferred from California to the Missouri Province.⁴⁴

Conclusion

The lines of descent are fairly clear. Stemming from Maryland we have the Missouri Province. From Missouri, to which were added parts of the Buffalo and New Mexico-Colorado Missions, come the Chicago Province, the Wisconsin Region and the Ohio-Michigan Region. The Oregon and California Provinces were founded from Missouri, but developed for a half-century under the government of the Turin Province.

Four provinces can trace their descent from the Province of France. New Orleans, the foundation of 1836, was attached later on to the Missouri Vice-Province and then to the Lyons Province. In 1919, it took over part of the Neapolitan New Mexico-Colorado Mission. The two Canadian Provinces and the New York Province are heirs of the first foundation of the Province of France in the United States. After 1863, they were attached to the Champagne Province. In 1879, Canada passed under the jurisdiction of the English Province, while New York joined Maryland. From the Maryland-New York Province, to which was added the German Mission of Buffalo, come three of our present Provinces, Maryland, New York and New England.

NOTES

¹ The date of the restoration of the Society is variously given. According to documents in the Maryland Province Archives, Woodstock College, the sequence was as follows: May 25th, 1803, Bishops Carroll and Neale sent Father General Gruber a petition on behalf of ex-Jesuits and others; May 12th, 1804 (March 13 in the General's letter-book, according to Father Hughes), Father Gruber authorized Bishop Carroll to carry out the restoration. Bishop Carroll appointed Father Molyneux

superior in a letter dated June 21st, 1805, supplemented by another dated June 27th, 1805. Father Molyneux is listed as *Superior a die 27 Junii 1805* in the first *Catalogus Missionis Americae Foederatae* (1807, ²⁶ *Ibid.*, p. 13. The decree of June 16th, 1879 was promulgated August 7th, 1879.

²⁷ *Liber Saecularis*, p. 157. The *Synopsis Historiae S.J.*, p. 589, gives the date as 1887, but, p. 581, has 1888. The new *Synopsis* repeats these assertions, col. 709 and col. 698.

²⁸ *Acta Romana* I (1906-1910), p. 82. Decree promulgated August 15th, 1907.

²⁹ *Ibid.* V, I (1924), pp. 101 ff. The decree of June 8th, 1924 was promulgated June 27th, 1924.

³⁰ *Ibid.* IX, III (1939), pp. 375 ff. The decree of January 18th, 1939 was promulgated March 12th, 1939.

³¹ Garraghan, *op. cit.* II, pp. 134-138 and *Catalogus sociorum et officiorum Provinciae Franciae* (1837), p. 18 and (1838), p. 20. Father Nicholas Point came from Kentucky and was Superior at Iberville, La., from October 9th, 1836. His community arrived from France on March 12th, 1837. The community was established at Grand Couteau on St. Ignatius' Day, 1837. The *Liber Saecularis*, p. 159, gives the following dates: November 4th, 1836, Bishop Blanc signed a pact with the Society; February 22nd, 1837, the Fathers began their ministry; January 5th, 1838, the college at New Orleans was begun.

³² Garraghan, *op. cit.* III, p. 140. The decree was dated July 14th, 1838 and read at St. Louis in October, 1838. The *Liber Saecularis*, p. 159, gives the date as July 24th, 1838.

³³ Garraghan, *op. cit.* III, p. 154. Decree of February 2nd, 1847. See also *Catalogus Provinciae Lugdunensis* (1847), p. 40. The *Liber Saecularis*, p. 159, gives July 16th, 1847 as the date of transfer.

³⁴ *Liber Saecularis*, p. 159. The date was April 28th, 1880. See *Catalogus Missionis Neo-Aurelianensis* (1881). The *Synopsis Historiae S.J.*, col. 465, says that New Orleans became independent on October 12th, 1880. The new *Synopsis* repeats this, col. 471.

³⁵ *Acta Romana* I (1906-1910), pp. 85 ff. Decree promulgated August 15th, 1907.

³⁶ *Catalogus Prov. disp. Neapolitanae* (1868), p. 7.

³⁷ *Ibid.* (1877), p. 17.

³⁸ *Acta Romana* III (1919), pp. 119 ff. The decree was dated August 15th, 1919.

³⁹ WOODSTOCK LETTERS 83, 4 (November, 1954), p. 352.

⁴⁰ *Ibid.*, p. 355.

⁴¹ Garraghan, *op. cit.* I, p. 586.

⁴² *Ibid.* I, p. 587.

⁴³ *Acta Romana* I (1906-1910), pp. 94 ff.

⁴⁴ *Ibid.* I (1913), pp. 54 ff. Decree of May 24th, 1913.

OBITUARY

FATHER MATTHEW GERMING, S.J.

1867-1954

Speaking familiarly upon the occasion of a Golden Jubilee celebration for one of our priests, the Most Reverend Charles H. Helmsing, Auxiliary Bishop of St. Louis laid emphasis upon what seemed to him the remarkable fact that "the life of every Jesuit is a hidden, humble life."

To anyone who knew Father Matthew Germing, S.J., the truth of Bishop Helmsing's observation must come home with force as he stands in the quiet cemetery at Florissant to read the headstone which marks the final resting place of: P. Matthaeus H. Germing: Natus April 15, 1867: Ingressus August 8, 1887: Obiit August 8, 1954. These words sum up the life of a man who spiritually, intellectually, and culturally represented the best traditions of the Society and her work. In the traditional way these words fittingly mark every Jesuit grave, but Father Germing's personal influence upon the members of the Society in the Mid-West through half a century must be recorded here as the memorial of his splendid life for God, hidden, throughout his career, in the work of teaching and governing our own men.

In his long life of sixty-seven years in the Society, Matthew Germing was, indeed, distinguished by being called upon to exercise every office of government in the province, and to direct the Missouri Province during the most trying period of its modern history. Nevertheless, his was ever a hidden life and through it all his characteristic gift was that of humble obedience to God's will. He was, as one who knew him through a lifetime recalls, "a true man of God, with a strong faith, a strong sense of duty, a strong will. He was forthright and without guile, uncompromising in matters of principle, with an unquestioning devotion to the Church and to the Society."

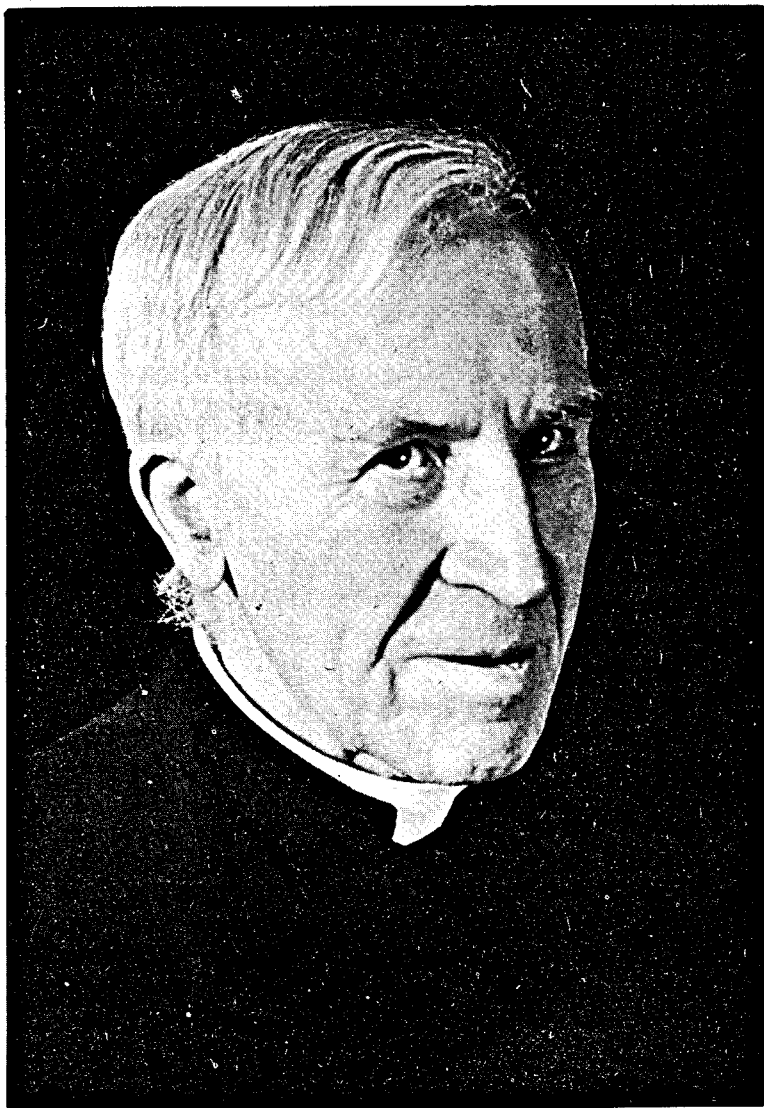
Early Life and Training

Matthew Germing, the youngest son of Joseph and Gesina Germing, was born April 15, 1867, in the village of Lahn,

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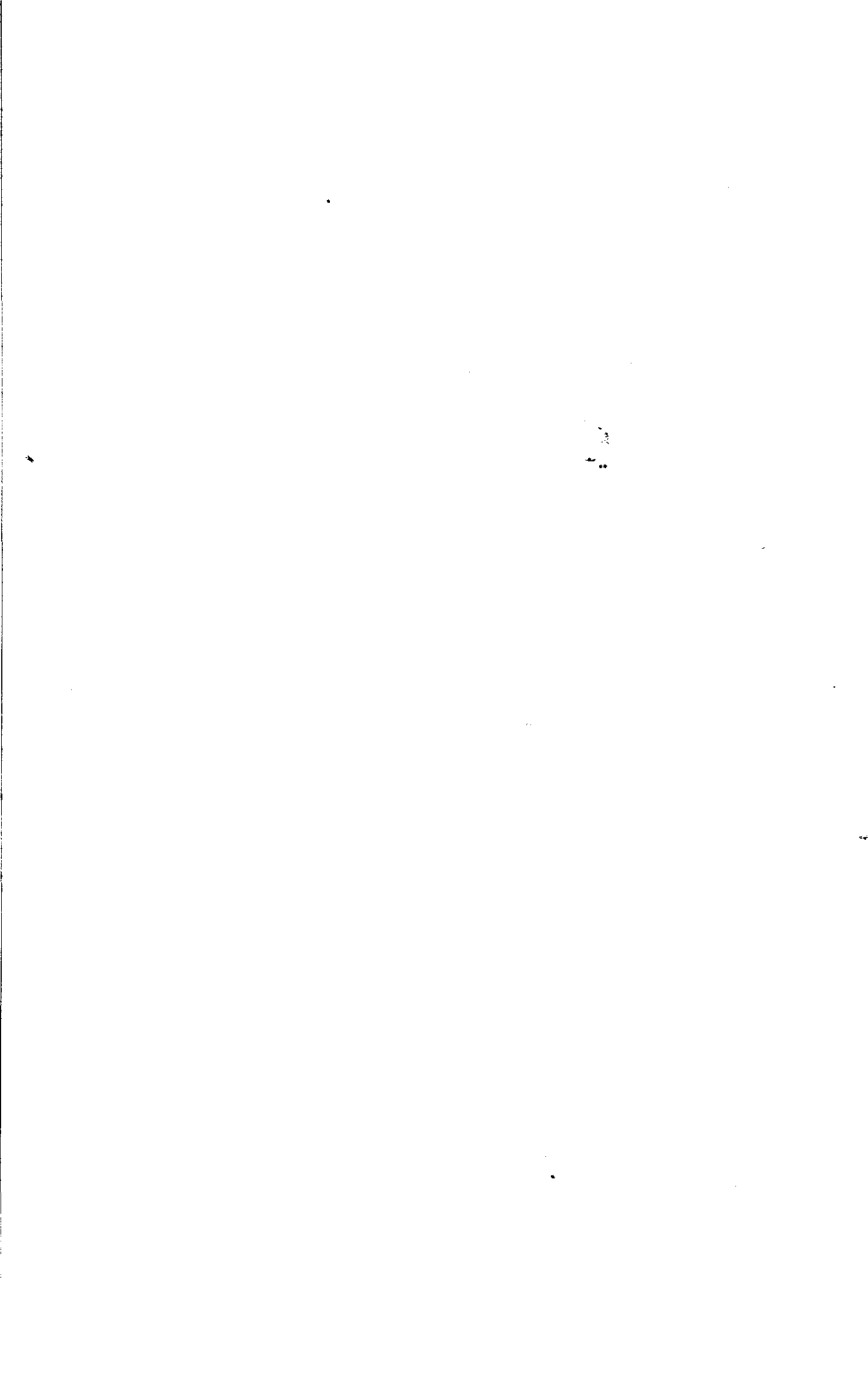
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FATHER MATTHEW GERMING

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province of Hanover, Germany, and baptized at Werlte, Diocese of Osnabrück, Westphalia. He was the youngest of four boys in a strong, simple Catholic family of rural people. God took both of his parents by death while Matthew was yet a boy, and this was undoubtedly a major factor in the decision of the young men to emigrate to America. The eldest son alone remained in Germany, married, and lived to a ripe old age there. The three younger brothers, Benedict, Henry, and Matthew, came to the United States in 1882 and settled at Blackjack, Missouri, in the Florissant Sacred Heart parish. They lived here with Mr. Henry Germing, a second cousin, and his wife and family. Father Germing, used to speak with great affection of this family and particularly remembered how Mrs. Henry Germing had been "a second mother to him" in this country. Henry, in August of their first year here, entered the Society at Florissant as a laybrother and became a splendid religious. He was an unusually fine gardener, intelligent and imaginative. His work on the seminary grounds was for many years the admiration of all visitors. His death in the prime of life, in 1915, was almost as much regretted as that of his famous contemporary, the peerless Brother infirmarian, Caspar Saeger. As an old man, Father Germing used to say of his brother Henry, "*He was the intellectual in our family.*"

Benedict, the elder brother, was equally loved and admired by Father Germing, for, said he, "it was through his toil that I was enabled to get an education." And this was true. This fine man, twenty-two years old when he came to this country, worked cheerfully until, in 1885, Matthew was enrolled in St. Mary's College, St. Mary's, Kansas, and able to study at leisure. It is a crowning tribute to his character to record that in 1894 Benedict followed his two brothers into the Society and lived a devoted life as a laybrother until his death in 1938. The union of affection and prayer among these three brothers is itself a testimonial to a side of Father Germing's character often overlooked.

Divine Providence thus prepared the way for Matthew Germing's acceptance of the grace of a vocation to the priesthood and to the Society. His fine talent and steady industry must have been recognized in his youth for he alone among

his brothers was continuing his studies in the old country. He had completed eight years of school and was in the midst of the Gymnasium curriculum when he came to America. Rather than be discouraged by this radical interruption of his schooling, he cheerfully accepted his new home land, his new mother-tongue, and new customs. In later years, when congratulated upon his mastery of distinguished English speech, he used to smile and recall that he was seventeen and a half years old before he attended an English-speaking school. So perfectly did he master pronunciation and so careful was his use of idiomatic expression that, even in his old age, it never occurred to a listener to think of his mother-tongue as anything but English. This determination to continue his education and to make himself a master of English is a good gauge of his whole character. "You have no idea how I worked on it," he confided to a Father who had admired his distinctive speech. And he went on to relate how, even as Provincial, he had designated "a very good and sharp admonitor, Father Adolph Kuhlman," to take him to task for every faulty pronunciation or construction. "And he did it, too!" Father Germing concluded with a wry smile.

St. Mary's College played a very important part in the intellectual formation of Father Germing's mind, and in the fostering of his vocation. He was ever grateful for the strict classical English he was there taught (Washington Irving was the model) and he was never sure that modern schools quite came up to the same standards. In later years he used to puzzle over slang expressions and would use "guy" and "o.k." and "stuff" with a guilty little smile that told how these words were a concession to the times and not by any means the kind of English he valued. His Latin studies were a delight and he competed in the first Intercollegiate Latin Contest held in the Missouri Province in 1887. He took second place in that contest, which, by the way offered Longfellow's "Psalm of Life" to be turned into Latin prose. First place, he used to recall, was won by a companion and friend of his at St. Mary's and a fellow resident of Florissant, Missouri, Bernard J. Otten, who also distinguished himself in later years as a theologian in the Society.

To complete the story of Father Germing's vocation, men-

tion must be made of Father John A. Bauhaus, S.J., pastor of the Sacred Heart Church in Florissant when the Ottens and Germings were young men. He was a pastor who exercised the finest kind of influence upon the youth of his parish, instilling into them habits of piety and fostering inclinations to the religious life. The memory of this zealous friend was cherished by Father Germing, and in his concern for vocations he never forgot the wise direction given him in his diffident boyhood by a watchful pastor.

How is one to evaluate or express in a few words what sixty-seven vigorous years in the Society did for the soul of this generous young immigrant boy? Matthew Germing entered the Novitiate at Florissant on August 8, 1887, and it seems safe to say that his love and loyalty to the Call of the King deepened every year of his life. His was not the fiery temper and quick ardors of, let us say, his contemporary Father John Mathery. His was rather a moderate, slow, sometimes even awkward loyalty which, nevertheless in its love of the Society and in its desire to give of his best to her, merits to rank equally with that of the great Father Mathery, whom he loved. In keeping with his character and under the spiritual guidance of his novice master, Father Rudolph Meyer, he cultivated the practical rather than the speculative, the ascetic rather than the mystical, the apostolic rather than the contemplative mentality.

His perfect observation of the rules, his modesty of action, his recollection, downcast eyes, and manly bearing are mentioned by his early companions. There was never any doubt of his self-denial. "A man far above all personal ambition, seemingly unconscious of his great gifts," "a kind and humble man," "a man of prayer, of charity, of prudence, and obedience to the Jesuit vocation," "a source of genuine edification by his recollection and his humility"; these comments come from men who knew him through long years, who were his fellow scholastics, and his subjects. From their reports one must try to divine the inward struggle of this practical man to put on generously the spirituality of St. Ignatius. As he demonstrated in his own guidance of souls, it was in works like those of Bishop Hedley, B. W. Maturin, and Rodriguez

that he found his ascetical food; poetical souls like Faber he did not understand.

Intellectually, his training in the Society was part of the same pattern. His point of view in everything was inclined to be practical and apostolic. His was the type of mind that brushes aside the speculative, the imaginative—the secondary and merely ornamental things of life—to concentrate on what it considers primary and most conducive to the end of moral and religious living. His temperament, intellectually, was Roman rather than Hellenic. In order to perfect his Latin for example, he chose, in his early years as a teacher, to give up the further study of Greek—a step which he later regretted—because he felt that it impeded his mastery and comprehension of Classical Latin. Again, as evidence of the same practicality, he ceased to cultivate the German tongue, in order to make himself a master of English. In his last years he had almost forgotten how to write German, such was his self discipline in this matter.

No discussion of his intellectual growth would be complete without a word to signify his admiration for the thought and style of John Henry Cardinal Newman. Unquestionably, Newman became the model for Father Germing's use of English. He read his works with relish, especially his sermons. He recommended them invariably to his juniors. He would start a young man out on the sermon "Parting of Friends," the dramatic last sermon of Newman in his beloved St. Mary's Church, Oxford. "Read it," Father Germing would say, "read it, once, twice, three times, four times." That was his way. He taught by his own enthusiasm and his constant imitation, and his students were invited to learn the secret. Among many, Father Daniel M. O'Connell, whose works on Cardinal Newman are well known, pays tribute, in the foreword to *Favorite Newman Sermons*, to Father Germing, "who, I am happy to say, many years ago, aroused in me a lasting admiration for Newman."

Thus were his years of training spent. Philosophy and theology were both made in St. Louis. Three of his teaching years were at St. Mary's, one at St. Louis, and one at Cincinnati where, instead of his usual Greek-Latin-English assignments, he taught Chemistry and Mathematics. Finally, on

June 28, 1902, he was ordained to the priesthood by Archbishop John Joseph Kain in St. Francis Xavier's Church, St. Louis. Of that glorious day, Father Germing had the unusual privilege of celebrating the fiftieth anniversary.

Before Father Germing was assigned to teach Latin in the juniorate he, with Father Joseph Conroy, was sent to Johns Hopkins University for advanced study. This was an unusual procedure in those faraway days and it seems not to have been successful. Apparently both he and Father Conroy looked for a type of training that would broaden their acquaintance with matters which could be put to immediate use in the classrooms of the province. Instead they were assigned advanced research work. At any rate, they returned home at the end of a semester. The practical cast of Father Germing's mind made him impatient with dry-as-dust scholarship. In later years he came to regret this viewpoint and warmly encouraged advanced study.

The Teacher and Superior

After tertianship, made in Florissant under the direction of Father Henry Moeller, Father Germing began his long years of teaching in the juniorate. First as professor of Latin, then as professor, dean, and superior of juniors (the rector was also master of novices in those days) his province-wide influence was felt. Different men will, of course, form different judgments upon him, but of his culture and his ability as a teacher of the Classics there can never be any doubt. His classes were scholarly, most carefully prepared, thorough. His orderly mind and strong will inculcated discipline as it probed relentlessly into a junior's mastery of a Latin passage. His way was quiet but it was forceful. His single, cryptic word, "Next!" is remembered emphatically as sufficient expression of the dean's disapproval of one's effort. He was always kind to those who came to him for private help, understanding and generous with his time, but he was, nevertheless, strong and decisive in his enforcement of discipline. His manner was not enthusiastic, dynamic in the classroom, but rather slow and deliberate. His mannerisms of speech and facial expression were associated with this deliberation and precision. He did not cultivate that manner;

it was his own and he was too genuine and simple to try to change it. All through his life he admired spontaneity and encouraged it in pulpit and classroom work. One remembers the evident self-consciousness with which he told the theologians that they must have "vivacity—(a hesitation)—pep in the classroom."

As superior and dean, Father Germing used to give most excellent Wednesday night instructions to his juniors. They were substantial, well thought out, spiritual, practical, and withal, spoken with conviction and distinction. The Rule, and the life of studies were his common thêmes and the effect of his instructions was cumulative. Steady, peaceful advance in the Jesuit life, self-denial, good taste, and gentlemanly conduct; a high ideal of culture which included the supernatural and natural virtues alike, these were his spiritual doctrine. His apostolic spirit was moved by the neglect of the negro Catholics and he founded the St. Peter Claver parish at Anglum (now Robertson) in 1920 where he, with the help of the juniors and brothers, built a small church and taught and preached devotedly as the first pastor of this parish.

His scholarly interests were practical and he developed a great love for medieval Latin hymnody with its virile piety, and for Seneca, the practical moralist among the ancients. He was thus the editor of a little book called *Latin Hymns*, published in 1920 by the Loyola Press, and in 1922, of an edition of *Selected Letters of Seneca*.

His interest in the Classics and in the work of education led him, toward the end of his career as a teacher, to take a leading part in organizing the Classical Association of the province. This organization, in turn, combined with the English, Science, History teachers in the first general convention of teachers of the Missouri Province which met at Campion College, August 1, 1922. Father Germing presided over the Classical section on this occasion. It seems worthy of note in our day when classroom teaching is considered too insignificant an operation in the great education industry to require animation, that over two hundred teachers gathered in this 1922 convention, sixty-seven of them in the Classical section. The fact suggests the kind of intellectual apostolate

which Father Germing represented: the competent, interested teacher in the classroom as the core of our schools.

An entirely new direction was given Father Germing's academic life when, in 1921, Father F. X. McMenemy, the Provincial, chose him as his socius. Undoubtedly, the well-known gift which Father McMenemy ever had for judging men led him to see in this efficient teacher the qualities of leadership as understood in the Society. At any rate, Father Germing took up his new duties with his characteristic exactness and after five years he was appointed by Reverend Father General Provincial of the Missouri Province, September 27, 1926.

His Achievements as Provincial

From our vantage point of time it is obvious how remarkably the Holy Spirit was guiding the work of the Society in those difficult times. It should likewise be evident how great is the debt of gratitude which the Jesuits of this region owe to the practical, steady moderation of Father Germing during the days of the financial "depression". He held the office of Provincial in the most difficult days of our century and it was necessary for him to make a good many of those unpopular decisions which only a courageous, uncompromising Superior makes. The most unenviable duty of closing his old *alma mater*, St. Mary's College, fell to Father Germing's lot, and again from our vantage point, it is obvious how unavoidable yet courageous was his decision. Likewise, the removal of the theologate from St. Louis to St. Mary's was a peculiarly unenviable decision to have to make. Father Germing did it under financial stress, but also with a long-range view of improving the scholasticates. These decisions, like all positive leadership, point to the quality of mind and will which lay behind the superior's humble and uncomplaining dependence upon Divine Providence.

The success of the Jesuit Seminary Aid Association during those difficult times is another providential gift which, under God, we owe to Father Germing's leadership. He turned very simply to the theologians in those depression days and asked them to undertake the appeal for their own support. Their response was remarkable and the modern development of the

JSAA, with the Jesuit Bulletin, annual memberships, burses and the rest was, until recent years, the result of fine organization by the theologians.

Finally, it is sometimes forgotten that Father Germing was the last Provincial Superior to rule over the Society from Michigan to the boundaries of Texas and from the Great Lakes to the Rocky Mountains. Under him the final division of the Chicago and Missouri provinces was announced by Very Reverend Father General Ledochowski, July 2, 1928. This did not involve merely routine action on Father Germing's part. An incipient "Ohio Region" had been in existence for three years and the final division of provinces differed very considerably from the provisional separation. It will probably never be known how much the Jesuits of the whole Mid-West owe to the generosity and good judgment of Father Germing in the very difficult matter of re-adjusting the province boundaries so that the whole Chicago region was added to the Ohio section, as well as the re-assigning of men and money, so that the final division was so remarkably successful.

Personally, Father Germing is remembered as a most sympathetic superior, with a remarkable memory for names and faces, a keen analytic mind and a paternal heart. "It was not hard to lay one's whole soul open to him," a priest writes, "and to know that his manifestation of conscience would be received with patience, some fatherly admonitions perhaps, but always tempered with charity."

A heartbreaking blow to the province in these times of stress was the disaster of September 10, 1931 by which the whole of St. John's College in Belize, British Honduras, was destroyed by a hurricane and tidal wave. It took, with its material destruction, the lives of eleven young Jesuits, six priests, four scholastics and one brother, men who could only with difficulty be spared from the apostolate. All of these things a man of different mettle might have borne impassively, but they bowed down the head and heart of Father Germing in sympathy and humility. He carried until his dying day the marks of these times of sorrow and trial.

Rector and Writer

On October 15, 1931 Father Horine succeeded to the office of provincial and on July 31, 1932 Father Germing was appointed Rector of the St. Mary's College with its very large group of theologians. From 1932-1938 he discharged this difficult task and demonstrated the same strength in matters of discipline, together with the same devotion to God and the Society. In 1933 he was selected to represent the province in Rome at the Procurators' Meeting of that year. He was deeply moved at seeing the whole Society in cross-section and spoke enthusiastically of it upon his return. He likewise visited his home town of Lahn in Germany and cultivated a charity toward the war-torn people of Westphalia which, after the last war, led him to an apostolate among them through the medium of CARE packages.

After his term as rector he returned to Florissant in 1939 and devoted his days to the task of translating and editing works for the use of Ours. He published in 1942 an authorized translation of August Coemans' *Commentary on the Rules of the Society of Jesus*. It has already established itself as an invaluable spiritual reference book and the translation and editing is thoroughly competent. He now revised the *Liber Devotionum*, another staple among Jesuit spiritual books. In 1928 he had gathered and edited this splendid collection of prayers, and now he gave unstinted effort to improving it and the English version for the Brothers. His brief collection of *Selected Decrees of the Twenty-Eighth General Congregation* was published in 1946. It, again, is a wise selection and translation of decrees which demonstrates the practical concern of its author for the good of the Society.

Patient Sufferer

Thus did Father Germing spend his final active years. He became Spiritual Father at Florissant in 1941, but by 1945 mounting physical weakness forced him to retire and his last years were spent largely in the infirmary, where his constant visits, his spiritual reading, and his love of the Mass, were a source of edification to all. He retained his splendid enuncia-

tion and choice of words until the last. His was still the old zest for accuracy. "Come, Father," he was told in his very last months of life, "we will fix your bed and you can ^{Jay} lie down." The half-audible reply was: "lie down!" His greatest sorrow in the declining years was his inability during the last year and a half of his life to say Holy Mass. It was a touching and pitiful sight to see this determined man pouring over the Altar Missal hour by hour in an effort to bring back sufficient memory of the canon to go to the altar of God.

His final illness began about a week before his death and for two or three days he struggled against the disease. Then, a rapid decline in vitality set in and it was decided to administer the last sacraments. One characteristic spark remained. "Do you understand what we are going to do?" he was asked. "Do you realize that you are going to receive Extreme Unction?" He opened his eyes and with a trace of the old smile said simply, "Fully!"

In his last days, Father Germing was always afraid his death would be long in coming and difficult, but he longed for heaven with a childlike simplicity. "What shall we do in heaven?" he asked an old friend who stopped in to visit him. He was answered with the beautiful words of Saint Augustine: "Ibi vacabimus et videbimus, videbimus et amabimus, amabimus et laudabimus. Ecce quod erit in fine sine fine." "There we shall rest and see, see and love, love and praise. This is what shall be in the end without end." These words, indeed, express the fitting reward for a life like his lived in devotion to the will of God—a life of prayer and charity, of prudence and obedience to his Jesuit vocation. He died a peaceful death on the eighth of August, the same day on which he had entered the Society sixty-seven years previously.

LEONARD A. WATERS, S.J.

FATHER AUGUSTINE KREBSBACH, S.J.

1880-1954

About fifty-seven miles southeast of Cologne, where the Mosel flows into the Rhine, is situated the town of Coblenz.

For centuries because of its strategic location it has been the coveted goal of foreign armies. It was in this town, so rich in historical background, that Father Augustine Krebsbach was born on January 13, 1880.

For sixteen years Augustine developed his extremely bright personality amid the surroundings of his native town. Decades later his eyes shone as he relived and retold these early days. Especially dear to him were the family gatherings. In these the center of attraction was always the piano and the countless German songs. He always enjoyed music, and in particular the songs of his youth.

But the peace and warmth of his family life was broken in 1896 when he left home for the United States. Before two years had passed, Augustine, a youth of eighteen, entered the Society of Jesus in Buffalo, New York. His religious training took him to St. Francis Mission, South Dakota, then to Spokane, and finally to St. Louis. In 1914, after he had finished his theology, Father Krebsbach acted as minister for a year at Gonzaga in Spokane.

The golden years of his ministry, from 1915 to 1931 were spent at Missoula in Western Montana. During these sixteen years, Father faithfully performed the offices of assistant pastor, teacher, and pastor. As pastor, from 1926 to 1931, he inspired his choir and altar boys with a desire to make the liturgy as perfect as possible. The delicate beauty of the liturgical cycle, the joy of Christmas carols, the lamentations of Holy Week, Easter's pomp and glory, all these were keenly felt by him.

From Missoula Father was called to become Procurator at Gonzaga. After wrestling with this burdensome job for a year he was assigned to teach at Marquette High School in Yakima. From there he became pastor of St. Leo's, Tacoma.

Just as Father had spent sixteen years in his prime laboring at Missoula so he was to spend sixteen years, from 1934 to 1950, as pastor of St. Leo's. Boundless energy and a deep love for his flock marked this phase of life.

In 1951 Father moved to the outskirts of town to Bellarmine Prep as Spiritual Father of that community. There he went about his duties till he became too weak to walk.

There is an old Latin adage, *mens sana in corpore sano*; (the mind will be healthy in a healthy body). Father Krebsbach still had the first when he arrived at Mount St. Michael's in the summer of 1953. His mind was clear and full of humor even to his last moments, but his body was borne down with multiple sclerosis and diabetes. Father's seventy-three years, his long, active life, took their toll on his large body and left him confined to a wheel chair.

It is hard for a person to be confined to his room because of sickness, especially for one used to an active life. This was the last phase of Father's life—the phase of preparation for his life's last deed. Father made this preparation well, with daily Mass (which he said sitting down, by special dispensation), with recitation of the Office, and with constant aches and pains.

On the afternoon of March 10, a Scholastic visited Father and found him suffering from three "minor" ailments. In his condition, these caused more than minor suffering. The frame of mind with which Father bore them was indicated by his conversation that day: he spoke of the sufferings of the war-stricken people of Europe. Of his own sufferings Father remarked, "Well, I asked for them, and now I have them." "When was that, Father?" the Scholastic asked, thinking Father must have prayed vaguely for "suffering" as a novice. "That was my intention during the Novena of Grace (then in its seventh day)—that God would send me all the evils I so dreaded. And now I am praying for strength to bear them bravely." He expressed a priestly fear that he had said his last Mass that morning.

Father Krebsbach, old and sick and already burdened with constant suffering, had asked his God for more. That night he was taken to Sacred Heart Hospital. On March 14, at five minutes to seven in the evening, only four days after he had entered the hospital for his final agony, Father Krebsbach passed to his eternal reward. His last offertory had been accepted.

SAMUEL A. TATTU, S.J.

Books of Interest to Ours

SCRIPTURE

The Psalms in Rhythmic Prose. Trans. by James A. Kleist, S.J. and Thomas J. Lynam, S.J. Milwaukee, Bruce, 1954. Pp. xii-236. \$4.00.

This translation of the psalms has three qualities which recommend it for general use among Catholics. The English vocabulary is easily understood; the rendition of the translation is rhythmic and thus approaches the poetic character of the original; there is a short preface before each psalm which explains its meaning.

The psalms were in their origin the spontaneous religious songs of a much tried people calling upon their God to be their defender, thanking Him for their preservation and exulting in joy over the gifts He had bestowed. In the older translations this popular flavor has been obfuscated by the sonorous solemnity of the Victorian stylist. Fathers Kleist and Lynam, however, have achieved in their new translation a unique balance between the exigencies of the new Latin version of the psalms brought out by the Pontifical Biblical Institute and the simple concreteness of modern English usage. What more easily understandable expression could be given to the following selection from the fifth psalm?

For you are not a God to take a delight in wickedness;

No vicious man is welcome in your house,

Nor do the godless in your presence stand their ground.

It has been said that the truest poetry is born of the peaks and valleys of emotion, when man spontaneously sings out his joy and desire, his anxiety and sorrow. This statement is certainly true of the psalms. The translators of this volume have not attempted to render the psalms in terms of intricate poetry. They have, rather, introduced the rhythm of the iambic meter into their prose rendition, and, by the occasional substitution of the faster anapestic rhythm, have adapted the movement to the mood of the particular psalm. Contrast, for example, the slower, meditative pulse of hope in this selection from Psalm 129:

My trust is in the Lord;

My soul trusts in his word;

My soul awaits the Lord.

with the joyful anapestic movement in this selection from Psalm 134:

O Praise the name of the Lord,

All you who stay in the house of the Lord,

Within the courts of the house of the Lord.

The average Catholic reader will find the short, clear, explanatory preface which precedes each psalm of great help in interpreting its thought and feeling. In the preface are explained not only the occasion on which the psalm was sung, but also the various thought-segments into which it is divided.

This translation should find wide acceptance among the laity as well as among the clergy, because it fulfills a long-felt need for an edition of the psalms in English which can be to the modern American Catholic

the same vital, personal prayer that the original psalms were to the chosen people centuries ago.

RAOUL M. BARLOW, S.J.

RAGPICKERS

Abbé Pierre and the Ragpickers of Emmaus. *By Boris Simon.* Trans. by Lucie Noel. New York, Kenedy, 1955. Pp. 250. \$3.75.

The recent restrictions of the Holy See on the "Priest-Worker Movement" need not make Ours wary or suspicious of this much publicized book. For it offers a change from the usual "Priest-Worker" venture and suggests itself as a new source of inspiration and experience for the social apostolate and militant Catholicism.

It was in February, 1954, when seventeen Parisians, among them a newborn baby, froze to death from lack of housing, that the name of Abbé Pierre Groues, a French priest, ex-member of the Chamber of Deputies, and hero of the French Resistance, and his Ragpickers and Companions of Emmaus, first made the headlines of France and the world. For over two years, since 1951 Abbé Pierre and forty Ragpickers—men rescued from the abyss of wickedness occasioned by war, alcohol, and social injustice—worked the "miracle" of Emmaus. They provided homes for the shelterless poor of the outskirts of Paris by their house-to-house begging, trash-can digging and garbage-dump scavenging. Their example inspired a hundred other men—the Companions of Emmaus—who formed a group of junkmen and a community of home-builders, creating from the refuse of Paris an Emergency City of 180 homes for the refuse of humanity. This social welfare center became known as Emmaus, named after the village where the two disciples passed from despair and encountered hope. For it turned out to be a haven of peace and joy for desperate men where each one again found the will to live and love mankind.

If this truly moving narrative told only the story of another housing scandal, another adventure of a priest turned worker, and nothing more, it would not have challenged the conscience of a nation. But that is not all there is to *Abbé Pierre and the Ragpickers of Emmaus*. Their history opens unwilling eyes to the frightening problems of the homeless and unwanted of society; it points out one concrete way whereby wrecked lives can be salvaged—self-rehabilitation through self-dedication. How a home saved a marriage on the rocks; how the sight of a cassock begging alms in a café made a stranger return to the God of his youth; how a sense of belonging and being wanted transformed an ex-convict, and an orphaned juvenile delinquent into apostles of mercy—these are but a few of the incidents that are part of the "miracle" of Emmaus. The other part of the "miracle" is Abbé Pierre himself, the leader of the "Insurrection of Kindness" referred to as "a modern St. Vincent who has warmed the heart of all mankind with his works of love in the dump-heaps of Paris." His example was so contagious that it made a

seminarian beg his superior to be allowed the trial of a Ragpicker, and an engineer of promise turn his back on love and riches in order to share the life of the Companions of Emmaus. His intense sympathy for the poor did not make him mistake malice for weakness as when he reluctantly put out one of the Ragpickers; there was no room for pity when a principle was at stake. In the work of the apostolate the sense of one's helplessness as an individual and the apparent futility of the work in the face of apathy could break an apostle's will to give up anymore of himself for the work of God. Not so with Abbé Pierre whose self-abnegation, devotion to the poor, resourcefulness and courage were born of an unshakable trust in Providence which, in his own words, "sometimes reveals itself fifteen minutes too late in order to allow us to show our faith."

Because Boris Simon is a gifted writer who threw in his lot with the Ragpickers, he succeeds in this highly uplifting tale in sharing with the reader what he calls his "lightning" encounter with Abbé Pierre and the Ragpickers. By means of unforgettable individual cases, he combines authenticity and dramatic effect, stark reality and spiritual depth.

VITALIANO R. GOROSPE, S.J.

MARIOLOGY

The Dignity and Virginity of the Mother of God. By Francisco Suarez, S.J. Trans. by Richard O'Brien, S.J. Indiana, West Baden College, 1954. Pp. iii-116. \$90.

Suarez complained that he could not understand why his predecessors had written so profusely about every imaginable question pertaining to the nature and dignity of the angels and yet had written so meagerly about Mary, Queen of the Angels. There were, to be sure, many devotional treatises about the Mother of God, but no one had yet constructed a comprehensive scientific study of Mary and her privileges. Suarez undertook the task. That his work is a monument in the field of theology is witnessed to by Gabriel Vazquez, Suarez' contemporary rival and critic, who wrote of this treatise: "Suarez has rendered an outstanding service to sacred science when he used the scholastic method and submitted to strict theological criticism all the questions relating to the life of the most pure Virgin Mary." Later theologians have offered the more eloquent praise of imitating his method and using his material.

Of the eighteen disputations which Suarez devoted to the Blessed Virgin, the West Baden translation presents three which treat of Mary's fundamental privileges: her divine maternity (disputation I), and her physical and spiritual virginity (disputations V and VI). These well chosen selections offer a fine example of Suarez' method and erudition.

Erudition should, perhaps, be put in capital letters because one cannot read these encyclopedic pages without experiencing a vertigo of astonishment that one small head could have ferreted out and synthesized so much of what the fathers and theologians had said about Mary in the

course of sixteen centuries. The work is notable for its clear and orderly development, the frank exposition and discussion of difficulties, and its restraint in the use of the accommodated sense of scripture as applied to Mary. But it is the wealth of positive matter compactly synthesized that is the outstanding quality of these pages.

WILLIAM D. LYNN, S.J.

ST. JOSEPH

Joseph and Jesus. *By Francis L. Filas, S.J.* Milwaukee, Bruce, 1952. Pp. x-179. \$3.50.

Recognised as an outstanding authority on St. Joseph, Father Filas here presents a brief but widely inclusive synthesis of the fatherhood of the Saint, giving us the first comprehensive study of Joseph's fatherhood ever published in any language. The author considers his subject in the light of a single basic principle: the fatherhood originates and depends upon the fact of Joseph's virginal marriage to the Mother of God. With this principle in mind, the writer first describes the nature of St. Joseph's fatherly position by an analysis of the Gospels. Subsequent to this he considers the writings of the Fathers of the Church, the opinions of the Medieval theologians, the works of seventeenth-century writers and orators and pertinent references to more recent official Church documents on the Saint.

Of particular interest is the author's treatment of St. Augustine. It is the Bishop of Hippo's influence on the historical development of the theological relationship of Joseph and Jesus that serves as the connecting theme of the work. The final chapter recapitulates the entire book and clarifies the generally confusing terminology referring to Joseph's fatherhood. Of the various titles applied to the Saint, it is that of "Virgin Father" that is accepted by Father Filas as the one that "goes far beyond the incompleteness of all other titles of the Saint, tracing the fatherhood to Joseph's virginal marriage with the Blessed Mother of God—the union which received Jesus Christ as its miraculous fruit."

All those particularly devoted to the Saint, as well as those who seek more theological material for meditations, sermons, retreats or tridua, will find this synthetic study interesting and profitable. In addition to helpful summaries at the conclusion of each chapter, a comprehensive, carefully-prepared index completes the book.

GERARD P. BELL, S.J.

SODALITY.

Le Père Jean Leunis, S.J. *By Joseph Wicki, S.J.* Rome, Institutum Historicum Societatis Jesu, 1951. Pp. xxii-138. \$1.75.

At a time when much is being done to restore the Sodality to its original position of importance among apostolic works of the Society,

Father Wicki's scholarly life of that organization's founder should certainly be welcome among Jesuits everywhere. The subject of this biography, Father John Leunis, is known to most Jesuits only as the founder of the Sodality and beyond that very little had hitherto been known about Father Leunis.

Twelve years ago, however, Father Joseph Wicki, co-editor of the letters of St. Francis Xavier, gained access to the archives of the Society at Rome. Together with Father R. Dendal, who is credited with having done the research on Leunis' early life and background in Belgium, Father Wicki has produced a biography which, for all its brevity, is very scholarly and at the same time eminently readable. Besides the life itself, which is extensively documented, the book also contains a definitive bibliography on John Leunis and an appendix containing all the most pertinent documents on the subject.

The biography itself is not an attempt at glorification of the Sodality's founder. On the contrary, anyone who has hitherto pictured Leunis as a spiritual giant, gifted with extraordinary talent for organization, will be surprised at the very ordinary character of his life. In fact, the book is filled with surprises, not only concerning John Leunis himself, but about the early days of the Society as well.

This book should have a wide appeal for Ours, not merely for Sodality Directors, for whom it was primarily written, but equally so for anyone who is interested in the history of the Society. For the latter, it affords an opportunity to see the Society in its early days from the viewpoint of one Jesuit who probably would never have been mentioned in a history of the Society, much less have had a biography devoted to him, but for the fact that he founded the Sodality of our Lady.

THOMAS L. SHERIDAN, S.J.

RELIGIOUS EXPERIENCE

The Christian Experience. By *Jean Mouroux*. Trans. by George Lamb. New York, Sheed and Ward, 1954. Pp. v-370. \$5.00.

The problem which Canon Mouroux proposes to investigate in this tightly reasoned volume might be stated briefly in the following question: how can the Catholic scholar evaluate in terms of scholastic philosophy and theology the nature of religious experience? By religious experience is meant not the search for the objectively true (reasoning), but the act or series of acts involved in the realization of personal contact with the Divine Presence. Nor does the author offer a treatment of the strictly mystical phenomena, but rather confines his attention to the more universal experience, that of ordinary sincere religious life.

In the beginning of his discussion Canon Mouroux takes pains to isolate the idea of religious experience by disentangling it from the empirical notion which would render it useless from the Catholic point of view. Still the question might be asked: is such a nonempirical religious experience possible? The author replies in the affirmative by

showing the possibility of universal Christian experience as distinct from the phenomenon of mysticism. Furthermore, since it is within the bounds of the Faith that this experience is to take place, the liturgy, the Fathers of the Church and the scholastic theologians are introduced to show what consciousness a Christian may have of that faith.

Once the possibility of such an experience is established, Canon Mouroux analyzes varied scriptural themes from St. Matthew, St. Paul and from the first epistle of St. John, not only because they present the problem, but because they give a schematic view of the structure of the experience. At the same time the author emphasizes the fact that this experience takes place within the Church and thus acquires a new orientation towards Christ whose mediator the Church is.

Canon Mouroux has a very sane and cautious approach to the role of feeling in the individual religious experience. Although religious experience, he points out, does involve feeling, (grace, in this case, building upon the affective element in man's nature) feeling must find its place in a more sublime integration of the experience as a whole.

In an attempt at a summary, Canon Mouroux places the personal Christian experience in its proper supernatural context in the following way: "personal experience is only safe, if it is continually being re-immersed in the faith of the Church, continually referred to the Church's norms, continually judged by her infallible propositions, in ceaseless conformity with the movement of her life."

Christian experience, then, is essentially ecclesiocentric, and only on the condition that the individual wishes it to remain such, can it find its place in the divine economy of salvation, and grow into the supreme experience of a person delivered, sanctified and fulfilled by Christ.

By locating individual experience in its ecclesiological context, this book, doubtless, has made a significant contribution to the theological thought of an age which places great emphasis on existential experience. This book, however, leaves much to be desired from the point of view of style and structure. The style of the translation, in an attempt to cope with the *esprit intellectuel* of the French original, turns out to be a very unwieldy and confusing vehicle. Furthermore, the book is so intricately written and so over-packed with documentation, that the reader must inch his way through it and take extensive notes in order to keep the interrelation of the concepts clearly focused in his own mind.

RAOUL M. BARLOW, S.J.

GOVERNMENT

Fundamentals of Government. By Henry J. Schmandt and Paul G. Steinbicker. Milwaukee, Bruce, 1954. Pp. xii-507. \$4.50.

As the authors of this excellent textbook on the fundamentals of Political Science point out very well, there has been for the last two decades an increased recognition of the need on the part of American colleges and universities of a course on the elements or principles of

government. This has been true of Catholic educational institutions as well as their secular counterparts. Unfortunately, until now there has not existed an adequate text on the Christian philosophy of the state integrated with the ordinary textual matter on elementary Political Science. This present book is a welcome answer to that need.

The breadth of scholarship of the book is at times very impressive, perhaps even too much so for the ordinary undergraduate. Professors Schmandt and Steinbicker combine with their historical surveys, profound insights and broad syntheses, yet ever giving a primacy to a true philosophy of government based on the Natural Law. It is fortunate, too, that this has been accomplished without the desiccated tone of some socio-philosophical manuals on kindred topics. The Catholic teacher of government will likewise welcome this eminently teachable book. The chapters proceed in a very orderly fashion and projected problems, with suggested further readings, conclude each chapter. A healthy balance for the modern-day student is maintained by scores of contemporary political and legal examples as well as a concluding chapter on *The Family of Nations*.

The book is divided into eight parts. The first on the bases of politics considers the fundamental problems of the scope and methodology of Political Science, concluding with the philosophical and historical appraisal of the Natural Law. The authors then go on in the next three chapters to describe the nature of the state and its purpose. The concluding chapters consider governmental structure, by taking up one by one the various forms of government, the division and separation of political powers and the lawmaking process. This latter treatment of the legislative process is especially well done, a unique contribution in a field which counts few adequate treatments of the functional aspects as well as the psychological movements behind lawmaking. It is regrettable that the authors have chosen to restrict the consideration of international law merely to the academic level, neglecting a consideration of the private extralegal mechanisms operative especially in the field of international trade.

S. OLEY CUTLER, S.J.

Problems and Opportunities in a Democracy. (A Course in Government and related social studies for seniors in the Catholic high school.) By *John F. Cronin, S.S., Ph.D.* Chicago, Mentzer, Bush and Co., 1954. Pp. xii-755. \$3.68.

To produce this important and much needed textbook, Father Cronin, Assistant Director of the Department of Social Action, National Catholic Welfare Conference, has synthesized his own scholarly training in economics and Catholic social teachings in a most effective manner. After consulting with other leading educators and scholars, he has written a book which will supply high school students with an abundance of information about the concrete problems of our times, and show them how to apply their Christian ideals to these same problems so that they might "act effectively as a Christian citizen in our democracy."

In Part One, "Social America," society is studied in its relations to the individual, the family, the school, the Church and the community. An excellent study of marriage and its problems also highlights the modern Catholic organizations working for the family. The Church is shown to be vitally interested in solving all the modern human relations problems, and no opportunity is missed to point out the careers open to young students anxious to pursue "the fulfillment of the American dream."

The complex problems of "Economic America" are described in Part Two. Workers and their unions, farmers and their organizations, bankers, business men, their organizations and their problems are briefly expressed. The teachings of the Social Encyclicals and the work of various Catholic organizations devoted to social action, are seen as effective instruments in promoting harmony in our labor-management relations.

"Political America," Part Three, clearly traces the growth of our government, examines the legislative process on national, state and local levels, and emphasizes the rights and duties of good citizens. One very fine chapter is devoted to a study and brief commentary on "Our Federal Constitution."

An excellent treatment of our international relations is found in Part Four, "America and the World." The problems of war and peace, nationalism, and the rights and duties of nations are all treated from the viewpoint of the Church's teachings on international order. Various political and social systems throughout the world are studied, and a special chapter is devoted to Communism as a world and a domestic problem. The United Nations and UNESCO are both examined carefully in the light of Catholic social teachings.

Every teacher seeking to implement Father General's suggestions for high schools, as found in his letter on the "Social Apostolate," should examine this book. The Catholic Library Association has chosen it as one of the best books of the year *for adults*, yet it is so clearly and interestingly written that the average high school teacher will find it an excellent tool for educating future Catholic citizens. Visual aids are found on almost every other page, and each topic concludes with suggested projects for the student or stimulating discussion questions. A series of "points to discuss," which adapts the case technique to high school students, concludes each chapter. An adequate reading list of current pamphlets and books is also furnished. This book is highly recommended either as a school text, or as background reading for individual students and interested high school teachers.

MICHAEL H. JORDAN, S.J.

GREAT FIGURE

The Life of John J. Keane, Educator and Archbishop. By Patrick Henry Ahern. Milwaukee, Bruce, 1955. Pp. xi-396. \$6.50.

"One of the most beautiful and disinterested souls I have ever encountered" was Cardinal Gibbons' judgment on the subject of Father

Ahern's interesting and moving biography. As a young priest in Washington, D. C., Keane showed active and prayerful zeal for souls and an openhanded generosity which led him to give away practically everything he possessed. A friend of Father Isaac Hecker, he was thinking of joining the Paulists when he was elevated to the episcopate.

As Bishop of Richmond, Keane showed himself to be an able administrator, an advocate of temperance and a staunch friend of the colored. He grew in the esteem of the public and of his colleagues in the hierarchy because of an alert mind and an undeniable charm,—joined to a spirit of self-effacement. Although unprepared for university administration, Keane succeeded in organizing and launching the Catholic University of America of which he was the first Rector (1889-1896). A natural orator with a direct, fluent and imaginative style, he lectured widely in university circles both in and outside the Church and was much in demand as a preacher. Because of poor eyesight which made reading difficult, he was not always as well informed as he should have been. Father Alphonse Magnien, his friend, was always afraid that Keane would "commit himself to some extraordinary and very suspicious statement." It is certain that he exposed himself to misunderstanding by his exuberant enthusiasm and ingenuous sincerity. Archbishop Satolli seems to have completely misjudged Keane and to have treated this truly spiritual man with lasting suspicion and distrust.

Keane's humility was apparent to all when he was dismissed from the presidency of the University. Retiring to Rome to do curial work, he continued to advance the interests of the American Church. He was in the Eternal City during the struggle which led to *Testem Benevolentiae*. As a disciple of Father Hecker and a friend of the Paulists, he threw himself into the fight with such ardor that he seriously impaired his health. He was still capable, however, of the truly heroic act of volunteering to collect funds for his beloved University in an hour of need. After a successful begging tour and at the request of all the American archbishops, he was appointed Archbishop of Dubuque. Plagued by ill health, he was forced to resign his see in 1911, although he lingered on in retirement until 1918.

Archbishop Keane was a significant figure in the American Church of the eighties, nineties and early years of this century. A biography was in order, and Father Ahern's work is characterized by sound scholarship and balanced judgment. Keane undoubtedly believed that at times in his career "the Jesuits" were against him. Father Ahern shows how the Italians, Cardinal Mazzella and Father Brandi, who had taught at Woodstock and knew English, opposed him on some occasions. He also asserts that other Jesuits did. On the other hand, he quotes Father Elliott to the effect that in the Americanist controversy the American Jesuits were on the side of the Paulists (p. 272). In truth, Satolli was Keane's real opponent.

THEOLOGY

A Survey of Protestant Theology in Our Day. By *Gustave Weigel, S.J.*
Westminster, Newman, 1954. Pp. 58. \$90.

It is indeed regrettable that whereas the early Protestants receive due attention in Catholic dogmatic treatises, the contemporaneous *Novatores* are scarcely mentioned. Barth, Brunner, Bultmann, Cullmann, Niebuhr, Nygren, Pittenger, Tillich et al., who are definitely forming the Protestant mind of our day, mean little or nothing to our young seminarians.

Father Weigel in his introductory pages presents a splendid summation of the general observations necessary for an understanding of Protestant theology in the concrete. The Catholic theologian should be anxious to know what Protestant theology in our day has to say, and yet it is difficult to find a synthetic but authentic expression of the Protestant mind. This is due to the fact that formulas used by different Protestants cannot be reduced to a unified system of categories because different Protestants use different categories and starting points which are irreducible. There is no perennial systematic skeleton proper to Protestant divinity. In the place of systematic theology, most of the work of the Protestant theologians is an attempt to outline the valid method of a dogmatic theology, showing the effect of such a method on one or other theme of dogmatics. Such a method is usually inspired by a current philosophy with special emphasis on epistemology. The systematic visions change because the epistemologies change.

Though the concrete Protestant theologies of our time cannot be reduced to one scheme, they are classified by Father Weigel into opposed groups which are distinguished according to certain major principles. The considerations are restricted to theologies important for the American scene.

The Protestant theologies are divided into three groups, and a chapter is devoted to each group. The three are labeled Left, Right and Center. The stand of the primitive Protestants admitting the supernatural, and clinging to the notion of divine revelation as a propositional deposit to be accepted with a high degree of literalness, is taken as a point of departure. Those imbued with this spirit are called the Right, while the Center and Left are movements away and farther away from this spirit.

This short but significant book should be a part of every seminarian's desk set as a reference work on Protestant theology. The warm and immediate welcome accorded to Father Weigel's work by both Protestant and Catholic circles indicates that it is the answer to a pressing need of our times.

VINCENT T. O'KEEFE, S.J.

SCRIPTURE

The Epistles in Focus. By Brendan Lawler, S.J. New York, Kenedy, 1954. Pp. 165. \$3.00.

In his introduction, Father Lawler, professor of cosmology and rector of the philosophate at Tullabeg, Ireland, informs us that the sixteen chapters of this book are a "revised, slightly-enlarged and somewhat rearranged form" of sixteen articles which he had contributed to the *Irish Monthly*, a Catholic magazine of general culture, now unhappily defunct. The purpose of both endeavors was to provide encouragement and help for Catholics who had been long intending to read the epistles of the New Testament, but who for one reason or another—probably because they had never found a book like *The Epistles in Focus*—had never got around to it. If this was their reason, they need hesitate no longer. This modest work, urbane in style and non-technical in treatment, gives the help they have been waiting for.

The book's structure is simple. After two introductory chapters on the *Acts of Apostles* and the literary form of the epistle, each of the New Testament letters is treated in chronological order. This treatment is standard and satisfactory. A first section gives the "useful information, partly certain, partly conjectural" needed to situate the letter in early Christian history. Thereupon a brief commentary is added, which in most cases is hardly more than a simple explanation of the thought-development in each work. The author has been faithful to his main purpose throughout. He will encourage and help—but not to excess. For his major interest is firmly to lead his readers to the epistles themselves. When they have contacted them and have begun to understand them, *The Epistles in Focus* has accomplished its aim and may be safely set aside.

But, before this stage is reached, the average reader will have learned much from the wise counsels which the book contains. He will have been told that in reading these letters he "must learn to appreciate them in their original settings by going back in imagination to the times and circumstances in which they were written." This is sound advice, and unless the reader heeds it, the exact meaning of the letters will never come through to him. But of itself, this counsel is not enough. The New Testament does not merely belong to the first but to every century and is as timely today as the latest best-seller. Therefore, its reader should "consider what message it has for him today; for he shall surely derive profit from letting the voices of the Apostles resound in the twentieth-century environment of his life." In these phrases we are shown the double context in which we must read these letters if they are to benefit us as they can.

But Father Lawler does not abandon his reader to his task once he has given him general directions such as these. When he finds himself mired in the subtleties of rabbinic argumentation in *Galatians*, *Romans* or *Hebrews*, the reader is advised to skip these sections for the time being and is consoled by the reflection that "where we could not follow

the Apostle's line of thought or . . . see the cogency of the quotations," even these baffling turns of thought were inspired by God and therefore true. He is told, besides, that a letter like *Romans* cannot be fully grasped at a single reading and that it might be better to forget about chapters 9-11 the first time around. Again and again as he works through the book, the point is indicated on which he should focus his attention during the first reading of an epistle and then he is shown what further treasures remain to be uncovered in a second or a third contact with the text. This realistic evaluation of the difficulties which this *corpus* contains and the shrewd remedies proposed to counter them add value to the book.

Inevitably in a book of "simplified introduction," an author will adopt positions which will not commend themselves to every critic. For example, one wonders if it would not have been wiser to attribute the inertia Paul is combatting in the second *Thessalonians* to the general Jewish tradition on the coming of the Messiah rather than to the misinterpretation of a single phrase in the first letter. Or is it as certain as the book seems to imply that Peter came to Rome in the reign of Claudius? Or would it not have been better to interpret the Pauline authorship of *Hebrews* more widely than has been done here? On these debatable points the author has usually decided to hold to "traditional" positions, probably a wise decision in a book of this nature. On the other hand, his publishers might have advised their author that to refer to the Confraternity translation of the New Testament as the "American Revised Version" would cause misunderstandings on this side of the Atlantic. Moreover, some of the author's excellent modern parallels to the New Testament historical situations presuppose a knowledge of the Irish scene, e.g., the reference to *Muintir na Tire*, which is not very widespread here. But these flaws are too small and infrequent to detract from the usefulness of this splendid book.

FRANCIS J. MCCOOL, S.J.

MARIOLOGY

Mary in Our Life. By William G. Most. New York, Kenedy, 1954. Pp. xvii-323. \$4.00.

Among the many recent publications on Our Blessed Mother Father Most's book holds a prominent place for a clear and concise presentation of the dogmas on Our Lady in relation to a development of one's interior life. Following the principle that true piety must be founded upon doctrinal truths, the author expounds in the early chapters the teachings of the Church on the role of Mary in God's plan for man's redemption and sanctification. With special indebtedness to recent papal pronouncements, he deduces for Mary a true, but subordinate part in the objective redemption of the human race, and indicates precisely her share in man's sanctification by an exposition of those glorious titles, *Mediatrix*

and Dispensatrix of all graces, the new Eve. As a consequence he emphasizes as a basic concept the fact that in all solid spirituality Our Lady must play an indispensably vital part.

The second part of the volume attempts an application and integration of these truths to the basic principles of the spiritual life, giving to Mary her special honor in any adequate expression of prayer, suffering, mortification, the practice of virtues and growth in the love of God. The author culls spiritual principles from the writings of the saints and theologians and links them systematically through succeeding chapters. The close of the book treats of devotions to Mary and the appendices discuss theological positions on the question of Mary as Co-Redemptrix, the history of the Rosary, and the origin of the Brown Scapular.

This volume in honor of the Mother of God proves a valuable handbook for grasping the basic truths about Our Lady and in making easy reference to the fundamental tenets of Christian spirituality. With its valuable notes, indices and discussion questions for each chapter, it lends itself readily to use among study clubs.

GARRET J. FITZGERALD, S.J.

SACRED HEART

The Letters of Saint Margaret Mary Alacoque. Trans. by Clarence A. Herbst, S.J. Chicago, Henry Regnery, 1954. Pp. xxxiv-286. \$5.00.

Letter-writing was so repugnant to St. Margaret Mary in her desire for hiddenness, that she had to take a vow and force herself to it under obedience. She constantly repeats that she can write nothing but what "her Sovereign," the Sacred Heart of her Lord, commands. These supernatural elements no doubt explain the unction of this collection of the Saint's letters.

Here we see the Saint revealing her own spiritual riches in her efforts to move others, both religious and lay, to take up and promote devotion to the Heart of Christ. Keenly aware of difficulties and trusting in her divine Director, she keeps her soul in enduring peace. Fearful of being deluded herself and of deluding others, she acts only in accordance with obedience and the spirit of the Visitation institute. With fine spiritual insight and balance, she counsels and lives a life of love, of humiliations and of the cross, abandonment of self and complete trust in the Heart of "this divine Spouse." With this compendium of spirituality centered in the Heart of Christ, the Saint is also profuse with promises of the great graces to be had readily and safely by all who will make the self-dedication she has made. And so, although the constant self-depreciation of the Saint and her fearfulness, almost comical at times, are not easy to read, they become acceptable as indicating unmistakably that the Spirit of God is here working admirable things.

Father Herbst's introductory sketch of the Saint's life is brief and adequate; as are his notes on the text. Father Doyle indicates, in his

Introduction, the value of the *Letters*, and shows how the teaching of the *Letters* reflects perfectly the doctrine of Pius XI on devotion to the Sacred Heart, even though the Church does not canonize a saint's writings in canonizing the saint.

Especially interesting to Jesuits will be St. Margaret's remarks about Father La Colombière and the value of his "Spiritual Retreat," her delineation of the Society's place in spreading the devotion, and the series of letters to Father Croiset which had a strong influence on his subsequent book, a classic on the devotion.

A chronological table gives the main dates and facts of the Saint's personal life and work, and in three pages the index summarizes her teaching under principal subject-headings. This makes the source-material of the book handy for sermons, conferences and personal reference and supplies for the lack of order-in thought-content that a series of letters makes unavoidable.

ROBERT J. SUCHAN, S.J.

BIOGRAPHY

Sören Kierkegaard. *By Johannes Hohlenberg.* Trans. by T. H. Croxall. New York, Pantheon Books, 1954. Pp. x-321. \$5.00.

The life of Sören Kierkegaard, although short and outwardly uneventful, was rich in interior drama. This frail and sensitive hunchback, as twisted in soul as in body, was a keen observer, a brilliant dialectician, a master of irony and scorn. Forced in upon himself by the contingencies of heredity and environment, Kierkegaard discovered what too many of his contemporaries had overlooked, the inner depth and resources of the individual soul. As a result, he found himself transformed into a prophet. By his pitiless exposure of the rationalistic, secular, and perfunctory Christianity of his compatriots, he brought down upon his head a storm of obloquy. He smarted under the blows of his adversaries, but took comfort, like Luther before him, in the thought that the *signum crucis* is the hallmark of authentic Christianity.

The present biography, intermediate in length between the two which Walter Lowrie has written, was first published in Denmark in 1939. The author, in addition to his full familiarity with the Danish background, has brought to his work psychological perception, philosophical erudition, and literary power. With a genuinely existential flair, he focusses on Kierkegaard's interior development, and casts new light on that succession of soul-rending conflicts by which he cut himself free from all those to whom he felt attached: first his father, then his fiancée, next his literary and philosophical colleagues, and finally the leaders of the established Church.

Contemporary man, it would seem, is oppressed by the prevalence of the external, the material, the collective, the statistical. Kierkegaard's faith, inward and personal to an excess, is well adapted to open up new vistas and startle one into spiritual awareness. For this reason, perhaps,

he has had an immense influence on philosophical and religious writing in our century, and cannot be ignored by anyone who wishes to be in contact with these trends. Since Kierkegaard's thought was but a reflection on his experiences, one would be well advised to read his life as an introduction to his thought. The present biography is excellently suited to the purpose, since it provides an abundance of quotations from his journals and stresses the psychical aspect of his formation.

The translator, T. H. Croxall, already known for his own *Kierkegaard Studies*, has done an unusually conscientious piece of work, and has added fifteen pages of valuable footnotes which were not present in the original text.

EVERY R. DULLES, S.J.

Sören Kierkegaard and Catholicism. By H. Roos, S.J. Trans. by Richard M. Brackett, S.J. Westminster, Newman, 1954. Pp. xx-62. \$1.25.

Although Kierkegaard had very little acquaintance with Catholicism, his relationship to the Church has been much discussed of late, especially in continental Europe. Father Roos, in the present lecture, maintains that there are conflicting tendencies in Kierkegaard, which can be grouped under the headings "Catholic" and "anti-Catholic." Among the former he includes the Danish theologian's emphasis on good works, on free will and on authoritative preaching; among the latter, his subjectivism, his theory of paradox and his rejection of organized religion.

While this booklet has some value in bringing together various statements of Kierkegaard on these crucial points, its central thesis is not, to this reviewer, convincing. The dichotomy between the two types of tendency seems artificial. Certain isolated statements of Kierkegaard on the imitation of Christ, or on good works, might appear pro-Catholic at first glance, but they are thoroughly Protestant when viewed against the background of his entire doctrine on merit. His insistence on the paradox of God's dominion and man's free will is not, as the author would have it, "Thomistic through and through," but is typically Kierkegaardian. One might question also the author's *obiter dictum* that he who accepts Apostolic Succession "is no longer Protestant, but *eo ipso* Catholic."

Similar objections could be made to Father Roos's list of anti-Catholic tendencies in Kierkegaard. Isolated sentences are taken out of their context, and interpreted without regard for Kierkegaard's real intent. In a fuller treatment, the author would doubtless have introduced many qualifying remarks. But the pamphlet, as it stands, is unsatisfactory and even misleading.

EVERY R. DULLES, S.J.

These Came Home. Compiled and edited by Gilbert L. Oddo, Ph.D. Milwaukee, Bruce, 1954. Pp. 179. \$3.00.

Without rival for its sure-fire appeal as a story of man's innermost religious strivings and the workings of God's grace, the convert-story is fast becoming a popular staple of modern Catholic apologetic literature. It is particularly gratifying to welcome a new compiler to this field. Professor Gilbert L. Oddo of Mt. St. Mary's College, Emmitsburg, Md., has provided the reader with fifteen captivating autobiographical essays by recent converts to the Faith, both at home and abroad.

All contributors are university graduates, eminently articulate and intelligent moderns, possessed besides of the gift of introspection, which enables them to transfer into cold print the "longing and the mental anguish of their search for the true religion."

Some are former Protestant clergymen. Anglican, Baptist and Presbyterian ministers tell of their progressive disillusionment with the legacy of the so-called Reform. Theirs are by far the most gripping narratives, recounting as they do a truly heroic fight against educational background, personal interests and temperaments, as though all they ever had or were conspired to keep their eyes turned away from the light.

Other contributors there are who travelled the long road from sterile agnosticism, the stock-in-trade of secular universities in Europe and America, through the morass of emotional palliatives offered by sectarian Churches, driven almost to the edge of despair in seeking religious truth among the sacred books of the East, before accepting the gift of Faith. For some others the way was a brief stroll around the corner to the parish Church, convinced that that Faith must be the true Faith which could produce a soul like that of Francis of Assisi, or of "Jim P.," a gunner in an armoured car during the war, or of a family who went to Mass on Sunday, not out of fear (as was thought), but out of love. Others are led in more unlikely ways. All are led by grace. In the life of a religious soul seeking God the influence of grace is so real as to be almost palpable. This is the first lasting impression created by this ensemble of convert-stories.

The second is that, contrary to a common misconception, every convert has a distinct story to tell. No influences are ever parallel in the life of two souls. No roads they travel are ever the same. Some such realization as this must be common to all pastors and directors of convert classes, that there is nothing more individualized than the direct dealings God has with the souls He draws to Himself.

ALLEN CAMERON, S.J.

The Anglo-Saxon Missionaries in Germany. Translated and edited by C. H. Talbot. New York, Sheed and Ward, 1954. Pp. vii-234. \$3.50.

The greater part of *The Anglo-Saxon Missionaries in Germany*, the second volume of *The Makers of Christendom Series*, is devoted to the

life of St. Boniface and to a skillful selection of his correspondence. Far less space is given to lives of Saints Willibrord, Sturm, Leoba and Lebuin, together with the Hodoeporicon (travelogue) of Saint Willibald. These contemporaneous biographies and the correspondence are translated into clear, fluent English.

A very necessary general introduction sets the stage historically and geographically for a thorough understanding of these missionary biographies. Christianity in the seventh and eighth centuries, throughout what is now Germany and France, was in an unsettled and distressing condition. Papal influence was negligible because of the exercise of political power over ecclesiastical matters. Civil rulers appointed bishops. Bishoprics too often became proprietary apanages of aristocratic families. Church discipline collapsed and the instruction of the people was neglected. Add to this the superficial nature of the conversion of many groups. The result was not encouraging for Christianity. The Irish, under Columbanus, although experiencing great initial missionary success had not laid the foundation for a secure and strong Christian Church in Germany. Lack of organization with regard to converts and the formation of a hierarchy in the face of political opposition, kept the Christian community from proper development and permitted many individual Christians to fall away.

Out of the well organized and papal orientated Church in southern England came the eighth century Anglo-Saxon missionaries. Willibrord, Boniface and their companions converted and reconverted the people in the Netherlands, Germany and even parts of France. They established ecclesiastical dioceses and provinces with fixed bishops and archbishops. The clergy was reformed and made responsible to bishops for fixed areas. The bishops were subject to archbishops and, most important, the clergy, bishops and archbishops were united firmly with Rome and the Papacy. The trials, bitter disappointments and resplendent successes of these missionaries are focused for us as we read their biographies and the correspondence of Boniface.

To avoid misunderstanding, the editor would have done well to add a footnote in explanation of a case in Boniface's correspondence. Pope Gregory II answered in the affirmative an inquiry of Boniface concerning the possibility of a man marrying again if his "wife" is unable through illness to allow him his marital rights. There is considerable doubt as to the circumstances of this case and its proper interpretation. The inquiry of Boniface is not extant. Many interpreters think that it refers to a formal engagement and not to marriage. Others believe that it is about a marriage *ratum* but not consummated while others advance different opinions. With this warning, *The Anglo-Saxon Missionaries in Germany* presents for all readers a solid contribution to our historical knowledge and cultural understanding of the development of Christianity in eighth century Germany.

The Western Fathers. Translated and edited by F. R. Hoare. New York, Sheed and Ward, 1954. Pp. vii-320. \$4.00.

The Western Fathers, a one volume study from *The Makers of Christendom Series*, has as its subject the lives of five great saints of the century from 350 to 450. But the book is not a simple collection of hagiography. As Christopher Dawson, the general editor of the series, explains, its purpose is not "to convert the contemporary picture of the makers of Christendom into modern biographies," but "to see these makers of Christendom, as far as possible, as their contemporaries saw them." Thus Dr. Hoare has selected the primary sources, written by men who knew their subjects intimately.

After a survey view of Church History from 350 to 400, the author starts with St. Martin of Tours who is presented in documents by his contemporary and disciple, Sulpicius Severus: *The Life of St. Martin, Three Letters of St. Martin and Two Dialogues*. It is interesting to note that Severus, free from the checks with which previous biographies of his subject would encumber him, gives ample reign to his admiration for St. Martin, a fact which inclines the reader to suspect the exactitude of some of the facts in "The Life." But "The Life" enthroned Severus as a leading literary figure of the time. Realizing the rich ore that he had struck in St. Martin, Severus promptly plunged into the so-called letters and dialogues of the Saint, which conveyed a minimum of information and a maximum of overelaboration. It must be said, however, that these writings played an important role in promoting devotion to St. Martin and contributed substantially to the popularization of monasticism in France.

The Deacon Paulinus, confidential secretary of St. Ambrose, wrote the life of this Saint and he followed closely the style of Severus. Paulinus, however, made a more careful search for accurate information than did Severus. St. Ambrose is pictured as an intensely devoted servant to his half acre in the vineyard of Christ, but, as the editor notes, does not assume his true proportions as one of the last great personalities of the Western Empire. This latter defect, due in great part to the absence of material from Ambrose's vast correspondence, is surprising in the writings of one who had acted as personal secretary to the Saint. The life is valuable, nevertheless, for the picture of St. Ambrose's personal holiness, his influence on the organization of the Church in Italy, and his absolute fearlessness in the face of the sometimes hostile temporal power.

St. Possidius, the biographer of St. Augustine, was a member of Augustine's community in Hippo and later, as bishop, joined his fellow bishop, Augustine, in the struggle against the Donatists. Possidius gives a personal account of Augustine as priest and Bishop of Hippo, where he defended his church publicly in sermons, debates and writings against the Manicheans, Donatists and Pelagians. The final picture of St. Augustine, pining for heaven, yet steeling the church in Africa against the Vandal invasion, in itself would recommend the life as worth reading.

The short account of St. Honoratus, Bishop of Arles, is in reality the eulogy delivered by St. Hilary on the first anniversary of the death of the former. Though cast in the conventional mould of the pulpit oratory of that day, the work manifests an evident sincerity. Hilary pays special emphasis to the Saint's spiritual life: his conversion, oddly enough, in a Roman army camp, his life as a monk, his personal solicitude for Hilary himself, his spiritual influence on Southern France and his successful stewardship in the See of Arles.

Constantius, Bishop of Auxerre, is the author of the biography of St. Germanus, which for construction and style is the most interesting in this volume. Germanus appears as a clever lawyer, appointed military governor and then made bishop of Auxerre by universal popular acclaim. Aside from the holiness of his life and his efficient rule of the See of Auxerre, two journeys made by the Saint into England are interesting. For on one of them, Germanus puts to rout a strong invasion force of Saxons and Picts.

Of great value to Church historians and patrologists, this volume will also be of interest to priests and religious in general because of the personal flavor these first hand reporters have given to the lives of the Saints.

RAOUL M. BARLOW, S.J.

"EXAMEN" FOR PARISH PRIESTS

A Man Approved. By Leo Trese. New York, Sheed & Ward, 1953. Pp. 152. \$2.25.

This book can be considered a sequel to *Vessels of Clay*, Father Trese's first work on the priesthood. Whereas this latter book was a series of intimate sketches of the everyday life of the busy parish priest, *A Man Approved* takes the form of a detailed examination of conscience for the same busy individual. The nineteen essays, originally given as conferences at a priests' retreat, deal with the chief duties of the priest, the characteristic priestly virtues, and the ideals of a sincerely apostolic priest.

Examining the consciences of others is always a risky undertaking. A writer can easily give the impression that he is looking down on the common lot with their common failings. Father Trese surmounts this difficulty by effectively identifying himself with the great body of priests who find that the battle against mediocrity must be a constant factor in their lives. There is high idealism in his pages, a presentation of age-old spiritual principles in crisp, vivid language capable of striking a responsive chord in the priest of the present age. And there is also understanding born of experience of the many demands of parish work which appear as so many obstacles to the development of a priest's interior life.

Deserving of special praise are the chapter on confession, which turns out to be a pointed little meditation on Christ's institution of the sacrament of the keys; the chapters on poverty and chastity marked by much sane and wholesome motivation, and several of the final chapters in which the doctrine of the Mystical Body is applied in practical fashion to the essentially social vocation of the priest. One criticism against the book could be the rather brief treatment of mental prayer, despite the author's insistence on its indispensable role in the life of the priest. It is not enough to advise heeding the alarm clock and throwing off the blankets. Once risen, the priest needs some subject ready for prayerful consideration. In a practical work of this type some suggestions on the proximate preparation for prayer would seem to be in order. But this topic could well provide Father Trese with material for another book. Meanwhile *A Man Approved* stands on its own merits as a successful effort to present traditional spirituality in a form adapted to the modern parish priest and his problems.

THOMAS F. EGAN, S.J.

How to Meditate. *By John Roothaan, S.J.* Translated by Louis J. Puhl, S.J. St. Meinrad, Grail. 25c.

This is a reprint in convenient pamphlet form of the translation Newman Press published in 1945. Father Puhl's short introduction is a model of frankness and a welcome defense of Roothaan's explanation of what is commonly referred to as the "Ignatian method." True, Roothaan places great emphasis on method and strictness of form, and no doubt provided ammunition for the writers earlier in this century who attacked the "arid rigidity" of Ignatian prayer. But these critics have long since been answered by Brou, Peeters, and many others. It is an undeniable fact that in Roothaan even the most unlettered beginner will find a clear, easy, fruitful method, that can easily be adapted with experience to personal needs and dispositions. Here, too, suggests Father Puhl, those long familiar with meditation may find the reasons why they have not derived more fruit, and will be spurred on to greater diligence and method in their prayer.

Father Puhl's translation is clear and straightforward; the format of the book is excellent; and at this low price it deserves the widest circulation both within and outside the Society.

GEORGE ZORN, S.J.

WOODSTOCK LETTERS

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Note to Contributors

It would be well when submitting contributions to the WOODSTOCK LETTERS to observe the following: type *triple* space, leaving a one-inch margin on either side of the page, i.e., approximately sixty spaces to a line. This will aid greatly in determining ahead of time the length of articles submitted to us, and leaves sufficient room for the insertion of printing directions. Subheadings should also be used, at least one to every other page, in articles and Historical Notes. Pictures, fairly large and clear, should accompany obituaries and other articles, as far as possible; these will, of course, be returned to the contributor.

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For Jesuit Use Only

Published four times a year, in February, April, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

English Jesuits Go East

PETER MILWARD, S.J.

The following pages form a partial record of the experiences of three English Scholastics, Michael Cooper, Adrian Jones and Peter Milward, in the course of their voyage to Japan. The significance of this record lies in the fact that they are the first English Jesuits ever to be sent to the Japanese Mission, since it was founded by St. Francis Xavier four centuries ago. They embarked on the German cargo-liner, "Frankfurt," at Southampton on July 24th, 1954; and after six weeks at sea arrived safely at Yokohama on September 2nd. The journey was smooth and pleasant, in striking contrast to the voyages described by Father Plattner in his book *Jesuits Go East* (from which the present title is derived). What made the voyage pleasant, however, was not so much the modern amenities on board ship, which cannot overcome the tedium of six weeks at sea; but rather the welcome they received at each port of call, where they invariably found themselves greeted by their fellow Jesuits and made to feel quite at home. The article is, therefore, not a full account of the voyage as a whole, but a series of descriptions of their arrival at each port and the manner of their reception. In this way, it is hoped to give some idea, not just of one particular voyage, but of some of the Society's work in the vast continent of Asia, and above all of the spirit of charity which unites all its members in one body "Ad Majorem Dei Gloriam." Then what is seen as scattered throughout Asia, is found all together in Japan, where Jesuits of all nationalities—Americans, Germans, Spaniards, Portuguese, with many others, now at last including Englishmen—are laboring in harmony with one another, united in the one purpose of bringing Japan, and the whole continent of Asia, and all the world, into the Kingdom of God's Love.

Ceylon

Through the glowing sunset and the gathering gloom of evening, we sped along the road from Colombo to Kandy. The

direction of the car bore very little resemblance to the flight of the crow: it twisted and turned around innumerable bends, more like one of the cobras which infest these tropical parts. At every corner our hearts were in our mouths, expecting instant death; but we seemed to bear a charmed existence. At long last we reached our destination, the Pontifical Seminary, situated on a hill overlooking Kandy: it was late in the evening, and the community were on the point of retiring to bed. Father Rector hastened up to welcome us, and ushered us into the refectory for a hasty repast. I say hasty, because we were informed of a splendid procession to be held in the town that very night, by the famous Raja Perahera, and we did not want to miss it.

When we were ready, Father Minister and a Spanish Scholastic came with us to lead the way and to explain these oriental mysteries to our mystified minds. At first we thought we had arrived too late, as we passed many people coming away; but we discovered we were in excellent time after all. We took up our positions by the roadside near the Temple of the Tooth, and waited in the darkness. Soon we could see the light of blazing torches and hear the cracking of whips coming nearer and nearer; and then the procession itself came into view. Behind the torches came groups of dancers, each group performing a different kind of dance, commemorating some religious custom or historical event; and behind every group stalked three or four massive elephants in solemn line abreast. There must have been quite a hundred elephants altogether; and behind them, bringing up the rear of the procession, towered the largest animal of all, the privileged bearer of the sacred Tooth of Buddha enshrined in an elaborately adorned casket. The whole scene was one of colorful chaos, made rather frightening by all the noise: it was certainly most impressive—a confused phantasmagoria of heat, light and sound amid the silence of the surrounding darkness.

All was quiet on our return to the Seminary; and in silence we made our way to the rooms which had been prepared for us—the one a physics, the other a chemistry laboratory, since the rooms in the house were all occupied. On awakening next morning, we became aware for the first time of the magnificent view stretching away beneath our window—a view over a

wide valley, densely wooded in all directions, and irrigated by a river which twisted no less than the road. In the morning sun we were able to see and appreciate the rich color of the surrounding vegetation, which in the moonlight of the previous evening had appeared as uniform silver. Unfortunately, we had not long to enjoy the view or the colorful scenery. Our ship was due to sail that afternoon; and after we had seen round the Seminary, it was time to say our goodbyes and return with all speed back along the road by which we had come.

Singapore

We had a vague idea that the Irish Jesuits had recently established themselves in Singapore, but where exactly, we did not know. It seemed the best plan to inquire at the Cathedral, which was not very far from the harbor. The door of the Presbytery was opened by a French priest, who directed us to the Catholic Centre just across the road. Sure enough, there we found a Jesuit Father, only one, and not Irish but American, clad in a white soutane, sitting in the editorial office of the *Malayan Catholic News*. At the moment he was attending to multifarious reports coming in all the time from the W.A.Y. (World Assembly of Youth) Conference, then in session at the Anglo-Chinese School; but he gladly took a respite from his labors, to have a chat with us. Soon another Jesuit appeared from a meeting of the Legion of Mary upstairs, and introduced himself as Father Kelly, Superior of the one and only S.J. house in the Colony and a genuine Irishman.

So while the Editor, Father Kearney, returned to his precious news items, Father Kelly told us to hop into his car, which was waiting just outside. As we drove to Kingsmead Hall, he told us something about the history of the Mission, or rather the Jesuit part of it, which began only two or three years ago. The result of that beginning we were soon able to see for ourselves—a fine modern building in an imposing position on the top of a hill, destined to serve as a hostel for students at the Teachers' Training College nearby. Our first impression, however, as we climbed out of the car, was a certain resemblance to a fire-brigade station since there were

large folding doors on the outside painted bright red. But this impression was dispelled, once we were inside. We had indeed to make allowances for the fact that it had been completed but two months before, and that only in substance. There was little sign of interior decoration, just bare concrete floors, bare walls, and no ceilings; but the actual structure was graceful and impressive.

After having seen round the building, we were taken to the community wing, and there introduced to the Superior of the Mission as a whole, Father Patrick Joy, a man of outstanding personality, who had been Superior of the Hong Kong Mission at the time when the Jesuits there were "under fire from the invading Japs. So on the pleasant balcony overlooking part of Singapore, we had a very interesting discussion of the Catholic position in Malaya and throughout the Far East in general. We stayed at Kingsmead Hall for the evening meal, enjoying true Irish hospitality; and when it was time to go, Father Joy himself accompanied us back to the harbor, where he left us with a cordial invitation to return to the Hall for lunch next day.

The following morning we heard Mass at the Cathedral, and breakfasted with the Port Chaplain, Father Fox, who turned out to be a friend of Archbishop Roberts, after whom he made tender inquiries. Afterwards he drove us round the center of the town—what the Americans expressively call "downtown"—and then we went to Kingsmead Hall for lunch. In the course of the meal, I learnt from the Fathers that two of my friends happened to be staying in Singapore at the time; and so I was able to meet them both, before our ship sailed that evening. One of them, Michael Kaser, an O.W., was in an important position at the W.A.Y. Conference, as population expert, and was doing invaluable work in standing up for the Catholic point of view at the discussions. The other, John D'Cotta, an O.S. and former member of the Campion Hall Sodality, had arrived a month or two before to arrange matters connected with his father's sudden death. It all made the world seem a much smaller place than I had thought.¹

¹O.W. means "Old Wimbledon boy" and O.S. "Old Stonyhurst boy".

Hong Kong

An Irish Scholastic was waiting to greet us when we arrived at Hong Kong, or rather at Kowloon on the opposite shore. With him was also waiting the sister of one of our English Scholastics, John Dove, who had forewarned her of our coming. We all went across to Hong Kong on the ferry together, and then drove up a road no less circuitous than the one we had taken to Kandy, right up to the Peak, from which we were able to get a superb view over Hong Kong and its harbor, surely one of the eight wonders of the world. From there we made our way to the house of John Dove's sister; where she and her husband entertained us to dinner, with the monotonous but enchanting sound of innumerable crickets ringing in our ears. At ten o'clock we returned in darkness and silence to Wah Yan College (Hong Kong), where rooms had been prepared for us. The door was opened by a merry Irishman, called Father Grogan, who was acting as minister; and many pleasantries were passed before we retired to rest our weary limbs.

Next morning we visited the other Jesuit establishments in Hong Kong; and there is no denying, the Irish Fathers have left their mark on the Colony. Another Scholastic accompanied us to Ricci Hall, which is to Hong Kong University what Kingsmead Hall is to the Teachers' Training College at Singapore. There we met a Father of our own Province, Father McCarthy, who is working with the Irish Fathers as the acknowledged expert on agriculture and fisheries in the Colony, a most important position. We chatted for a while about news of the English Province; and then took our leave, reluctantly, as we had arranged to have lunch at Wah Yan College (Kowloon), on the other side of the water, and the morning was already far spent.

We recrossed the Ferry; and soon found ourselves face to face with the College—another magnificent modern building, if anything a bit too modern for my conservative taste. It seemed at first rather confusing having two separate Colleges both called by the same name; and I was inclined to put it down as an instance of that inscrutable Celtic humor. There is indeed a radical difference concealed beneath the superficial

similarity of names, the difference between old and new, ramshackle and modern; but apparently, to make confusion worse confounded, even this difference is soon to disappear. For the Rector of Wah Yan (Hong Kong) was telling us of plans to move the College to another site in the town, with a building even more modern than that of the sister College.

John Dove was not the only English Scholastic with a sister in Hong Kong: he shared the honor with John Eckes. This other sister we met, after leaving Wah Yan (Kowloon) that evening. She had invited us out to dinner with her husband; and when we called for them at their hotel, they took us to the United Services Club and treated us to a Chinese meal complete with chopsticks. The meal was very tasty, but we found ourselves seriously hampered by our instruments; and when the novelty had worn off, the temptation proved too strong to lay them aside, and to carry on with the spoon which had also been provided as a concession to human frailty. Still it was our first meal with chopsticks, and as such a red-letter day for our diaries—the first of many more to come.

As our ship was not due to leave till the following day, we again spent the night at Wah Yan (Hong Kong), and again enjoyed the advantage of Mass and Communion in the morning, a comfort we had been denied on board our pagan ship. Then after breakfast we resumed our sight-seeing by driving out to Aberdeen, a small fishing village on the other side of the island, to visit the Regional Seminary, staffed like Kandy by our Fathers. The building turned out to be no less impressive than the Pontifical Seminary; and there was a view over the little fishing harbor, with several islands in the distance, not quite so grand, but no less beautiful in its own way than the view at Kandy. We went for a swim in the bay to give us an appetite for lunch; and after lunch Father Rector showed us round—the rooms proving as austere from the inside, as they looked impressive in their Chinese style from without. We then took our leave of the community, in order to rejoin our ship, which was due to sail that afternoon.

Manila

We did not quite know what to expect when we arrived at Manila, not even whether the authorities would allow us to

land. But, as it turned out, we only had a few hours wait on board, and all was clear for us to go ashore. We had secured a couple of Jesuit addresses in the city, both in a street called Herran. We chose one of them at random, and found ourselves at a House of Retreats, called La Ignaciana. There was a retreat for the secular clergy going on at the time; and the Father Minister there advised us to go further up the road, and pay our respects to the Father Vice-Provincial. One of the Brothers led the way for us; and we were soon being welcomed by the Vice-Provincial, Father Kennally, a very kindly man. He spoke with us for a while about our destination to Japan; and then introduced us to the Master of Novices, who happened to come in at that moment. So it was arranged for us to spend the night at the Noviciate at Novaliches.

On the way we stopped at another Jesuit House, Chabanel Hall, which is the Language School and Philosophate of the Chinese Missions in exile—consisting of former army huts, communicating with each other over duckboards a foot above the ground. The whole place breathed the pure spirit of evangelical poverty, and would certainly have delighted the heart of St. Ignatius, had he lived to see the day. When we reached Novaliches, the house was outlined in red against a flaming sunset, a glorious sight. We had supper in the refectory with the Novices, crowds of them; and afterwards met the Fathers at recreation.

Next morning we came down to Mass, arrayed in some white soutanes which Father Minister had provided for us. Then, after breakfast, Father Rector showed us all over the building—the only Jesuit House in and around Manila to escape damage by the Japs during the war. A new wing had recently been added for the Juniorate, another fine modern edifice of the same type as Kingsmead Hall and Wah Yan (Kowloon). Father Minister then drove us to our House at Areneta nearby, the Noviciate and Juniorate of the Chinese Missions, to meet Father Kou, whom I had known two years ago at Roehampton. The building—if it can be dignified by that name—proved to be even more evangelically poor than Chabanel, but the Fathers and Brothers there were amazingly cheerful, and hardly seemed to bother about the possibility of the roofs over their heads being blown away by the next typhoon.

From there we drove on to the great showpiece of the Society in Manila, the Ateneo (Athenaeum or College). We went straight to the refectory for lunch, as we had arrived rather late; and two Filipino Scholastics took us under their (metaphorical, as they wear soutanes, not gowns) wings, for a tour of inspection. The buildings were very many, very large and extremely modern, scattered over a spacious campus (as they call it). The place where we had lunch was the Faculty Building; then there were the College (in the American sense of the word), the four divisions of the High School, each named after a Jesuit saint, the Grade School for children, still in process of construction, and, above all, the Gymnasium. This last-mentioned building is, in fact, a vast stadium, capable of holding 10,000 spectators on the occasion of some important basketball game—which is the national sport of the Filipinos: the place is almost another Olympia or Empress Hall in size. In this context it hardly comes as a surprise to hear that the Ateneo as a whole numbers upwards of 3,000 scholars, and that it is the leading school in the Islands.

We were watching some boys playing at basketball with astonishing energy in a large covered court, when we were told that Father Provincial had come to fetch us. Apparently our ship had anticipated the time of sailing by several hours, on account of a typhoon in the neighborhood, called *Ida*; and the Provincial had come in his car to take us back to our ship. On our return we did what little we could to repay him for his kindness, by showing him round the vessel—a brand-new German cargo-liner on her maiden voyage.

Japan

The end and climax of our journey we reached after four days at sea from Manila—four relatively calm days, with hardly a trace of the threatened typhoon. Our actual entrance into Tokyo Bay was made memorable for us by a glimpse of the slopes of Mt. Fuji outlined in gold against the setting sun; while all around hung the rain-clouds—to remind us of home. We did not, however, put into dock till early next morning; and when we came on deck from our cabin, we discovered that Father Minister with three Spanish Scholas-

tics from Taura had anticipated our coming, and were already on board to welcome us to the Land of the Rising Sun. Father Rector himself also arrived half an hour later to greet us. But when we stepped ashore, there was little sign of the rising sun—only a steady drizzle, which lasted till we were well clear of the customs and speeding along the road to Yokosuka. We noticed how the roadside was lined with wretched hovels the whole way; but we were told that the ratio between the disreputable outside and the unseen interior was exactly inverse.

About noon we reached the Language School, a former American naval base, whose buildings, severely functional, were already showing signs of decay and ruin. On entering within the portals, we heard not a sound: the place was plunged in silence—the silence, we found, of a community retreat. Not all were in retreat, however; there were also the Fathers, mostly German by nationality, who welcomed us with great warmth, as well as the three Spanish Scholastics, who had arrived only a few days before ourselves. They all exerted themselves to show us the utmost kindness; and in so doing, showed in themselves the epitome of all the hospitality we had experienced during our voyage out East. Up till the present we had been, as it were, guests in strange houses, albeit houses of one and the same Society; but now at last, after six weeks homeless at sea, we were really at home and felt at home. It was the final sentence of a most inspiring lesson, the lesson of experience, teaching us the true meaning of the Society of Jesus—its universality and its unity in the love of His Sacred Heart.

JESUIT MEDICAL REMEDIES

In the Archives at Woodstock is Father Charles Sewall's copy of the *Ordo* for the year, 1791, printed in London by J. P. Coghlan. On page 29, the printer lists a number of medicines which he has prepared and has for sale. Of interest are the following:

The Jesuits Balsamic Cordial, Price One Shilling the Bottle, (Duty included) Which is an effectual Remedy for the most violent internal Pains in the Stomach or Bowels, whether they proceed from Gripes,

Cholick, or even Convulsions; and is good in almost all Disorders to which Women are subject. They are particularly serviceable in any Complaints of the Nerves, Fevers, Head-ache, Internal Bleeding, Hurts or Wounds, and withal so innocent in the Composition, that Children may take it, though they be ever so young, without the least Danger of getting Cold; and those who are obliged to follow dangerous or unwholesome Trades or to visit where there are infectious Diseases—Painters, Plumbers, &c. or that are subject to take Cold—would do well to fortify their Stomach with this Cordial as a Preventative in such Cases.

Directions for the Use. Give a new-born Infant Six or Eight Drops in a Teaspoonful of Water; and, if you find not the Relief expected within half an hour, increase the Number of Drops, but not the Quantity of Water, and so on every half hour, till the Child breaks Wind. The same Method is to be made use of when an Upgrown Person takes them, only that the Quantity to be taken by them is, a Tea-spoonful of the Cordial to double that Quantity of Water.

The Jesuits Nervous Pills, Price only One Shilling the Box, including the Duty. Which contains Ten Pills, calculated to prevent or extirpate every Disorder of the Nerves, and are effectual against Palsies, Apoplexies, and most of the Diseases attending the human Frame.

Medicated Snuff. A *Cephalic* of many Virtues, prepared from the Original Receipt found in the Jesuits Library, Price One Shilling a Bottle, including the Duty.

This Preparation, if the Bottle be close stopped, will be good for many years, and is a sovereign remedy in all Disorders to which the Head is subject, and where no Medicine will ascend it gives relief; taking a few pinches daily, particularly the first thing in a Morning, and the last at Night; or if mixed with other Snuff, besides the fragrancy, it will participate of all the Virtues. It prevents or removes all the dismal effects of Apoplexies, and every kind of Stupefaction, Dropsy, or Scurvy in the Brain; gouty, rheumatic, nervous, or hysterical Complaints; Agues, Fevers attended with any Sort of malignancy, such as Small Pox, Measles, putrid, spotted Fevers, &c. Giddiness, Deafness, swelling of the Glands, dimness of Sight; and in cases of drowned Persons, where the Body has not been immersed in the Water too long, if put into boiled Vinegar, and rubbed with Flannel, about the Nostrils, Temples, Belly, Arm-pits, &c. will promote or effect a speedy Recovery.

The True St. Ignatius, or Jesuits Bean, Price Five Shillings each. Which being steeped for Three or Four Hours in a Glass of Water, affords a most excellent Bitter, which when taken inwardly, fortifies and strengthens the Stomach, promotes Appetite and Digestion, repels unwholesome and infectious Air, Fevers, Agues, &c. and, by washing the Mouth daily therewith, prevents or cures the Scurvy or other Disorders in the Teeth and Gums; whilst a long and constant Use causes but very little Waste in the Bean itself.

NOTE: Father Sewall was a Jesuit on the Maryland Mission. He was born in 1744, entered the Society in 1764, and died in Maryland, November 10, 1806.

How Electricity Came to Woodstock

WILLIAM C. REPETTI, S.J.

In August, 1918, a new Father Minister was appointed at Woodstock. The war was still on, coal was becoming difficult to obtain, and carbide, used for acetylene gas in the toilets, corridors, refectory and chapel, was rapidly increasing in price. Moreover, acetylene was an unsatisfactory source of illumination, being very hard on the eyes. Kerosene was increasing in price, the lamps were a continual nuisance in the age of electricity, and a great source of heat in the top floor rooms.

Father Minister called a meeting of the beadles and subs and a few mature theologians to discuss ways and means of economizing. Committees were appointed to investigate clothing, food, heat and light. Mr. William Storck was detailed to the last two. He, in turn, discussed them with the writer. We considered the use of oil in place of coal but the prospects were not good. We were near a coal-producing area, and located on a coal-carrying railroad. Tank trucks had not been introduced to any great extent, if at all. If we decided to use oil we would have to lay a pipe line from the Woodstock siding and pump the oil from a tank car to the boiler house, or possibly have it shipped in barrels and then hauled up the hill from the siding, just as with coal.

We then turned to the installation of electricity. I went to the power company in Baltimore but got no satisfaction. There were only two possibilities. There was a line from Ellicott City to Alberton (Daniels) to supply the mills and this line was used just about to capacity. Any further load would necessitate enlarging the line from a substation outside of Baltimore, and the company was not interested in doing this. The other possibility was a line from Pikesville to Woodstock; but Pikesville was already carrying a good load. The company had surveyed our area as far as Marriotsville and would not undertake an installation at their own expense. The only way in which we could obtain a line was on the same terms as those under which Harrisonville had obtained current; we would have to pay for it and get our money back in rebates from future customers.

Secondhand Equipment

We then began to plan our own installation. Mr. Storck's brother, who was in business in Baltimore, suggested that we get in touch with the Standard Electric and Equipment Company, with which he had satisfactory dealings. Secondhand units seemed to be the quickest way of getting results. A wait of six months or a year would be involved in having units made to order and the cost would have been \$5,000 or more. We also believed that we could save a large amount of money by doing the work of installation and wiring by ourselves.

The Standard Company offered us a 40 kw direct connected set for \$1,200, guaranteeing it to be in first class mechanical and electrical condition. We were told that it had come from the Mount Royal Apartment House. Our next move was a visit to the Apartment House to interview the engineer. He said he knew the set well. There had been a pair. The other one was good. "Don't take the one the Standard has; it is a steam eater." Mr. Storck took William and me to his house for dinner and we talked over the situation. We decided to take a chance on the set. The engineer might have had a grudge against the company. Mr. Storck had found it to be reliable. If we passed up this chance there was no telling how much longer we would have to wait. With the approval of superiors the deal was closed, but not before Father John Brosnan was sent down to look at the set and give his approval. I talked over my plan with the electrician of the Standard Company and he approved of drop cord lighting with wood molding. It was the cheapest and yet would be approved by the fire underwriters.

The generator set (40 kw) was delivered and we began the actual work on November 13, 1918, by digging the hole in the engine room for the pier. I commenced the wiring at the north end, the fourth floor, philosophers' wing, i.e., at the north end of Pipe Alley. I was helped by Father J. Mahoney and Messrs. R. Schmitt, J. Brown, A. Bleicher, E. Kenna. As soon as they learned the method of installation I put each of them to work separately with a helper. Mr. Cashell, the carpenter, made a stage with rollers that was of the proper height to work on the ceilings of the first, second, and third floors and he did a large amount of the molding work in the rooms

on those floors. Father Martin Schmitt drilled almost all of the holes through the brick partitions on the theologians' side. Metal conduits were laid under the basement floor and Father Deppermann relaid all of the bricks. Father Abell, of the Southern Province, did the metal molding in the old class rooms. He worked during recreation after dinner, and later on suffered from a fallen stomach, probably induced by his work, the only casualty we had.

The Fathers' rooms were wired during the Christmas vacation. The domestic chapel was the most tedious job. The refectory was wired in one day. All necessary material was gathered and all hands worked all day. Most of the work of installing the generator set, switchboard and main lines through the tunnel was done on Thursdays and holidays. Just when we had finished pouring the concrete of the pier, Mr. Pfisterer, the agent of the Standard Company, rushed into the engine room to tell us that a mistake had been made in the plan; the two outermost bolts of the dynamo were about six inches too far out. We had to dig away the fresh concrete and move the bolts back. When we bolted together the engine and dynamo Mr. Pfisterer pointed out the punch marks of the two flanges. This fact served us well later on when we had trouble with the Company about the set.

Trouble With Engine

When the engine was first started we had a man from the company present and after a few revolutions there was a bang, something rattled around in the flywheel and the engine stopped. The rocker arm of valve rods had snapped, and one of the governor stops had broken. These were taken to Baltimore and welded and returned. When ready to start the Company man was afraid to take the throttle because it was in line with the flywheel and he was afraid of being hit by something. I had to start the engine, and the same thing happened as before. The engineer then told his helper to remove the valve chest cover. It was clogged with grease and dirt so that the valve could not keep up with the piston and as a result the flywheel governor drove against the valve rod and then smashed one of its stops. It was evident that the engine had not been put in shape by the Standard Com-

pany. The rocker arm was welded again, the valve chest cleaned and the engine ran properly.

Then it was noticed that there was a flicker in the lights. The engineer blamed it on the dynamo. An electrician was sent for but he could find nothing wrong and blamed it on the engine. The engineer still blamed it on the dynamo. Mr. Pfisterer came out, tried to find loose bolts and then blamed the engine. The engineer came back and made indicator tests. He was not very adept at it and a genius would have been required to make anything out of the diagrams.

In the meantime we had gotten a 20 kw set from Philadelphia through the father of Wilfred and Robert Parsons. It was an old set but had been put in first class condition with extra heavy new bearings. The Standard Company asked us to put off a decision on their set until we had the 20 kw set running and made a comparison. We did so and the smaller set worked perfectly. The Standard Company was then notified that their set would not be accepted because it did not fulfill the conditions which they had guaranteed. They wrote a letter trying to shift the blame to us. They had one sentence, about seven lines long, enumerating all the possible defects they could think of: installed by inexperienced persons, dynamo not correctly connected to engine, unreliable drop cord lighting, etc., etc. I replied to each phrase; their Mr. Pfisterer was present when we set the machines; he pointed out the punch marks showing the proper joining; their electrician had approved of drop cord lighting, etc., etc.

A New Engine

Then they asked for one more test: to excite the field of their dynamo from the small dynamo. I agreed. When their electricians came out and I asked some questions, they replied: "We are not authorized to say anything." The test was a failure. The flicker remained and they agreed to take back the set and refund our money. They asked for \$100 in view of the fact that we had the set for about four months before putting it into use. We agreed. On July 4, 1919, the set was removed from the pier and rolled to the door to be taken away. The defect was probably insufficient weight in the fly-wheel to overcome a probable lack of balance in the governor.

With the 40 kw set gone, it was necessary to look for another one. Mr. Parsons offered us a 25 kw set that had been in a New York brewery for four years before Prohibition. It was in good condition and was shipped down from Philadelphia by truck. Mr. McCampbell, an engineer, was sent down to check the installation. He lived in the house and was highly impressed by the spirit of the scholastics. The truck arrived at 3:00 P.M. and at 9:00 P.M. we had the set on the pier. The installation was completed in about a week, and the set gave satisfaction. We also installed a feed water heater which we obtained from Mr. Parsons. An additional feed water pump was also put in. The Green House, the White House, the refrigerator motor and bake shop were fed from a box at the north end of the basement corridor. This was supplied by two lead covered cables laid across the lawn, about one foot underground.

When two underwriters' inspectors came to pass on the job they did not arrive until about 12:30 P.M. and I had been planning to catch the 2:30 train. I took them to the engine room, then through the basement and showed them the risers, and then some molding. They also saw the platform of the movie machine. At the first opportunity I told them that I had expected to catch the 2:30 train and they said they intended to do the same. They were satisfied with a look at each type of work. I met them at the station and they told me they would be out of a job if all installations were as good as ours.

The most faithful workers were Messrs. R. Schmitt, Brown, Bleicher, Kenna and English. Mr. Schmitt was the only theologian who persevered through the entire job. Mr. Kenna was the most efficient and practical. A total of 75 or 80 fathers and theologians worked at various times at different tasks. I had estimated \$5,000 as the cost of the job and when Father Provincial came for visitation he came to the door of the engine room one day and asked if I expected to keep within my estimate. I did not keep an account of the expenses; I left that to the procurator, if he wished to do so. One consultor said that it was worth anything to get the improvement into the house. During most of the time that electricity was being put in, Messrs. Muenzen and Downey were engaged in installing a new telephone system. This

was not included in the estimate for lights. Another extra item was a motor driven pump at the foot of the hill. This was a failure. Mr. Parsons' engineer made the calculation. The pump would put water into the tanks in the towers but not in sufficient quantity.

BOOKS FOR THE IGNATIAN YEAR

The story of the first Jesuit Mission to North America and its numerous martyrs: Félix Zubillaga, S.J.—*La Florida* (1941). Price: \$3.25.

The history of the early Jesuit Missions in the Orient, beginning with Xavier (1542-1564): Alessandro Valignano, S.J.—*Historia del principio y progreso de la Compañía de Jesús en las Indias Orientales*. Edited by J. Wicki, S.J. (1944). Price: \$4.00.

An historical account of the Spiritual Exercises. Two volumes have thus far been published: the first takes in the life of St. Ignatius; the second, from his death to the publication of the first official directory. Ignacio Iparraguirre, S.J.—*Práctica de los Ejercicios* (1946); *Historia de los Ejercicios* (1955). Price: \$2.15 and \$4.00 respectively.

The classic treatise on the spirituality of the Society that has received universal praise: J. de Guibert, S.J.—*La Spiritualité de la Compagnie de Jésus* (1953). Of it Father J. Harding Fisher, S.J., says, "This is a monumental work which should be in every Jesuit library and, in fact, in every important library"; Father C. C. Martindale, S.J., "Never, in England at least, has so vivid a portrait of Ignatius been painted, and one so totally different from that to which we mostly are accustomed"; Father A. G. Ellard, S.J., "This is a very excellent work, and one that will surely be indispensable for students, not only of Jesuit asceticism and mysticism, but also of modern Catholic spirituality." Price: \$5.00.

The historic prelude to the suppression of the Society by a collaborator of Ludwig von Pastor: W. Kratz, S.J., *El tratado hispano-portugués de límites de 1750* (1954). Price: \$4.00.

How Jesuit architecture began: P. Pirri, S.J., *G. Tristano e i primordi della architettura gesuitica* (1955). Price: \$4.00.

A glimpse of our early Southwest: E. J. Burrus, S.J.—*Kino Reports to Headquarters* (1954). Spanish text with English translation of Kino's letters to Rome. For the reference library, Latin American History department and advanced Spanish classes. Price: \$1.85.

10% discount to Ours; 20% to subscribers of series. Bound copies one dollar extra. Payment by ordinary check or order may be put on Province account at Curia in Rome. Order from: E. J. Burrus, S.J., Institutum Historicum S.J., Via dei Penitenzieri 20, Rome, Italy.

Introduction To The Spiritual Exercises

IGNACIO IPARRAGUIRRE, S.J.

Foreword

These notes are intended primarily for the use of theological students and young priests who, convinced that they have in the Spiritual Exercises of St. Ignatius a truly effective instrument in the work of the apostolate, are studying during their years of training how they may put this God-given instrument to proper use in their ministry. These pages had their origin as supplementary notes for courses given to theological students and young priests in Spain and in Italy. As it was for them that these notes were first written, so it is for them, and others like them, that they are published.

By their very nature these notes are schematic and highly-condensed outlines. Much as the Exercises themselves, they are not meant to be read through hurriedly, but rather to be studied slowly and reflectively. They are meant to present an outline; it is for classes, seminars and later study to fill in the details. They are intended to indicate problems that should be worked out, to serve as an introduction to the commentaries that should be read, as an orientation for all the work that must be undertaken by those who desire to arrive at a mastery of the technique of the Exercises.

My aim here is to indicate, and merely to indicate, not to explain or develop at length, the essential lines of the Ignatian method. I shall point out the principal difficulties and the crucial problems that will be met. I hope the young director may thus have at hand from the start a safe guide that will enable him to avoid the loss of precious time and effort.

I have tried to make use of the ideas and the experience of

This article is a translation of the brochure entitled *Lineas Directivas de los Ejercicios Ignacianos* (Bilbao, 1949). Father Catalino Arévalo of the Philippine Vice Province made the translation with the author's permission. The volume, *Monumenta Historica Societatis Jesu: Exercitia et Directoria*, Madrid, 1919, is referred to as follows: MH Ex. with the page. Numbers in brackets refer to the numeration of paragraphs of the Exercises adopted by MHSI in 1928. Some English titles have been introduced into the bibliographies. Father Arévalo was assisted in his work by Father Victor Leeber and Father Alfonso Tuñón.

the great masters; I have followed them wherever I could. It can be truthfully said that these pages are merely brief summaries of the very fine things I have found in their great works. Only a few of them cannot call me their debtor! Whenever I thought the brevity of these notes allowed it, I have allowed the masters to speak in their own words.

Introductory Bibliography

The Text

The authoritative edition, found in the *Monumenta Historica Societatis Jesu, Exercitia et Directoria*, Madrid, 1919, contains: a reproduction of the manuscript copy used by St. Ignatius—the original text has been lost; this text is called “the autograph” because it contains emendations made in the Saint’s own hand; the two Latin translations approved by Pope Paul III on July 31, 1548,—one probably St. Ignatius’ own translation, the second Father des Freux’s more elegant Latin version; a third, exact literal translation made by Father Roothaan.

Editions

Morris, John, *Text of the Spiritual Exercises of St. Ignatius*, Newman Press, Westminster, Md., 1934. Mullan, Elder, *The Spiritual Exercises of St. Ignatius*, Kenedy, New York, 1914. Rickaby, Joseph, *The Spiritual Exercises of St. Ignatius Loyola, Spanish and English*, 2nd ed., Benziger, New York, 1923. Longridge, W. H., *The Spiritual Exercises of St. Ignatius Loyola*, Mowbray, London, 1919. Ambruzzi, Aloysius, *The Spiritual Exercises of St. Ignatius*, Mangalore, 1931. Puhl, Louis J., *The Spiritual Exercises of St. Ignatius*, Newman Press, Westminster, Md., 1951.

In the volume of the *Monumenta* cited above will also be found the principal *Directories* written in the sixteenth century by Jesuits who were closely associated with St. Ignatius. Of particular interest are those of Fathers Polanco, Gil González Dávila, Cordeses (published under the title of *Directorium Granatense*) and the official *Directory* of 1599.

Genesis of the Exercises

It is now known that St. Ignatius wrote the substance of the *Spiritual Exercises* at Manresa in 1522 but in the form

of notes made for his own personal use. During the next ten years he gave them more definitive form, and during the remaining years of his life he kept working on the book, perfecting it even in its details. The influence of some authors (especially that of Ludolph, the Carthusian author of the *Vita Christi*, of Jacobo de Voragine, Thomas A. Kempis, and other representative writers of the *devotio moderna*) has been found in the Exercises, but these various influences affect the work only slightly. The core and substance of his spiritual teaching came from the extraordinary illumination of soul which he received at Manresa. The most recent monographs dealing with these questions are: Hugo Rahner, *The Spirituality of St. Ignatius Loyola* (translated from the German by Francis J. Smith, S.J.), Newman Press, Westminster, 1953, a valuable and illuminating synthesis; Henry Pinard de la Boullaye, *Les étapes de la rédaction des Exercices de S. Ignace*, Beauchesne, Paris, 1950, and Pedro de Leturia, "Génesis de los Ejercicios de San Ignacio y su influjo en la fundación de la Compañía de Jesús," *Archivum Historicum Societatis Jesu*, X (1941), 16-59.

History of the Exercises

H. Bernard, *Essai historique sur les Exercices spirituels de S. Ignace, 1521-1599*, Louvain, Museum Lessianum, 1926—a rapid survey, with some striking, but not always well founded, ideas. Ignacio Iparraguirre, *Historia de la práctica de los Ejercicios de San Ignacio: I Práctica de los Ejercicios en vida de su autor (1522-1556)*, Rome-Bilbao, 1946; II *Desde la muerte de San Ignacio hasta la promulgación del Directorio oficial (1556-1599)*, Rome-Bilbao, 1954.

Studies on the Theory of the Exercises

The most important commentator of the Spiritual Exercises is Father Luis de la Palma (1556-1641). His classic work is *Camino espiritual de la manera que lo enseña el B. P. San Ignacio en su libro de Ejercicios*, Madrid, 1944.

Also worthy of special mention among the early commentators are:

Achille Gagliardi (1535-1607), *Commentarii seu explanationes in Exercitia spiritualia*, Bruges, 1882, and Francisco

Suarez (1548-1617), *De religione, tract. x, lib. ix, cap. 5-7* (Vol. 16 of the *Opera Omnia*), Paris, 1856-61.

Other authors who have also written excellent commentaries are:

Antoine Le Gaudier (1572-1622), Gaspar de Figuera (d. 1637), Nicholas Lancicius (1574-1652), Ignatius Diertins (1626-1700), Aloys Bellecius (1704-1757), Balthasar de Moncada (1683-1768).

Since these notes are intended to be practical and schematic in form, we cite only the very best authors.

Among the modern commentaries, the most useful are:

José Calveras, *The Harvest Field of the Spiritual Exercises of St. Ignatius* (translated from the Spanish by J. H. Gense), Bombay, 1949. Roig de Gironella, *Teoria de los Ejercicios Espirituales*, 2nd ed., a digest-adaptation of Father Calveras' profound work, Barcelona, 1952. Francesco Calcagno, *Ascetica Ignaziana*, "Documenta," Marietti, Turin, 1936.

We may also mention here the names of Ponlevoy, Mercier, Meschler, Marchetti, Ferrusola, Denis, Nonell, and among recent writers, Valensin, Pinard de la Boullaye, Monier, Marchetti, Orsini, and Sierp.

Commentaries on the Exercises

Another group of commentators not only explain the theory of the Exercises but also give developments of the meditations, the notes, and other sections of the book. These commentaries are very useful when one is preparing the points for meditation to be given during retreat.

Among the modern commentaries of this type, we wish to single out the following:

In Spanish: Ignacio Casanovas, *Comentario y explicación de los Ejercicios Espirituales de San Ignacio*. Spanish translation by Pedro N. Isla and Manuel Quera. 6 volumes. Editorial Balmes, Barcelona, 1945-1948. Antonio Oraá, *Ejercicios Espirituales de San Ignacio de Loyola. Explicación de las meditaciones y documentos en ellos contenidos*, 5th ed., Madrid, 1954. Antonio Encinas, *Los Ejercicios de San Ignacio, explicación y comentario manual*, "Sal Terrae," Santander, 1952.

In Latin: Franz von Hummelauer (d. 1914), *Meditationum*

et contemplationum S. Ignatii de Loyola Puncta, 2nd edition, Freiburg, 1909. English translation, *Points for the Meditations and Contemplations of St. Ignatius of Loyola*, new and revised edition, Newman Press, 1954.

In German: Moritz Meschler (d. 1912), *Daz Exerzitiën buch des hl. Ignatius von Loyola erklärt und in Betrachtungen vorgelegt*, 2 tle., Freiburg, 1925-26.

In English: Joseph Rickaby (d. 1932), *The Spiritual Exercises of St. Ignatius Loyola, in Spanish and English, with a continuous commentary*, 2nd ed., Benziger, New York, 1923.

There are innumerable other commentaries on the Exercises: more than 800 authors have written commentaries or developments on the book. We may mention:

Aloysius Ambruzzi, *The Spiritual Exercises of St. Ignatius*, Mangalore, 1931, and *A Companion to the Spiritual Exercises*, Coldwell, London, 1931.

Joseph Rickaby, *Waters That Go Softly*, London, Burns Oates and Washbourne, 1923.

Georges Longhayé, *An Eight-Day Retreat*, translated into English by Bertram Wolfestan, Kenedy, New York, 1929.

Bucceroni, Ubillos, Rosa, de Boylesve.

Bibliographies

Most useful as a guide for study is the bibliography published by Father E. Reitz von Frenzt, *Exerzitiën-Bibliographie*, Freiburg, 1940. The catalogues of the Spiritual Exercises libraries at Enghien and Loyola, published by Fathers H. Watrigant and A. Oraá respectively, although compiled for a different purpose, may also prove useful as a tool for study. The review *Manresa* (Barcelona) publishes a classified listing of books and articles relating to the Exercises of Saint Ignatius.

The commentaries of Fathers Oraá, Pinard de la Boullayé, and Orsini contain ample bibliographies. Father Pinard's bibliography has very useful annotations and brief evaluations of the works listed.

For a brief and systematic survey of the principal modern studies regarding the Exercises, with some observations on current trends, we may refer the reader to our articles in *Manresa*, "Orientaciones sobre la literatura de los Ejercicios

de San Ignacio en los tres últimos decenios," 20 (1948) pp. 343-358, 21 (1949) 257-278. A brief annotated bibliography will be found in *Obras Completas de San Ignacio de Loyola*, Madrid, 1952, pp. 143-149.

Father Canuto H. Marín, in his *Enchiridion of the Exercises, Spiritualia Exercitia secundum Romanorum Pontificum Documenta*, Libreria Religiosa, Barcelona, 1941, has gathered together nearly 600 pronouncements of the Roman Pontiffs relating to the Exercises, together with statements of Cardinals, Bishops, and Superiors of Religious Orders. His explanatory notes accompanying the text are scholarly and at times very instructive.

PART ONE

TRAINING OF A DIRECTOR OF THE EXERCISES

Fundamental Steps:

1. A clear and complete knowledge of the internal structure of the Exercises.

2. A profound and vital assimilation of St. Ignatius' main directive principles and of the spiritual teaching contained in the book of the Exercises.

3. Competence and skill in applying these principles and this teaching to the needs of the exercitant. This calls for qualities which have direct bearing on the Ignatian method, as well as other qualities of a more general nature with which we shall not deal in this work, v.g., the difficult art of conversation, the command of an audience, the use of appropriate style and choice of words, the study of public speaking, the necessary knowledge of psychology, pedagogy and asceticism.

None of these elements can be omitted in the formation of a director of the Exercises.

This formation must therefore include: continual and fervent prayer to Our Lord, Our Lady, the guardian angels of the exercitants, St. Ignatius and Blessed Peter Faber as patrons of the Exercises, etc.

The art of spiritual direction belongs to the supernatural order. For even the slightest step forward in this art, grace is necessary. This necessary grace must be gained by humble petition.

Personal understanding of the principles and methods of the Exercises, by putting them into practice in one's daily life.

Systematic and progressive study of the Ignatian technique. It is this point that we will develop in these notes.

Study of the Text

Method of study (from the Letter of Very Reverend Father General Luis Martín, March 1st, 1900) : study the book of the Exercises with earnestness and diligence, reflect and meditate on it; try to penetrate the full meaning of the text itself and to comprehend it; strive for a clear understanding of the common and primary purpose of the Exercises as a whole; strive for a clear understanding of the end proper to each week; strive for a clear understanding of the end proper to each individual exercise; investigate thoroughly with regard to the various exercises: the particular force and efficacy of each one; how the affections may be moved and the will drawn to the end proposed; their mutual connection and interdependence; try not to neglect or undervalue any document of the text; finally, try to bring to light all the riches hidden away in this treasure-house of the spiritual life.

A project of these proportions requires "long, diligent and tireless study" (Father Martín). If the method of study proposed by Father Martín seems to be exaggerated, we must realize that the work in hand consists in digging out from closely compressed passages a wealth of profound spiritual treasure.

For we find in this pithy little book, "Todo lo mejor que yo en esta vida puedo sentir, pensar y entender, así para el hombre poderse aprovechar a sí mismo, como para poder fructificar, ayudar y aprovechar a otros muchos" (St. Ignatius). "Omnia quae ad spiritualem instructionem et interiorum animae salutem conducere possint" (Suarez). "Perfectionem et quidem eius apicem" (Becanus).

Practical Norms for This Study

1. The most fruitful method for arriving at a profound understanding of St. Ignatius' thought is to collate and study parallel passages, that is, texts which express the same idea in different ways. St. Ignatius' language is terse and highly concise. To make it yield its full meaning, one must examine

the varying ways in which St. Ignatius expresses the same essential thought. One will thus become cognizant of precise shades of meaning and important nuances which underlie many of his expressions. The safest way of deepening one's understanding of St. Ignatius' thought is to track down the exact sense of his words and expressions. A useful guide for this kind of study is the word-index compiled by Father Calveras, *Ejercicios espirituales, Directorio y Documentos*, Barcelona, 1944.

2. Look for the relation of each phrase with the meditation as a whole. Only by examining each expression in its context shall we be sure that we are interpreting its sense correctly; only thus shall we discover the secret of St. Ignatius' technique.

3. To arrive at an understanding of the purpose of each day, each week, etc., we have at hand a safe guide in the study of the various petitions and colloquies, in which St. Ignatius customarily indicates the end which he is seeking. It is very helpful to compare the petition and the colloquy of one meditation with the petition and colloquy of the next, noting their gradual progression.

4. To grasp the inclusive pattern which St. Ignatius ordinarily employs, developing an idea or bringing the will gradually to a point where it will decide to do what it sees as most pleasing to God, it will be necessary to study attentively how the various additions, instructions, notes, meditations, are linked and co-ordinated with one another and with the general purpose of the Exercises.

5. Briefly, "the director must be thoroughly familiar with the book . . . and every time he reads it, he will draw fresh light and understanding from it" (Official Directory, c. 8, n. 4).

On Explaining the Exercises during Retreat

1. It is most necessary that the text of the Exercises be thoroughly understood. However, giving the Exercises is not the same thing as giving an exposition of the sense of such and such a paragraph.

2. For the director, the study of the Exercises must precede the retreat; for the retreatant, this study is something he

should do later. The retreatant has to have confidence in the director, as the Presupposition requires him to have. The retreat is not the time for discussion, but for growth in the spiritual life.

3. The retreat should be so given that it will be evident to the retreatant that the director has a mastery of the book of the Exercises and a real understanding of each section, each meditation, each document in the book. The retreatant should not get the painful impression that the director is wearily and laboriously fighting his way through an impossible maze of quotations and texts.

4. Regarding the use of philological and historical references, we do not say that they should be altogether excluded, but we do wish to indicate that they are to be used only when, and inasmuch as, they are necessary. It may, for instance, be judged necessary to have recourse to them when, either because of the type of retreatant or because of special circumstances, these references would really help to hold the attention of the audience or to bring out the sense of a particularly difficult passage.

5. The director's ordinary procedure should be to go directly to the heart of St. Ignatius' thought, to what the text itself means. Delaying on the words, or on the forms of expression, is always an obstacle to progress. The words of the text are meant to be vehicles of the thought; attention is brought to bear on them only insofar as this will lead us to the thought.

THE IGNATIAN METHOD

1. The Exercises must be genuinely and authentically Ignatian. "The Exercises of St. Ignatius will always be one of the most efficacious means for the spiritual regeneration of the world and for the establishment of true world order, but only if they remain authentically Ignatian" (Pius XII, 27 October 1948). In general, this should be said: the annotations, directions and rules, the entire method of giving the Exercises as it is given in the book of the Exercises, ought to be followed closely. It was St. Ignatius' own teaching that if this is properly done, abundant fruit will be gathered from

these meditations; but if the prescribed method be neglected, very little benefit will be gained (Gil González).

2. Being genuinely Ignatian does not mean a word-for-word, mechanical parroting of the text. Paradoxical as it may seem, it would be un-Ignatian in most cases to give the Exercises in this way. This would be to use the text for something not at all intended by St. Ignatius, who wrote the book for the director. In it he gives the director the general structure, the framework, the plan of the fundamental elements and the guiding principles. Just to read out the Exercises as St. Ignatius wrote them would be like serving unprepared and uncooked food to the retreatant. There would be lacking one element which to St. Ignatius' mind is an essential one, one which is part of the director's duty: the adaptation of each meditation to the present condition of the retreatant.

3. The text should serve as a guiding-light leading us in our effort to enter into the mind of St. Ignatius. We may point out in passing what Pope Paul III himself suggested: that the enduring and timeless efficaciousness of the Exercises springs from the fact that what St. Ignatius' masterful pages give us is really the purest doctrine of the Gospels. An anonymous writer of the sixteenth century had already described the Exercises as "the Gospel itself set forth in systematic and practical order to teach men how to pray well and live well." To study the text of the Exercises in the light of the Gospels is really to penetrate into St. Ignatius' mind and to draw, as he did, from the same lifegiving and fruitful source of action.

4. To be truly Ignatian one should not delay on the surface, so to speak, of the text; one must go beyond it into the mind of St. Ignatius, to the mainsprings of his spirituality. Only after we have steeped ourselves in the Ignatian ways of thinking and even reacting, can we, without fear of mistake or danger of distorting the Saint's real teaching, apply the method of the Exercises to the needs of each soul and draw from the spirituality of the Exercises what is best for each retreatant.

5. Briefly, the Ignatian method is not the mechanical repetition of the text of the Exercises, but—always with "fidelity to its spirit and method" (Pius XII)—the judicious and ap-

propriate application of its essential teaching to the needs of each retreatant, so that he may put order into his life and work out the problems he has in his spiritual life. The more perfectly one assimilates from the Exercises the mentality of St. Ignatius—his attitudes, judgments, evaluations, and even reactions—the better will he be able to communicate to souls the basic life-giving truths which the Exercises contain.

6. This communication can be effected only if the essential elements of the Exercises are given, and application of these made, in the way intended by St. Ignatius. Otherwise we would have not an adaptation, but a distortion, perhaps even a deplorable mutilation of the Exercises.

The Congress of the Spiritual Exercises held in Barcelona in 1941 defined what elements have traditionally been considered as essential, in order that the Spiritual Exercises may be made in conformity with the Ignatian method. These elements are:

1. The purpose or end of the Exercises. This is indicated in the text [1, 21, 233].

2. Steps for the attainment of this end. These are: acceptance of the ideal (Principle and Foundation); purification of soul through contrition (First Week); total self-oblation to Christ (Kingdom); knowledge and love of Christ (Second Week); establishment of order in the three powers of the soul: understanding (Two Standards), will (Three Classes), heart (Degrees of Humility); election or reformation of one's way of life; an introduction to the contemplation of the Passion and the Resurrection; life of union and familiarity with God (Contemplation for Obtaining Love); providing means for further spiritual progress (Methods of Prayer, General Examen, etc.).

3. Manner of application: prayerfulness and recollection, in the perfect degree described by St. Ignatius; diligent personal activity during the meditations; impetration of grace (Colloquies, petitions, penances).

4. Self-examination: watchfulness over oneself throughout the day (Particular Examen); especially regarding the meditations (Reflection on the meditation); constant attentiveness to the inner motions of grace.

5. The necessary instructions and explanations regarding the end and the steps for attaining the end of the Exercises.

ADAPTATION

Adaptation, rightly understood, constitutes, as is well known, one of the basic elements of the Ignatian system; but it is also one of the most difficult to handle rightly. If the necessary adaptation is not made, the truths of the Exercises will not be judiciously applied, and thus they will not produce the desired results. If, on the other hand, one is led to the opposite extreme by an excessive desire for adaptation, the genuine spirit of the Exercises is watered down and the effects intended by St. Ignatius will not be obtained.

“To depart in greater or lesser measure from the genuine Exercises of St. Ignatius merely for the sake of variety and adaptation and still expect the fruit which the Exercises are wont to produce would be an illusion” (P. Ledochowski). Pius XII warns against the double danger in this matter: either to dilute the Exercises “in the colorless waters of excessive adaptation,” or—the more serious danger—to remove “some essential parts from the Ignatian system.” It is often the temptation of originality, “an excessive preoccupation with novelty both in one’s language and in one’s presentation” (Toni), that leads us to this extreme.

Adaptation is difficult principally because there are so many variable factors involved in each retreat. One must have considerable experience, prudence and knowledge of circumstances if one is to adapt the Exercises skillfully and successfully. Here we can set down only general principles, pointing out what factors must be taken into account if this problem of adaptation is to be solved satisfactorily. The concrete circumstances, as we have already indicated, will influence the manner of adaptation. These factors are: the natural capabilities, temperament, health, character, education, and circumstances of life of each retreatant [18-20]; the purpose or end intended in this particular retreat; the choice of the subject-matter, which must meet the needs of the retreatant and be adapted to his concrete reactions [4, 17]; the concrete conditions of the retreatant’s spiritual life, the way in which he brings these conditions to bear on his spiritual growth.

QUALITIES OF THE IDEAL DIRECTOR

One who aspires to be a director of the Exercises should keep in mind the qualities which a director should possess, so that all during his years of training he may keep striving to reach the ideal set before him. In general, these qualities may be reduced to two: light and inspiration of the Holy Spirit, and natural gifts developed through training and experience. More particularly, writers on the Exercises require the director to possess especially the following qualities:

1. Holiness of life. The Exercises are really a life that is communicated to souls. The more perfectly one possesses this supernatural life, the better will he be able to communicate it to others. The retreat-master, properly speaking, is not the director. He is rather the instrument of the principal director, God [15]. He will be a more apt instrument the more closely he is united to God our Lord. The director ought to be a master in the art of prayer, a discerning judge of the various movements of the soul in general, and of the election in particular.

2. A very great attentiveness to God's action on the soul. "It is the director's duty to cooperate with the divine action" (Dir. Cordeses).

3. "Discernment of spirits. Long experience in meditating on the Spiritual Exercises and in directing souls" (Cordeses).

4. Familiarity with the spiritual life and a good basic understanding of dogmatic, moral and ascetical theology.

5. Knowledge of the retreatant, of his problems, of his state and condition of life, of all the circumstances that may have a bearing on the progress of the retreat: prejudices, capabilities, aptitudes, desires . . .

6. Prudence and tact.

7. An ample and varied store of thoughts and reflections which are to be drawn, not from substitutes for the Ignatian meditations, but from a thorough penetration and complete command of the rich substance of the Exercises themselves.

SOME NOTES ON GIVING POINTS FOR MEDITATION

1. Fundamental norm: the purpose is to give a method and order of praying. The points should therefore provide whatever is necessary for attaining this objective. This will vary according to the various kinds of retreatants. In general, the more spiritually advanced the retreatant is, the less time should be spent in developing the points for meditation, and vice versa. Ordinarily too the time spent can be made more and more brief as the exercitants gain a greater familiarity with prayer. Subjects which lend themselves more easily to development, like the Passion, should normally be presented more briefly.

2. The exercitant must be taught how to pray and how to examine his conscience, if he does not already know how to perform these exercises. Some directors in dealing with retreatants less accustomed to meditation have found it profitable at times to meditate aloud with them. It is a good practice, too, during the course of the retreat, to join actual practice to theoretical instructions which the director may give.

3. In the same way the director should impress on the retreatant, without fear of repeating himself, the need of personal effort during the meditations, in the examinations of conscience, in his free time, etc.

4. It is necessary also to instruct the retreatant with a view to his future spiritual growth, explaining to him the dogmatic truths on which the meditations are based. "Little by little and very briefly every opportunity should be used to instruct, to encourage and direct the retreatant at every step, for in this way he will easily advance and be encouraged to make further progress. This is the method by which boys are tutored in every art; to do anything else would produce only confusion and discouragement. The whole book of the Exercises requires this, and thus it follows no pedagogic method or order, taking for granted that the director will supply this" (Gagliardi).

5. The basic ideas ought to be well grasped by the director, and the manner of presentation carefully prepared, according to the director's own character and abilities. "The director should have made long and careful preparation, and if he has

already given the Exercises frequently, he may abbreviate the time for preparation, but the immediate preparation should never be omitted. This preparation has to be his own work. He may make use of other people's notes and books, but he will find most useful the fruit of his own experience and his own effort."

6. Personal effort is just as important for the director as it is for the exercitant. Without this double personal effort, the genuine Exercises of St. Ignatius cannot be made. Thus it is that little fruit is gained from the cut and dry explanations of a director who does not take the trouble to keep constantly revitalizing his retreat in accordance with his own new experiences, with the demands of changing circumstances, with the peculiar needs of the exercitant.

7. Striking phraseology, beautiful thoughts, the appeal of stimulating reflections are not to be sought as the end of one's efforts. They are only means to an end, no more. Their only purpose is to impress the essential ideas deeply in the soul. If the mind pauses to take delight in the manner of presentation, precious time can be squandered on trifles which distract the mind from its necessary work. What should be only a means, albeit a useful and important one, becomes an end in itself. But as long as the director keeps in mind the principle that these are mere means, he should work at the manner of presentation with utmost care, especially when he is addressing educated people. A sober and restrained presentation does not of itself rule out an imaginative and striking development of thought. The director should express himself clearly, concisely and vividly. It is good to remember, however, that "after a talk which is too brilliant, the exercitant busies himself with jotting down notes instead of meditating. The work at hand is not literary creation; it is the leading of souls to God" (Frédérich).

8. The key to success is to be found in a complete giving of oneself to the retreatant. This complete dedication will involve much self-denial and self-sacrifice. It is a hard task, which involves no little strain, to lay aside every other concern and to interest oneself in small and at times even bothersome details.

PART TWO

OBJECTIVE OF THE EXERCISES

The Exercises may be made with different purposes in view: the solution of a definite problem, the choice of a state of life, to learn how to pray, growth in grace, the practice of penance, overcoming a state of tepidity, and many other like objectives. These are all particular, subjective, personal ends which must be taken into consideration in the direction of each soul, so that they may be fitted into the total process of the Exercises. Underlying all these particular objectives, however, is one which is the essential end or purpose of the Exercises themselves. All other particular objectives will be attained only in the measure that they are integrated with this general, essential end.

Commentators have described this essential purpose in various ways. This diversity is due to the different points of view they took when examining this end of the Exercises, to the varying emphases they laid on the elements they thought should be highlighted according to the different circumstances in which they lived, or the different people for whom they wrote. This diversity of viewpoint is manifested in the various ways by which each commentator has the Exercises bring about certain results in preference to others. But with regard to the basic purpose which the book of the Exercises itself states so explicitly, the authors do not differ.

In an effort to keep our study as objective as possible, we will quote the exact words of the text of the Exercises, trying thus to indicate, not to enlarge upon, all the elements which St. Ignatius himself considered as fundamental. The passages in the book of the Exercises which throw light on the purpose are: 1, 21, 87, 189 (b), 233. The ideas expressed in these passages can be set down as follows.

General and Ultimate End

To obtain "health of soul" (*salud*) in the highest degree of perfection possible to each one [1]. St. Ignatius uses the word "*salud*" (health); this means more than just "salvation"; it adds to the notion of salvation the implication of a

life lived with a certain harmonious well-being, with spiritual faculties operating and developing not only normally, but with ease and readiness. This health is the integral perfection of each exercitant, his being able "in all things to love and serve the Divine Majesty" [233].

The More Particular and Immediate End

"To find the will of God in the disposition of (one's) life" [1].

1. First and foremost: to find the will of God in the general direction of one's life.

The election of a state or way of life is therefore the practical objective for those who have not yet found what God's will is for them in this regard, or for those who believe that they ought to set aright a choice that has already been made. But the total and complete end or purpose of the Exercises cannot be reduced to the choice of a state of life. First, because if this were true, the Exercises would have no usefulness for many classes of people. Secondly and principally, because the doctrine of the Exercises is of much wider application; it can be brought to bear on other things besides an "election;" unless, of course, the word "election" is taken as applying "not only to a choice of a state of life, but also to any choice regarding any of our actions and habits of life" (Nadal, MHSI, EN. IV, 157).

2. Then, after finding God's will, to conform oneself to it as fully as possible both in the general direction of one's state of life and in all its details. This means "looking for, and finding, the special character which God wants us to put into our life: more contemplation, more penance, more active work. It means making the decisions which here and now are required by the state of our soul, or by the external circumstances of our life, the degree of progress we have already made, the demands of grace on us, our spiritual advancement or failings, etc. . . . The Exercises bring the soul to the state wherein it can make these decisions on a wholly supernatural plane, with complete generosity" (De Guibert).

For the attainment of this end the Exercises provide the following means: *Negative*: "To rid oneself of all inordinate affections." *Positive*: "To prepare and dispose the soul"—in

practice, "to re-order one's life according to the pattern of Christ's life, imitating Him in fulfilling at each moment the divine will sought for and found through prayer" (P. S. G. Nogales).

Affection: An attachment, small or great, to some one person or thing. *Inordinate*: An attachment that is less, or greater, than it ought to be. When an affection does not lead me to God (as right order demands) this is because it is held and tied down by some creature. Therefore that creature, that affection or attachment, does not serve as a means enabling my soul to ascend to God who is its end, as right order demands. Rather it is a stumbling-block, a barrier, which impedes my soul's way to God, or at least distracts me and delays me uselessly along the way. That is why it is *inordinate*, or disordered. For an attachment to a creature to be well-ordered, it is not merely enough that it is not inordinate; it should also tend ordinally toward God.

This two fold task, negative and positive, includes the conquest of self, that is, as St. Ignatius explains: "that our sensual nature should obey right reason;" "that all of our lower faculties be brought into greater subjection to the higher" [87].

Summary of the Gradation of the Ends and the Means

We prescind here from any particular *subjective* ends, which are really just particularized applications of the *objective* end which we are here discussing.

In the *Spiritual Exercises* these objectives are sought: the conquest of one's self in order to overcome inordinate attachments, in order to prepare and dispose the soul to find the will of God, in order to attain health of soul, that is, to be able in all things to serve and to love God our Lord.

Notes

1. The Exercises do not *give* perfection. They prepare and dispose the soul for it.

2. The choice of a state or way of life and the reformation of one's life are only two particular applications of the general end of the Exercises.

3. St. Ignatius gives us in the Exercises what might be

called a compendium of the pursuit of perfection, a résumé of the stages of the spiritual life up to its highest point, and an exercise, brief but intense, in the ways of the spirit.

4. Each soul will find in the Exercises whatever it needs for the attainment of the highest perfection it can reach in the spiritual life: the ways of praying most suited to its needs, the principles of spirituality that it must follow to arrive at the highest perfection it can in fact attain. "Merely to teach beginners a good method of praying and of making a general confession, without trying to open the way to other methods of prayer or higher contemplation, and to the hidden experiences of souls who have attained to union with God, is clearly a serious mistake" (La Palma, Bk III, chapter 2). "Unless the retreatant himself hinders this through his lack of good will or his inconstancy, the Exercises will lead to the highest evangelical perfection" (Gagliardi). "Progress will be made to the very highest perfection and sanctity" (Becanus). "They contain the perfect method for the formation and development of each one's interior life" (Blondo).

5. The *complete* Spiritual Exercises have in view souls whom God calls to a life of perfection. Thus their concern is not with the choice of a life of perfection, but rather with the choice of a definite state of life, or of a particular way within the state of life chosen, wherein the life of perfection is to be lived.

6. The Exercises presuppose a divine call not precisely to the active apostolic life, but to the apostolate. An exercitant cannot close his eyes to the apostolic mission which God entrusts to him. He may choose to embrace the contemplative life, or the married state, but no matter what his choice is, he should keep before his eyes the needs of souls, offering up his work and prayers for them.

7. After what we have just considered we now see more clearly how it can be truthfully said that the fruit of the Exercises is to gain a spirit of prayer, to attain perfect union with God, full conformity to His will, etc. These are the most effective means for attaining the highest perfection and, in any particular state in which the soul finds itself, they are

very frequently the means most conducive to the removal of inordinate attachments and the finding of the will of God. These are, then, subjective ends, and they have an intrinsic value for the soul, but they are not the final end, nor the general, or absolute purpose of the Exercises. "Our holy Father St. Ignatius was aiming at the attainment of perfection, even the very height of perfection, when in the Exercises he wanted the exercitant to advance to such a point that he would have the same mind as that of Christ Jesus. He leads the exercitant by no other way than that which Christ walked, a way marked by the prints of His sacred feet" (Becanus).

PRINCIPLE AND FOUNDATION

Principle: inasmuch as it states a truth of the speculative order. It is directed to the understanding.

Foundation: inasmuch as it states a truth of the practical order; the norm man must follow in the concrete conditions of his life. It is directed to the will.

Connection with the general end of the Exercises: To attain the end which we have just indicated, man must put order into his life. Remember that the Exercises are made for this purpose: "to conquer oneself and put one's life in order" [21]. Since putting one's life in order consists in conformity of action with a given norm, St. Ignatius lays down the norm of the Principle and Foundation, the fundamental rule of order: man should do all things in accordance with the end for which he was created and in the way God wants them done. By acting in accordance with this norm, we put our lives in order.

Thus, order in the concrete is the use of things for the end for which they were made and to the extent that they will attain that end. And disorder is the use of things for a purpose for which they were not made, and the use of them in a way which would displease their Maker and Owner, even if such a use is not contrary to their nature.

To act in this way would be to act irrationally, to do violence to nature, or at least to right order. From this follows also the moral disorder in a world which does not follow the rule of the Principle and Foundation. It is because of this

that St. Ignatius begins by telling us why things were made: to lead us to God. More concretely and more briefly: order is the use of things in so far as they lead us to God. This, then, in synthesis is the guiding rule that should regulate all of life. It is also the synthesis, the sum and substance of perfection.

In the principle and foundation the exercitant should arrive at the realization: 1) that the deepest meaning of all created things and of all reality consists in this: that all things depend utterly on God and that they should be used only as God wishes them used; 2) that any other end or purpose is an absurdity and sheer nonsense. Creatures have no real value except as means to this end. Used independently of, contrary to, this end, they become only obstacles; 3) that conformity with this end should be the one rule, the light that must guide us through life.

On Explaining the Principle and Foundation

1. Saint Ignatius instructs us to propose the subject-matter of this consideration. The Principle and Foundation, then, is not strictly speaking a meditation. It can be, however, conveniently proposed as a meditation, as long as it is not aimed at arousing the affections, and as long as there is no useless delay on pious reflections which can take up too much attention and distract the mind from the purpose for which the Principle and Foundation is given. This explanation should rather help the exercitant to reflect on these truths and deepen his understanding and realization of them.

2. The explanation should be "such that the exercitant may have the opportunity of finding what he desires" (Dir. Ign.). By this we mean: the exercitant should by personal effort determine for himself how in the concrete he can reduce this norm to practice in the actual conditions of his life. As long as the exercitant does not make this practical application of the Principle and Foundation to himself, as long as it does not become the living guide of his life, it will remain something inert and sterile in his soul. It will not exercise a vital influence, it will not be assimilated into his spiritual life.

3. The time spent in explaining the Foundation should be, preferably, brief. Spend whatever time is necessary in order that the exercitant may understand what this norm of life is

and why it must be the norm of life, see its connection with the end and purpose of the Exercises, and make it a living principle in his soul. Saint Ignatius himself, at least in some instances, spent two days in explaining this consideration (MH Ex. 1096). We should bear in mind that at this point in the Exercises there is no question yet of removing any disorder, or even of striving to remove any inordinate attachments or of putting them in due order, but merely of seeing the reason and necessity for this, of arousing the desire to do this. What we are striving for here is that the mind reach "a profound understanding of this end and what it means" (Le Gaudier); that the soul come to "an unshakeable resolve to attain this end" (Gagliardi); to "impress into the mind a clear and profound knowledge and understanding of this end that we may be moved to will its attainment efficaciously" (Ceccotti); "It is of the greatest importance that the mind understand this end thoroughly and penetrate its meaning profoundly" (MH Ex. 1107).

4. Above all in the repetitions it is necessary to consider the real difficulties that stand in the way of the attainment of this end in life, to see these difficulties in the light of the principle and foundation. Thus the exercitant will know how in actual practice the principle and foundation should guide and regulate his life. He will also see what actions must be brought into conformity with this norm and the various circumstances in which all this should be carried out. (Cf. Polanco, MH Ex. 807 and the Dir. Gil González Dávila, MH Ex. 910).

5. Throughout the Exercises the Principle and Foundation should be reduced to practice by means of the preparatory prayer, which is really a summary of the Principle and Foundation itself or rather a practical application of it. In the preparatory prayer we beg for the grace to enter our prayer with the right dispositions of the Principle and Foundation.

6. The Principle and Foundation forms a single indivisible unit. "In practice, nevertheless, it is more convenient and also quite easy to divide the subject-matter" (Ponlevoy). But this must be done in such a way that we do not thereby lose sight of the total structure of the consideration. Its logical unity should not be obscured, because the principal force and efficaciousness of this consideration lies in the penetration of

this total synthesis as an organic whole. Saint Ignatius proposes the following division: the end for which man was created; the means of attaining this end; the difficulty of choosing between this or that means; hence the necessity of putting oneself in a state of indifference (Dir. Vitoria MH Ex. 792 and 1139).

Explanatory Notes on the Principle and Foundation

Man: any man; all that is in man. *To praise, reverence, serve*: (Ponlevoy) what is important here is that the end of man be understood as an organic whole, a unified synthesis, and not that each of the terms be examined singly. The end and purpose has two aspects: 1) the glory of God which follows from praise, reverence and service; 2) the health of the soul (salvation and perfection) which constitutes supreme happiness. The extrinsic glory of God coincides with health of soul. Praise, reverence and service are particular ways of glorifying God. This glorification of God must be attained in all the details of everyday life; it must embrace all our relations with God. The reason for this is clear: man is surrounded by God's dominion. It is only natural that God, who gave man everything that man is and has and uses, should have the full right to ask man to use all things with reference to his Creator.

To serve: every creature is wholly dependent on God not only for its being but also for its particular mode of being and activity. Thus, man must as man be subject to God. For him the total dependence of creaturehood is service. To serve God is to depend wholly on Him, to be entirely subject to Him (Ponlevoy).

Tantum quantum: this rule includes 1) purity of intention: the exclusion of false and spurious ends; 2) right measure in the use of creatures.

Indifference: this is the fundamental disposition which the will must have if it is to observe and enforce order. It is the resolute will to embrace in every instance what it sees as most conducive to the end. Indifference implies an effective renunciation of all that is not God and of all that does not lead us to God. In practice it means this: to want whatever God wants of me, and to want that alone. It is not, therefore, to

desire nothing at all, but rather to prefer nothing on my own until I see what God wishes me to do. This disposition of will does not require an absence of all contrary inclinations of our sensual nature. The exercitant should implant indifference in his soul (Cordeses, MH Ex. 953).

St. Ignatius proposes: 1) the objects of indifference: all created things; 2) the limits of indifference: "in all that is allowed to free will . . . and is not forbidden to it"; 3) the concrete manner of practicing indifference: "not preferring the more pleasing thing, but desiring only what is more conducive to the end."

Desiring only: an obvious, immediate-deduction from the general principle that man was created for God alone. Any other objective is disordered, since it hinders man's way to God.

More conducive: "this norm is already implicit in the *tantum quantum* rule. Creatures are to be used only inasmuch and in so far as they help me attain my end in life. When in a given instance one creature helps me more than others, I should make more use of the one which helps me more; that is, I ought simply to prefer it to the other creatures which help me less" (Calveras).

In practice then, to use what is less conducive to the end, when I am able to use what is more conducive to it, implies that I am setting aside for myself, for my own selfish purposes, a definite number of creatures. I am then using these creatures for a purpose other than the service of God, and this is opposed to the Principle and Foundation. "To take from the outset the very general resolution of choosing in each instance that which best leads me to my final end is the only sincere and efficacious disposition of soul to have. This is the disposition of dedicated men who are true to their convictions, of efficient and enterprising and successful men. This is how we act when we are earnestly bent on attaining an objective: we take the surest, most efficient, and most effective means" (Encinas). Here is also called into play what we may call the logic of the heart. It is impossible to be fully given over to a cause, to make it the supreme goal of all our desires, and not try to attain it in the surest, swiftest and most effective way possible.

Notes

1. In the Principle and Foundation, St. Ignatius "with remarkable directness and consummate mastery poses and solves the whole problem of humanity, of every man, of the deepest meaning of man's existence" (R. Vilariño).

2. Thanks to the Principle and Foundation, "the spiritual life is not an array of disconnected truths. The Principle and Foundation goes down to the very root of human existence, to the transcendent element in man. It takes man out of his littleness and narrowness and places him in the heart of reality: the life-giving truth of his dependence on God" (E. Böminghaus). "Here we gain a new understanding of the spiritual life" (Segarra).

3. "We must note that all evangelical perfection is contained in this foundation and that from the start of the Exercises St. Ignatius demands this perfection—in desire, at least, and in determination" (Gagliardi).

4. The Principle and Foundation is a compendium and synthesis of the Exercises (Ceccotti).

5. "Not rarely a retreatant may find himself turned upside down by the Principle and Foundation. Ordinarily, however, it works slowly. It is like a seed planted in the soul. It germinates by its own proper virtue, but it needs time. Meanwhile, we dig all around it, and pull out the roots of sin, and above all keep nourishing the seed by reflection on congruous truths" (A. Oraá).

6. In setting forth the end of man, St. Ignatius enumerates explicitly only those elements which he needed to set down as premises from which the rule of order could be deduced. The other elements: the glory of God, our own perfection, the love of God, are implicitly included in other parts of the Exercises. In the older directories these other elements were often explicitly dealt with in the Principle and Foundation (v.g. *Dir. Cordeses*, MH Ex. 952).

7. In the Principle and Foundation all creatures are given their proper value, their right orientation. To evaluate all things according to this criterion of value is to appraise them by God's own standards.

8. St. Ignatius demands indifference, not so much in order

that we may abstain from using creatures, but that we may use them in accordance with right order.

PROCESS OF THE FIRST WEEK

End of the First Week: "contrition, sorrow, tears for sin" [4]; a detestation of the disorder in my actions and of vain and worldly norms [63]. "To have compunction of heart, and to remain in that state of compunction for several days in order that the soul may be cleansed and purified from sin and thus prepared for the following weeks (*Dir. Cordeses*, MH Ex. 958).

Steps in the Attainment of this End: the retreatant has seen in the Principle and Foundation the theoretical norm which should regulate his actions. All of St. Ignatius' efforts will be directed to bringing one's life into conformity with this end. As his first move in this campaign he traces a plan directed at removing all obstacles, the disorders which make progress impossible, since they are directly opposed to the practice of the Principle and Foundation.

There are three clearly marked out stages in this plan:

I. *Making the exercitant realize the disorder in his life:* The process that follows is really the same process which St. Ignatius employs at all the decisive moments in the Exercises. It is like a common pattern which he uses time and again during the course of the Exercises. An understanding of this process gives one a grasp of one of the profoundest and most characteristic aspects of the psychology of St. Ignatius.

1. St. Ignatius starts out by presenting the objective basis of the entire process: the disorder considered in its concrete reality. In order that we may realize this in the most objective manner possible, he first considers this disorder in others: in the angels, in our first parents, in another man. He wants the exercitant to see this problem of sin as something outside of himself, so that no fears or prejudices may cloud the clarity of his realization of it.

Note that St. Ignatius is, in fact, principally concerned with mortal sin because it is the principal disorder. But his procedure holds good for any other disorders and ought to be applied to them whenever the needs and the condition of the retreatant call for such applications. By applying his method

to one concrete case, St. Ignatius shows the soul how it may be used with regard to other problems in life. St. Ignatius himself applies this method to less serious disorders in the triple colloquy of the Third Exercise [63].

2. He then leads the exercitant to a knowledge of the disorder in itself. He points out the consequences of the real events considered in the First Exercise. From these effects he traces the characteristic notes of the disorder itself [50, 53]. All the while he is bringing the reality of the problem of sin nearer and nearer home to the exercitant himself, by presenting him with considerations that show its points of contact with himself. The angels were creatures like him; Adam and Eve, although created in a special manner, were human beings like him; and the man in the third point of this meditation is both man and sinner like himself. To deepen this realization, he brings further light to bear on the effects of this disorder: hell, death,—so that the exercitant may see in even greater detail the nature of sin.

3. Making the exercitant realize his own disorder, his own sins. St. Ignatius makes the exercitant see the disorder he has himself been guilty of, the sins he has in fact committed, from the viewpoint of sin considered in itself. Here the personal and particularized application begins. The exercitant makes this personal application by reflecting during his meditations and above all in his examinations of conscience. In these exercises he will see his sins and his inordinate attachments with greater clarity.

II. *Bringing about detestation for this disorder:* This detestation of the disorder in one's life is the great Ignatian weapon in the First Week. A soul that acquires a sincere and deep hatred for sin, or "shame . . . and confusion" [48], cannot long remain in sin; it will find itself filled with sorrow and contrition.

This horror is an effect of the realization of the malice and ugliness of sin. The soul instinctively hates and recoils from whatever is ugly and evil. To arouse this disposition in the soul St. Ignatius dwells on the ugliness of its own disorders and sins. He wants the heart and the affections to be moved by this because he wants to create a phobia for sin. The more deeply penetrated the exercitant is with a realization

that this disorder is his own and within himself, the more he feels personally identified with it, so much the more readily will he be filled with a profound aversion for it. To this end St. Ignatius multiplies: repetitions and résumés: the unhurried consideration and intimate assimilation of these ideas will necessarily leave in the soul a deep-seated hatred for sin; colloquies: the most important and most difficult dispositions which the soul must strive after and for which it needs special graces from God are precisely the things St. Ignatius puts down in the form of colloquies. He urges the exercitant to beg persistently for these graces because nothing is so important at this stage than that he be steeped with this shame for his own sins.

III. *Amendment of life*: This is an effect of the detestation for sin which makes the soul turn away and thrust aside from itself, instinctively, what it abhors. The entire psychological technique of St. Ignatius is directed at this point to arousing this instinctive repugnance so that the soul may put away all disorder from itself by a quasi-reflex reaction. This is the secret of the effectiveness of reflecting deeply on the Ignatian truths, and of the colloquies frequently repeated.

This instinctive repugnance should not be something blind. It must seek to uproot the causes of the disorders themselves, the root of evil in the soul. This is what St. Ignatius does especially in the famous three colloquies of the Third Exercise. Only in this way can an effective and lasting reform of life be made.

Summary of the Fruit of the First Week

Knowledge of self and of the disorders in one's life: "to know the interior state of our soul" (Le Gaudier).

Shame and confusion for one's own sins and detestation of all disorder.

Purification of soul [32].

Reformation of one's life at the very root, i.e., the disorder itself [63].

Meanwhile the soul is gradually acquiring virtues [327].

There is a further, more hidden objective in this entire process, something going on below the surface, so to speak: preparing the soul for the work of the succeeding Weeks.

During the First Week various paths are opened up which lead on to further objectives. Many of the points are like seeds which will grow and reach full flower only in the Weeks following.

To this more hidden end are directed:

The desire to make resolutions to do something great for Christ [53].

The presentation of Christ as our redeemer, recalling his coming, his teaching, his example [71].

Arousing the desire to realize and acknowledge all that the retreatant owes his Savior [71].

The tracing in more general lines of the plan for reform and re-ordering of life which later will be made more explicit [61, 63].

Notes

The *Examen* is very important. It is the first thing that must be taught. It is the easiest way of setting the retreatant on the road to prayer. It is the basis for all the personal effort that must be made in order to come to the necessary knowledge of one's self and the detestation of all disorder in one's life. During St. Ignatius' lifetime, several days were spent on the Examen at the start of the Exercises. It made up a sort of pre-Week.

The Examen also provides the basis for the application of the Principle and Foundation. Thanks to the Examen the soul sees in the concrete which creatures lead it to God, which ones take it away from Him, what disordered tendencies remain within it.

The *Particular Examen*, according to Nadal, is made "not only for the avoidance of sin, but for greater progress in the spiritual life" *MHSI, EN, IV, 465*.

"The *Particular Examen* is a means of keeping the soul wide-awake and active through all the hours of the day, so that man may reach the end which has been set before him, and reach it in the most earnest and efficacious way possible. The *Particular Examen* fosters a state of soul which keeps man attentive" (Casanovas).

Gagliardi makes this observation, with regard to abnormal cases: "The *Particular Examen* of faults is of the greatest importance for all, but the rather precise way of making it

by means of lines can be of no use and harmful for scrupulous people or for those who have poor memories or little or no imagination. Such people should make their examens in some other way which they may find more useful."

First Exercise: this exercise may be said to be the reverse side of the Principle and Foundation. Here we see the very terrible consequences both of the disregard of the end and purpose of man and also of the lack of indifference; we see the false reality of creatures when used independently of their true end. "St. Ignatius does not present the sinner with abstract reasoning which would make no impression on his soul. Instead he confronts him with the drama of true happenings, whose causes and effects should move him strongly and deeply" (Oraá).

Colloquies: their purpose is to arouse a horror and detestation of sin and disorder, a desire for true order in one's life, so that inordinate attachments may be uprooted from the soul. In these colloquies the exercitant "pours out his soul under the motion of the Holy Spirit" (I. Morán).

Meditations on death and judgment: These have been used from the earliest days of the Society, and are very useful for confirming the meditations of the First Week. It is in the light of death and judgment that the soul sees most clearly what sin is, and what the world is. The meditation on judgment is especially helpful in bringing about the realization of the supreme transcendence of the Principle and Foundation, since it is this norm which the Divine Judge Himself goes by in that all-important instant. "It is mainly the meditation on death that gives us this knowledge of the world from which springs the abhorrence for all that is worldly and vain and the will to put them away from one's self. It is for this reason that this meditation is usually made and it should be made at this point" (La Palma, Bk. I, C. 23).

"One who lives his life in the light of death has shut the door and cut off at the very roots all outside influences that can bring him trouble and a relapse into sin" (La Palma, Bk. I, C. 23).

Observations

1. "There is no sinner so great that he cannot be moved to

repentance by the First Week; nor is there anyone so holy as not to need some improvement with regard to venial sins, their causes and roots in his soul" (Gagliardi).

2. "The First Week will also help to arouse in us zeal for souls, so that, detesting serious sin in others, we will work for their spiritual welfare" (Gagliardi).

3. St. Ignatius brings the exercitant to "perfect contrition, leading him by degrees from very imperfect motives to the most perfect ones. Thus, he who, at the start, considering only himself and his own interest, was deeply moved by the fear of hell, now, forgetting himself and seeing what one offense against God deserves, cries out in wonderment that all other creatures do not rise up against him" (La Palma, Bk. I, C. 20).

STRUCTURE OF THE SECOND WEEK

Connection of the Second Week with the First Week and with the general end of the Exercises: here we are given the answer to the question asked in the First Week: "What ought I to do for Christ?" [53]. The soul has to fill the void left in it by the uprooting of inordinate attachments; it has to channel the energies that have surged up within it from contact with such vivifying truths. St. Ignatius attains this objective by directing the soul to Jesus Christ. Our Lord will fill the soul as no one else can, and in Him the soul will find the pattern of all perfection. Our Lord draws up a magnificent program which is directed to this: that the retreatant's mind and will and heart may be filled with Him, may come to know Him and imitate Him in the fullest possible way.

The whole man, then, is won over, and this total involvement, this complete conquest of the exercitant by Christ, assures the success of the undertaking. Knowledge and love are vital acts. Only by means of them does one become like Christ. It is by means of them that the soul shall also find spiritual health, since Jesus Christ is the soul's true life. He shall fill the soul with this more abundant life.

Jesus Christ communicates this life: by His teaching: "Thou hast the words of eternal life;" by His example: "He who follows me shall have the light of life;" by His own Person: "I am the Life . . . and he who remains in me shall

have eternal life." The knowledge and love of both the teaching and the Person of the Redeemer, and the following of Him, which St. Ignatius lays down as the purpose of the Second Week, mean nothing else but making our lives progressively more and more like Christ's.

Recapitulation of the plan of the Second Week.

Presenting Jesus Christ as the concrete norm of order in life: there is no one more perfect than Jesus Christ. No one can show us a more perfect way. The highest possible perfection, in practice, is the following of Christ. Thus, the following of Christ is the norm of order in life; it is the practical realization of the ideal of the Principle and Foundation. "The nearer we draw to Christ, the nearer we shall be to our last end" (Gil González); no one has fulfilled man's last end more perfectly than Christ. To follow Christ is, then, to fulfill the Principle and Foundation in our lives, with this added advantage: it becomes easier to put this norm into practice with Christ's living example before our eyes.

"Beyond all doubt the way of life which Christ made His own during His years on the earth is the most perfect one possible. Most perfect, then, is the state of life which most closely approaches that of Our Lord Jesus Christ" (Mirón).

This first step (presenting Jesus Christ as the concrete norm of order in life) is the meditation on the *Kingdom of Christ*. This meditation may be considered the second Principle and Foundation. It is a panoramic view of the program of Jesus Christ. St. Ignatius has masterfully drawn from the pages of the Gospel the essence of the program of perfection which Christ gives there, and in this way he brings us to the fundamental principles of the doctrine of the gospels.

The meditation on the Kingdom of Christ is a compendium of the Gospel (Oleza), it is "a summation of the life and the work of Our Lord, of the mission which He received from His heavenly Father" (Gil González, MH Ex. 917). It summarizes the thought and doctrine of Our Lord, centering it around an image chosen by Our Lord Himself as the basis of His principal parables: *evangelium regni*, a concept so thoroughly catholic that it belongs to all peoples and to all times (Oleza).

Following a technique that is so characteristically his, St. Ignatius presents in synthesis the objective which he will later

develop in detail and whose accomplishment he will try to bring about during the rest of the Exercises. This basic objective is the imitation of, and assimilation to, Christ; it is to this that Christ really and historically calls all men, just as He did during his life on earth.

“The life of the Eternal King is a constant call to His subjects: a call to conquest for the Kingdom of Christ. Christ is the Way. And the guide is the secret call of Christ” (La Palma).

Typically Ignatian, too, is the manner in which this call is presented to the retreatant: he makes me see in others, dispassionately, what is happening to me. In the concrete, this is the application of the plan at this point: to see the way Christ actually called His disciples during His life on earth, so that I may understand and properly appreciate the call that He gives me now. We saw St. Ignatius using this same procedure in the meditation on the Three Sins. We shall see it once again in use in the meditation on the Three Classes of Men and in the second of the Two Ways of making an election “in the Third Time.” The exercitant is made to consider the problem as something which does not personally involve him. By doing this he makes sure that no feelings of like or dislike influence him before his decision. Once the election has been made, the feelings and affections are allowed to enter the scene, to make the decision secure, to rejoice in the resolution that has been taken, to facilitate perseverance in the course which has been chosen.

Reasoning *de minore ad maius*: here St. Ignatius uses this argument in the parable of the temporal king. The parable is a means: “it will help.” According to the Ignatian rule, then, it is to be used only as far as it helps to attain its purpose. In this case, it should always serve to make the second part of the meditation achieve its purpose; it should be so presented as to bring into sharper relief the truth contained in the second part, and not the other way around.

The parable of the earthly king serves, too, to fire the will by showing it vividly in how many ways Christ Our Lord surpasses the king in the parable (Iglesias).

Living with Jesus Christ in order to imitate Him more easily: to bring this about St. Ignatius sets down as the ob-

jective proper to the first three days the implanting of a very deep attachment within the soul: to the Person of Jesus Christ; to the life of poverty and humility in which Jesus Christ begins His life on earth. St. Ignatius saves for this stage of the Exercises the most consoling notes of the entire book. He directs that the night meditations be omitted. He wants the exercitant to be wholly filled with an intense interior sweetness, so that he may be heartened and cry out: "Bonum est nos hic esse." In the meditation on the Kingdom of Christ he has bound the understanding to heroic resolutions; now he wishes to bind the heart to Christ with bonds of deepest and most ardent affection. ~"

The force of this pattern: the exercitant, dominated by a love for Christ, more easily purifies his heart: instead of cutting down the aged tree of his attachments branch by branch, so to speak, he sets his whole heart aflame with the fire of love for Christ, a fire that will burn up his attachments; has his understanding illumined: love makes him see all things through the eyes of the beloved one, in accordance with the beloved's norms; has the great forces of his enthusiasm and his love polarized by this ideal.

Steps to this life: "not to be deaf to his call" [91]; to imitate Him in all things [98]; "intimate knowledge of Our Lord" considering what He has done for me [104, 195]; to love Him, follow Him [104]; to "imitate Him *more closely*, who has *thus* become man for me" [109]; an understanding of the true life which He shows me; this way of life is brought into clearer light by the consideration of the deceits of the enemy and his way of death [139]; to surrender one's own self-love, one's own will and self-interest [189].

A soul can thus begin to grow in love and attachment for Jesus Christ. This penetration into the "depths of Christ Jesus" will be perfected in the Third and Fourth Weeks. But in the Second Week the exercitant already begins to know Christ intimately, to "taste and see the sweetness of the Lord" [124].

The method of prayer that St. Ignatius here proposes, of a more affective character, contemplation, the application of the senses, is most suitable for obtaining this more intimate life with Christ. By proposing simpler, more affective ways of

prayer, St. Ignatius gradually brings the soul to a more interior, and deeper, prayer.

"Contemplation, already simplified in the repetitions, is simplified still more becoming more intuitive, quieter, more intimate and delightful" (Morán).

Father Gil González thus sums up this second step: "The soul which is going through the Exercises of this Second Week should strive to gain familiarity with the Eternal and Incarnate Word, accompanying Him, listening to Him, serving Him, honoring Him as his own Lord, his older Brother, his soul's one true good" (MH Ex. 919).

Arousing the desire of doing the most perfect thing: St. Ignatius gradually requires of the retreatant: a more intense affection to offer oneself: "I wish and desire" [98]. For this reason, at this moment of initial enthusiasm, St. Ignatius, with great psychological insight, goes from the more difficult, the offerings which first present themselves in these moments of holy fervor, to the less difficult. Later, when he is concerned with the practical realization of these resolutions, he will follow the reverse order, starting with what is easier and going to the more difficult. I must ask that I may obtain the grace "to be received" [147] and ask in spite of whatever repugnance I may have [157].

The object required becomes, at each step, more concrete and more definite: a general disposition of soul—in the abstract, as it were: the object is not made definite: "in all things" [98]; a particular disposition regarding some possible, and ordinary, objects (the hidden life of Christ); a particular disposition regarding some possible, and difficult, objects (the Two Standards); a particular disposition regarding some possible objects which are difficult and repugnant to human nature (the Colloquies, Classes of Men, Third Mode of Humility); a particular disposition with regard to real objects (the Election and Reform of Life).

"The retreatant should strive to bend his will to the most perfect thing" (Mirón). "The disposition which is required of our exercitant is that he should choose, of his own accord, the more perfect thing, if God should give him the grace to do so" (Gil González Dávila).

The soul, in thus progressing towards more and more gen-

erous desires, ought to arrive at least at the Second Mode of Humility. Throughout this entire process St. Ignatius is shaping in the soul the attitude necessary for the Election, the disposition needed for loving and serving God our Lord in all things. At the same time he is cutting the soul loose from anything that is mediocre, base, routine; he is familiarizing the soul with the strategy of an offensive against the enemy, exercising it in continual *agendo contra*—doing what is diametrically opposed to its inordinate attachments, doing unceasing battle for growth in the spiritual life.

Avoiding the influence of any inordinate attachment.

“St. Ignatius is afraid that error may be made in descending from the principles to their practical consequences; he is afraid that self-deception may enter the scene when the dispositions of the will are brought into action” (Iglesias).

In this crucial moment St. Ignatius is anxious that inexperience or cowardice or self-deception do not destroy all the work already accomplished. He obviates the principal dangers which may present themselves to the exercitant at this point. Against these major dangers he sets up three important meditations or considerations: against dangers of the understanding: the meditation on Two Standards; against dangers of the will: the meditation on the Three Pairs of Men; against dangers of the heart: the consideration of the Three Modes of Humility.

The object of these meditations is to foster a quasi-instinctive mistrust, and—if possible,—even a detestation, of all that is not Christlike, just as in the First Week a similar quasi-instinctive repugnance was fostered with regard to sin.

Two Standards [135, 139, 147]

Purpose: to remove the fundamental danger that we may be deceived in the orientation of our life. If the norm according to which the election is made is not the right one, the right ordering of life will be impossible. St. Ignatius follows the method which he used in the meditation on the Kingdom of Christ, in the parable of the temporal king. He could well say: “the consideration of the strategy of the evil leader helps us to understand the objective of the true and supreme captain.” What he proposes here is not, strictly speaking, a new

doctrine. He is really drawing conclusions from what has already been seen, "since the consideration of the world and its disorder made in the First Week and the reflection on the mysteries of Our Lord's infancy made in the Second Week lead up to the conclusions which are summed up in the opposed strategies of Satan and of Christ" (Pinard de la Boullaye).

He sets down Our Lord's principles and his teaching in strong and vigorous lines which present the plan of Christ with accuracy and precision. This is what the soul needs at this moment preceding the Election: to put together in synthesis the truths of the preceding meditations and to set in motion the necessary dispositions of soul. St. Ignatius desires to obtain an interior transformation ("how we ought to dispose ourselves") in order "to arrive at perfection." "The means by which he hopes to bring about the necessary transformation is the exact knowledge and understanding of the strategy of the two leaders" (Pinard de la Boullaye).

He thus constructs an exact and correct standard (norm of choice) of the spiritual life, the foundation for the transformation of mind and the basis for the disposition of perfect indifference, wholly necessary at this point, which the will must acquire.

The meditation of the Two Standards should engrave these truths deeply in the soul: Jesus Christ calls me to perfection in whatever state of life He may choose for me; the one true doctrine of perfection is that which Christ teaches me, the doctrine which is summed up in the beatitudes: poverty, etc.; whenever I have an attachment to riches or honors I am wearing one of Satan's chains; I ought to get rid of riches in reality whenever that step is necessary for breaking the devil's chain (Casanovas).

Three Pairs of Men [149]

Purpose: to remove the second danger that the will may grow weak and fearful when it comes to putting the principles of Christ into practice, and thus lose the courage necessary for going ahead. It is for this reason that St. Ignatius takes the pulse, so to speak, of our will [152, 155]. This meditation is like a touchstone by which we can test our resolutions and see how solid they are. At this point, then, I must place before

my mind that object which for me here and now, in the concrete, is an obstacle to perfection, and by considering it, find out just how my will is disposed.

The meditation on the Three Pairs of Men gives us the spirit, the soul of the Election. It puts us in that condition wherein we are ready to choose the most perfect way.

Then comes the matter for the election [163]: in what state of life, in the concrete, will I practice perfection? This presupposes the spirit of the Election: generosity. Without it, all else is useless, and the Election is foredoomed.

Three Modes of Humility [164]

This consideration is aimed at putting perfect order in the affections of the heart: "to be affected toward the true doctrine." St. Ignatius wants to block every avenue of escape so that the exercitant may not fall back at this decisive moment if he sees that he must choose what he finds repugnant. There is no quicker way to conquer these repugnances than by implanting in the soul so strong an attachment to Christ Jesus and spiritual perfection that it will counterbalance the awful weight of the repugnance.

That this consideration may really influence the affections, St. Ignatius tells the exercitant to reflect on it "from time to time during the day." The heart's affection is won over quietly, slowly, gently; it must arise spontaneously. It must be drawn gradually to a growing love of its object. It is in this way that the spark of great resolutions is struck, in this way that the soul is moved in its depths. At times perhaps a single reflection will suffice, a look, a colloquy. The means is of secondary importance. What matters is that this generous interior desire, this ardent attachment to the "true doctrine of Christ," take root and grow strong within the soul, and that the heart be wholly possessed by it. That the heart and soul be ever bound by love for Christ, this is a great grace, the great secret of Saint Ignatius.

Humility: not so much in the sense given it after the sixteenth century, but as it was understood by St. Bernard and St. Thomas: submission and subordination to God without putting oneself "above that point which has been fixed for him according to the divine rule": *supra id quod est sibi*

praefixum secundum divinam regulam (Summa Theol. II-II, qu. 162, art. 5, corp.). This subjection of all that we are to God lets us see our littleness and obliges us to humble ourselves before Him. From this springs subordination, that is, obedience. This subordination without the inner spirit of submission is not humility. Humility brings with it submission to the manifestations of God's will.

Because of this rather wide—and traditional—concept of humility, these three degrees are in fact three *degrees of perfection*.

To move the heart one must set before it great and dominant truths. This is what St. Ignatius does here. In a complete and precise formula, but most attractive because it is centered in the Person of Jesus Christ, he gives us all the laws of sanctity. They are contained in the Principle and Foundation, but only implicitly. To make this synthesis complete and explicit, we must add to the laws which follow from creation (the Principle and Foundation) those which have been promulgated by Christ the Redeemer. In the editing of the text of the Exercises we notice an effort to join together and to synthesize these two sets of laws: the two plans of salvation, creation and Redemption.

Choosing what the soul sees it must here and now choose: the Election presupposes the other elements indicated in the preceding meditations. For this reason St. Ignatius once again synthesizes these elements in the preamble of the Election. Before beginning the Election one must make sure that he is entering upon it under the proper conditions and with the proper dispositions of soul. Otherwise all the work will be of no use, perhaps it will even be harmful.

The preamble or introduction [169] is the "soul" of the election. It is really the Principle and Foundation as applied to the Election. To understand St. Ignatius' importunate insistence on this point, we should recall Father Gil González Dávila's observation: "There is nothing more difficult, in the whole course of the Exercises, than to know how to conduct the process of the Election properly, nor is there any matter which requires more skill and spiritual discernment" (MH Ex. 920).

The subject-matter of the Elections [170]: it must be

morally "indifferent or good in itself" and the object of a mutable choice. Regarding Elections once badly made which cannot now be changed, we must see how these choices can be set aright within the state which has been definitively chosen. Regarding Elections which were duly and rightly made: let him perfect himself as much as possible.

The four traditional steps are the following: life of the commandments or life of the counsels; if a life of the counsels: outside the religious life or in it; if in the religious life: in what order or congregation; when this determination to enter the religious life must be carried out.

"St. Ignatius warns us that in this matter we must proceed in an orderly manner, step by step" (Gil González Dávila, MH Ex. 922).

The choice itself is made at one of three possible times. Time refers to an inner disposition in which the soul may find itself. One does not choose the time for himself. It is God who places us in it.

First Time

This is an extraordinary time and a supernatural intervention. It would be illuminism to pretend that God touches and moves the soul immediately and directly without reason, but it is not illuminism to accept this gift from God and follow its promptings when it has been granted. This divine motion can come to us *sine nobis*, without our cooperation, and even *contra nos*, in spite of our resistance; but God's sovereignly free action may very well join itself to a previous disposition on our part. Normally the divine action presupposes a greater purification of soul, a more intimate compenetration with Him, but we cannot assign laws to God. God chooses whom He wills, and when He wills. "The Exercises dispose us most aptly (for this divine action). When St. Ignatius supposes that the exercitant has reached the third degree of humility, he explains this time to him" (Casanovas). The first time includes, then: the direct action of God; certainty, on the soul's part, that this motion is from God: a certainty that allows of no doubt; docility of soul.

Second Time

The basis of the second time of Election is consolation

[316]. Without experience of consolations and desolations it would be useless, perhaps even harmful, to try to use this time. Consolation is, so to speak, God's voice heard within the soul. "This visit of the Lord is had when the soul finds itself encouraged and heartened (by Him) ; when the soul finds it easy to converse with God, and from this converse with God ready to undertake difficult and arduous tasks for His love ; when the soul feels as if it were freed from the burden of this body" (Gil González Dávila, MH Ex. 924).

The practice of this time depends on the experience which each one has of the graces of consolation. A habit of familiarity with God should precede its use, a habit formed at least during the course of the Exercises, during which period the exercitant will have learned to know and recognize God's wishes and desires. An election according to the method of the second time is always a long and difficult process and it requires much care and watchfulness for its proper use. We know that this was St. Ignatius' own favorite method and that he made much use of it during his life.

Third Time

A more ratiocinative method in which one's last end is kept in view and considered with attentive reflection. It presupposes an equilibrium of inclinations (Polanco, MH Ex. 820), or, better still, an inclination toward what is most perfect, the surest guarantee that there is no influence of an inordinate attachment and that thus the Election will be wholly in accordance with right order.

This method can be applied in two ways: the first [178-183], presupposes perfect indifference: all the reasons *pro* and *con* are given due consideration: in this process it is the intellect which plays the dominant role; the second [184-187] involves the affections in greater measure. It is the better method to use in cases where some attachment does exist and one wishes to set it aright. It is also the better method for people who are less experienced in the spiritual life. It proposes truths which are easily understood and which move the emotions deeply; these truths can easily provide a proper orientation for the Election to be made.

Notes

1. The meditations on the Temporal King, Two Standards and the Three Modes of Humility can be proposed even to those who are not going to make the Election; this is also true of the first meditation, on the Foundation. For in all these meditations we are dealing not so much with what must be here and now chosen in an Election which is to be seriously and earnestly made, but in a general way we consider rather those things which everyone can do for the greater glory of God (Mirón, MH Ex. 867).

2. The third degree of humility is the objective toward which St. Ignatius directs everything else. Everything is to be found in it, and everything that we seek is most readily and, as it were, spontaneously derived from it (Diertins).

3. In order to make an election of a state of life it is not necessary that a man be wholly perfect, purified of all evil tendencies and adorned with virtues. What is necessary is that he should desire this perfection, that he should resolve to try to attain it (Gagliardi).

4. The third degree of humility is the highest point which sanctity can possibly attain—the divine folly of Christianity which gives a distinguishing mark to the greatest saints. It is the truest and most sublime following of Christ (Meschler).

5. "Even if the probability of bearing insults and contempt may be slight, we should nevertheless explicitly include them among the objects that our love for Christ leads us to choose and desire, as St. Ignatius tells us to do. For a heart which is on fire with the love of Our Lord, it is both comforting and fruitful frequently to consider the suffering of hardships for Christ" (Encinas). If we do not feel these desires, we ought not therefore omit the triple colloquy. On the contrary, we should insist on it all the more. This practice recommends itself to us all the more when we consider that frequently the very thing toward which we feel a repugnance is precisely that which Our Lord is asking us to do (Roothaan).

PARALLELISM BETWEEN THE FIRST AND SECOND WEEKS

First Week

1. to know the disorder
(of sin)
in others
(angels, etc);
in itself;
in myself;
2. to detest disorder in order
to make its removal more
easy.
3. to carry out the reformation
of life:
 - a) resolutions to live a life
in greater accordance with
right order;
 - b) confession, other means
for persevering in the
service of God, obviating
the infiltration of any dis-
order.

Second Week

1. to know Christ—as the
norm of order
for others
(the calling of the apos-
tles);
in Himself
(the Temporal King, the
Standards, meditations
on the Gospel);
for myself
(how He calls me);
2. to love Christ and be com-
penetrated with Him in
order to make more easy
my following of Him.
3. to imitate Christ and thus
carry out the right order-
ing of life:
 - a) to desire always the
more perfect;
 - b) meditations to prevent
the infiltration of the least
traces of inordinate attach-
ment, and Election or
reformation of life, so that
I may in the future serve
God in the most perfect
possible way.

THE THIRD AND FOURTH WEEKS

St. Ignatius reduces the number of notes and instructions as we keep advancing in the course of the Exercises, for he supposes that the director has become familiar with his method. Thus, as the Exercises proceed, the director, even with less detailed directions, should be able to understand thoroughly the matter proposed.

And this should be true not only of the director. The exer-

citant himself should have less need of the assistance of a guide, since he should be growing in prayerful familiarity with God. It is for this reason, surely, that St. Ignatius is less concerned with detail in the meditations which he sets down in the latter part of the Exercises. It is for this reason above all that the text for the meditations takes on here greater depth and makes greater allowance for the difference among souls; this is evident, for example, in the last point of the Contemplation for Obtaining Love. The text provides each soul with what it needs for its ascent toward God. But the ways that lead to God are varied; each soul finds its own way, different from those of others. There is much less need of method and of instructions here.

With regard to the points of these meditations, then, many different interpretations are possible, and perhaps all of them, at least theoretically, are true. But in practice the only acceptable interpretation will be the one which the soul needs at any given time. Behind many of the comprehensive, concise and pithy expressions there lies a great respect for the working of grace and an understanding of the special ways, the loving ways, of God's dealings with souls.

For this same reason we shall not descend to particular details either. We believe that to do so would be to act against the mind of St. Ignatius. We shall limit ourselves to some brief pointers.

At these higher levels even the less experienced director must be able to penetrate into the depths of the Ignatian system. Now, more than ever before, one can never pray or reflect enough. For we are in the depths here, or, if you will, on the heights. Many things will always remain hidden. Whenever we go back to the text, reread it and meditate on it, there will always open out before our eyes unsuspected horizons.

Purpose of the Third Week: the contemplation of the Sacred Passion of Our Lord during the Third Week should produce in our hearts a profound gratitude to Our Lord for all that He has suffered for our sakes, and an ardent desire to love Him more. The Third Week should strengthen the resolutions of the preceding Weeks: foster an increased abhorrence for our own sins and for the disorder and worldliness of our lives

which have brought about the death of the Saviour; an ever stronger desire to embrace poverty and humiliations which He first embraced out of love for us; a firmer determination to strive earnestly against all inordinate tendencies in ourselves. What we seek in the Third Week, then, is to be spiritually con-crucified with Christ, and through it become vitally compenetrated with Christ and attain to oneness with Christ in God.

The natural way of forming in our souls the disposition which makes us embrace and make our own whatever is Christ's is to experience the sufferings which He underwent. Every noble heart suffers with someone who suffers; it will feel even more keenly the pains of One who suffers for his sake. We should try to bear suffering not as if it were really our own, nor merely Christ's, but as both His and ours at the same time. Thus we will feel in our hearts the sorrow that He felt, and His passion will be prolonged in us (Casanovas).

The supreme ideal is the love of the Cross: to receive all sufferings gladly. Thus will our will be strengthened and encouraged to overcome readily the tendency to flee from suffering. Love, if it is well-ordered, does not stop at the outward appearances of things, but goes beyond them to their truest and deepest reality: the reflection of God in them, their innermost value as ways leading to divine glory. And since suffering does lead us to divine glory, because it is a necessary means for expiating sin and for obtaining victory over concupiscence, we can look upon it as a divine benefit, a divine good. When the soul realizes these truths, when these truths have penetrated deeply into the mind and heart, there springs forth within the soul the love of the cross, seen now no longer as an inevitable evil which has to be borne, but as something precious and fruitful in itself.

This is the same plan which St. Ignatius made use of in the First Week in order to foster in the soul a hatred of sin. Here, however, his objective is different: there are inordinate attachments which must be pulled out by the roots. In the First and Second Weeks we wage war against them: against those that lead us to sin (First Week) and against those that hinder us in our pursuit of perfection (Second Week). There are other inordinate tendencies which may spring from nat-

ural factors (v.g. intemperance). These tendencies must be regulated and their excesses curtailed. The Third Week serves to crucify these tendencies (Bover).

Purpose of the Fourth Week: in the Fourth Week we complete the process of right ordering of our own will, our self-love and self-interest, which was begun in the preceding Week: "it is wholly directed at setting the heart on fire with divine love": *tota posita est in inflammando divino amore* (MH Ex. 886). This reordering of self is truly accomplished when the interests and desires of the soul become so identical with those of God that the "I" is wholly lost in "Him." "This communication of goods is really nothing else but so loving and so acting out of love that lover and beloved share in each other's every joy and sorrow, in whatever good or evil comes to each of them, in whatever each one has, whatever each one suffers, as if whatever one of them has, or suffers, the other has, and suffers, too" (La Palma).

Here St. Ignatius indicates a higher and even nobler step: to rejoice intensely in the great joy and triumph of Jesus Christ [221]. Thus the exercitant will be able to exclude all claim to ownership over his own self and his own excellence and establish true friendship with God, by means of a mutual sharing of all things, even of that which is most personal, most intimately his own: his liberty [234].

What we might call a by-product of the meditations of the Fourth Week is a disposition of unlimited confidence in Christ the Consoler: "the office of consoler that Christ our Lord exercises, . . . as friends are wont to console each other" [224].

To the exercitant who at this point may be weary from the effort that has gone before, and perhaps worried and fearful about the future, concerned with how he will carry out his resolutions in the stress of real life, Christ our Lord comes with his divine courage, tenderness and joy. The soul can put its trust wholly and confidently in Christ's strong and tender heart. Let the exercitant's heart be filled with the great joy of its Lord, rejoicing in his gladness as if it were its own, because when it has Christ and his joy it possesses all things.

CONTEMPLATION FOR ATTAINING LOVE

Following his usual method with its cyclic character, St. Ignatius goes over the entire process of the Exercises once more, but this time he reconstructs this process in a synthesis of greater breadth and depth, and in this new construction the various truths we have already seen take on an even richer significance and wider bearing for our lives.

St. Ignatius gathers up all the essential elements into a compendium which, because it is so simple and concise, can be used as a program of life in capsule form, a program into which have been concentrated all the elements found in a thousand particular truths. During the course of the Exercises we gave God our word of service, our pledge that we would serve Him. It is in the course of our lives that we must fulfill our pledge. But often enough we do not find time for the extended reflection, for the long periods of meditation needed for renewing and keeping alive this inner disposition of loving service. There is danger that little by little we may forget our holy resolutions. St. Ignatius sees the danger; he does not want this to happen. It is for this reason that he gives us in a higher, transcendent synthesis all the life-giving truths of the Exercises. He hopes by this means to make the transition to real life easier. Seen from this angle, the Contemplation for Love is a bridge linking the Exercises with the reality of one's everyday life.

St. Ignatius' formula is a very simple and a very practical one. It is to show how perfection can be practiced in one's daily life, in the midst of one's daily occupations, making use of the most trivial things that lie at hand. This is the secret: to pour the spiritual force and energy accumulated during the Exercises into the channels, seemingly so commonplace, of our daily life. Thus the fulfillment of our ordinary round of duties, instead of distracting us from the loving service of God, will bring us progressively closer to Him. All the work we do, all our service, can be converted into love, so that service and love become one and the same thing. True, love does not consist, strictly speaking, in deeds, but in an act elicited by the will, immanent in the will. But it drives the lover to perform actions, to do things for his loved one; it

drives the lover to give the beloved everything he can give. We can in all truthfulness say then, that love must consist in deeds: "It consists," St. Ignatius says, "in a mutual sharing" [231], or as Father de la Palma has so beautifully put it, "in having love and working by love."

Our daily life then, if it be directed to God, is really loving. And as a consequence of this identification of service and love, "action, far from hindering our union with God, becomes a really wonderful means to that union" (Gagliardi). Ordinary, commonplace service, at times so trifling, done for God and offered to Him, is the channel into which St. Ignatius turns the torrent of spiritual energies which have been released in the soul of the exercitant during these days of contact with God. Because of this, the exercitant, without any special effort, should find himself disposed to serve God with fullest generosity, recognizing the divine will at every moment and fulfilling it perfectly, loving God wholly and without reserve. His life will become an uninterrupted service, and thus an uninterrupted exercise of love. It will be an answer, the only worthy answer, of man's whole being to the friendship which God offers to him. Through this interchange of love, realized in the mutual offering of self, begins in real earnest the soul's friendship with God, which is then carried out into the details of ordinary life. But it is necessary that in very truth his friendship should suffice for the soul, and therefore the soul is bound to seek its heart's satisfaction nowhere else but in His love, bound to seek His presence with all earnestness (Calveras).

A soul that has attained this point in the spiritual life has in a very complete way set aright his love of self, redirected it rightly from the roots up, transferring to God all the weight of his love, making Him the one object of his will, all his heart's desire. In the points of the Contemplation St. Ignatius specifies how this ideal can be realized, how this synthesis of service and love can be put into practice: loving Him by serving Him, serving Him by loving Him. The various ways proposed in this consideration may be summed up in these key ideas: we can serve God and love God always; *effective*: by fulfilling His will perfectly: a life of service; *affective*: by walking in His presence, by seeking to commune with Him

as frequently as possible: our soul's reply to His presence within it; by seeking Him out in all things, attributing to Him all the good that we find in creatures: our return for His divine activity within our soul; by loving Him in all creatures; ascending towards Him by means of them all, without tarrying on any one of them; finding His vestige in them all, so that all things lead us to love Him alone, since all that we contemplate in creatures are but pale mirrorings of His infinite perfections.

The Contemplation for Attaining Love helps to complete the Principle and Foundation. It is the final cycle which concludes the process begun in that first consideration in the Exercises. The Foundation and the Contemplation on Love complement and compenetrate each other.

The Contemplation on Love helps us *to praise*, by showing us the work of God, the wonders of His creation; *to give reverence*, by showing us God as present in all creatures; *to serve*, by showing us God assisting us in our way towards our last end; to understand *indifference*, by showing us God as the fountainhead from whence flows all truth and goodness, and all beauty. "Every good and perfect gift is from above, descending from the Father of Lights, *a patre luminum*" (James 1, 17).

Notes

1. We will do well to keep in mind that the very heart of our union with God does not consist in concepts, or in raising our minds toward all these things (presented in the Contemplation); it consists in deeds. The true force of this union is above all else in the will, not in the will as a power dependent on the speculations of the intellect, but in the will as the power that commands and carries out whatever work is done for the love of God, in the will as a faculty able to offer itself and all it possesses to God from the most pure motive of His glory, resolving and desiring, moreover, to commune in all its actions with God Who is present to itself, and transforming itself wholly into Him. To do all that one does for this motive and effectively to carry out all this in life is to be united with God in a practical way. By thus joining a total

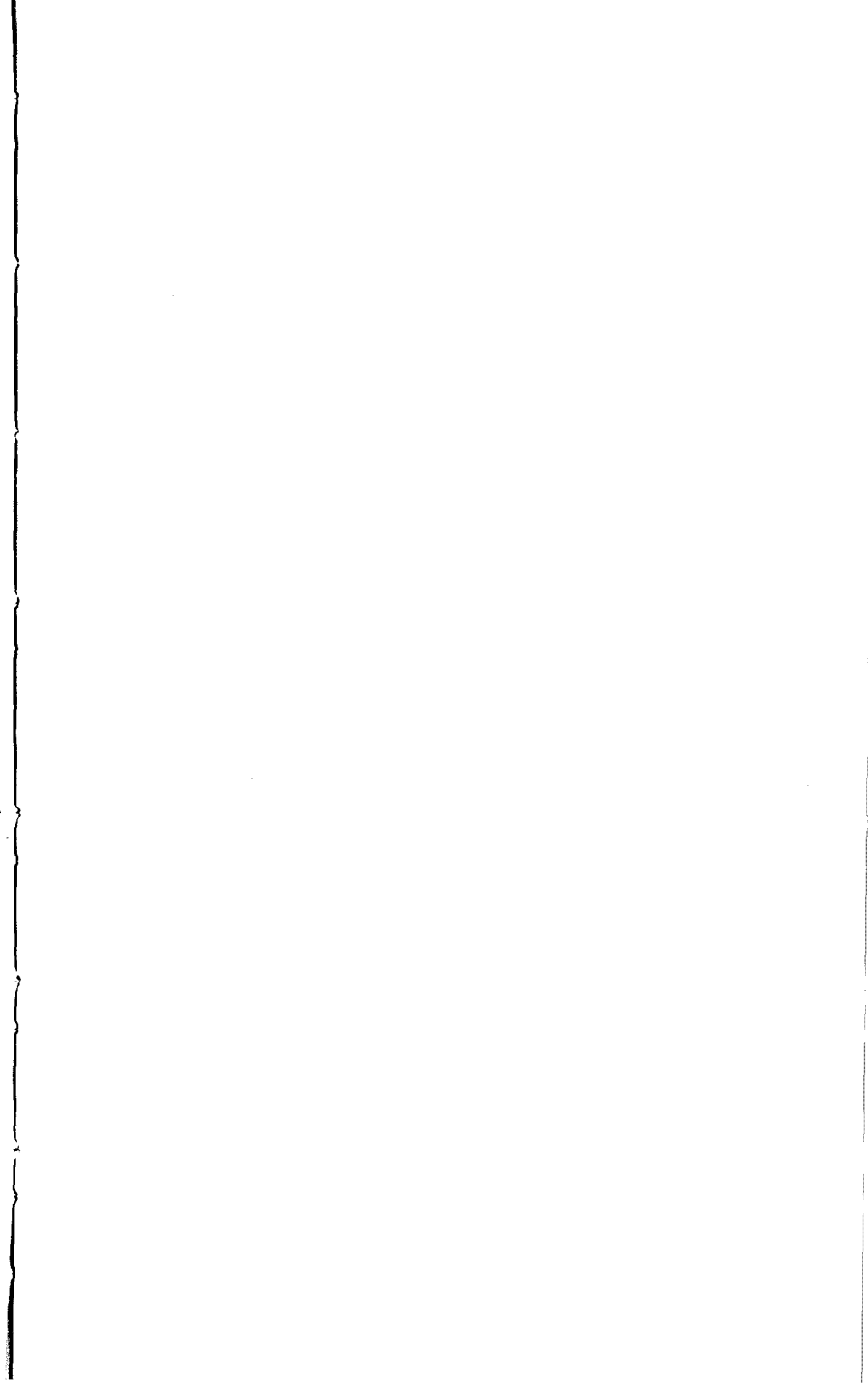
surrender of one's will to God, there takes place a true transformation of man into God, and an exaltation, a rapture, not of the mind, but of the will and of the whole man. "For love is more excellent and more efficacious if it be in the will and in deeds, rather than in the flights of the mind alone" (Gagliardi).

2. "The Contemplation for Attaining Love contains, in truth, the sum and substance not of the whole of the Spiritual Exercises only, but of the whole of perfection" (Le Gaudier).

3. We will not attempt to explain the methods of prayer which, as St. Ignatius explicitly tells us, belong to the Fourth Week [4]. We refer the reader to the excellent commentary by Father Calveras, *Los tres modos de orar en los Ejercicios espirituales de San Ignacio*, Barcelona, 1951.

PRUDENCE

By common consent, the palm of religious prudence, in the Aristotelic sense of that comprehensive word, belongs to the school of religion of which St. Ignatius is the founder. That great Society is the classical seat and fountain (that is, in religious thought and the conduct of life, for of ecclesiastical politics I speak not), the school and pattern of discretion, practical sense, and wise government. Sublimier conceptions or more profound speculations may have been created or elaborated elsewhere; but, whether we consider the illustrious Body in its own constitution, or in its rules for instruction and direction, we see that it is its very genius to prefer this most excellent prudence to every other gift, and to think little both of poetry and of science, unless they happen to be useful. It is true that, in the long catalogue of its members, there are to be found the names of the most consummate theologians, and of scholars the most elegant and accomplished; but we are speaking here, not of individuals, but of the body itself. It is plain that the body is not overjealous about its theological traditions, or it would certainly not allow Suarez to controvert with Molina, Viva with Vasquez, Passaglia with Petavius, and Faure with Suarez, de Lugo, and Valentia. In this intellectual freedom its members justly glory; inasmuch as they have set their affections, not on the opinions of the Schools, but on the souls of men. And it is the same charitable motive which makes them give up the poetry of life, the poetry of ceremonies,—of the cowl, the cloister, and the choir,—content with the most prosaic architecture, if it be but convenient, and the most prosaic neighborhood, if it be but populous.





FATHER DANIEL A. LORD

OBITUARY

FATHER DANIEL A. LORD

1888 - 1955

Father Daniel A. Lord died at St. John's Hospital in St. Louis on January 15th, just a little less than a year after he had been notified of the malignancy in both his lungs.

Father Lord's reaction to his doctors' verdict was voiced in strict character: "How long do you think I have? I have very much to do." And very much he did indeed during the next nine, work-packed months. His chief problem was choosing from the vast variety of the things he wanted to do. All of these were important, yet some were more urgent than others.

For the first six weeks in his room at St. John's Hospital in St. Louis he worked furiously at his typewriter, turning out pamphlets, articles, columns, the last and gayest of his books—*The Man Who Was Really Santa Claus*, and a book-length manuscript of reflections made on his last retreat, besides keeping up with his voluminous correspondence. He seemed to work faster and even more intensively than usual. A month's road trip took him to Denver for a fine arts institute, to Milwaukee for a youth convention, to Detroit to complete a film, to Toronto to make preparations for his mammoth Marian pageant. Then back to the hospital and protracted writing. In three weeks time he produced, in addition to other output, over 400 pages of personal history. (We shall have occasion to refer to this work again later on.) Commitments took him out of town to keynote a civic religious celebration, to highlight an alumnae anniversary, to deliver a university baccalaureate. Then for the last time he began the strenuous grind of the Summer Schools of Catholic Action, spearheading for the twenty-third time the "traveling Catholic college" he had inaugurated back in 1931. The removal of a cancerous growth from his right shinbone in mid-July 1954 drained much of his ebbing strength. But he gallantly went on to the eastern Summer Schools. Racked with pain

and fever in New York, he was unable to go on to the final school in Chicago.

At Toronto

Sufficiently recovered to travel, he returned to St. Louis and went immediately to Toronto to begin work on his enormous musical spectacle that was to climax the celebration of the Marian Year in this part of Canada. From his bed at St. Michael's Hospital, all day long he directed the detailed operation involved in a huge undertaking on a regional scale. Each evening, seated in a chair on the stage, he directed the preliminary rehearsals in a downtown theater. By the time the rehearsals moved out to the spacious Toronto Coliseum, his lower left leg and ankle had swollen to twice their normal size. Nevertheless, almost singlehandedly, propped up on a cot in front of his director's booth, he directed superbly the huge cast of 1,200 actors and dancers and coordinated the orchestra, chorus, and large production staff throughout the difficult final rehearsals and the entire eleven performances. He was constantly attended by a nurse who would administer sedatives to him whenever his pain became too difficult to endure. Artistically, musically, and inspirationally his final salute to the "World's Loveliest Lady" was acclaimed the greatest achievement of his fabulous theatrical career.

Back at the hospital in St. Louis, his left leg responded to treatment and returned to normal. Unable to type, he daily dictated into a dictaphone material sufficient to keep two stenographers constantly busy. Then without any warning the strong body which he had driven so relentlessly for so long suddenly seemed to take its full revenge on him. He became unbelievably feeble. Henceforth he could take no solid nourishment and had to be sustained to the end by blood transfusions and intravenous feeding. Over the week end following Armistice Day he began to sink rapidly and was anointed. Throughout the ceremony he was fully conscious and responded to all of the prayers. During the days following he grew somewhat stronger but intermittently began to be irrational and to become less articulate. Yet always he was most gracious to everyone and grateful for everything—doubtless the result of a lifelong habit. His last fully conscious act was

a warm but inarticulate gesture of gratitude expressed to his physician and his secretary standing alongside his bed. During his final week he was terribly restless and constantly chafed under his restraints. During his increasing periods of delirium he would frequently be engaged in exhorting large audiences and pleading with his imaginary co-workers to extend their efforts to the utmost. In his instructions to everyone, which were invariably to "get going on this right away . . . speed it up . . . hurry, hurry!" he was revealing subconsciously perhaps something of the terrific pressure under which he constantly worked.

Last Days

Three days before the end Father Lord lapsed into a state of semiconsciousness induced by fatigue and by his toxic condition. But except for the last hour of his life he was never in a coma. Even in his extreme weakness he would suddenly recover surprising strength, due no doubt to his indomitable spirit and incredible stamina. On Friday evening, January 14, he was again anointed and the members of *The Queen's Work* staff alternately kept an around-the-clock vigil at his bedside. Late Saturday morning he was perceptibly changing color. By midafternoon there was no sign of any struggle. And at 4:35, January 15, 1955, while he was holding in one hand his beloved rosary and in the other his vow crucifix, while the prayers for the dying were being recited by his fellow workers, the joyous, generous, courageous soul of Father Lord passed peacefully into eternity.

It was particularly fitting that Father Lord died on a Saturday, the day of the week especially dedicated to the Blessed Mother.

He was truly Our Lady's gallant knight. Few men ever loved the Queen of Heaven with a more ardent and articulate love, and no one perhaps ever contributed more splendid and varied talents towards making her better known, honored, loved, and imitated.

His attitude towards her was, as it was towards every girl and woman with whom he ever dealt, always and in everything—knightly.

There is no need here to give a summary of Father Lord's

life or to list his many and versatile accomplishments. Already virtually every large city daily and every Catholic weekly newspaper across the nation has done this. Moreover, the editors of several Catholic and secular magazines have declared their intentions of opening up their pages to full-length articles featuring various aspects of Father Lord's lifework, and two or three writers of some prominence have volunteered to make Father Lord the subject of a definitive biography.

But to delineate faithfully the fascinating character that was Father Lord and to evaluate accurately the influence that his extraordinary life and work has had on our times will require the special genius of a biographer of the stature of Father James Brodrick, S.J.

Then, too, there is his own unfinished autobiography, about which we would like to say a few words.

Because so many of his friends and correspondents during the past few years repeatedly asked him the same question, "Are you going to give us your life's story?" Father Lord left behind him a rather remarkable, if incomplete, document. But only after God's gentle but definite warning was announced through his doctors did he decide to write an account of God's great goodness to him and of the zest and the joy of the exciting years that he spent in His service. In this spirit, without benefit of notes or references of any kind, he completed in a little over three weeks time 431 pages of an autobiographical sketch which he modestly entitled *Played By Ear*.

"It is merely a medley of memories," Father Lord insisted, "of things that stood out, of faces that smiled through the years, of gatherings that at the time seemed significant or full of promise in which I was privileged to play a happy part."

Since letter writing was for Father Lord a lifelong hobby, a pleasant diversion which he considered to be almost his chief apostolate, the autobiography is in the form of letters. Each letter is addressed to an actual person or to a typical inquirer, and each letter constitutes a separate chapter. Like the letters to his friends that he wrote to the teen-age Sodalists over the past years through the columns of *The Queen's Work*, these autobiographical letters are written for friends to and

for whom he had written steadily through the years—the same type of friends who everywhere gathered around him and listened while he sat at the piano and played for them by ear.

Played By Ear is fast-moving and delightfully entertaining. It is, nonetheless, a significant religious and social commentary on our own unsettled but exciting times.

Like most men and women who have written extensively over the years, Father Lord actually told much of his life story as he went along. Two of his books, three of his longer booklets, several of his pamphlets, and much of the material that appeared in his two weekly columns contain considerable autobiographical information. *Played By Ear* recalls much of what he has already told but retells it freshly and systematically, in more or less chronological order, adding what seems to be worth while by way of connection and explanation. The following letters suggest the subject matter of the chapters and indicate something of the contents.

Contents

“To a Young Father and Mother” relates the story of Father Lord’s ancestry and of his childhood in the homes of his parents and relatives on Chicago’s south side and in Oak Park. “To Another Young Father and Mother” describes his boyhood during the gay nineties: his companions . . . his informal education through books read to him . . . his formal training in art, music, and dancing. “To a Young Educator” expresses rather completely Father Lord’s basic ideas on education from the preschool period through college illustrated by flash backs to his own home and homes of others . . . kindergarten at Forestville Public School with Miss Florence . . . Holy Angels’ Academy and the early but lasting influence on him of the incomparable Sister Mary Blanche . . . De La Salle Institute with Brother Baldwin and Brother Pascal . . . St. Ignatius High School and the role played in his education by the volatile Mr. Claude Pernin, S.J. . . . old St. Ignatius College: the faculty, courses, and the extracurriculars . . . the influence of Father Francis Cassily, S.J., and Father Edward Gleeson, S.J. . . . parish activities in the basement of St. Catherine’s Church in Oak Park. “To a Typical Child of

This Age" is a remarkable tracing of the social changes undergone since Father Lord was an adolescent and the challenge which the present "most exciting period in history" presents to Catholic youth everywhere. "To a Young Man Considering His Vocation" is a thorough retrospective account of the numerous obstacles Father Lord encountered in deciding his own vocation.

"To an Old Friend" who many years ago asked him the question, "What makes a Jesuit?" Father Lord explains the idea of religious life: the vows of religion . . . his own religious and academic life in the novitiate and juniorate . . . his indebtedness to Father James Finn, S.J., his spiritual director at Florissant, Missouri. "To Some Pleasant Teaching Sisters" outlines, in answer to the inquiries of some visiting sisters, the purposes and content of the Jesuit's course in philosophy and theology . . . his own life in these houses of study, then located on the campus of St. Louis University.

"To a Jesuit Scholastic About to Begin His Teaching" gives Father Lord the opportunity to re-create vividly the three wonderful years he spent as a regent teaching at St. Louis University, where, in addition to holding a full-time professorship in the English Department, he also organized and directed the band, started the student newspaper, revived the yearbook, handled the debating squad, promoted social activities, wrote and produced the college shows, gave outside public lectures, and administrated the newly founded School of Education on Saturdays. "To a Young Jesuit About to Be Ordained" discusses the significance of the ordination rite . . . the sublimity of the priesthood . . . and compares the present situation confronting the priest of today to the time when he was ordained over thirty years ago. "To a Member of the IFCA Board of Review" is the story of Father Lord's lifelong interest in motion pictures . . . the influence of movies on American manners and morals . . . his role as adviser to Cecil B. De Mille and association with other top Hollywood producers . . . evolution of the organized protests against immoral films . . . his drafting of the Production Code . . . the setting up of the Hays (now Johnston) Office to enforce the code . . . his recent connections with the motion-picture makers.

"To a Young Catholic Writer" answers the frequently asked question about why he wrote, for whom he wrote, how he wrote, and what value he placed on his own writing . . . the progress of his own self-development as a writer extending over half a century . . . the story of his pamphlets and children's books. "To a Perfect Secretary" details Father Lord's duties as assistant to the editor of *The Queen's Work* magazine in 1913: "I soon found myself altar boy, errand boy, private secretary, stenographer, copyboy, proofreader, layout man, printer's devil, appraiser of manuscripts, author, and rewrite man." . . . the Sodality he belonged to in his youth . . . the condition of the Sodality in the United States at the time of his reassignment to the Sodality national office in 1925 . . . gratitude to his associates . . . what he hoped and planned to do with the Sodality.

After completing this last chapter addressed to his secretary, "chronic exhaustion," as the doctors termed it, forced Father Lord to lay aside his dictaphone apparatus and lay his tired body down on his bed of death. He never lived to finish the autobiography. In his own estimation Father Lord never finished anything he ever undertook to do. Whatever he finished could always have been done so much better and there was always so much more to be done.

His happy gift of zeal was, like that of Francis Xavier, a fatal gift. Like his great hero, Xavier, he too during his stretches of delirium on his deathbed was doing big things for God and planning ever bigger ones.

There is a matter-of-fact line in Father Lord's autobiography that might supply a key to his character and help to explain the secret of his tremendous output of work. "I have always had the feeling," he wrote without any heroics, "that the day I look back on what I have done, little as it is, I shall have finished doing anything more. And I don't want that to happen."

Father Lord was born in Chicago, April 23rd, 1888. He entered the original Missouri Province on July 26th, 1909. His course in the Society followed the standard line of the times: novitiate and juniorate at Florissant, philosophy and theology at St. Louis, tertianship at Cleveland. He was ordained in St. Louis by the late Cardinal Glennon on June

24th, 1923. His requiem Mass was celebrated in St. Francis Xavier College Church on January 19th, 1955, and he was buried in the cemetery at St. Stanislaus Seminary.

Principal Apostolate

There is much conjecture as to what was Father Lord's main apostolate. It is interesting to note in his autobiography that although he wrote over the years more than 20,000 words a month for publication and that he could in emergencies turn out, on some familiar subject, consistently 15,000 words a day—he nevertheless insists that his writing was only incidental to the work to which he was at the time assigned. "My writings grew out of my work," he declares, "and my work was supported mainly by the writing." Although Father Lord spent only three formal years teaching in the classroom, he always considered himself to be simply a Jesuit teacher of religion. So he states in the autobiography: "Teaching religion through a variety of mediums has been my life's work. Among other habits, I have the habit of theology. I doubt now if I could pass the examination which was relatively simple when I finished my theological course many years ago; but I never rise before an audience, large or small, young or old, without using theology and I have yet to write anything without putting at the top of my paper the Jesuit A.M.D.G. To which I always like to add B.V.M.H."

In his funeral oration, Bishop Helmsing, Auxiliary Bishop of St. Louis, correctly appraised Father Lord when he acclaimed him "a great Christian teacher"; to which appraisal an editorial writer appropriately added, "He was a Christlike teacher, one who took for his classroom the whole wide world, who utilized every conceivable educational art to fight the stubbornest of all enemies—ignorance—who outwitted with his matchless gifts and boundless zeal the most subtle of all subversives—apathy. He won eternal victories in the minds and hearts of millions. By precept and example he taught the men and women of our day how to love God and in Him, their fellow men, how to live a dedicated life and to die a valiant death."

LEO P. WOBIDO, S.J.

Father Lord's Credo

We append a letter which Father Lord wrote to a young friend—a college graduate and major league baseball player—on the occasion of his entering the Trappists. The letter was dictated shortly before Father Lord's death and may be considered a kind of testament.

Dear Paul:

Rather than that long letter with which I threatened you, I felt possibly that a synopsis would be more easy to handle. So here are some suggestions that may be largely supplanted when you get to your new life:

1. Henceforth your life is God and yourself. Keep your eyes on God, and stay close to Him, and let Him do the worrying about you.

2. Your life will be hard; offer that up for sinners. You can save them.

3. Offer up some of your work for priests. We priests are the important element which, humanly, advances and holds back the cause of Christ.

4. Pay as little attention as possible to others. What they do should influence you not at all.

5. Keep your prayer simple. Talk to God as to a Father, to Christ as to a Brother, to the Holy Spirit as to a constant Companion.

6. Make your spiritual reading largely the Gospels. Read them over and over slowly and thoughtfully.

7. You will learn to make Christ your personal pattern and your standard for everything.

8. Bring small things to Mary, as to your Mother. The big problems of your life will all be small. Take them up with her.

9. Try to do any job, important or trivial, with pride in it and with an effort to do it well. Offer it up at the beginning and end and keep your mind divided between what you do and Who does it with you.

10. Watch your disposition. Keep your mind completely cheerful, at peace and content. Despise temptations and

laugh at any signs of scruples. You're God's son and that's your basic good fortune.

11. Take reasonable care of your physical health: keep clean, be regular, eat what you are allowed, get what sleep is permitted and extra when granted, force yourself to regard your body as the companion of your soul—wonderful as an aid to all life, a drag when neglected.

12. Never decline any job you are asked to do, if it is possible for you to do it.

13. Silence can become simply apathy and inertia. Mentally talk to your guardian angel and your patron saints.

14. Consider yourself as vitally important for the Church. Keep the general interests of the Church Universal always in your work and prayer.

15. Avoid personal routine. If you have any free time, try to handle it differently each week, each month. Don't become mechanical.

16. Make your answer to commands, requests, bells a simple "Yes, Lord!"

17. Remember grace is the smile in your soul. Keep smiling, even though you are deeply dignified externally.

18. Grow! When you stop growing spiritually, you are asleep or dead.

Devotedly in Christ,
DANIEL A. LORD, S.J.

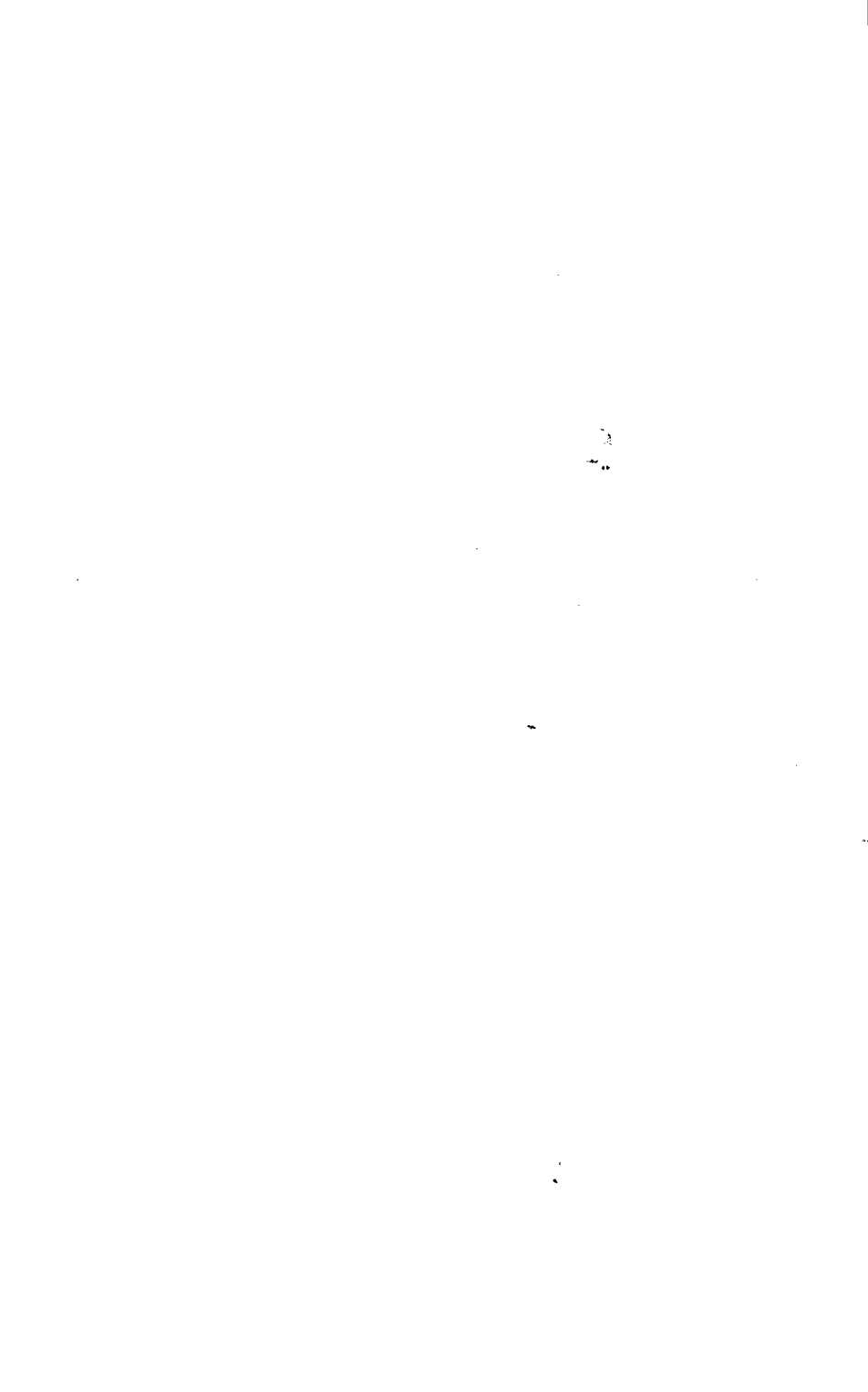
FATHER CHARLES J. DENECKE, S.J.

1907 - 1953

There is a way of thinking best suited to the study of the humanities, and another best suited to the study of philosophy and theology; the transition from the one to the other can be critical for success in the upper reaches of the course in the Society. From 1946 to 1951, Jesuit Scholastics beginning the study of philosophy at Woodstock received their new intellectual orientation from Father Charles J. Denecke. In an early class that first year, he summed up the transition in these words: "You have to get used to wrapping your minds



FATHER CHARLES J. DENECKE



around a problem until you solve it. It is no longer sufficient to read a poem and be happy." This sardonic summation does little justice to his high esteem for *belles-lettres*; it does serve to indicate the soundness of his approach to philosophy and to explain the lasting awareness of problems and earnestness in dealing with them that he engendered in his neophytes. A pupil of his might in later life ignore intellectual problems or deal with them halfheartedly and carelessly; but if he were to do so, he could never comfort himself with the illusion that he has done any thinking.

Undoubtedly a prime factor in Father Denecke's success as a teacher was the decided impression of strength that he made on his class. A man of medium height and rugged physique, he spoke in a rich baritone, clipping his words. At first sight his most arresting feature was his direct steady gaze; and, as time wore his other features together into a familiar blend, the penetrating quality of that gaze never grew dull. This would be especially true for the hapless student of epistemology who was being questioned on the prelection and whose answers were not precise and clear. That steely gaze would hold the erring scholar immobile under the lash of the insistent query: "Sane vel non?" Then it would release him and sweep away across the class, allowing the victim to slump ignominiously into his seat.

The questioning on the prelection, while frequently painful, was invariably salutary. It was part of Father Denecke's skillful adaptation of Socratic midwifery to the limitations of classroom work. For his questions, always clear, penetrating, and ranged in logical sequence, exposed to the class any glaring deficiencies in their grasp of the matter. Then followed a lecture on the same matter, in which the difficult points shown up in the recitation were touched on with special care.

A demanding teacher Father Denecke certainly was; but he was a compelling teacher as well, communicating his own enthusiasm for philosophy and illuminating its depths with a clarity that awakened interest and enthusiasm in the minds of his students. And yet, to dismiss him as a compelling and demanding teacher is to betray the narrowness of one's point of view. For Father Denecke is seen only from the scholars'

benches; and few men who teach would care to rest their reputation exclusively on the judgment of those they have taught. For there is an alchemy at work on those who become teachers, changing ordinary metals into gold in some men, in others masking the most precious elements with a film of dross. Paradoxically enough, when those precious elements are a certain sensitivity and warmheartedness in a man naturally sociable, an assignment to teach can inhibit precisely those qualities, and that although they are invaluable to one whose essential task is communication.

The Man in the Making

That Father Denecke was sociable, charitable, and sensitive flows naturally from the character of the family into which he was born. The third of six children, he was born in Buffalo, New York, on September 25, 1907, to warmhearted parents of German descent. He was always deeply devoted to them; friends remarked later the great respect in which he held his father. After graduating from Canisius High School in 1924, he entered St. Andrew-on-Hudson; and from there he went to Woodstock for Philosophy.

During his Regency Father Denecke taught at St. Joseph's College, Philadelphia. While there he gave evidence of the genuine maturity which was to mark his character all the rest of his life. This rare quality was recognized by older members of the Society from whom it earned him a deference unusual to be accorded a Regent. Nor was his maturity lost on the college students. This was noted particularly during one trip with the debating team. Their average age was twenty-four, the same as his; but there was no doubt about the respect that was accorded the young moderator without constraint, embarrassment, or dissimulation.

Theology brought him back to Woodstock. Although studies engaged his main interest, one of the visible changes in Woodstock at that time was the building of the golf course. One aspect of that event impressed him strongly, the fact that the house Procurator, Father Edward Phillips, who had refused permission to build the course when Provincial, surveyed the land and laid out the course when his successor granted the permission. Father Denecke did his share of the more humble

work on the course, but his labors were not rewarded by any real proficiency at golf; ten years later he still constituted a clear and present danger to other golfers on the course and to bystanders not in the intended line of flight. Indeed, his erratic progress around the links seemed a source of perpetual discomfiture to him. As he addressed the ball, his face mirrored grim determination, but the flight of a golf ball has a way of frustrating even the strongest will. Still he was anything but inept athletically. When he taught at Woodstock, he and Father Charles Neuner made a formidable combination on the handball court, often humbling opponents far younger than themselves.

Father Denecke was ordained at Woodstock on June 20, 1937. All through his priestly life he manifested the Jesuit's great regard for the priesthood, showing it in demeanor that was at once simple, natural, and reverent.

After Fourth Year Theology and Tertianship, Father Denecke entered the graduate school at Fordham to study philosophy. He spent two years there, and during that time he kept himself on a rigorous daily schedule. After a full morning of study he would quit work at noon, get a rest, perhaps a few minutes of exercise, eat his lunch—usually a bowl of cereal—and be back at his desk shortly after two. Except for the break at dinner time, he would work steadily from the early afternoon until late into the night. However, he was not completely successful at Fordham, largely as a result of a disagreement with another philosopher, a man of great name and of ideas equally as definite as Father Denecke's own. His doctorate was finally awarded by Georgetown University in 1943.

When Scranton University was entrusted to the Maryland-New York Province in 1942, Father Denecke joined the faculty to teach ethics and religion. When visiting the homes of friends in the vicinity, it was the usual thing to have the younger members of the household clambering all over him by the time the evening was over. He spent some time too working to reclaim young women from a life of prostitution; the fine reserve and deep sympathy that marked his dealings with them served as an accurate index of the warmth of his heart.

The Main Task

When he was called to Woodstock to teach epistemology in the middle of the year 1945-1946, he began his first class with an apology for his halting Latin on the plea that he had not spoken it for seven years; whereupon he regaled the assemblage with a dazzling display of elegant and unhesitating Latinity. At Woodstock he maintained his demanding order of time; suffice it to say that before the community breakfast he had usually put in at least a half-hour at his desk. He wrote an excellent set of notes and kept in contact with others in his field, especially in Jesuit scholasticates, in his eagerness to keep abreast of developments.

During his fourth year of teaching at Woodstock, Father Denecke became acting Dean of the Philosophical Faculty in the absence of Father Ralph Dates who spent the year teaching in England. As Dean he had it at heart that the Philosophers apply themselves seriously to the coursework. At the same time he was fully sympathetic with those experiencing difficulty in studies, in health, or in family affairs. He himself chauffeured to the railroad station a Philosopher called home by a death in the family, and he made the trip to Mount Royal in what must still be the standing record time.

During the following summer Father Denecke had a term as Superior of the Regents' Summer School at Port Kent. His desire to make the session pleasant and profitable for the Scholastics was signaled by his presence on the station platform to greet the arrival of the First Year Regents. One occasion that summer which gave him particular pleasure was a barbecue to which he invited the late Monsignor Ambrose Hyland, chaplain at Dannemora Prison in Auburn. During a song-fest that followed the meal at the clubhouse of the old golf course, Father Denecke and Father Hyland sat on the lawn, smoking and listening. Father Denecke called for the whole range of the infectious musical sagas about Woodstock and philosophy; and he was clearly delighted at his guest's enjoyment of them.

The Quest for Truth

As it happened, Father Denecke's administrative duties were no more than episodes in a career given mainly to the

teaching and continuing study of philosophy. The dominating factor in his work as a philosopher was his preoccupation with the foundations of metaphysics. As a graduate student he was governed by this preoccupation in selecting a subject for his doctorate thesis; as Professor of Epistemology at Woodstock he made this problem the core of his course and devoted the major portion of his time, attention, and not inconsiderable talent to its elucidation and solution. The title of his dissertation, "The Role and Importance of Self-Existence in the Science of Metaphysics," is misleading: it is not so much self-knowledge that commands his interest as the problem of establishing the objectivity of the notion of being. And it was not without reason that he preferred to entitle his course in epistemology "The Metaphysics of Knowledge": for him the so-called "critical problem" was much more than a validation of the pretensions of common-sense; it was the problem of the correspondence of mind and reality, of being as known and being as it is in itself, the problem of the metaphysical object.

As an epistemologist then Father Denecke was primarily a metaphysician. He conceived epistemology not as a separate science, but as a critique interior to metaphysics itself. The first function of epistemology, in his opinion, was to secure the rational foundations of our subsumption of particular being under the common notion of being. Between the writing of his dissertation and the later drafts of his class notes his thinking underwent progressive and profound changes, for the same independence of thought and integrity of purpose that marked his criticism of others were equally manifest in his constant review and revision of his own ideas; yet his initial orientation and basic principles remained the same. Though self-knowledge gave way to the experiential judgment about sensible reality as the material of his critical analysis, it was always the crucial juncture of thought and being and its metaphysical import that provided his central problem.

In handling this problem he steered a narrow course between two contemporary approaches, the Mediate Realism of Father de Vries and the Methodic Realism of M. Gilson. In the one he saw the dangers of a *cogito fermé*, a knowledge imprisoned within the confines of a windowless mind, that

adopts a myopic view of cognition's initial data and condemns itself to the impossible task of constructing a bridge between a walled-in world of thought and an unknown world of reality. In the other he saw a refusal to come to grips with the problem: no philosophy, he felt, that hopes to experience and communicate complete confidence in the objectivity of its conclusions can abstain from examining the relationship of knowledge and reality; and the only place to initiate this inquiry is at the unique point where thought and being effect their mysterious union, namely in the cognitive act. Father Denecke's reflective analysis of the experiential judgment, with its detailed and penetrating explicitation of cognition's ontological principles, provides a secure and rational critique of human knowledge and a solid foundation for a sane metaphysics.

It is this peroccupation with metaphysics in the field of theory of knowledge that gives the brief professional career of Father Denecke its chief significance. In this, of course, he was not alone: he was one link in that small but growing band of contemporary scholastic philosophers who are buttressing the claim of metaphysics to be the queen of the sciences.

The Test of Truth

The first indication that Father Denecke was not well came in early 1951. Until that time he had enjoyed normally good health, with the exception of one routine, if painful, illness which required surgery. But, beginning in the summer of 1950, several blood counts revealed an unusually high concentration of white blood corpuscles. Two stays in quick succession at Baltimore's Mercy Hospital during January, 1951, forced Father Denecke's physician to diagnose his condition as chronic lymphoid leukemia. A breakdown of communications concealed the fact from his superiors at Woodstock until the following May. Even so, the doctor felt that Father Denecke had suspected the nature of his disease all along. In the course of a check-up in New York during the following May, one of the doctors who examined him said that he had seldom seen a better physical specimen. Nevertheless, the Baltimore diagnosis was confirmed, and Father John McMahon, the New York Provincial, told Father Denecke the

sad news. That evening Father Denecke was in a gathering of Jesuits whom he had not seen for some time and none of whom knew anything of what he had just learned. All of them complimented him on his apparent good health; and neither from his affable greetings nor from his lighthearted repartee could any of them suspect that he had anything on his mind. A day or two later at the Philippine Mission Departure Ceremony at Fordham, he mentioned the matter to an old friend. Although he seemed shaken and under a severe emotional strain, his deepest concern was that the word of his illness be kept from his mother; he was worried about her health and fearful of the effect the news would have on her. In another day or two he entered the hospital and was as courteous and cheerful with his visitors as if his life had not been changed in the least.

Father Denecke did not give in easily to his illness. He was young and strong, he had prepared well for the work he projected, he had many qualities which should have enabled him to do fine work for God. Since his condition did not demand a complete cessation of activity, he was able to teach the regular epistemology classes during the last academic year in which the subject was taught at Woodstock. On the other hand he was fatally sick. Inevitably his sickness showed, in occasional short-tempered words in class and later in the hospital. But he never gave way to moaning; all his victories and any defeats in his fight to keep going resulted from the fact that it was a fight. To the very end he did as much as the doctors permitted; a chance to drive a car, for instance, he found an especially welcome relaxation.

Still his determination to live did not goad him to any frenzy of activity; rather, he deliberately paced himself to a calm moderate scale of living. His walk was still firm but no longer aggressive. He gained weight and it showed in his face especially, giving him a more robust appearance than he had ever had in the previous five or six years. He slept late and made his meditation faithfully in mid-morning in the chapel. During this whole period, he remarked, he found new depths and unsuspected riches in prayer and in union with Our Lord.

During early 1952, there was some question of his being

transferred to Bellarmine College, Plattsburg, the following summer when the philosophate was to be moved. Clearly Father Denecke himself would have wanted to continue teaching and Father Provincial was ready to let him do so as long as it was in his best interest. But by that time the doctor had begun X-ray therapy with encouraging results, and he wanted Father Denecke to have adequate medical facilities near at hand for further treatments. For that reason it was decided that Father Denecke should stay at Woodstock.

He responded to treatment favorably enough to be allowed to take a South American cruise in March, 1952. His trip took him as far south as Cuzco, Peru, although he spent most of his time ashore in and around Lima. To prove that old habits are not easily broken, he had flown south to Lima from Colombia: "All sorts of accidents in Buenaventura—slow-down (possibly the usual pace of dock-workers there), a national election in Colombia (nobody permitted ashore), and a full stoppage by the stevedores!" Still his capacity for enjoying the local scene and the local people was unimpaired, once he got where he wanted to go, as he showed in a subsequent letter: "I had a full week with Dr. (Julius) and Mrs. Klein and managed to see most of Lima during that time. Very lovely city—and most leisurely." And he adds: "The Jesuit community has been very warm in its welcome—as have all the Peruanis."

A week later he was still enjoying a mild social whirl in Lima: "I came here to stay with the Maryknoll fathers. Much more relaxing than the hotel. My activities are limited to an occasional visit in town to pick up my mail and drop in at the Embassy. Mother M. Ivo (Phila. Immaculate Heart) guided me on a shopping tour this morning. . . . Monday, I was invited to tea at the American Embassy. The Sisters from Villa Maria, the Nuncio, Father McCarthy, superior here, and some ladies to pour. Very pleasant. Sunday I am lunching with the Nuncio—spaghetti, I presume."

That Father Denecke was congenial to the Peruvians and the international community in Lima shines out of a letter of condolence after his death from Doctor Klein: "Charles was, as you know, our particularly close friend and we had such a delightful visit with him in Lima. I was so happy to be able

to arrange some special contacts for him there and even though his visit was brief he left a large group of warm friends among the Peruvians."

Father Denecke started the trip north on the *Santa Barbara* of the Grace Line. But on April 8 at Panama City a check on his blood condition showed the white count alarmingly high and the red count alarmingly low. The ship's doctor advised him to leave the ship and to get to a hospital. Accordingly he flew home immediately, arriving in Washington the next day and going directly to Mercy Hospital, Baltimore. The stay at Mercy was a long one, extending into the late summer; during that period he received blood transfusions, radiation therapy, and cortisone injections.

That stay was, moreover, the first of a series of periods in the hospital that grew longer and more frequent, as the respites between them grew shorter. Father Denecke would return to Woodstock when he was discharged from the hospital or he would make a short trip to visit relatives. At Christmas he went to Silver Spring, Maryland, for a few days to stay with his mother and father at the home of his sister.

By now patience had become part of the pattern of his life, a strong manly patience, the only kind his could be. It was rooted in his strong faith, and in a new gentleness noted as characteristic of him by all who knew him those last months.

His faith and resignation to God's will were still to be severely tested. Early in January, 1953, he returned to the hospital for a long stay. The inactivity of those long weeks he found extremely trying. In February he wrote jokingly: "I hope to be free again sometime soon. This, my boy, is a very monotonous life. I have become a cabbage. . . . What I had projected for myself is still waiting for the opportunity. I am not impatient about it. If God wants me to do it, He will provide time and health. Otherwise—?"

In mid-March he returned to Woodstock. He seemed, at least in retrospect, quieter than ever before. His stay was only for a few days; on March 23 he entered Mercy Hospital once again. From then on he weakened steadily. During the following week members of his family arrived from upstate New York. By Easter Wednesday, April 8, he was very low. He was told at five-thirty that afternoon that he was in danger

of death, and he replied that he suspected as much. Suddenly all the tension and apprehension left him. By ten-thirty he seemed at the very end of life; his breathing was irregular and he could not be aroused. The Sisters of the hospital staff gathered, and Father Joseph F. Murphy, Rector of Woodstock, led them in the prayers for the dying and then in the Rosary. Suddenly Father Denecke opened his eyes and asked Father Murphy what was going on. When he received the reply that it had been touch-and-go, he remained perfectly tranquil, received absolution and the Last Blessing, said that he would like Father Murphy and the Sisters to say the Rosary, and joined in the responses. He dozed on into the morning; about three o'clock he awoke and said a few words to Father Murphy. By then he felt much better and thought he would have a good day. "I alternate," he said, and referring to his recent brush with death he added: "What a fizzle."

He did have a good day on Thursday, saw his family three times during the day, two at a time, and at the last visit blessed them before they went home for the night. Apart from weakness due to continued internal bleeding, there were no indications that he would not live through the night. A few moments of discomfort and a touch of nausea marked the night and early morning hours. He slipped into a quiet sleep at a quarter to two; his pulse began to slow about a quarter to three; at ten minutes to four he died.

There are different degrees in which men love the Society and reveal in their lives its training; his love was deep, unfeigned, and unashamed, his life and character a tribute to the Society's training. May that Truth, that above all engaged his love and loyalty during his life, fill his heart and mind through all eternity.

THOMAS F. WALSH, S.J.

Books of Interest to Ours

SOCIAL ORDER

Social Relations in the Urban Parish. By Joseph H. Fichter, S.J. Chicago, University of Chicago Press, 1954. Pp. vii-264. \$5.50.

Father Fichter needs no introduction to Jesuit readers. His controversial *Southern Parish*, 1951, thrust his name beyond province, assistantcy and even Jesuit confines. It was no doubt a deciding factor in the invitation extended to him to lecture at the University of Muenster in 1954.

The author begins with the fundamental problem—how determine who is a parishioner? Next, parish members are grouped into several categories: the active, the practicing, the marginal and the dormant. With each of these categories a relevant problem is discussed: lay leadership, social solidarity, institutional inconsistency and defection from the Church. In each of these problem areas lesser issues are treated: the percentage attending Mass of obligation, the penetration of anti-authoritarianism among lay Catholics, the more common causes of leakage, the role which lay leaders wish the priest-moderator to take in their group activity—and the extent they wish him not to participate! It would be a pity to moderate parish organizations while ignoring the findings of this study regarding the ordinary member and the lay leader. Other chapters deal with the influence of urban mobility on parish life, the relations of social status to religious behavior, evolution in the social roles of the parish priest, the ethical principles which govern the social scientist, etc.

For those of us who have had no academic training in sociology, this work fills a need. Time was when seminary education in the natural sciences was limited to the trivium of physics, chemistry and biology. Fortunately the social sciences have finally established a beachhead in the curriculum. It is to be hoped that they achieve the rightful place which the ideal of the modern educated man postulates for them. Until they do, the reading of such works as this will help fill the lacuna in our knowledge and formation.

This is not, however, a textbook of sociology, though to some extent it may serve this purpose. It will be read with profit by sociologists and students of this science, by those in parish work as well as superiors and administrators, by seminarians and their teachers.

It may be that we nourish a certain bias, as well we might, because of the amoral and positivistic attitudes of certain sociologists. But there need be no fear of losing one's faith in reading this book! Indeed the author demonstrates clearly how sociology properly conceived is not a denial or degradation of the supernatural, as no true science can be. Or our bias may take the form of the question: "What right has the sociologist in the sanctuary?" The author answers:

Knowledge of the objective facts is a preliminary essential to the

proper and intelligent functioning of any social group or community. If this knowledge can be achieved and analyzed through sociological techniques, the Church has at its disposal a potent instrument of internal and external progress (p. 237).

This thesis is exposed and defended in the appendix. The effort meets with signal success, a note characteristic of the whole undertaking.

ROBERT H. SPRINGER, S.J.

PSYCHOLOGY

Personality and Mental Health. *By James E. Royce, S.J.* Milwaukee, Bruce, 1955. Pp. vii-310. \$3.50.

Succinctness, clarity and richness of content and treatment are the outstanding qualities in this new text for Clinical and Mental Hygiene Psychology courses. The good teacher is manifest in every page of the book. Father Royce insists that he had the student in mind and the careful development of the subject matter shows that he has realized his ideal.

There are five parts, of which the first points up the prevalence and preventability of mental maladjustment. Part two copes with the basic pattern of adjustment, which is a fitting of behavior to inner tensions and the environment. The resultant is a system of habits, whose patterns constitute the personality. There follows a definition of normalcy and integration; and the chief components of personality are identified.

Part three is an exploration of the basic factors of personality development and an excellent section is devoted to the developmental stages of life, including a most helpful section on the School Years. Part four provides the student with a basic knowledge of the problems of adjusted and maladjusted personality. It is entitled the Management of Personality. This section is very rich in content and gives an excellent working knowledge of defense mechanisms and six common personality problems: fears, anxiety, guilt, inferiority feelings, sex and alcoholism.

Finally, part five offers a compact treatment of the various grades and types of mental disorder. In the sections on the causes and prevention of mental disorders, the author shows distinctive originality. Finally, the last chapter is devoted to the Care and Treatment of Mental Disorders. Here, as throughout the book, the author manifests a very wide acquaintance with the current literature.

The author purposely refrained from enriching his book with cases. Many will regret that decision, as it does make the reading difficult at times. But any teacher would supply this lack. The reader will be surprised at the cavalier treatment of Freud on p. 292. The space allotted to Jung and Harry Stack Sullivan is rather miserly.

One persistent question remains in this reviewer's mind. Father Royce commendably exploits the framework of a psychology of adjust-

ment in terms of needs and drives. This formulation owes its existence to a Freudian and Behavioristic psychology. Father Royce, of course, issues timely *caveats* and correctives. He successively clarifies his own position and thus is perfectly orthodox in his psychology. And the reviewer's question is concerned not with what the author holds and eventually explains, but in what he neglects to make explicit in his formulation of the problem of adjustment and the definition of personality. Needs and drives are made to include every possible human goal and the crude reductionism of behaviorism is thus deprecated. But without further explication, the intimations of a *backstroke*, almost solipsistic, adaptation is immediately suggested. Again, in the definition of personality as "the unique organization of habit systems of all man's operative powers (physical, sensory and rational), from which flow his relations to all other beings," the image of man the goal-seeker does not impose itself. Where is the explication of self-possession and self-determination, man's realization of what he is, his self-determined struggle towards what he wants to be and his self-dedication to what he ought to be?

In *Time* magazine recently Jung's superiority over Freud was extolled in terms of his demand that man's adjustment should not only be to animal instincts but to his "great paradoxes and his eternal religious needs." Father Royce would, of course, agree one hundred per cent. But it seems to the reviewer that he does not with sufficient explicitness convey the richness of his true concept of personality and its self-determinative goal character.

HUGH J. BIHLER, S.J.

SPIRITUALISM

Ghosts and Poltergeists. *By Herbert Thurston, S.J.* Edited by J. H. Crehan, S.J. Chicago, Henry Regnery Co., 1954. Pp. xi-210. \$4.00.

This is not a book of mystery stories, though it reads as interestingly as one. It is a posthumous compilation of critical studies, all from the pen of Father Thurston, which appeared originally as articles in various periodicals.

The array of ghosts who parade through these pages are a peculiar lot. Some delight in biting their victims. Others, less malicious, like to tease. Many lessen their annoyances, if entreated, but increase them when abused. They have, however, much in common. The author gives this eerie list of characteristics:

A poltergeist is simply a racketing spirit, which in almost all cases remains invisible, but which manifests its presence by throwing things about, knocking fire-irons together and creating an uproar, in the course of which the human spectators are occasionally hit by flying objects, but as a rule suffer no serious injury (p. 2).

They are then a class apart from benign heavenly visitants and from those restless wanderers supposedly from purgatory. Nor do they ap-

pear to be a devilish lot. For exorcisms as a rule do not suppress their clatterings. Other phenomena usually associated with diabolical possession are likewise absent. Their behavior is too childish and purposeless to be ascribed to the astute enemy of mankind. There is, however, a factor which these manifestations have in common with spiritualism. The visitations depend on the presence of a human who has some of the qualities of a medium. Generally this is a young person, often a child. There is this essential difference. The "medium" does not consciously invoke the spirit but is rather his plaything and victim.

What are poltergeists then? Father Thurston does not venture to say. His sole purpose is to establish by sound epistemological norms their objective reality. In doing so he shows both acumen and broad erudition, winnowing out the purely imaginative and collating the data of many climes and ages. Scholar that he is, he will not impose on our credulity with the poorly attested reports others have accepted.

Though this work lacks a philosophical or theological construct of the nature of these beings, it does prove their existence. And from this fact two corollaries are drawn. The materialist and the positivist must reckon with this evidence of "the existence of a world of spiritual agencies, not cognoscible directly by our sense perceptions" (p. 202). Secondly, scholars of earlier centuries were too prone to write the whole matter off as the work of the devil. Though the author does not declare them as certainly wrong, he does hold them as not certainly right in their judgment.

This book then is a contribution to the moral study of the First Commandment and superstition. Likewise noteworthy is the inclusion of the text of a rite of exorcism for haunted houses taken from a *Roman Ritual* of 1631, strangely lacking in the modern Rituals and in those of medieval times. Father Crehan, the editor, has woven into a commendable unity the disparate threads with which he had to work. More commendable still, he has not intruded his own ideas but gives us pure Thurston.

ROBERT H. SPRINGER, S.J.

MARIOLOGY

Mariology, Volume I. Edited by Juniper B. Carol, O.F.M. Milwaukee, Bruce, 1955. Pp. xvi-434. \$6.75.

During the past several decades the specialized literature on Mariology has reached such mountainous proportions that even the most intrepid soul must pale at the thought of covering it all. Indeed, so prodigious has the literary output been, in the form of countless monographs and of innumerable articles, that a critical and complete Marian bibliography has yet to be compiled. If the professional theologian grows weary in his effort to keep abreast of the field, the problem for the general student of Mariology is so magnified as to be discouraging. The urgent need, therefore, for a modern compendium which would contain an up-to-date

and scholarly treatment of Marian theology and cult has long been recognized by interested parties on both sides of the Atlantic. Father Paul Sträter, S.J., has met this need for Germany with his *Katholische Marienkunde*. Father H. du Manoir, S.J., (*Maria. Etudes sur la Sainte Vierge*) and Father G. M. Roschini, O.S.M., (*La Madonna secondo la fede e la teologia*) are in the process of fulfilling this need for their compatriots. For once American scholarship is not far behind; with Volume I of *Mariology* the distinguished Marian scholar, Father Juniper B. Carol, O.F.M., has undertaken to satisfy the same need for English speaking peoples.

A brief review can scarcely do justice to the riches of this volume. Yet a special word of praise is due to several of the authors. While not every Old Testament scholar will necessarily agree with the interpretations which Father Eric May, O.F.M.Cap., ("Mary in the Old Testament") adopts for classically disputed texts, nonetheless all will concur in the judgment that here we have a complete and eminently clear presentation of a very difficult subject. In "Mary in Western Patristic Thought" we find Father Walter J. Burghardt, S.J., favoring us with an essay characterized by his usual depth and acumen. It is only just to single out this article for its fine style and profound scholarship as a work of distinction and excellence. "Mary in the Apocrypha of the New Testament" by Father Alfred C. Rush, C. Ss. R., provides an interesting and discerning introduction to a much neglected source. In his "Outline History of Mariology in the Middle Ages and Modern Times" Father George W. Shea not only gives us an excellent outline but also fills his footnotes with a rich bibliography. "Mary in the Eastern Liturgies" by Very Rev. Cuthbert Gumbinger, O.F.M.Cap., is a beautiful compendium of Marian prayers used in the Eastern Liturgies. The Byzantine, Alexandrian, Ethiopian, Antiochene, Armenian and Chaldean Liturgies are reviewed; the selected bibliographies given are brief but precious.

Father Carol is to be commended for his work, for *Mariology* has the distinction of being the only work of its kind in the English language. This distinction rests not merely on its uniqueness but even more so on its theological excellence. We can well agree that this symposium constitutes a significant advance in Marian studies in the United States.

PATRICK J. SULLIVAN, S.J.

HISTORY

The Jesuit Relations and Allied Documents. With an introduction by Reuben Gold Thwaites. Selected and Edited by Edna Kenton. Preface by Dr. George N. Shuster. New York, The Vanguard Press, 1954. Pp. liv-527. \$6.00.

Jesuit missionaries are letter-writers of necessity. They rely very heavily on the prayerful and financial support of those at homes. Besides, letter writing is a great tradition in the Society. Not only is it a

natural expression of the real love which exists among us, but St. Ignatius also wanted it to foster the union of his sons one with another. For this reason he makes special provision in the eighth part of the Constitutions for the *litterarum missarum frequens commercium*.

The Jesuit missionaries of New France were no exception; they were great letter-writers. This was particularly true of Paul Le Jeune whose informative style brilliantly inaugurated the series of Jesuit Relations of New France which lasted for forty years. This became the famous Cramoisy series which was read so avidly in Seventeenth Century France. It should also be remembered that the Jesuit Relations made a positive contribution to the colonization and Christianization of Canada.

To be sure there were other letters from New France's missionaries: some were published in mission magazines at the time; some were sent to superiors. Other papers—memoranda, journals—pertaining to the missions were added to the already considerable total and the whole under the editorship of Reuben Gold Thwaites was published in seventy-three volumes with the title *The Jesuit Relations and Allied Documents*.

As this complete work was published in a rather limited edition and was meant for the scholarly rather than the popular trade, some efforts were made to bring the interesting material found in the Relations to a wider public. Edna Kenton culled some of the best sections of the seventy-three volumes and these were published in a single volume in 1925. This single volume is now reappearing in a second edition. This should be good news for all Jesuits, especially those interested in the Canadian missions. The book will even be helpful to the incipient scholar.

JOSEPH R. FRESE, S.J.

The Way of the Cross. By Caryll Houselander. New York, Sheed & Ward, 1955. Pp. 173. \$2.75.

"The stations of the cross are not given to us only to remind us of the historical passion of Christ, but to show us what is happening now, and happening to each one of us." This is the spirit and theme of Caryll Houselander's posthumous work, "The Way of the Cross." The author offers us in this series of meditations, not an historical contemplation of the suffering physical Christ going through the stages of His passion, but rather an existential contemplation of the sorrows of the mystical Christ as He suffers today in the members of His Body. It is a unique presentation.

The author knows her subject matter well. Since her first work, "This War Is the Passion," the suffering Christ has been the predominant theme of her writings. In this, her final work, she successfully communicates the fruits of her life's contemplations in a simple yet compelling style.

GERARD P. BELL, S.J.

(Insert above on p. 159 before note 26.)

WOODSTOCK LETTERS

Vol. 84, No. 2, April, 1955.

reproduced at Woodstock in 1887). He and Father Sewall renewed their vows on August 18th, 1805. Father General Brzozowski approved Father Molyneux' appointment in a letter dated February 22nd, 1806. The first novitiate was opened at Georgetown on October 10th, 1806. Several of these documents will be found in Thomas Hughes, S.J. *History of the Society of Jesus in North America* (Longmans, London, 1910), Documents, I, II, pp. 815-821 and in the WOODSTOCK LETTERS XV (1886), p. 115 and pp. 214-215; and cf. XXXIV (1905) pp. 203 ff.

² The *Synopsis Historiae Societatis Jesu* (Pustet, Ratisbon, 1914), col. 583, gives the year as 1831. According to the *Liber Saecularis Historiae Societatis Jesu 1814-1914* (Romae, 1914), p. 88, Father Kenney, Visitor in America, was still discussing whether Maryland should be made a Vice-Province or a Province in letters to Father Roothaan in August, 1832. The *decretum erectionis* by Father Roothaan, as recorded in the Maryland Province Archives, 502.3, p. 13, is dated February 2nd, 1833. It has been reproduced in the WOODSTOCK LETTERS 62, 1 (1933), p. 118. The decree was read officially at Georgetown on July 8th, 1833, *ibid.*, p. 117.

The new edition of *Synopsis Historiae* (Louvain, 1950) makes the same mistake, col. 700.

³ *Catalogus Prov. Neo-Eborac.* (1880), p. 4. The decree was signed June 16th, 1879 and promulgated August 7th, 1879.

⁴ *Catalogus Prov. Maryl.-Neo-Eborac.* (1881), p. 79. Father Beckx's letter announcing the change is dated August 19th, 1880.

⁵ *Acta Romana* V, III (1926), pp. 519 ff. and X, III (1943), pp. 583 ff. Decrees promulgated July 31st, 1926 and July 2nd, 1943.

⁶ Gilbert J. Garraghan, S.J. *The Jesuits of the Middle United States* (New York, 1938), I, pp. 79 ff.

⁷ Father Roothaan's letter of September 28th, 1830 erecting the separate Mission was promulgated February 26th, 1831. The *Synopsis Historiae S.J.*, col. 583, says that Missouri was annexed to the Belgian Province on March 26th, 1836. Father Alexander Vivier, *Nomina Patrum et Fratrum qui Societatem Jesu ingressi in ea Supremum Diem obierunt 7 August 1814-7 August 1894* (Parisiis, 1897), p. xvii, also reports this annexation. Father M. W. O'Neil, Socius of the Missouri Province, writing in the WOODSTOCK LETTERS 26 (1897), pp. 462 ff., states that there is no documentary evidence for such an annexation. In the same volume of the WOODSTOCK LETTERS, p. 468, there is a note to the effect that Father Vivier had asked that the assertion be deleted from his text. It is a fact that the Missouri catalogues were printed in conjunction with those of the province of Belgium between 1837-1842.

The new edition of the *Synopsis* repeats the statement of annexation, col. 700.

⁸ Garraghan, *op. cit.* I, p. 490. Father Roothaan's letter of September 24th, 1839 was promulgated March 9th, 1840.

⁹ *Ibid.* I, p. 576. Father Beckx's decree raising Missouri to the rank of a Province was promulgated December 3rd, 1863.

¹⁰ *Ibid.* III, p. 597. On August 15th, 1928, the Ohio Vice-Province (erected within the Missouri Province, September 8th, 1925), with the addition of part of Illinois, became the Chicago Province.

¹¹ *Acta Romana* XII, IV (1954).

¹² Garraghan, *op. cit.* II, p. 257. *Synopsis Historiae S.J.*, col. 425, says 1840. Repeated in new *Synopsis*, col. 431.

¹³ *Ibid.* II, pp. 413 ff.

¹⁴ *Ibid.* II, p. 437. Letter of Father Roothaan, October 30th, 1851.

¹⁵ *Ibid.* II, p. 436. The Turin Province assumed control of Oregon and California on August 1st, 1854.

¹⁶ *Catalogus Prov. Taurinensis disp.* (1859), pp. 14 and 17.

¹⁷ *Acta Romana* I (1906-1910), pp. 88 ff. The date is June 7th, 1907.

¹⁸ *Ibid.* pp. 145 ff. Decree promulgated September 8th, 1909.

¹⁹ *Ibid.* VI, IV (1931), pp. 869 ff. The decree of December 8th, 1931 was promulgated February 2nd, 1932.

²⁰ The *Synopsis Historiae S.J.*, col. 417, gives November, 1830 as the beginning of the Kentucky Mission. Father Francis X. Curran, S.J., "The Jesuits in Kentucky, 1831-1846," *Mid-America* 35, 4 (1953), pp. 223-246, gives the following chronology: November 19th, 1830, departure of the first community from Bordeaux; February 7th, 1831, arrival at New Orleans; May 14th, 1831, arrival of Father Superior Chazelle at Bardstown, Ky.; July 7th, 1832, Father General Roothaan's permission given to accept St. Mary's College near Bardstown; January 1st, 1833, opening of the school under Jesuit auspices. The new *Synopsis* has same date, col. 423.

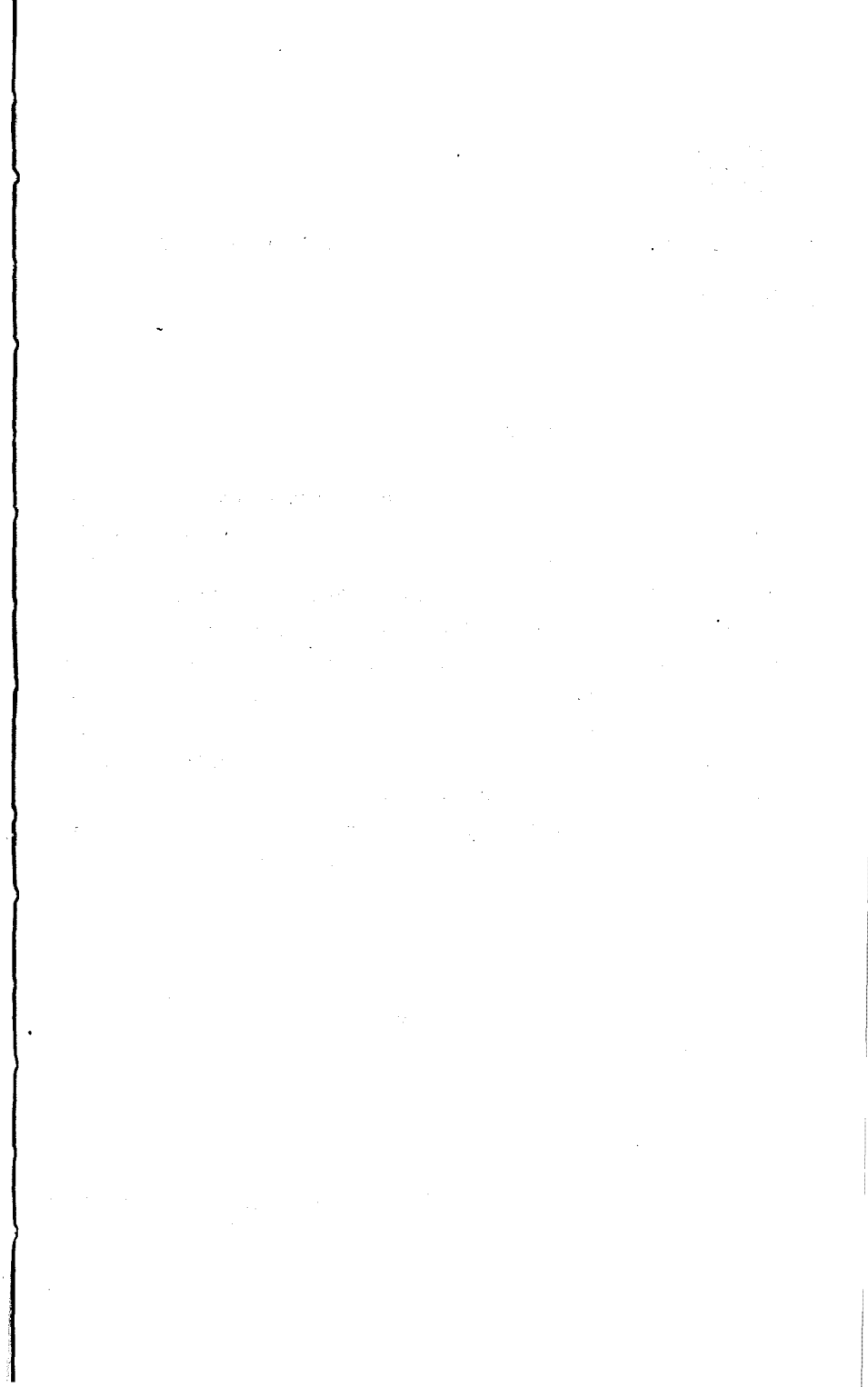
²¹ Curran, *art. cit.*, p. 246. Maryland Jesuits had maintained a Mission in New York City from 1808 to 1817. F. X. Curran, "The Jesuit Colony in New York, 1808-1817," *Historical Records of Studies*, 42, 51 ff.

²² *Lettres du Bas Canada* I, 1 (October, 1946), pp. 9 ff.

²³ *Ibid.*, p. 11.

²⁴ *Ibid.*, pp. 11-12. The date was December 3rd, 1863.

²⁵ *Ibid.*, p. 13. The date was April 3rd, 1869.





SACRA CONGREGATIO
DE SEMINARIIS
ET STUDIORUM UNIVERSITATIBUS

Romae, die IX m. iulii a.D. MCMLV

PROT. NUM. 874/55

(Hic numerus in responsione referatur)

Clar.mo ac Rev.me Domine,

perlibenter accepimus volumen
Rev.di P. A. Garcia Evangelista, S.I., "La experiencia mistica de
la inhabitacion" (Granada 1955), dissertationem doctoralem Facul-
tati Theologicae Collegii S.I. Woodstockensis exhibitam.

Dum gratias agimus ob librum humanissime missum ad normam
art. 43 "Ordinationum" Apostolicae Constitutionis "Deus scientia-
rum Dominus" adnexarum, vehementer gratulamur tum erudito auctori
tum praeclaris laudatae Facultatis Magistris de diligentia qua
theologicas disciplinas excolunt provehuntque, fideliter servata
Catholica Traditione Ecclesiaeque Magisterio.

Qua par est observantia, bona fausta cuncta Tibi Tuisque ex
animo adprecari, Divini Spiritus lectissima dona in Professores di-
scipulosque fuis precibus flagitamus.

Tibi in Ch.I. addictissimus

Heard Pizzardo

Clar.mo ac Rev.mo Domino
D. P R A E S I D I
Theologicae Facultatis
Collegii Maximi S.J.
= WOODSTOCKENSIS =

W

+ C. Confalonieri

WOODSTOCK LETTERS

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For Jesuit Use Only

Published four times a year, in February, April, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

Letter of His Holiness, Pope Pius XII

To Our dear son, John Baptist Janssens, General of the Society of Jesus, Health and Apostolic Benediction.

It was a real joy for Us to hear that the Society of Jesus, which you, beloved Son, have governed in a worthy manner for the past nine years, is about to celebrate with solemn festivities the memory of its holy founder on the fourth centenary of his death, to the end that all its members may be aroused to a more ardent love of their beloved father and lawgiver, and a more perfect observance of his institute. These centennial celebrations receive our hearty approval and we join thereto our prayers for their success, the more willingly because of the well-founded hope that rich benefits will flow from them not only to the sons of St. Ignatius but also to the souls of the faithful. For, just as by an Apostolic Letter expressing our affection on the occasion of the fourth centenary of the founding of your Society, as a gesture of comfort to ourselves as well as to you, "we reckoned up with gratitude those remarkable achievements which God in his providence had brought about in the course of the past four hundred years through the Society of old and today,"¹ so we take pleasure in recalling the same on this occasion as a precious pledge for the future. We are also happy to exhort you once more from the heart of a father to carry forward with untiring earnestness, especially in the spiritual sphere, all your activities, your ministries and everything by which you may give timely answers to the changing and ever-increasing needs of our own times.²

We have been informed that all your provinces throughout the world have with a will set themselves to celebrate this centenary year by devoting themselves with still greater zeal and fidelity to the Spiritual Exercises of their father and founder and to spreading their use more widely. In truth, St. Ignatius has left his sons no legacy more precious, more useful, more lasting than that golden book which, from the time of Paul III, sovereign pontiffs³ and innumerable saints in the Church have frequently praised most highly. If there is truth in that which Father La Palma wrote⁴ that the

book of the Spiritual Exercises was the firstborn of St. Ignatius, the saintly author can be equally well said to have been the firstborn of those Exercises. They are what invigorated his soul with new life, guided his first steps in the way of perfection, increased his strength to enable him to choose the Divine King wearied by toil, harassed by insults, submissive to torture and death in the service of His Eternal Father, and to follow Him to the very summit of love, so that, ablaze with the fire of divine love, he ardently desired to bring not only himself, but the whole world, to the feet of Christ our Saviour. Ignatius, who had tested the great force of these Exercises, on one occasion declared that "in them was contained "everything that is most excellent that I can think of, feel and comprehend in this life, to enable a man to make fruitful progress in his own soul, and be of benefit and a stimulus to others."⁵

So no one will be surprised that your saintly Founder wished to be fully tested in these Exercises each one who desired in this Society "to fight God's battle under the banner of the Cross, and to serve solely our Lord and his Spouse, the Church, guided by the Roman Pontiff, Vicar of Christ on earth."⁶ He wished his sons to imbibe that spirit, which is the foundation of the Society, from the same source from which he had drunk his new life. This spirit is a marvellous and holy ardour of mind, aroused by the grace of God working in the Exercises, which would make them not only desirous, but prompt and eager, to devote themselves to God's glory, and for the sake of the same to undertake exacting labours. Hence, forgetful of their own convenience, shunning leisure, devoted to the practice of prayer based on personal mortification, they would strive with all their might to attain the end proposed to them in the Society.

But when Ignatius, authorized by Pope Paul III, our predecessor of happy memory,⁷ later composed the Constitutions and gave them to his companions, his intention was not that rigid laws should replace the living and life-giving law of interior love. And after the Society was established, he did not lose sight of the meaning of that phrase, "to be at the special service of the Holy See"⁸ under the standard of the Cross,—that Cross to which Jesus Christ affixed the decree

written against us, after He had wiped it out, so that all men might be freed from Satan's power and march in the light of faith and warmth of charity. The command given on Mt. Olivet sounded clearly in his ear: "You will be my witnesses to the ends of the earth."⁹ Later Augustine would write: "Spread charity through the whole world, if you want to love Christ, because Christ's members are throughout the world."¹⁰ And Ignatius himself was destined to see over a thousand of his followers serving under the standard of the Cross in the distant lands of Europe, America, India, Ethiopia. This was the beginning of that apostolate which would call his sons to the vast field of the Lord, some to the heathen missions, which the popes over the years would entrust to them to improve with unremitting labor, exact knowledge, even with their blood; others to labor close to heads of state, or among those oppressed by slavery; still others to direct schools of youth or to occupy university chairs; still others to give the Spiritual Exercises to every class of men, or to enrich and brighten the world of letters by their writings. It will be for the Constitutions to open the road by which the whole Society and all its members, though dispersed throughout the world yet united to each other and its head by the same love of the Eternal King, might in the spirit of the Ignatian institute attain that perfect manner of life which is the chief fruit of the Exercises.

Beloved son, who of the Society, in this fourth centenary year, will not listen to that word, once Paul's, now spoken by Ignatius, "Be content, brethren, to follow my example and mark well those who live by the pattern we have given them."¹¹ Through God's goodness, the Society never lacked saintly men, who, exactly conformed to the Exercises of Ignatius, kept that pattern unmarred, and drew energy and strength to live precisely according to the Constitutions, so as to reproduce in themselves more perfectly that pattern, and work more effectively for souls. Pius VII, of immortal memory, sought men of this stamp when he wished to equip Peter's storm-tossed bark with strong, expert oarsmen.¹² Holy Mother Church in these troubled times asks the Society for helpers of the same mould. May today's sons of Ignatius, therefore, strive to follow in their footsteps. Under the

standard of the Cross may they stand firm against all the attacks of the princes of this world of darkness. Loving and ready obedience must be shown to superiors, especially the Supreme Pontiff: this is their most honorable badge. To worldly desires, love of poverty must be opposed; to empty pleasure a certain austerity of life and untiring labor; to the discords and quarrels of the world, gentle and peace-bringing brotherly love, love for each other and for all men; to materialism that sincere and earnest faith which always acknowledges and reverences the presence of God in the universe. If all this comes to pass, Ignatius, though dead, will live on in his sons.

As we write these lines, dear son, with all the love of a father's heart, our thoughts turn to those fathers and brothers who have suffered or are actually suffering bitter exile and torture at the hands of their persecutors. Surely they are most worthy sons, echoing the most glorious traditions of the Society of Jesus. They are confessors of the Catholic faith, who are an honor to their brethren as well as an example. May God strengthen them; most willingly do we bless them. But it is to all the sons of Ignatius that we extend our loving greetings, begging God that under the patronage of your founder, father, and lawmaker, protected by the ever Blessed Virgin Mary, they may day by day increase in virtue, thus moulded by divine grace into a strong instrument so that all things may be guided aright by the divine hand, and happily contribute to the greater glory of God.

In testimony of Our special benevolence towards the Society of Jesus, We lovingly bestow on you, dear son, and on all those religious throughout the world entrusted to your charge, the Apostolic Blessing.

Given at Rome, at St. Peter's on the thirty-first day of July, in the year nineteen hundred and fifty-five, the seventeenth of our Pontificate.

PIUS PP. XII

FOOTNOTES

¹ Apostolic Letter "Nosti Profecto," A.A.S. vol. 32 (1940), p. 289.

² *Ibid.*, p. 295.

³ Cf. Paul III: Apostolic Letter "Pastoralis Officii," 31 July, 1548; Benedict XIV: Apostolic Letter "Quantum accessus," 20 March 1753; Leo XIII: Letter to Rev. Fr. Louis Martin "Ignatianae commentationes," 8 February, 1900; Pius XI: Apostolic Constitution "Summorum Pontificum," 25 July 1922 (A.A.S. vol. XIV, pp. 420-422); Encyclical Letter "Mens Nostra," 20 December, 1929 (A.A.S. vol. XXI, p. 698-706).

⁴ Luis de La Palma: *Camino espiritual* (Madrid, 1944) Bk. V., ch. 3, p. 702.

⁵ *Monumenta Hist. S.I.: Monum. Ignatiana*, vol. I, p. 113—Epist. ad Miona.

⁶ Julius III, Apostolic Letter "Exposcit Debitum," 21 July, 1550.

⁷ Paul III, Apostolic Letter "Regimini militantis Ecclesiae," 27 Sept., 1540.

⁸ Constitutions of the Society of Jesus, Part X, Letter B.

⁹ Acts of the Apostles, I, 8.

¹⁰ St. Augustine, Letter of John to the Parthians, Tr. X, n. 8, ML. III, 2, 2060.

¹¹ Philippians, III, 17.

¹² Pius VII: Apostolic Letter, "Sollicitudo omnium Ecclesiarum," August 7, 1814.

LOVER OF SELF

It is the evil man who assigns to himself the greater share of wealth, honors and bodily pleasures who is scorned. Such men, Aristotle maintains, do not really love themselves, for they are too depraved to seek for their true selves and love that. "If a man were always anxious that he himself, above all things, should act justly, temperately, or in accordance with any other of the virtues, and in general were always to try to secure for himself the honorable course, no one would call such a man a lover of self or blame him." A man exercises self-control and is praised just for honoring the rational principle within him; and that this is the man himself, or is more so than anything else, is plain, and also that the good man loves most this part of him. Whence it follows that he is most truly a lover of self, of another type than that which is a matter of reproach, and as different from that as living according to rational principles is from living as passion dictates, and desiring what is noble from desiring what seems advantageous.

MARTIN D'ARCY

The story of the first Jesuit Mission to North America and its numerous martyrs: Félix Zubillaga, S.J.—*La Florida* (1941). Price: \$3.25.

The history of the early Jesuit Missions in the Orient, beginning with Xavier (1542-1564): Alessandro Valignano, S.J.—*Historia del principio y progreso de la Compañía de Jesús en las Indias Orientales*. Edited by J. Wicki, S.J. (1944). Price: \$4.00.

An historical account of the Spiritual Exercises. Two volumes have thus far been published: the first takes in the life of St. Ignatius; the second, from his death to the publication of the first official directory. Ignacio Iparraguirre, S.J.—*Práctica de los Ejercicios* (1946); *Historia de los Ejercicios* (1955). Price: \$2.15 and \$4.00 respectively.

The classic treatise on the spirituality of the Society that has received universal praise: J. de Guibert, S.J.—*La Spiritualité de la Compagnie de Jésus* (1953). Of it Father J. Harding Fisher, S.J., says, "This is a monumental work which should be in every Jesuit library and, in fact, in every important library"; Father C. C. Martindale, S.J., "Never, in England at least, has so vivid a portrait of Ignatius been painted, and one so totally different from that to which we mostly are accustomed"; Father A. G. Ellard, S.J., "This is a very excellent work, and one that will surely be indispensable for students, not only of Jesuit asceticism and mysticism, but also of modern Catholic spirituality." Price: \$5.00.

The historic prelude to the suppression of the Society by a collaborator of Ludwig von Pastor: W. Kratz, S.J., *El tratado hispano-portugués de límites de 1750* (1954). Price: \$4.00.

How Jesuit architecture began: P. Pirri, S.J., *G. Tristano e i primordi della architettura gesuitica* (1955). Price: \$4.00.

A glimpse of our early Southwest: E. J. Burrus, S.J.—*Kino Reports to Headquarters* (1954). Spanish text with English translation of Kino's letters to Rome. For the reference library, Latin American History department and advanced Spanish classes. Price: \$1.85.

10% discount to Ours; 20% to subscribers of series. Bound copies one dollar extra. Payment by ordinary check or order may be put on Province account at Curia in Rome. Order from: E. J. Burrus, S.J., Institutum Historicum S.J., Via dei Penitenzieri 20, Rome, Italy.

A Letter of Very Reverend Father General on the Chinese Martyrs Blessed Ignatius Mangin and Companions

Reverend Fathers and dear Brothers in Christ: Pax Christi.

About the year 1900, many thousands of Christians were put to death apparently out of hatred of the faith in the mission then called Tchely, which had been committed to the Champagne Province of our Society. Of these the Church has chosen fifty-six, whose martyrdom has been proved easily and without a shadow of doubt, to raise to the honors of the Blessed. In the crown of the Spouse of Christ, our Holy Mother the Church, they sparkle like a precious stone that always displays a new brilliance from whatever angle it is viewed. Their ranks include not a few old men, one of whom was seventy-nine years of age; they include men and women of all ages; they include young men and even boys. There is also that remarkable girl of fourteen years, Anna Wang, who heartened her companions on to martyrdom and chided them when they faltered. When she was decapitated, her body remained upright upon her knees, a symbol, as it were, of the invincible bravery of an innocent victim.

Together with the faithful laity, four of our Fathers died for the Faith, Leo Ignatius Mangin, Paul Denn, Remigius Isoré and Modestus Andlauer; and they along with their people have been raised to the honors of the altar. All of them, according to the testimony of their contemporaries, by their devout religious lives, their constant self-denial, their obedience and mortification, their zeal and holy desires, for some years had given proof that one day they would be worthy of martyrdom. They might easily have fled to safety, but all wished, like true shepherds of souls, to remain at the risk of their own lives among the sheep committed to their care, now in the gravest peril. Hence, the first two mentioned were slaughtered by the persecutors as they stood at the steps of the altar urging the faithful gathered in the church to persevere; and the other two were murdered as they prayed before the altar in the chapel of the residence. Martyrs themselves and guides and teachers of martyrs, they acted like faithful heralds of Christ unto the end.

A holy joy pervades our province of Champagne, and joy fills the whole Society over these martyrs who are the first members of our Order restored by Pius VII to be numbered among the Blessed. But above all there is joy and gratitude to God in the hearts of our Chinese Fathers and Brothers, whose lot it now is to undergo for the Faith of Christ sufferings that are similar but far more savage. Today there is no summary decapitation of the victims or stabbing in the breast, as was generally the case in the Boxer Rebellion; but by a slow martyrdom that in some cases will last for years, today's victims waste away confined in prisons, in labor camps, and in private houses, or compelled to wander about "destitute, distressed, afflicted" (Hebr. 11, 37). Joy and thanks to God are in the hearts of the faithful dispersed throughout China, who are enduring a far more subtle persecution, which the evil spirit in these days of seemingly higher culture has cunningly contrived.

Patience and cheerful courage are the lessons taught our Religious in China and their faithful flocks by the example of our Blessed. All of them without exception, as is clear from their *Acts*, stirred up their eagerness for the sacrifice of their lives with a lively faith and unshaken hope in the eternal bliss that would soon be theirs. "Let us have patience," Blessed Leo Ignatius Mangin said to the faithful in the church whom the persecutors were preparing to cut down with gunfire or burn alive, "soon we shall be in Heaven!" This hope of eternal life ought to shine as a beacon light for every Christian and every Religious throughout all his days, and surely in the case of those who suffer barbarous torments for Christ it must ever be before their eyes. "This light and momentary affliction . . . brings with it an eternal weight of glory" (2 Cor. 4, 17). How far from the truth and the mind of the Church do men stray when they maintain that the apostles of Christ ought to show less concern about eternity and more about happiness in the present life. Let them read again our Lord's Sermon on the Mount, let them meditate the Gospels, let them search through the Epistles of St. Paul. Does not Divine Wisdom bid us make the eternal treasures of the invisible world our constant concern night and day?

Moreover, all the sons of the Society scattered throughout

the world will find striking examples in the deeds of these new martyrs of Christ. Today, it is true, there are very few Christian Chinese when compared with the vast number of non-Christians about them, but there were fewer when the persecution raged fifty-five years ago. Everywhere men said: "Christians are lunatics; they have been deranged by some drug. Simply by a word they can accept apostasy and escape death, and yet they refuse!" Those men whom Christ our Lord called "the world," much more numerous than the fervent faithful, esteemed their ways and "their life madness and their end without honor" (Wisdom 5, 4).

Such is the case with us too. We are, surely, but a handful if compared with other men; and when we follow the teachings of the Gospel and the *Exercises* of our Holy Father Ignatius and commend a life of self-denial and mortification, a life unencumbered with the goods of this world and its many pleasures, in short, when we preach the love of Christ crucified, apart from whom "there is no salvation in any other" (Acts 4, 12), the world mocks us as men who are old-fashioned, foolishly struggling against what they call the course of history, unacquainted with the modern mind, and driving people farther and farther away from the Church. But we must imitate the example of our martyrs, who, in spite of their very small numbers, remained unshaken before the scorn of the multitude. We, if we wish to be apostles of Christ, must take our stand against the false views of the majority of men, who give their hearts only to earthly goods and believe that pleasure's every whim must be indulged. "Do not love the world, or the things that are in the world. If any one loves the world, the love of the Father is not in him" (1 John 2, 15); indeed, "the world is crucified to me, and I to the world" (Galatians 6, 14). With the same meekness and love that Christ our Lord manifested on earth, but with his firmness also, we must oppose the sophistries of the world. If any one takes scandal at this, let us recall our Lord's saying on a similar occasion: "Every plant that my heavenly Father has not planted will be rooted up" (Matthew 15, 13).

Sometimes, unfortunately, even among men whose lives are dedicated to the service of the Church there are some who lack the courage to proclaim the whole truth of the Faith to the

men of their day, as they have no desire to contradict the views of the majority of the people; as if the opinions of the majority constituted the criterion of truth! In recent times certain heads of states have tried and are trying to eliminate all personal thought and judgment from the minds of individuals to the end that all may blindly accept the common way of thinking proposed by the head of the state or by "public opinion." Thus it is hoped that somehow a "collective" intellect will be formed, and no dissent will be allowed. But Divine Wisdom will one day ask each of us whether we have served the truth by giving it our obedience and carrying it out in our lives.

Like our wonderful Chinese martyrs, we are witnesses of God in the world, even against the world, witnesses of the eternal truth preached by Christ and propounded by His Church. In a sense we become traitors and apostates if we do not make bold to proclaim the whole truth.

Daily we meditate on the Gospel of our Lord; constantly we read His Holy Scriptures, including the Epistles of St. Paul, which sound the depths of our Lord's teaching and set it forth with unflinching courage. From these sources, I beg you, let us not extract only those truths that are agreeable to our temperament and to the contemporary climate of opinion, but let us teach the whole truth, including whatever is hard to bear.

Not only in China but in various places and at various times the Society has been persecuted by the enemies of the Cross of Christ precisely because she has refused to withdraw from her faithful service of the Catholic Faith. "Let us not stain our glory" (1 Machabees 9, 10); against the world and its spirit, "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2, 16), let us declare war and bravely do battle. "He who judges me is the Lord" (1 Corinthians 4, 4); it was this conviction that brought our martyrs to their eternal victory.

I commend myself to the Holy Sacrifices of all.

Rome, April 17, 1955

Your servant in Christ,

JOHN BAPTIST JANSSENS,
General of the Society of Jesus.

An Instruction on the Norms for Buildings of the Society

FOREWORD

This Instruction was first published by Father Francis Xavier Wernz on October 30, 1911, and printed in the *Acta Romana* of the same year [AR I(3), 108-119].

Since, however, all to whom it pertains do not have it on hand, I thought it opportune to republish it, making some changes in the order of the material, and adding some advice suggested by the experience of recent years. Besides, a third chapter, "The Upkeep of our Buildings," has been added, and the first chapter of the earlier edition, "An Historical Study of the Prescriptions for Erecting Buildings," has been omitted.

I communicate this revised Instruction, then, to all major and local Superiors.

Rome, November 6, 1954

The Feast of All Saints of the Society.

JOHN BAPTIST JANSSENS,
General of the Society of Jesus

INTRODUCTION

1. The subject under consideration is an important one. If our buildings are constructed in accord with our prescriptions, they will greatly contribute to the protection of our religious life, the preservation of good health, and a more efficient practice of our ministries. But if they are imperfectly constructed, the condition of the buildings, religious poverty, the edification of externs, the health of Ours, and our ministries can suffer greatly. Errors once committed in this matter are not easily remedied. It can happen that an error arising in building will have its bad effect for many years and may even impede the indispensable growth of the Province.

2. This Instruction will concern itself mainly with the erection of new buildings. As far as possible, however, the same norms should be adapted to the improvement, repair, and extensive renovation of existing buildings.

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If the Norms of this Instruction are Followed, Wasteful Errors and Expenses will be Avoided (n. 38).

CHAPTER I

Requirements for our Buildings

3. According to the decree of General Congregations, the buildings of the Society should be "practical for our ministries, suitable for living in, healthful, and enduring, but exemplifying our spirit of poverty. Therefore, extravagance or over-nicety are out of place" [*Coll. decr.*, d. 212 (*Epit.*, n. 576)]. The following, then, are required:

4. (1) *That our buildings may be suitable for the religious life:*

a) The rule of cloister, according to the norm set down in nos. 457-459 of the *Epitome*, must be exactly observed. Parts of the house which are subject to this regulation have to be separated from the rest by some material barrier, such as a wall or door, and clearly marked.

The parlors should be near the door and out of cloister. The parlor doors must be partly glass so they can properly be called open. Besides, the parlors should be so located that the Porter and whoever passes by can see what goes on in them.

b) As far as possible, neighbors must not be able to look into our rooms or Ours into the rooms of neighbors.

c) In our schools, living quarters of Ours should be separated from the part assigned to the students, and if possible, also some distance away, so that Ours may enjoy peace and quiet.

d) The church or chapel in which the Blessed Sacrament is reserved must be easily accessible to all of Ours, so that they can make visits, especially the morning and evening

visits, without any difficulty. The regulations of n. 77 *Elenchus Facultatum*, which pertain to the reservation of the Blessed Sacrament in our chapels, should be followed closely.

The following prescriptions of the Code must be observed: "In the church a passageway or window must not open into a house of the laity. A basement or second story, if the church has one, must not be used for a completely nonreligious purpose" (Can. 1164, ¶ 2). *Public* chapels "are subject to the same regulations as a church" (Can. 1191, ¶ 1). And a *semi-public* chapel must also be "properly constructed" (Can. 1192, ¶ 2), reserved for divine worship alone, and exempt from all private uses (Can. 1196, ¶ 2).

Competent authorities in canon law are to be consulted for an interpretation of the words "for a completely nonreligious purpose" in reference to churches and public chapels, and "properly constructed" regarding semipublic chapels. Some hold that libraries are not included under completely nonreligious uses. The Sacred Congregation of Rites has answered that permanent living quarters cannot be built over a church proper, and therefore over a public chapel, in which Mass is celebrated daily (*Decretâ authentica Congregationis Sacrorum Rituum* n. 756, 11 May, 1641).

Concerning a semipublic chapel, the same Sacred Congregation referred it to the judgment and prudence of the ordinary of the place in a particular instance to *allow* living quarters over one, provided they were "constructed above a ceiling of double thickness" (*Ibid.*, n. 2812, Sept. 12, 1840). And over a semipublic chapel in which Mass is celebrated daily and the Blessed Sacrament is reserved, a place for walking is not prohibited, provided it is "separated from the chapel by a thick stone ceiling." Over this ambulatory there may be living quarters (*Ibid.*, n. 3460, July 27, 1878). Since there is no distinction in the Code of canon law between living quarters and a room for other "nonreligious" use, such as an ambulatory, some authorities think living quarters may be built over a semipublic chapel, on condition that the floor of the rooms is built on top of the roof of the chapel, forming a solid double thickness. The Sacred Congregation of Rites also granted an *indult* allowing dormitories over a chapel, if a large canopy, commonly called a baldachino, covers the altar

(*Ibid.*, n. 3525 ad II, Nov. 23, 1880). But without an indult from the Holy See, a canopy over the altar would not seem to suffice, unless, as some authorities hold, a solid and thick floor also separates the chapel from the living quarters, as has been said (*Ibid.*, n. 4213 ad III, Jan. 24, 1908).

There are many uncertainties regarding ecclesiastical law in this matter, and, in at least some of the cases mentioned, necessity or the avoidance of grave inconvenience entered into the consideration. Therefore, the chapels in our houses, if possible, must not have permanent living quarters immediately over them. And never may such living quarters be built over the chapel without a solid and thick floor separating them.

The church or chapels, of which there should be a sufficient number, ought to have enough altars for priests to celebrate at a convenient hour. There should also be room for additional altars if the number of priests seems likely to increase. Each altar should be so located that the priests do not inconvenience one another. Besides, in houses of probation and colleges of Ours, the community chapel should have only one altar, so Ours can follow the audible parts of the Mass [cf. *Const.*, p. IV, c. 4, B, (343) *in fine*], recite the responses of a dialogue Mass (*AR.*, VII 227-232), and assist at High Masses on certain days, according to the approved custom of some provinces. Several other altars should therefore be provided in some other chapel, in the basement, for instance, or in another suitable place.

e) Parts of the house destined for community exercises must be situated where Ours can readily convene.

f) If there are different divisions of the community in one house, the layout of the building ought to promote the observance of separation between them. Hence, each division must have a definite part of the house, grounds, etc., assigned to it, and the members of one division should not have to pass through a part assigned to another division on the way to community exercises, to go outside, to visit the infirmary, etc.

5. (2) *To foster the intellectual life in our houses:*

a) Libraries should be so situated that those using them may have easy access to them. And they should be such as can be easily expanded, especially in the larger houses.

b) According to the prescription of the fifty-third rule of the local superior and the ninth of the librarian, a suitable place should be provided where frequently used books may be collected together. Provision should also be made for a place where Ours can read both in the heat of summer and in winter.

6. (3) *That our buildings may provide suitable and convenient locations for the offices concerned with domestic life:*

We should especially see to it that the various officials—the cook, refectorian, clothesroom-keeper, etc.—are free to exercise their various duties. Space should be provided for the receipt and storage of incoming goods, and there should also be some means of later transferring these goods to specific parts of the house. Noisy offices should, if possible, be placed where they will not be a source of disturbance to the rest of the house.

7. (4) *That our buildings may be accommodated to our ministries:*

a) Where there is a public church, confessors should have easy access to it from their rooms.

b) In the colleges, students should be able to proceed quickly and conveniently to places assigned them, to the church, to the chapel for private visits to the Blessed Sacrament, and to the room of the Spiritual Father. And all should be so arranged that as few of Ours as possible are employed in prefecting the students. To this end let the hallways be straight (not full of turns) and amply lighted. Stairs between floors should be identifiable at a single glance.

c) In retreat houses, the exercitants should have an easy means of access to the various exercises.

8. (5) *That our buildings be solidly constructed:*

We should select building material which will provide us with a strong and firm structure, and which will at the same time conform to the norms of safety and a true and prudent economy. Besides, the materials chosen should not be sound-carriers, in order that peace and quiet, so desirable in a religious institution, may be preserved.

9. (6) *That our buildings may conduce to good health:*

a) The climate of the site chosen should be bright and healthy [*Const. P. X, littl. C, 827 (Epit. n. 268)*].

b) Both the house and the individual rooms should allow free circulation of the air, and the whole house, including the halls, should be sunlit. According to the needs of various localities, let sufficient provision be made against excessive heat and cold.

c) In determining how the various parts of the house are to be used, we should ascertain: at what times certain parts are sunlit; which parts are more subject to cold and strong winds; those parts which will be disturbed by the noise from the street. After these considerations have been taken into account, the better rooms should be given to those who spend most of the day in their rooms. Those parts unfavorably situated should be used where Ours gather for a short time only, such as the refectory; or let these parts of the house be given to those who spend little time in their rooms.

d) Windows and doors of rooms should be suitably placed, in keeping with the locale.

e) Drinking water should be clearly distinguished from water that is unsafe.

f) Toilets and baths should be sufficient in number and so placed that they have good ventilation.

g) If possible a garden for walking about should be provided, as well as a cloister or porch where Ours can find protection from rain or sun. Besides in our houses of training and in the colleges, there should be athletic fields or gymnasias for games and other forms of physical exercise.

h) "If possible there should be an adequately equipped infirmary in all houses. In larger houses this is an absolute necessity" (*Epit.*, n. 266.). It should be placed in a healthful and very quiet part of the house and should have toilet and bath facilities for the infirm. Let there be one or two rooms set aside for contagious diseases, and also a chapel to afford the sick the opportunity of easily hearing Mass even from their beds, and of receiving Communion.

All that has been said above applies equally to infirmaries set up for our students. However, as far as possible, Ours and our students should occupy different parts of the infirmary.

In our houses of training and in boarding schools for ex-

terns, there should also be a place set apart where those convalescing may quietly relax.

10. (7) *That our buildings conform with our poverty:*

They should be simple, i.e. "neither extravagant nor too fine" [*Coll. Decr.*, n. 212 (*Epit.*, n. 576)]. We should avoid the ornateness of a wealthy home or palace, and also that worldly superficiality in decoration that marks modern hotels. Even though these trappings be of low cost, they still smack of the world. In addition, our poverty requires that private rooms have neither bath nor toilet facilities.

"It is my earnest wish," wrote Reverend Father Beckx, "that Ours persuade and convince themselves" that only that form of poverty which I have outlined will be an efficacious means towards the complete attainment of the end of our vocation. They, who believe that the Society's good name and prestige are reconcilable with any kind of vulgar embellishment and outward show, are greatly deceived and are deluded by a mistaken notion of what is proper. For in the sight of God and men the outstanding mark of religious men is this: that they are as a matter of course like to Him, 'who being rich became poor for our sake, that through his poverty we might become rich.' This is the one thing that religious by their very lives profess to be seeking" [*Epistolae Selectae Praepositorum Generalium* (Romae 1951), p. 71, n. 9.].

This simplicity does not prevent us, under the pretext of economy, from purchasing sturdy and durable building materials (n. 8). On the other hand, simplicity permits a chaste and pleasing architectural beauty which may help to elevate the mind to God and heavenly things, and allows us to make our houses attractive instead of barrack-like.

"For what purpose are we building this house?" This question should always be foremost in our minds. Buildings like colleges which are to be erected primarily for the use of externs should conform with the prevailing architectural style, especially of Catholic buildings, in the locality. Both in buildings destined for habitation by Ours and in the retreat houses which are designed to afford externs a place of quiet reflection, the architectural style should be a bit more austere. However these buildings should be attractive, not grim and forbidding.

11. (8) *That our buildings may be constructed in good taste architecturally:*

The style of architecture should, while always subject to the special conditions laid down by time and place, be that which is common in the region where Ours, with God's help, intend to build. A worldly or highly unusual style should not be employed; but we should not cast aside the ordinary laws of good architecture, and always, as already said (n. 10), our houses must manifest due gravity and religious poverty.

Throughout the world, and especially in the foreign missions (northern, tropical, and southern), we should exactly adhere to the local norms for building which are based on long experience of that region, provided they are in accord with architectural progress. And no church or house should be built in an alien style except for a sufficiently grave reason and after mature consideration.

12. We should keep before our minds the prescription of canon 1164, ¶ 1 pertaining to churches: "The ordinaries should, both in the construction and restoration of churches, abide by the canons of sacred as well as the stylistic norms handed down by Christian tradition. And if need be they should, before acting, take counsel of men skilled in these matters." If the alms we have received will permit, our poverty should in no wise be a hindrance to the erection of an exceedingly beautiful temple in God's honor. Yet in this matter we must consider whether it might not be to the greater service of God, if without prejudicing the wishes of the donors of the alms, we choose to construct a church on a less grand scale, in order to provide at the same time for places in Christian or pagan lands which are bereft of churches, or to endow the new church suitably, provided of course the house is one which, according to the Institute, should have a permanent source of income.

13. *To insure the safety of our buildings:*

We should take careful precautions against the danger of fire, especially in the sacristy, library, archives, treasurer's office, etc. And this matter should receive special attention when we determine the position of stairs and windows in the house. Adequate fire extinguishing equipment should be on

hand and kept in conspicuous places, especially in the stairwells and in the above mentioned places. We should particularly make certain that there are suitable fire escapes for the members of the community (cf. *Instr. de adm. temp.*, n. 166).

CHAPTER II

Practical Procedure in the Erection of Buildings

14. *Antecedent Planning.*

In the construction of a particular building, the following should be taken into consideration:

a) Is the proposed building definitely necessary, or at least very useful, and are there sufficient funds at hand to cover all costs? The norms dealing with such expenditures, set down in nos. 17-19 in the *Instruction on Temporal Administration*, should be consulted.

b) Is the site chosen for the building really suitable, that is, conducive to health (n. 9), in surroundings that are not only good but likely to remain so, easy to get to, close to sources of water and electricity, etc.? Necessity or utility may call for future expansion, so this should also be taken into consideration. More than once it has happened that our houses have been forced to buy adjacent property which was needed for expansion, for four or five times as much as they would have had to pay in the beginning.

15. *Permission to be Obtained Beforehand.*

Construction should not begin until the provincial has discussed the matter with his consultors and with other experienced men and has approved the proposed building. The approbation of Father General is needed if the cost exceeds the amount which a provincial may authorize as extraordinary expenses.

16. *Choice of the Architect.*

Once the proposed building is approved, an architect is to be chosen to make the drawings and give a tentative estimate of the cost. The choice should be made with the approval of the provincial; and before giving it, the provincial should discuss the choice with the province consultors and with other men who have had experience in such matters. The man

chosen should be very competent and completely worthy of our confidence. Therefore, it is not enough that he be a good man and well-disposed toward the Society, but he must have completed a course of architectural studies and have acquired sufficient experience in actual construction. He should also have a good knowledge of our intentions in building and of the site of the proposed building. Sometimes a man who has experience, even though he has not completed the full course of architectural studies, will suffice for some minor construction work or other, but generally only experts should be chosen, even though their fees will be necessarily higher. It is wrong to allow some less competent person to make the drawings—whether he is one of Ours or an extern, or some friend who charges nothing for his services. Experience has shown that often a good deal of money is lost, not to mention other disadvantages, by such mistaken economy.

17. *Instructions for the Architect.*

The architect should be given exact information as to what is desired. He should, therefore, be given written instructions as to the *number* and the *size* of the different rooms needed in the proposed building, e.g., sleeping accommodations, classrooms, libraries, recreation rooms, corridors, working quarters, etc.; in our houses of formation and in schools for externs there should be a hall, equipped or not with a stage, large enough for a general assembly. Accurate information should also be given as to *nature* of the rooms, and how they are to be arranged and interconnected so that the order and arrangement may answer as conveniently as possible both the general needs of our houses and the particular needs of the house under consideration (cf. nos. 4-13 above). This arrangement can be indicated by a very simple sketch.

All this information should be given to the architect by the superior of the community to which the proposed building will belong. But he should first give his consultors enough time to think over these points and then discuss them with him. Let him also consult some Fathers who have already had experience in the problems of building. This work, which is to be carried out by local superiors, is to be considered very important, for, entailing as it does an exact knowledge of the nature and exigencies of the site, it can do much to

assure the success of the entire undertaking, that is, if it is done conscientiously.

In most cases it will be profitable to give the local superior a helper, to be assigned by the provincial. This Father will take care of gathering the necessary information, dealing with the architect, and preparing the matter to be examined at the consultors' meetings. Such a man, of course, will be absolutely necessary if it is a question of building a new house which does not yet have a superior.

18. *Tentative Drawings and Estimate of Cost.*

When the architect has studied the site, the information and the sketches given to him, let him draw up one or a number of different sets of drawings of the proposed building, making any changes in the original sketches which architectural laws require. Let him add to each set of drawings a tentative estimate of the cost, taking into consideration the type of materials used and the size of the building; this estimate should be the normal one for this particular type of building. The estimate should not be just a meaningless guess, but, as far as possible, should give a true picture of what the costs will actually be.

19. *Critical Examination of the Tentative Drawings and of the Estimated Cost.*

Before the drawings are examined by the local superior, the provincial, and his consultors, they should be given for critical examination to two experienced men who are to be appointed by the provincial. It will be theirs to pass judgment on these three points:

a) Do the drawings fulfill the requirements of our houses as indicated in nos. 3-13 above?

b) Are they architecturally satisfactory in regard to both solidity of construction and suitability of appearance?

c) Is the cost commensurate with the building in question? Have needless and excessive expenses been avoided? Is the tentative estimate of cost accurate?

The critical examination of the first point should always be made by men picked from among Ours; experienced externs may be chosen to judge the second and third points if none of Ours is qualified to do so. In any case men should be

chosen who are undoubtedly capable and experienced; they should also be men who will have nothing to do with supervising the construction of the proposed building, so that they may pass judgment more dispassionately.

When those appointed to make this critical examination have, at their leisure, given careful consideration to all points, they should send their judgment in writing to the provincial.

20. *Examination to be Made by the Superior of the House, the Provincial, and their Consultors.*

The drawings and tentative estimate, together with the comments of those who have made the critical examinations, should be examined first by the superior of the house and his consultors and then by the provincial and the consultors of the province. All the documents should be given to each consultor beforehand so that he may examine them carefully at his leisure, as is stipulated in no. 773, ¶ 1 of the *Epitome*.

21. *Documents to be Sent to Rome.*

After the plans and a first estimate have been thus examined and corrected according to the criticisms made, those documents should be drawn up which are to be sent to Rome, as explained below under nos. 22-26. These documents are commonly preserved at Rome, and are usually not returned to the provinces.

22. A) *The Plans.*

When the divisions and enumerations in the plans are entirely finished and the plans are now complete to such an extent that they cannot be changed without a considerable outlay of time and money, it suffices to send to Rome a draft of the plans which has been accurately drawn. These plans should clearly indicate:

a) The site both of the building itself and of the area in which it will be erected. Everything which adjoins the building or area must be shown—such as public thoroughfares, noting their width, houses, and other buildings either of Ours or of externs with their purpose designated, gardens, etc. If the area in which the building is to be erected or the adjacent area is not level but varies in different parts, the plan of the site must specify either the height of each part, especially in the immediate vicinity of the proposed

building, or have elevation contours for the various heights and depressions of the area's surface.

b) The arrangement (floor-plan) of every place on each floor of the building, with its purpose designated. Also exact indication of where cloister begins.

c) There should further be some view of the vertical sections of the building, especially of the principal axes, and of those parts whose height differs from the other parts, as frequently happens in the chapel, auditorium, refectory, library, etc. In the vertical sections the location of the stairs should be shown, especially of those which pertain to these larger parts of the building.

d) One or other sketch of the exterior of the buildings, from which we can easily see what they look like.

The quality desired above all others in these plans is clarity. It is hardly necessary that they be elegant and artistically perfect. It is sufficient that the plans be merely pencil sketches, and even copies of sketches may be sent.

23. If, however, the business in hand does not concern the erection of a new building but the expansion of an existing one, a plan of this existing part must also be sent, so that we may judge whether the new addition fittingly accords with the old both in its internal arrangement and in its external style.

24. Whether a new building is to be erected or an old one changed and repaired, the plans for the whole projected building must always be drawn up and sent, even if the funds necessary for completing the construction are lacking. These plans may later be carried into effect part by part, if necessary.

When drawing up the plans it is also important to keep in mind the future expansion of the building which will probably someday be necessary or useful (as was said above when speaking of the area of the building, n. 14, b).

25. B) *The Preliminary Estimate of the Expense.*

Two kinds of cost estimates should also be sent. The first should state the entire expense for the erection of this structure, including the price of the site, if it is necessary to buy it, the cost of the building, taking into account the quantity and the quality of all the materials required, the wages to

be paid to the architect, and the taxes or rents to be paid. The other estimate should show the total amount of money which is on hand, according to the norm laid down in n. 14, a, or which is certainly available to meet all the expenses.

26. C) *Explaining the Plans.*

There should be in a separate folder a clear and orderly explanation of the plans. This should clearly show how everything has been properly arranged so that the building meets existing needs, and should make clear all those things which, if they were not explained, would hinder the proper understanding of certain parts, or might even seem unsuitable. Such are the special features required by the locality, the site, place, or the purpose of the house (n. 9, c).

27. *The Final Plans and the Final Cost Estimate.*

When the first draft has been approved at Rome, a final and exact set of plans and a final estimate of expenses are to be drawn up, after determining accurately what demands of the civil administration must be met, and what details are necessary for initiating transactions with the contractor who will take charge of the actual construction of the building. Besides this, the conditions of construction, or specifications for carrying out the work, must be settled on. This description should then be submitted for examination to the same censors who were mentioned in n. 19.

28. If, in this final set of plans, no major change is made in the draft approved by Rome, and if the expense estimate is not increased, the provincial may now give permission for the work to begin.

If, however, the draft is notably changed, or the expenses increased, all the plans and expense estimates must again be sent to Rome. A final copy of the plans must always be sent to Rome to be kept in the archives of the Society.

29. *Carrying out the Construction.*

After the civil laws of the region have been carefully examined, great care should be taken in choosing the person who will be charged with constructing the building. The following points should be given special attention:

a) The construction is to be committed only to men who are really experienced, as was said when speaking of

the architect in n. 16, and who are known for their honesty. There must be no departure from this norm on the false plea of economy.

b) Before construction is begun, everything must be thoroughly examined and decided upon. Moreover, the contracts with the laborers who will be employed should be made carefully according to the prevailing laws, and these contracts should be examined by experienced men. On the one hand, an honest and exact execution of all the plans and specifications (n. 27) should be guaranteed by these contracts, and on the other the way in which bills will be paid should be clearly determined by them. These norms must be observed even in the agreements made with the architect himself, even though he be a man completely trustworthy and very friendly to us. Nor will it be licit for the provincial to give permission to begin construction before all the necessary agreements are made.

c) The supervision of the whole project is to be given to some qualified Father who is not too burdened with other occupations. It will also be this Father's duty, either personally or through another, to prepare an accurate account of money expended for construction while the building is in progress.

30. Finally, when all these conditions have been fulfilled, actual construction of the building may begin at the time deemed most suitable for construction, precautions being taken against excessive haste. Generally speaking, it is better to construct the whole building at once rather than one part at a time. But if because of lack of funds or for some other good reason the whole building cannot be constructed at one time, the plan of the whole building already approved (n. 27) must be retained, and care should be taken that the work be completed part by part in the most feasible manner.

31. During construction, the plans which have been approved as here prescribed are not to be changed without the permission of Father General, unless perhaps the change involves only something of lesser importance. Even then it should not be done without the advice of the architect and superior and by the consent of the provincial (n. 28).

CHAPTER III

On the Maintenance of Our Buildings

32. Our buildings "are to be well maintained and minor repairs made in good time lest the need for greater repairs should arise" (*Epit. Inst.*, n. 577 ¶ 2).

33. It is the duty of the local Superior to provide for the maintenance of buildings [*Const.* P. IV, c. 2, n. 5 (326); P. IX, c. 3, n. 3 (740)]. This can be accomplished if needful repairs such as the repainting or replastering of walls is done betimes before any serious damage appears, thus forestalling more expensive repairs. For this reason all local superiors should have the buildings entrusted to them carefully inspected by a competent man every three years who will provide them with a written list of necessary repairs. Provincials will see that this directive is carefully observed by all local superiors.

34. Repairs, even more costly ones, if they are necessary for the maintenance of buildings, pertain to the ordinary expenses (Cf. *Epit. Inst.*, n. 549). Local superiors can undertake them on their own authority, unless it should be necessary to go into debt for this purpose, when, of course, recourse must be had to major superiors or to the Holy See. Such repairs include not only those that must be made after comparatively brief intervals, the repainting of walls, etc., but also those less frequent repairs such as the repair of roofs or flooring (Cf. *AR*, XI 382).

35. Extraordinary repairs, however, such as the repair of a house damaged by fire or the installation of a new heating plant, require the approval of the provincial or the General, according to the norms established by the General for the exigencies of time and place. (*Ibid.*)

36. Great prudence should be exercised in making changes in our buildings. There is real danger that the large amount of money spent for such changes would surprise Ours and externs as well, especially since very little improvement is effected. Every arrangement has its advantages and disadvantages. Superiors should remember that even in this matter they are administrators of the patrimony of the poor,

not independent owners. Consequently they should keep in mind only solid and real benefit to the common good and not indulge their own inclinations.

37. All our buildings, as noted above (n. 13), must be equipped with the means of preventing fires or extinguishing them, should they happen to start. Besides this, local superiors, in so far as they can, should adequately insure our buildings against loss by fire, storms or earthquakes, or other such disasters. Superiors should be seriously concerned about matters of this nature and care for them in good time. They will thus obviate the danger of our houses suffering irreparable losses or of our ministries being seriously hampered or interrupted for a time, if God permitting, our buildings should happen to be severely damaged or completely destroyed.

* * *

38. If, according to the prescriptions of this Instruction, we proceed in the construction and repair of our buildings according to the prescribed steps and the norms and order suited to our Institute, as seculars with an eye for good administration would do, and if we show constant diligence in maintaining our buildings, many an error and useless expense will be avoided. And further, our buildings will more perfectly serve the end proposed to us—the greater glory of God and the salvation of souls.

FALSE DUALITY

God is the common good of the whole universe and all its parts; hence each creature naturally loves God more than itself. The duality set up by love of self and love of God is a false one; a true love of oneself is a love of God, and a true love of God means that one cherishes oneself as part of God's purposes. Putting it in another way, St. Thomas says that everything tends to its proper perfection, but as this perfection is part of a divine plan of love and itself is a likeness of God, the movement of every creature is a desire for God either unconsciously or indirectly or directly.

MARTIN D'ARCY

Jesuit Patrologists at Heythrop

WALTER J. BURGHARDT, S.J.

To students of Christian antiquity the Second International Conference on Patristic Studies has a familiar ring. Centered at storied Christ Church, Oxford, September 19-24, 1955, it attracted over 400 delegates from various areas of the world, including two representatives of Russia. Established scholars like Aland and Daniélou, Molland and Mohrmann and Marrou, Quispel and Capelle, Bouyer and Boyer and Botte, Grillmeier, Hanson, de Riedmatten, Florovsky, Jouassard, Leloir, R. M. Grant, Metzger, Rousseau, Sagnard, Schmaus, Beryl Smalley and Ortiz de Urbina—these and a host of others gave the Conference its unmistakable air of distinction and internationalism. Ten major addresses, forty papers with open discussion, and 115 shorter communications were crowded into four rather breathless days.

Less familiar, even to patristic scholars, is another meeting that took place September 25, the Sunday after the International Congress closed. Due to the initiative of Father Bruno Brinkman and the gracious hospitality of Father John Diamond, the Jesuit delegates to the Oxford assembly were invited to spend the week-end, September 24-26, at Heythrop College, the house of philosophy and theology for the English Province of the Society of Jesus.

Heythrop is a charming spot, with roots deep in the past. Its story goes back to 1697, when Charles Talbot, Duke of Shrewsbury, purchased the manor and lands of Heythrop, situated on the high land some sixteen miles to the north of Oxford. Twenty years later Shrewsbury's dream of a more impressive Heythrop had matured in a massive stone structure a mile to the southeast of the old manor. The finished product, Heythrop Hall, was the achievement of an English architect, Thomas Archer, whom Shrewsbury considered the ablest of his time. Rich tradition attaches to it: the Talbot who became a Jesuit and never assumed the title, Earl of Shrewsbury; the leasing of the Hall as a hunting-seat to the Duke of Beaufort; the fire which gutted the building in 1831, leaving only the outer walls standing; the purchase of the entire estate (14,000 acres) by the railway contractor, Thomas

Brassey; the remodelling of the grounds and the rebuilding of the Hall's interior and two wings by Brassey's youngest son. It was not till 1923 that the Hall and 400 acres were purchased by the English Jesuits; it was not till 1926 that Heythrop College opened its doors.

List of Scholars

This is the Heythrop that welcomed a score of Jesuit scholars on the evening of September 24. From Belgium came George Dejaivfe, director of the *Museum Lessianum*, and Roger Leys, author of *L'Image de Dieu chez saint Grégoire de Nysse*; from Holland, P. Smulders, professor of patrology at the Canisianum. Rome gave Charles Boyer, acknowledged authority on Augustine; I. Hausherr, specialist in the mysticism of the Eastern Churches; Ignacio Ortiz de Urbina, known for his work on the Nicene Creed and early Eastern Mariology; and Joseph P. Smith, of the Biblical Institute, translator of Irenaeus' *Proof of the Apostolic Preaching*, currently engaged on an edition of the Greek New Testament. Frenchmen very much in evidence were F. Graffin, editor of *Patrologia orientalis*; Claude Mondésert, editor of *Sources chrétiennes*; Jean Daniélou, who has illumined the typology of Christian antiquity and done so much to rehabilitate Origen; and Edouard des Places, who edited Plato's *Laws* for the Budé series and spoke on "Patristic Citations from Plato" at the Oxford Conference. Spain was represented by Santiago Morillo, of the Centro Estudios Orientales in Madrid; Germany by Heinrich Bacht and Aloys Grillmeier, the learned editors of the monumental three-volume *Das Konzil von Chalkedon*. Three Americans were on hand: Edgar R. Smothers, who is preparing an edition of Chrysostom's *Homilies on Acts*; George P. Klubertanz, professor of philosophy at Saint Louis University; and the present writer, professor of patrology and patristic theology at Woodstock. The English Province was well served by Thomas Corbishley, Master of Champion Hall, Oxford; Anthony A. Stephenson, whose recent articles on Cyril of Jerusalem in *Theological Studies* occasioned much favorable comment; and several members of the Heythrop faculty, including Maurice Bévenot, of Cyprian fame, and J. H. Crehan, author of *Early Christian Baptism and the Creed*.

Morning Session

The Sunday morning session took place in the genial atmosphere of the Faculty Recreation Room. Seated in a circle, with Father Corbishley as moderator, the delegates reviewed in order the Master-Themes portion of the Oxford Conference—ten groups which met simultaneously each of four afternoons to exchange information on ten subjects of wide contemporary interest: The Fathers and Biblical Exegesis, The Constantinian Epoch, Problems in Christology, Monastic Origins, Early History of the Liturgy, The Fathers and Hellenistic Philosophy, Fundamental Principles in Literary Criticism, Early Christianity and Contemporary Judaism, Patristic Spirituality, Patristic Ideals and Their Present Significance.

The value of such a review was twofold. In the first place, an individual delegate at Oxford could attend on a given afternoon no more than one of the ten Master Themes—in all, four out of forty sessions. Happily, each session of the Master Themes found at least one of the Jesuit group on hand. Consequently it became possible to discover at Heythrop what had transpired in each of the forty sessions at Oxford; and this information was summarized, analyzed, evaluated, and supplemented. Secondly, what was still more striking, an air of unfeigned, uncompelled charity dominated the discussion. Despite the fact that three languages—French, German, and English—were in constant use, and at least eight nationalities were represented, there was in the group an absence of tension, a pervasive feeling of oneness, that was genuinely touching. It was more than academic politeness, or even religious protocol; this was "sympathy" on a lofty level. Perhaps the English Jesuits merit a word of commendation here for the spontaneity and relative ease with which they shifted so often to the French language.

At 4 P.M. the schedule called for Tea at the Huts. The Huts are what Americans might term shacks—rude picnic houses in Heythrop's woods, built by the Scholastics, adequately equipped for the culinary arts, some rather attractive, all designed for temporary escape from the College proper. The visiting Jesuits were invited to have tea at

any one of three Huts, according to linguistic preferences: the Trap entertained in French, the Bee Hut in German, the Golf Hut in Spanish.

Evening Session

The diversion was brief. From 5.30 to 7.30 a symposium was held in the Faculty Recreation Room on "The Present State of Patristic Studies in the Society." The program, wisely planned and tactfully guided by Father Brinkman, presented five reports, and a final summation by Charles Boyer. Father Daniélou sketched the extensive, enviable activity of French Jesuits in patristics. He confessed candidly the difficulty of replacing scholars like Lebreton, de Grandmaison, d'Alès, Cavallera, and Prat, but saw reason for satisfaction in the achievements of Mondésert, Graffin, du Manoir de Juaye, Henry, Mariès, and others. Father Grillmeier surveyed the significant accomplishments of the Society in Germany, highlighting the work of Otto Faller (now Provincial of Upper Germany), the Rahner brothers, and Jungmann, and paying deserved tribute to Guido Müller for his *Lexicon Athanasianum*.

The present writer summarized the relatively scant contribution of American Jesuits to the understanding of early Christianity, indicating (a) textual work, such as that of Edgar Smothers, Herbert A. Musurillo, and Jesuits who have worked under Werner Jaeger at Harvard; (b) translations, notably the contributions of William P. Le Saint and James A. Kleist to *Ancient Christian Writers*, and that of Gerald G. Walsh to *The Fathers of the Church*; (c) monographs and articles, such as the patristic contributions in *Theological Studies*, e.g., the recent article by Joseph A. Fitzmyer on "The Qumrân Scrolls, the Ebionites and Their Literature."

Father Corbishley pointed out that in the context of English Catholicism—where the intellectual activity of the Society has necessarily been engaged in great measure, though not exclusively, with the popular and semi-popular presentation of the faith—the notable achievements of scholars like Bévenot and Crehan give solid hope for a patristic future. One point Father Corbishley understandably omitted: much of the success of the Oxford Conference is attributable to his own close

collaboration as Master of Campion Hall with the guiding genius of the Convention, Dr. F. L. Cross. That collaboration is itself an enviable contribution to patristics.

Father Ortiz de Urbina gave an encouraging report on Jesuit patristic efforts in Spain, despite the loss suffered in the death of José Madoz. Spain has given several patrologists to Rome, notably De Urbina himself and the promising Antonio Orbe.

Practical Resolutions

If Superiors permit, the Heythrop talks are to be translated into action. In consequence of a suggestion made by Father Grillmeier, the first tentative steps were taken towards an Institute of Jesuit Patristic Studies. True, a resident community of patristic scholars will not materialize for some time. There will, however, soon be a center, a sort of clearing house, where Jesuit efforts in patristics will be catalogued; from this center information on current projects, titles of dissertations, suggestions for research and requests for assistance, etc., will radiate to Jesuit patrologists the world over. In this way duplication will be avoided, collaboration facilitated.

Such collaboration has already begun. At the Heythrop symposium this writer lamented the fact that, due to our geographical separation and personal isolation one from another, Jesuit contributions to patristic theology have been all too individual, casual, haphazard. The problem of tradition is a case in point. Different aspects of this thorny question have been handled in recent years by Daniélou, Smulders, Plagnieux, and others. But their achievements have not had the impact they merit, primarily because our approach to the problem has been sporadic, desultory, unmethodical. The Heythrop reaction to this jeremiad was enthusiastic and practical. In two years' time a substantial volume will appear, covering rather exhaustively the patristic notion of tradition. It will be a cooperative effort, combining the work of ten or more Jesuit patrologists. It will be published completely and simultaneously in at least four languages: French, German, English, and Spanish.

The Third International Conference on Patristic Studies will be held at Oxford in 1959. It is to be hoped that Heythrop

will once again play host to the Jesuit delegates for a post-Conference week-end. Of such graciousness much history may be fashioned.

SPIRITUAL HELP

Some place in the United States there must be at least one Jesuit community which could use this idea, either as suggested, or with appropriate changes, to insure greater spiritual help to laics and good public relations help for the Jesuit institution. Many Jesuit colleges and high schools are situated in fairly prominent downtown areas and their cafeterias are used for noonday service to the students. Would it not be possible to use these same facilities, perhaps an hour later, each day for the benefit of business men and women who might want to hear a bit of spiritual reading while they eat?

The average business person, sincere Catholic though he be, often-times finds it impossible or inopportune to go to daily Mass, or take any time out in his busy day for spiritual consideration. While this is not a happy situation, it nevertheless is true, and is a result of the laity having good intentions but not disciplining itself to set apart such time. Most workers take from three-quarters of an hour to an hour for lunch; they go with their Protestant or Catholic friends to enjoy a lunch amid the noise and hurry of a typical restaurant. It is natural then that their conversation, while relaxing, is of little benefit to them. If a system were set up in at least one Jesuit school to provide cafeteria service at a reasonable cost, it goes without saying that after the plan became known a number of Catholics would visit the school for luncheon purposes. Undoubtedly, the Catholics would bring their friends, regardless of faith, and all would derive some spiritual help.

Then, too, a small profit could be made from the lunches which would provide the school with a slight additional revenue and, what is equally important, the plan would be a real public relations effort to remind alumni and friends of the continued interest the Jesuits have in them. Any subsequent fund-raising drives would be made much, much easier. Such a broad plan needs to be worked out to fit the school in which it is tried, but it seems certain that, once a pattern is established, the idea might be used in many cities throughout the country.

JOHN T. NOLAN.

November Thoughts

CHARLES I. PRENDERGAST, S.J.

In our Jesuit life, everything we undertake is chosen with a view to foster the end of our vocation: the salvation and perfection of our own soul and that of our neighbor. Departure from this high purpose quite obviously means to withdraw ourselves from service under the banner of Christ, or at very least to render ourselves ineffective in Christ's cause. And our ineffectiveness would be in direct proportion to our own self-will, sought at the expense of obedience. This is certainly the case if Ignatius speaks truly when he says that it is as much an evil to go against the precept of the abbot out of watchfulness as out of sloth. And whether we make of our religious life a haven of rest or an outlet of great energies and remarkable talents, we are equally ineffective if self-will and self-love are the motivating forces. Disobedience, no matter what its issue, is a departure from the law of charity and reduces the love of Christ to mere sentimentality. It reduces Christ to an object of sense and refuses to consider his will in the matter, however that will be made manifest. We love Christ with supernatural charity when we seek to do his will, and his will only.

What is expected of us, therefore, is an aggressive zeal and self-effacement under the direction of obedience. There is no consideration given to worthwhileness, efficiency, success, personal comfort, utilization of one's talents, but only to the will of God, manifest in the legitimate demands of our superiors. Through supernatural love we work our way through the modes of humility to imitation of, conformity to, and union with Christ. This fruition of supernatural love is our only success; its opposite, our only failure.

Now it is our good fortune as Jesuits—not enjoyed by all Christians—to have the way of our perfection mapped out and planned for us in detail. Our way of life is approved by the Holy Spirit through the Church, and under the guidance of that same Spirit, we are certain that our way is the way of God's will. Our success depends on the conviction we have of things taught by faith, our love of things known by faith,

and our trust in the means provided by faith. But there must always be a sustained interest in the tools, so to speak, of our life. Now one of the things militating against sustained interest in these things is the fact that our religious life, as a life under the three vows, our Constitutions and our Rules, is a kind of science inasmuch as there must be a thorough grasp of first principles if there is to be any further development or realization of final conclusions that rest on these principles. Unfortunately, except in rare cases, the study of fundamental notions has a way of wearying the mind. Yet if these notions are to be grasped, if these first principles are to inform and motivate our lives, there must be a sustained interest based on the conviction that our Jesuit way of life is a pattern of success.

In a larger sense this is recognized by the Church guided by the Holy Spirit. One of God's ways of sustaining interest in the Catholic verity is the revelation of his perfection manifested in the lives of the saints. Through the infallible magisterium of the Church, God makes known to us that the men and women who lived lives of heroic virtue motivated by faith and informed by grace are crowned with glory. Such knowledge is salutary for the faithful. The martyrology is a testament revealing the pattern of success that is the way of Christianity. The victories of the saints tell us indeed that "the souls of the just are in the hand of God: and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery. And their going away from us, for utter destruction: but they are in peace" (Wisdom 3, 1-3).

Our Saints

Now the purpose of the Church is not merely to give us the catalogue of the saints for our edification and inspiration. She commands besides that we pay special reverence to our own, as is manifest in the higher rite whereby we celebrate their feasts. She does this for the obvious reason that they are the mirror of the perfection to which we are called and therefore which we can attain. Their lives are a kind of lifelike commentary on our Rules and Constitutions made authoritative by the solemn action of the Church and, in

the case of the canonized, ratified by the Church's prerogative of infallibility. As Father Ledóchowski points out in his letter on devotion to our saints, God's providence "wisely distributes them through different nations and different lands, through different families and institutes, as though He would plainly signify when and by whom especially He wishes his faithful servants and beloved friends to be particularly honored and revered." As regards the Saints of the Society, our way of life, our Institute "has brought forth these heroes to Christ, trained them, consecrated them, has accompanied them step by step in their admirable ascent to heaven, and has presented them to the Church, the spouse of Christ, so that she may rejoice when their virtue and glory are proclaimed." The Church may rejoice and we may rejoice and be inspired with hope and confidence, for by that same wonderful providence we have in the Society patrons and models for each and every grade, office, and ministry of the Society. If our ambition is to fulfil the ideal of a Jesuit it should be a source of great comfort to us to behold those great men, who have experienced the same difficulties and fought the same battles, come at last to such a great triumph. And not only do we have before us models of certain success, but men who will plead mightily before the throne of God that we continue with success the great work of the Society most dear to their hearts.

That devotion to our saints is a practical means of our own sanctification is apparent from the example of those very saints themselves. Consider this following reflection of St. Peter Canisius, "It is a matter of certainty," he says, "that we have in heaven many saints from among the first Fathers and their companions, and that the number of saints is augmented each year, that even some saints are always to be found among the sons of obedience who are mentioned when the list of the dead is announced, although we may not know just who they are nor when they took flight for heaven. But the more they are who take flight, the more the name of the Lord is strengthened, increased and glorified, and the more intercessors our Society shall have in heaven to help their comrades still serving on earth." And the same conviction was in the mind of Francis Xavier. We read in his letters

how in the midst of the toils and dangers of his apostolic labors, he used to commend himself to his brethren who had died piously in the Lord, and even to pray through the merits of the Fathers and Brothers still living. It is common knowledge how the great apostle of the Indies was animated to the realization of holiness in his own life by the example and inspiration of Ignatius and Peter Faber. John Berchmans, canonized because of his holy enthusiasm for religious rule, was equally enthusiastic about fostering devotion and knowledge of our saints, especially Ignatius, Xavier, Stanislaus, and Aloysius. Like Xavier, so also Peter Canisius and Francis Borgia regarded Ignatius and Faber as sublime models. Blessed Antonio Francisco, one of the martyrs of Salsette, was seized with a desire for martyrdom on hearing of the martyrdom of Blessed Ignatius Azevedo and his companions. St. John de Britto sought to rival the deeds of St. Francis Xavier. Blessed James Salès prepared his soul for the struggle he was to undergo by frequent meditation on the glorious achievement of Edmund Campion. Blessed Rudolph Aquaviva was one of the first to practice devotion to Stanislaus and was inspired to an intense desire of martyrdom by reflection on the lives of Edmund Campion and Alexander Bryant. It is interesting to note a kind of holy chain reaction in this holy hero worship of our saints. Thus Blessed Charles Spinola longed to imitate Rudolph Aquaviva, and Spinola was himself the inspiration of Isaac Jogues. Berchmans sought successfully to reproduce in his own life the angelic virtue of Aloysius and was in turn the inspiration of Blessed Claude de la Colombière and St. John de Brébeuf.

The Same Difficulties

The above paragraphs show concretely how our saints themselves profited from devotion to the holy men of our Order. But it would be a mistake to conclude that their devotion concerned itself merely with seeking their intercession in heaven for various favors. From their letters and other writings it is clear that they had studied the lives of the men they revered so much, or perhaps had even been personal acquaintances of them. It was noted above that these saints of ours are apt objects of study because they experienced

the same trials and difficulties that are to be found in any Jesuit's life. It is interesting and inspiring to note that many of these men, before achieving the sanctity to which God had called them, did not always manifest the greatest spiritual heroism. Edmund Campion, for example, blinded by success and royal preferment, took the oath of supremacy and deacon's orders according to the new, heretical rite. Francis Xavier almost elected the obscurity of an earthly glory. Noel Chabanel was tempted to discouragement by his inability to learn the Huron language or to bear the dirt and squalor of that savage people. Peter Canisius could have become a comfortable, prosperous Dutch merchant, unknown to history and ineffectual in the cause of Christ's kingdom. Thomas Tzugi, terrified by the increasing momentum of the Japanese persecutions, even begged to be released from his vows. For the sake of vanity Ignatius himself was willing to put himself through exquisite torture to regain a straight leg. Such is the picture of the saints in their upward struggle. In their weaknesses they portray the not always too well-realized truth that there is no substantial heroism but Christian heroism, that no man is or can be a veritable hero until he is able to say, "I live, now not I, but Christ liveth in me." As for us, so also for them the enemy of souls tempted our saints to settle for present comfort and earthly success. And when they did finally turn to the business of perfection, the enemy again tried to discourage them into saying, "I can never make it," or else tried to get them so to plan their spiritual lives as if the whole success depended on their unaided effort. In the case of any man who makes a goal of self-love Satan has won his battle, for this man no longer seeks to fulfill the only purpose of his existence. In the case of a man who is seeking perfection he tempts him either to weaken in the struggle or through weariness or anxiety to give up the fight. It is to our advantage to know thoroughly and accurately the lives of our saints that we may know how to plan our strategy when confronted with these ambushes. From their lives we learn how they met the deployments of the enemy and how, after long struggles, they succeeded, by relying on the strength and wisdom of their leader (outlined in the Institute), in overcoming completely the temptations

that assailed them. Canisius, for example, sighing for a more salubrious climate and a better quality of beer, is not the Canisius of self-denial and perfect conformity to the will of God, the doctor of the Church and the champion of his faith, but Canisius, the human being, absorbed, distracted and worn, perhaps, to a rough edge by the cares of office and the demands on his mind and heart. It is Canisius, victim of original sin, crying out with the Apostle, "Unhappy man that I am! Who shall deliver me from the body of this death?" (Romans 7, 24). Thomas Tzugi, quailing before the fierce barbarity of persecution, is Peter again, denying his Master.

The glory of the saints is rooted not so much in their achievements as in this, that they knew how to cope with those weaknesses which might surprise them. They would never rationalize themselves into a false sense of security. They were always honest enough and humble enough to come back by God's grace to the saving truth that Providence had placed them in these trying circumstances and that grace would be present and sufficient for them to come through to glorious victory.

Hidden Saints

The presence of saints in our Society is of value to us for another reason and indicates yet another cause—of love of, and enthusiasm for, our Order. For their sanctity can be said to be an indication, a kind of proof, of the presence of many holy men besides themselves. Historical research bears this out, the saints of the Society attest to it, and we ourselves have certainly thanked God for the company of men who make perseverance in the state of grace so joyful and easy for us. As an archaeologist can conclude to a high and noble culture from a few outstanding monuments, so we, too, from considering the outstanding examples of sanctity that are our canonized and blessed, can conclude that they must spring from an Institute that has its share of unheralded, but noble and holy men. St. Robert Bellarmine, who was spiritual father of the Roman College when Aloysius was a student there, asserts that there were several young men in the same house whose spiritual gifts of soul were every bit as remarkable as the perfection of the young saint. Another

fact pointing to an imposing number of holy men in our Order is the attitude of the enemies of the Church. They always single out the Society as one of the first obstacles to be removed. If ever it were different we should fear for the spirit of the Order. Why is this so? Because the enemies of the Church are the enemies of Christ and the allies of the prince of this world. And they seek first of all to destroy those who are Christlike and who are doing Christ's work, those who love Christ and stand uncompromisingly under his banner. Certainly if holiness in the Order were limited to those few holy men who have been officially recognized as such by the Church, the enemies of the Church would hardly expend so much effort in seeking to destroy her. Therefore, if Godless forces are so vehement and relentless in their attacks upon the Society, we can only conclude that as a body the Society must have an imposing number of holy members whose love of Christ and zeal for God's greater glory enrages the enemies of Christ and thwarts their plans.

But this would not be the case if the Jesuit were a man whose ambitions centered on some form of selfishness. True, we are all selfish, and that very often; but it would, I think, be impossible to find a Jesuit who had either implicitly or explicitly settled on self-love as the motif of his religious life. Our heroes, our truly great men, are those who have overcome self in every important emotion and movement of the spirit. But even for them this high achievement has been the work of a lifetime. One advances but slowly on the path to perfection. When Christ tells us to be perfect even as our heavenly Father is perfect (Matthew 5, 48), it is obvious that He urges to us to strive unceasingly for something that is, absolutely speaking, unattainable. Perfection, it is true, is in the term, but this does not mean that only in the term is good found. Good is found in every advance towards the term, and advance, unceasing advance, is all that God demands of us. It is all his grace enables us to achieve. The general in battle recognizes every retreat of the enemy as a vindication of his own strategy.

A Sign

This life of ours is a life of faith, and while it is true that faith demands our strongest and most certain assent, it is

likewise true that faith is "the substance of things to be hoped for and the evidence of things not seen" (Hebrews 11, 1). As such it exercises its appeal on our supernature, whereas nature tends to the tangible and measurable results in the order of things sensed. We just naturally want our conclusions based on things we sense and know by our own unaided powers. The soldier, lost in a maze of over-all strategy, planned by superior officers, finds it easier to fight and is more willing to fight when the battle at last focuses on a definite, visible objective.

When Christ demanded faith from the people, they immediately sought a sign in the visible order. Before them, it is true, stood the best, the noblest, the gentlest, the holiest of men, but nevertheless a man as far as they could sense and see. The demand for a sign, therefore, was a legitimate demand, for even the good and earnest Jew was only asking Christ to establish the reasonableness of his assertion of divinity. And Christ himself would say to his enemies, "If you do not believe me, believe the works which I do" (John 10, 38). In the order of signs it probably can be said that the lives of our saints are for the average Jesuit what the miracles of Christ were for his contemporaries. Just as the good Palestinian Jew could conclude from Christ's works that "a great prophet has arisen among us" and "God hath visited His people" (Luke 7, 16), so we, too, should certainly conclude that the approval of God is on our Institute from the great heroism of our saints. God in his wisdom, his goodness, and his love would not allow an enemy to work the wonders Christ worked in his name, and Christ would not allow his enemies to achieve in his name such wonderful sanctity.

Sometimes the dread temptation may come over us that, despite the certainty that faith brings, the bleak void is all that awaits us at death. We become fearful, discouraged. Our work seems useless. The starch, so to speak, is taken out of our zeal. The words of Christ, the promises of Christ, the victory of Christ seem far away, unreal. Like Peter we are hypnotized by the swelling waves, we fall back on our own pitiful ingenuity, and we begin to sink. Then we should remember that the same fears and temptations assailed our

heroic Jesuit brothers. Many of them, doubtless, because of their many and varied talents, were tempted to turn to the substance of things at hand, to the evidence of things seen. Some were terrified by the sword of persecution. Some saw ecclesiastical or civil preferments lost forever in the life of a Jesuit. Probably at one time or another every Jesuit is tempted to throw off the trappings of religion and return once more to the world of men to become known, to achieve wealth, to occupy a position of prestige. But like Peter, enough are sufficiently brave, which means sufficiently humble, to cry out, "Lord, save me; I perish." In and through faith they turn to Christ, their exemplar and their strength. And in Christ they conquer.

And with St. Augustine we can conclude with a small, but significant question:

Potuerunt hi; cur non et tu?

THE GEORGETOWN SEAL

The Great Seal and the Coat-of-Arms of the United States are the reverse and obverse sides, respectively, of the official seal adopted on June 20, 1782. These two sides of the official seal may be seen on the one-dollar silver certificates of the United States. Up to 1928, at least, the Great Seal was not used officially by the United States; the Coat-of-Arms was used to seal official documents.

The Georgetown "seal," as it is usually styled, resembles the Coat-of-Arms of the United States. In 1909, the State Department issued a booklet, "History of the Seal of the United States," and on page 65 we find the statement "when the Continental Congress made the obverse of the Great Seal the national arms it intended that the device would pass into common use among the people, as the flag has done." Therefore, no exclusive rights were ever granted, or ever needed, by Georgetown College to use a seal resembling the Coat-of-Arms of the United States. It is not surprising then that the Georgetown Archives possesses a Georgetown seal with all the essentials of the present day seal, except that it bears sixteen stars. It is safe to assume that this seal dates back to the period when there were sixteen States in the Union, i.e., 1796-1803.

A picture of this seal may be seen in the Georgetown University Alumni Magazine, Vol. 4, No. 4. This seal was used as late as 1854 on the Merit, or Testimonial, cards given to the student for excellence in their work. It also appears, printed in green, on envelopes used in 1860, but the legend around the edge is changed to "Georgetown College, Georgetown, D. C."

The charter of 1815 makes no mention whatever of a seal, and all of the current "explanations" of such a seal are pure fiction. The Act of Incorporation of June 10, 1844, specified that the corporation "shall adopt a common seal," and "the same seal, at their pleasure, to break or alter, or devise a new one."

The present official seal is a lead impression seal, $1\frac{7}{8}$ " in diameter, with thirteen stars and other features resembling the coat-of-arms of the United States, and a legend around the edge read, "President and Directors of Georgetown College, D. C."

W. C. REPETTI, S.J.

JESUIT EDUCATION

Planning and adaptability were two of the pillars of Jesuit education. The third, equally important, was the high standard of the books which were studied, and, consequently, of the achievement demanded from their pupils. The Jesuit schools were established largely to counteract the Protestant Reformation, and their founders went on the excellent principle that they would do this best by producing Catholics who were not only devout but brilliant. To do this, they must teach them the most exacting and most rewarding subjects, superlatively well. They worked out, therefore, a curriculum of the finest things in classical literature, on the assumption that "we needs must love the highest when we see it." This book is not concerned with the subject-matter of education but here the form and the material are virtually impossible to distinguish, for, as the Jesuits said, they used the classics as "hooks to catch souls."

The success of Jesuit education is proved by its graduates. It produced, first, a long list of wise and learned Jesuit preachers, writers, philosophers, and scientists. Yet if it had bred nothing but Jesuits it would be less important. Its value is that it proved the worth of its own principles by developing a large number of widely different men of vast talent: Corneille the tragedian, Descartes the philosopher and mathematician, Molière the comedian, Urfé the romantic novelist, Montesquieu the political philosopher, Voltaire the philosopher and critic, who although he is regarded by the Jesuits as a bad pupil is still not an unworthy representative of their ability to train gifted minds. The Company of Jesus has many enemies but none of them has ever said that it did not know how to teach.

GILBERT HIGHET.

A Monument to Jesuit Heroism

E. J. BURRUS, S.J.

It is a unique monument, not of marble or of bronze, but of the many thousands of letters written by our fellow Jesuits through the centuries, all with one theme: the offer and the plea to work in the foreign missions, "in the Indies," as the phrase commonly had it. Still extant in our Roman archives are over fifteen thousand of such letters, gathered into thirty-one bundles of some five hundred letters each, with many others scattered in various sections of the same archives.¹ Yet, numerous as are these petitions, they represent only a part of the requests that reached Father General in Rome.

Xavier, by setting out for the Orient in 1541, was, of course, the first Jesuit to go to the Indies and the foreign missions. In the fifteen years that remained in the life of St. Ignatius, numerous were the pleas from those of his sons who were insistent upon following in the footsteps of the Apostle of the Indies. The letters that reached Europe from Xavier and his fellow workers found a responsive echo during an age of spiritual, no less than temporal, adventure. More than three years before Xavier died on Sancian, Jesuits had volunteered for the missions in the Western Hemisphere, had crossed the Atlantic to Brazil, and founded there the first province in the Americas.²

With his sons no longer gathered about him in Rome or within relatively easy summons from some European country, but scattered in the East and West Indies, Ignatius insisted that the family spirit that animated the first companions be maintained through frequent letters to and from Rome. These letters, in turn, fired many with the desire to enter the Society and devote their lives to the missions. But soon, even more numerous than the letters of the missionaries, were the petitions of those who begged to be accepted for the mission fields, rapidly opening up in both the Spanish and Portuguese empires. Goa, the Fishery Coast, Japan, Macao, China itself, Ethiopia, Ormuz, Congo, Morocco, Angola—these and other regions came within a few years into the sphere of Jesuit missionary activity. Across the world, their fellow workers had consolidated their position in Brazil, had attempted to

establish a beachhead in Spanish Florida, and had founded the provinces of Peru and Mexico as well as the mission of the Philippines dependent upon Mexico.³

Indipetae

Such intense missionary activity set off among the youth of Europe an extraordinary chain reaction, inspiring many to enter the Society and firing others already in the Order to volunteer for the foreign missions. In the first years of the Society such requests were not filed under any special category; in fact, most were lost in the course of time and we know of their existence only through references to them in other documents. But sometime before 1600 it was decided to start preserving such letters and they were accordingly filed in a special section of the archives that today is known as the *Fondo Gesuitico*. Since the secretary in filing these letters regularly wrote the identifying phrase "Indias petit" or its equivalent on the back of the message, the section was termed "Volunteers for the Indies," or in the Latin original *Indipetae*, to refer to both the volunteer and his petition.⁴

In the one special section alone there are 14,067 such requests, written by 6,167 of our fellow Jesuits. The earliest is dated 1589, the latest 1770, the eve of the Suppression. To these must be added approximately one thousand such letters preserved not in the archives of the procurator general, as are the bulk of the extant petitions, but in the main archives of the Society.⁵ Even the formation of a special section did not preserve all these messages; we have today possibly one fourth or less of the letters sent to Rome. As is obvious, the volunteers usually wrote more than once; some wrote ten, twenty, or more times; the record is held by the Jesuit who bombarded Rome with fifty-three missives!

The Volunteers

The writers who penned these letters were European Jesuits who volunteered for the foreign missions. In other sections of both archives, there are letters and references to letters written by missionaries in the Americas volunteering for the more difficult missions of the Orient, particularly Japan dur-

ing the height of the persecution, but such letters were not filed under *Indipetae*. During the nearly two and a half centuries of existence of the Old Society, most foreign missions were under the patronage of the Spanish and Portuguese sovereigns. As vocations from the mother countries and their relatively populous dominions by no means sufficed to take care of the spiritual needs of such vast regions, apostolic helpers were summoned from other European countries. To what precise extent non-Spaniards and non-Portuguese helped out in the far-flung mission world, is a subject not yet completely investigated; more fully studied is the changing legislation that permitted or forbade foreigners to participate in the apostolate. Yet one thing is certain and that alone concerns us here: from the time of Xavier to the expulsion of the Society prior to its universal suppression in 1773, there were always large numbers of non-Spaniards and non-Portuguese in the foreign missions.⁶ They were chosen from the volunteers whose letters we are considering. The extant letters of the Spaniards who volunteered come to about a thousand; of the Portuguese, to about five hundred. Italy heads the list with nearly eleven thousand; the Low Countries are next with one thousand five hundred; there are about five hundred each for Germany, Austria, Bohemia, and France. Volunteers sent in their pleas from other countries also, from Ireland, England and Scotland, for example; but these last were reminded of the great need of apostolic workers in their own countries, and no special series was formed of such letters; we usually know of their existence only through other documents. Province and mission catalogues also show that Jesuits came from these countries to work in the foreign missions.

The petitions are written by Jesuits in every stage of their formation and in every grade. A few are from novices, especially if they had entered as priests. More numerous are the messages from juniors: there is the occasional young Jesuit who informs Father General that he is already in his third years in the Society, is now studying rhetoric (and shows that he can apply it), having pronounced his vows fully two months ago. A few, too, are from those engaged for several years in the home missions, in city ministry preaching

and hearing confessions, in the classroom or at their desks writing books. They believe that their real vocation is in the foreign mission field. But the vast majority are from those in their studies of whom many have finished at least philosophy. Ordination and tertianship proved ideal occasions to remind Father General of earlier requests. Some of those who in Europe carried on most effective work in behalf of the foreign missions had requested to go to the Indies and upon refusal spent their lives interesting others to assist the missionaries; such was Father Joseph Stöcklein, founder and editor for many years of the mission periodical, the *Welt-Bott*; others were such European promoters of the foreign missions as Philip Alegambe and Andrés Marcos Burriel.

Individuals

Let us meet a few of the volunteers. There are the missionaries of New Spain who mastered several native languages and compiled grammars and dictionaries for their more fortunate successors; two such outstanding missionaries were the Italian Pietro Gravina and the Bohemian Adam Gilg. There is Father Luigi Buglio of Chinese mission fame who composed numerous theological works in Chinese and translated the missal and a considerable portion of St. Thomas into the same language. The Bohemian, Brother Borushadsky, deserves a special word. He wrote one of the most persuasive letters in the entire *Indipetae* section. "Your Paternity's letter mentioned the need of priests in the foreign missions, but I am sure that capable Brothers could also lend a helping hand." There follows a list of his abilities. He was to accompany Father Eusebius Kino and his group to the New World, but when shipwreck in the harbor of Cadiz, Spain, threatened to delay their sailing for another year, Brother Simon hired a boat and boarded another ship as it was leaving for Mexico, thus arriving in 1680 instead of the following year as did Father Kino and his contingent.⁷

We meet such incomparable explorers and cartographers as Salvatierra, Piccolo, Marquette, Consag and Kino. The last explored Lower California and proved that it was a peninsula, he founded the missions of Pimería Alta and Arizona to the north; he explored a vast portion of our Southwest and the

approaches thereto; he wrote as well as made mission history of the late seventeenth and early eighteenth century; he drew the most exact maps of his time of the regions he explored. Kino's heart was set on the East, the scene of the apostolic work of his patron, Francis Xavier. But his fellow Tyrolese, Anton Kerschpamer also preferred the Orient, and Kino was not one to be selfish even in heroism. They agreed to cast lots. Kerschpamer drew the Philippines, gateway to the Orient, Kino drew Mexico; and thus the course of their lives was fixed by a bit of pious gambling. Many years later Kino was to write, "These new American missions of this unknown North America are superior to and more fruitful in conversions than the Asiatic missions of the Mariana Islands and of Great China." This statement is not to be considered as belonging to the category of sour grapes, but was the conviction of a seasoned missionary that his pious gamble with Kerschpamer did not turn out so badly after all.⁸

Juan María Salvatierra was the first to succeed in colonizing Lower California after nearly two centuries of defeat; Francesco María Piccolo arrived at the crucial moment to save the beachhead.⁹ Father Jacques Marquette needs no introduction to students of North American history. Ferdinand Consag continued the work of Kino and Salvatierra leaving us priceless accounts of his explorations. We have petitions from future martyrs, such as Karl Boranga, slain in 1684 in the Mariana Islands, and whose remains now rest in the Kirche-am-Hof in his native Vienna.¹⁰ Juan Font and Jerónimo Moranta were martyred on the same day, November 19th, in the 1616 Tepehuan uprising in Mexico; their petitions to go on the foreign missions are among the earliest we possess. The last whom we shall meet is the Bohemian, Brother John Steinefer or Steinhöfer, whose book on practical medicine for the busy missionaries has been reprinted countless times and found use even in the Philippines; he worked for some twenty years in the Mexican Sonora missions, where he died in 1716.¹¹

Missions Requested

When foreigners were admitted into the missions of the Spanish and Portuguese dominions it was with the proviso

that they be employed among the infidel natives, not in the schools and parishes of the cities. Thus it is that we find Anton Benz and Jakob Sedelmayr on the rim of the southwestern missions, Jakob Baegert and Benno Ducrue in Lower California, Matthias Strobel, Lazlo Orosz, Martin Dobrizhoffer and Bernhard Nussdorffer in the Paraguay Reductions.¹²

But this is exactly what the petitioners had requested in their letters—*inter infideles, ad barbaros* are commonly recurring phrases. A multiple choice was often left to Father General: the East, whether China, Japan or India; sometimes a clear preference was expressed for Malabar, Persia, the Americas, Canada, Mexico, Peru, Paraguay, the Philippines, the Marianas, and other regions where the Society was working or might soon open up new fields. But commonest of all was complete indifference—*ad quamvis orbis partem*.

Motives for Volunteering

The motives expressed in the letters are not new or startling, but such as one would expect of aspiring missionaries. They are the solid reasons furnished by the conviction that such an apostolate is in perfect keeping with the spirit of the Society and affords the best opportunity of fulfilling its highest ideals. Very many gave as the reason for entering the Society the chance of working in the foreign missions. For many others it was the hope of doing more in the vineyard of the Lord. "In Europe there are comparatively many workers; I know that missionaries are badly needed," are phrases one reads frequently in the *Indipetae*. The foreign missions were looked upon as a means for greater personal sanctification, as a way to express gratitude for a religious vocation, for the gift of faith; not a few treasured the missionary ideal as a prelude to martyrdom. Numerous are those who state that their petition is the fulfillment of a vow for recovered health, for perseverance in their vocation. Possession of the necessary qualifications for mission work, such as good health and exceptional linguistic ability, seemed motive enough to many to request the Indies. No less than two thousand assign as the motive of their mission vocation the example of St. Francis Xavier.¹³ In the course of time his example is sup-

plemented by that of other heroic Jesuits: the Canadian martyrs, the English martyrs, Father Ricci, Father Rhodes and other eminent missionaries.

Occasions for Volunteering

The election of a new General gave the petitioner a good psychological introduction to his request: he congratulated His Paternity, wished him many years of fruitful work, assured him of a generous remembrance in prayer, even enclosed a spiritual bouquet, and quietly slipped in a subordinate clause begging to be sent on the foreign missions. He might even remind Father General that the imperative of *eo, ire* is *i*; he need but write the one letter, and the petitioner would be on his way to the most distant mission. Some even held out a spiritual bribe to His Paternity—"If my petition is granted, you are to receive an extra Mass every month, first intention, as long as I live." Other propitious occasions were requests from the mission front for help. The Spanish and Portuguese assistants sent out circular letters asking for missionaries. When mission procurators attended the congregation in Rome, they usually made known the needs of the missions and accompanied the new recruits to the field of work.

Nature of the Petitions

The essence of a typical letter amounts to the following, "I am convinced that God calls me to the foreign missions; I believe that I have the necessary qualifications; I volunteer for any mission to which Your Paternity may wish to assign me." Others trace the genesis and evolution of their special calling, and add motives and reasons in an effort to more certainly reach the desired goal. Most show that their offer is not the expression of some sudden impulse but rather the fruits of years of thought, reflection and prayer. They have long delayed before writing in order to test the sincerity and firmness of their desire; they have consulted others for advice and guidance, the spiritual father, or the provincial for example; they have spoken with missionaries who have worked in the very regions to which they aspire. There are jubilant letters of thanksgiving from those who have been informed

of their acceptance for the missions; not a few of such missives were written en route to their new home.

A small percentage of the *Indipetae* were written by men of an overemotional character, given to sudden impulse and apt to abandon the most serious undertaking at the appearance of the first real opposition or difficulty; their expressions are of an excited, exalted and exaggerated nature, which automatically eliminated them as fit candidates for so arduous an apostolate, and hence the researcher today will usually hunt in vain for the writers of such petitions among those who actually went to the missions.

Most of the letters were written in Latin, a few in the vernacular languages of the petitioners and some even with the charming dialectical differences of the spoken patois rather than the rigorous form of the accepted literary language. The writers were, as a rule, on their best calligraphical behavior. Letters are neatly formed; the script is even and careful, almost printed at times; the grammar is faultless and had quite possibly been checked by others. But there are some exceptions, where in understandable excitement, Father General's name is misspelled, place and date omitted, even the writer's name left out; on some occasions, the petitioners seem to have neglected to let the ink dry.

A manual might be compiled from these letters, if not on the art of persuasion in general, then at least on the art of persuading Father General to grant authorization to the aspirant to go on the foreign missions. Some of the artifices and rhetorical devices must have made His Paternity smile at their patent obviousness, but they revealed at the same time the earnestness of the writer and his high purpose; love is inventive, and no group of men were ever more in love with an ideal than those who penned these letters.

The language problem loomed large in the mind of the aspiring missionaries, and accordingly finds expression in nearly every letter. Many petitioners assure Father General that they have learned Spanish, Portuguese, or French; sometimes two, or all three, of these languages. Some few have even learned one of the more common native languages. The petitioners seem to take transfer of training for granted, for they inform His Paternity that they have tried out their

facility on difficult languages at home; several have learned Hungarian, another learned Hebrew to keep in practice for the time when he could take up the study of Chinese. When Father Martin Martini of Chinese mission fame came as procurator to Rome in mid-seventeenth century, his native helper was kept busy teaching Chinese to aspiring missionaries. Not a few asked to sail with returning missionaries so that they might acquire a working knowledge of the native language during the long months of the voyage. The few grammars and dictionaries of native languages to be found in Europe were eagerly sought out and carefully studied. One young petitioner assures Father General that he had learned Guatemalan from just such a source and now all he needs is practice—and, of course, practice could be had only in the missions.

Envelopes are a modern invention; letters were formerly folded much as are air-letters today, and the address added on the back of the message. The *Indipetae* were addressed to *Admodum Reverendo Patri . . . Praeposito Generali, Roma*. Sealing wax took the place of mucilage and insured the contents of the letter against prying curiosity. Blotters are another modern invention; drying-sand had stood the test of ages and still sparkles today and rubs off as the modern researcher handles the documents.

Answer from Rome

In the Roman Curia, a secretary carefully read through the letters, adding a memorandum on each for Father General and the appropriate title in order to be able to file away the petition for future reference. He noted the province and city from which the letter came, the date, the name of the author, he summarized the request in a brief phrase such as, "Petit Indias," "Petit missionem Indicam," "Offert se ad missiones quascumque Indicas"; he indicated a few salient facts about the aspirant, whether he had finished his course of studies, or what stage of his formation he had reached. As not a few of the requests were insistent reminders, this fact was also recorded, "Denuo se missionibus Indicis offert." Occasionally the secretary jotted down some question to be asked of the aspirant.

In letters written out by one of the secretaries but signed by Father General, the *Indipetae* were answered. Since these answers were sent to the petitioner, usually only a copy is to be found in Rome and this in the registers of the Generals' letters; but by some chance or other a few of the originals are still extant in the Roman archives. Father General thanked the petitioner for his generous offer, informed him that his name had been entered on the list of aspirants for the foreign missions, and urged him to make himself worthy of so lofty a vocation. "Vocationis tuae memoria in album candidatorum consignata est; ex quo repetetur. Tu te interim illa vocatione dignum praesta," is the usual reply to the first petition. The aspirant was to be informed when a definite choice had been reached and an opportunity to go to the Indies presented itself; all this was contained in the brief phrase "ex quo repetetur," which Father General was often not allowed to forget; hence the letters that followed up the first request. Through the centuries it was held that scarcely a severer punishment could be meted out for a fault than to have one's name taken off the list of mission aspirants.

Excerpts

In 1670 Juan María Salvatierra wrote from Genoa the first of his three extant requests. "As I am about to finish my two years of novitiate, I have determined with the approval of my immediate superiors to make known to Your Paternity my longing to go on the foreign missions, a holy ambition that goes back to earliest memories. Before I entered the Society, I studied at the Jesuit College in Parma; here I formed the plan of setting sail for the Indies while still a student and in the guise of a pilgrim. Prudence instilled into me by others kept me from carrying out my resolve, yet with the years my longing has but increased."¹⁴

The only two extant letters certainly in the handwriting of Marquette are both *Indipetae*, although we know that he wrote at least three such petitions. In 1665 he wrote Father General from Pont-à-Mousson, "At the end of seven years of teaching and already in the twenty-ninth year of my life, I find myself now facing still another course of studies. Hence, I turn to Your Paternity with the request sent to your

predecessor seven years ago and approved of by all my immediate superiors, namely that I be allowed to go on the foreign missions. This has been a childhood ambition of mine, and was one of the determining motives of my entering the Society. I should like to add that earlier I expressed preference for the Indies, but now I am wholly indifferent to whatever mission Your Paternity may choose for me." Father Marquette's second letter was written the following year from La Rochelle en route to Canada. He has in the meantime been ordained and now thanks Father General for acceding to his petition to go on the missions.¹⁵

Father Francesco Bernardoni of the Sicilian Province wrote Father General in 1650 volunteering for the Indies, and reminding him that he is of the same family as St. Francis of Assisi (Giovanni Francesco Bernardone), who had once aspired in vain to go on the foreign missions; he should like to carry out the holy ambition of the Saint. Father Bernardoni continues, "I have spoken recently with the renowned missionary Father Alexander Rhodes and he has promised to take me with him on the foreign missions if I obtain the approval of Your Paternity, who need write but one letter of the alphabet, just one small *i*, and I shall set out immediately with him."¹⁶ A similar petition comes from Luigi Gonzaga, relative of the Saint.

In 1676 Father Kino wrote from Ingolstadt in Germany his seventh extant request to go on the missions. "As those who are just one year ahead of me in theology are preparing for ordination to the priesthood to be conferred in a few weeks, I am reminded of your kind and encouraging letter in answer to my request to go on the foreign missions, for Your Paternity then wrote that once ordained, I should have a better chance of being chosen. The purpose of this letter is to remind Your Paternity that with my ordination just one year off, my longing to set out for the missions is more ardent than ever."¹⁷

Occasionally a missionary already in the Indies requested a still more difficult mission; such a one was the Irishman Michael Wadding.¹⁸ During his course of theology, Michael wrote from Mexico City to Father General offering himself for Japan. The General's answer, dated from Rome, April

20, 1617, has been preserved for us. "My dear brother in Christ, I received your letter of May 3, 1616. After thinking over the desire through which Our Lord has prompted you to volunteer for Japan, I believe that it should be given more mature consideration and made the object of fervent prayer to God. Strive on your part to become indifferent to going to that mission or to remaining in your present province. The decision reached should reflect the will of God and the greater good of souls. In the New World, where you now are, you will surely not lack opportunity of working among the Indians. May Our Lord guide us in coming to the best decision and give you, as I desire, generously of His blessings. In union of prayers, Mutius Vitelleschi." The very next packet of letters to the General from Mexico brought word that the Tepehuanes, living on the northwestern rim of New Spain, had gone on the warpath and had slain eight of the nine Jesuit priests working among them (November 18-20, 1616). New missionaries would be needed to take their place. The General's words, "You will surely not lack opportunity of working among the Indians," must have seemed prophetic no less than providential to Wadding. His studies finished and without waiting for a year of tertianship, he set out in the summer of 1618 on his journey to the northern missions of Mexico, which were to be the field of his apostolate as long as health permitted.

These fifteen thousand letters are more than so many petitions to go on the foreign missions. They are indicative of a high and widespread heroism in the Society through the centuries. Not all who sent in these petitions attained to the fulfillment of their longing and high ambition, but merely to have aspired and to have entertained such an ideal raised the level of spirituality among their fellow Jesuits. Page by page and letter by letter, our Jesuit brothers of another age contributed to fashioning a unique monument of generosity, zeal for souls, and love of God, and thus the *Indipetae* constitute not merely a monument to Jesuit heroism, they are also a monument of Jesuit heroism.

NOTES

¹ Of these thirty-one bundles, thirty are in the *Fondo Gesuitico*, housed today in the Jesuit Curia in Rome; one bundle is in the main archives

(*Archivum Romanum Societatis Jesu*) and designated *Ital. 173.*; the latter letters are from the Roman and Milan Provinces.

² Serafim Leite, S.J., *História da Companhia de Jesus no Brasil*, vol. 1 (Lisbon-Rio de Janeiro, 1938) p. 18.

³ Antonio Astráin, S.J., *Historia de la Compañía de Jesús en la Asistencia de España*, vol. II (Madrid, 1905), pp. 284-303 (Florida and Mexico), pp. 304-315 (Peru); vol. IV (Madrid, 1913), pp. 426-505 (Philippines).

⁴ As the word is not found in any dictionary, I may be permitted to point out to the reader that the word is accented on the antepenultimate syllable (*in-dí-pe-tae*). The modern *Russipetae* derive, of course, from a like formation.

⁵ Cf. above, note 1.

⁶ The fullest study of this subject is: Lázaro de Aspurz, O.F.M., *La aportación extranjera a las misiones españolas del patronato regio* (Madrid, 1946); a brief but scholarly account limited to Spanish America is: Theodore E. Treutlein, *Non-Spanish Jesuits in Spain's American Colonies* in the volume *Greater America: Essays in Honor of Herbert Eugene Bolton* (Berkeley, 1945), pp. 219-242.

⁷ Herbert E. Bolton, *Rim of Christendom: A Biography of Eusebio Francisco Kino, Pacific Coast Pioneer* (New York, 1936), p. 65.

⁸ E. J. Burrus, S.J., "Francesco Maria Piccolo (1654-1729), Pioneer of Lower California, in the Light of Roman Archives," in *The Hispanic American Historical Review*, vol. 35 (February, 1955) page 65, note 10.

⁹ *Ibid.*, p. 61.

¹⁰ Anton Huonder, S.J., *Deutsche Jesuitenmissionäre des 17. und 18. Jahrhunderts* (Freiburg, 1899), pp. 166-167.

¹¹ *Ibid.*, p. 116.

¹² *Ibid.*, see *Personenregister* for respective missionaries.

¹³ Georg Schurhammer, S.J., "Sulle orme del Saverio," in *Ai Nostri Amici*, vol. 23 (Palermo, October 1952), p. 217, "Duemila fra queste lettere attribuiscono espressamente al Saverio l'ispirazione alla loro domanda per le missioni. E per tutti gli altri l'Apostolo delle Indie e del Giappone rimaneva il grande ideale da imitare."

¹⁴ Pietro Tacchi-Venturi, S.J., "Per la biografia del P. Gianmaria Salvatierra: Tre nuove lettere," in *Archivum Historicum Societatis Jesu*, vol. 5 (1936), pp. 76-83.

¹⁵ Gilbert J. Garraghan, S.J., "Some Newly Discovered Marquette and La Salle Letters," *ibid.*, vol. 4 (1935), pp. 268-290.

¹⁶ G. Schurhammer, S.J., *op. cit.* pp. 219-220, where the original Italian text of the entire letter is printed.

¹⁷ Pietro Tacchi-Venturi, S.J., "Nuove lettere inedite del P. Eusebio Francesco Chino [Kino] d. C. d. G." in *Archivum Historicum Societatis Jesu*, vol. 3 (1934), pp. 248-264.

¹⁸ E. J. Burrus, S.J., "Michael Wadding, Mystic and Missionary (1586-1644)," in *The Month* (June 1954), pp. 339-353.

General Decree on the Simplification of the Rubrics

JOSEPH F. GALLEN, S.J.

I. GENERAL NORMS

a. The decree is dated March 23, 1955 and is effective and obligatory from January 1, 1956.

b. Its purpose is a partial and provisional simplification of the rubrics of the divine office and Mass.

c. It concerns only the Roman rite.

d. It leaves unchanged anything it does not mention.

e. It affects all ordos, i.e., of the universal Church, dioceses, and religious institutes.

f. It abrogates without any exception all contrary particular indults and customs.

g. It affects both public and private recitation of the divine office except where the contrary is stated in the decree.

h. The text of the breviary and missal meanwhile is to remain unchanged, since the completion of the work begun by this decree will require several years.

II. OFFICE AND MASS

1. The *semi-double* (sd.) is abrogated, and the rites are s. and d. (d., dm., d. 2 cl., d. 1 cl.).

2. Feasts of *saints formerly sd. are s.* Those *formerly s. are reduced to a simple commemoration (memoria)* without rite. There were 56 simples in 1955; there will be 98 prescribed simples in 1956. The increased number is caused by the simplification of semi-double feasts and the simples arising from suppressed privileged and common octaves. There will also be 14 optional simples during Lent and Passiontide of 1956. In the ordo of the universal Church there will be 121 prescribed simples in 1956 and 12 optional during Lent and Passiontide. Our lesser number is caused by the Society feasts impeding the simples.

3. *Optional simples.* On any feast except a d. 1 or 2 cl. (therefore on a dm. or d. feast) that falls between Ash Wednesday and the Saturday before Palm Sunday, both the *private* recitation of the office and the Mass may be either of the feast or of the ferial of Lent or Passiontide. This was formerly permitted only for Mass. The days for 1956 follow, and an asterisk denotes the days on which the ferial prayers must be said: February 21, 22,* 23, 28; March 6, 7,* 8, 9,* 10, 12, 17, 21,* 23,* 24.

4. Neither the *office nor the Mass of an impeded Sunday* is anticipated or resumed. Cf. February 5, November 3, 1955.¹

5. *Circumstances of commemorations:*

a. In the office: They have only the antiphon, versicle, and prayer at Lauds and Vespers. They no longer have a proper verse in the *responsorio brevi* of Prime; nor a proper conclusion of the hymns except in the periods of January 2-5, January 7-12, Ascension-Vigil of Pentecost; nor do they any longer have a IX lesson.

b. In the Mass: They have only the collect, secret, and postcommunion prayers. They no longer have a Credo, proper preface, nor a proper last Gospel.

Sundays

6. *D. 1 cl. Sundays.* The following Sundays are to be celebrated in the rite of a d. 1 cl.: all Sundays of Advent and Lent, Passion, Palm, Easter, Low, and Pentecost Sundays.

a. The rite was formerly sd. 1 cl. The II-III-IV Sundays of Advent, formerly sd. 2 cl., have been added to this category.

b. These Sundays are preferred in any occurrence (conflict of two offices) or concurrence (conflict of two vespers). D. 1 and 2 cl. feasts are transferred; others are simply omitted. Cf. Low Sunday, April 8.

c. If a d. 1 cl. feast falls on the II-III-IV Sunday of Advent, Masses of the feast are permitted on the Sunday except in the conventual Mass.

For example, if the Immaculate Conception, d. 1 cl., December 8, falls on the II Sunday of Advent, the office and the Mass of this December 8, in virtue of b. above, are of the Sunday. The office and the Mass of the Immaculate Concep-

tion, but not the precept of hearing Mass, are transferred to December 9. However, all Masses of such a Sunday falling on December 8 may be of the Immaculate Conception except the conventual Mass.

7. *D. 2 cl. Sundays.* These are Septuagesima, Sexagesima, and Quinquagesima. They were formerly ranked as sd. 2 cl.

8. *D. Sundays* (Sundays throughout the year; lesser Sundays). All other Sundays are d. They were formerly sd.

a. If a feast of any title or mystery of Christ Our Lord falls on such a d. Sunday, the feast takes the place of the Sunday, and the Sunday is merely commemorated. By taking the place of a Sunday, such a feast acquires I Vespers. Cf. January 8, November 18. (Cf. n. 30.)

Vigils

9. All vigils of the universal church and of dioceses or religious institutes are suppressed except the *privileged* vigils of *Christmas* and *Pentecost* and the *common* vigils of the *Ascension*, *Assumption*, *St. John the Baptist*, *Sts. Peter and Paul*, and *St. Lawrence*.

Therefore, the classification of privileged of the second class (Epiphany) is abrogated, as also nine common vigils of universal law and all vigils proper to dioceses or religious institutes.

a. The vigil of Pentecost, now a sd. for the office, becomes a d. for both the office and Mass. Its antiphons in the office are therefore probably doubled. The vigil of Christmas remains a s. in the office for Matins but a d. from Lauds, and its Mass continues to be celebrated as now. All common vigils are s.

b. A *common* vigil falling on a Sunday is simply omitted and consequently not anticipated in any way, neither with regard to fast and abstinence (c. 1252, § 4; cf. August 13, 1955), nor with regard to the office and Mass. The vigil of the Ascension cannot fall on a Sunday. If the vigil of St. John the Baptist (June 23), of Sts. Peter and Paul (June 28), of St. Lawrence (August 9), or of the Assumption (August 14) falls on a Sunday, the office and Mass are not anticipated on the preceding Saturday, as in the past. Cf. August 13, 1955.

c. Only the *privileged* vigil of Christmas can fall on a Sunday. Its rubrics in the breviary and missal remain unchanged.

Octaves

10. All octaves of the universal Church and of dioceses or religious institutes are suppressed except the *privileged* octaves of the *first* order of *Easter* and *Pentecost* and of the *third* order of *Christmas*.

a. Days within all these octaves are elevated to the rank of a d.

1° Days within the octave of *Christmas* are celebrated as now, also with regard to the transfer of the Sunday within the octave. Cf. the rubric of the breviary after December 28.

2° Days within the octaves of *Easter* and *Pentecost* are preferred to any feast and admit no commemorations. Therefore, a d. 1 or 2 cl. feast occurring during these octaves is transferred; other occurring feasts are simply omitted. The commemoration of the Greater Litanies, April 25, is made in Mass during the octave of Easter, since it is an imperative commemoration (cf. n. 15, b.).

b. The three periods: *January 2-5 inclusive; January 7-12 inclusive; Ascension-Vigil of Pentecost exclusive*. These days after the Circumcision and of the suppressed octaves of Epiphany and Ascension, unless a feast occurs, become common ferial days (s.):

1° The *office* is ferial of the current day of the week:

a) The antiphons and psalms of all hours and the verse of the one nocturn are from the current day of the week, as in the psalter.

b) The three lessons are of the current day, but the *responsoria* in the first and second lessons, according to our *Adiumenta*, are of the Circumcision (Epiphany, Ascension). A *Gloria* is to be added to the second responsory.

c) The conclusion of the hymns and the verse in the *responsorio brevi* of Prime are of Christmas (Epiphany, Ascension).

d) The rest of the office is of the Circumcision (Epiphany, Ascension), but *January 7-12* the antiphons at the *Benedictus*

and Magnificat are of the current day of the suppressed octave of the Epiphany.

e) The Te Deum is said.

2° The *Mass* is of the Circumcision (Epiphany, Ascension), with Gloria, without Credo, Preface of the Nativity (Epiphany, Ascension) but without proper Communicantes.

3° Such days are common ferial days (s.), and thus yield to any office, even simple, and also to the office of S. Maria in Sabbato, without any commemoration of the feria.

4° During all these three periods, low private votive Masses and the low Missa Quotidiana Defunctorum (not when sung) are forbidden. Privileged requiem Masses (even when read) are not forbidden.

c. January 13. *Commemoratio Baptismatis D. N. J. C.* (dm.). The office and Mass are said as now on the octave day of the Epiphany, but the proper Communicantes is omitted from the Mass.

If January 13 is a Sunday, it will be the Feast of the Holy Family, without any commemoration. The beginning of the I Epistle to the Corinthians will then be placed on the preceding Saturday.

d. Suppressed octaves of *Corpus Christi* and the *Sacred Heart*. These become common ferial days (s.), and have nothing proper in the office or Mass.

e. *Sundays* formerly within the octaves of *Ascension*, *Corpus Christi*, *Sacred Heart*.

1° These are celebrated the same as now in the office and at Mass.

2° The color of the Sunday after the Ascension is white; of the other two, green. The preface of the first is of the Ascension, of the other two, of the Trinity.

Feriae

11. *Feriae* remain unchanged both as to their division and their rite (s.).

a. *Greater privileged*: Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week.

b. *Greater non-privileged*: Advent, Lent, Passiontide, September Ember days, Monday of Rogations (Monday before Ascension).

c. *Common or lesser*: All other feriae.

12. a. *Feasts transferred*.

	<i>From</i>	<i>To</i>
SS. Apostoli Iacobus et Philippus	May 1	May 11
S. Franciscus de Hieronymo, C.	May 11	May 12
BB. Antonius Ixida et Socii, MM.	September 3	September 1
S. Angela Merici, V.	May 31	June 1
B. M. V. Mediatrix Omnium Gratiarum	May 31	December 15

b. *New feasts*.

May 1. S. Joseph Opifex. The Solemnity of St. Joseph is suppressed. The patronage of St. Joseph, formerly mentioned on his Solemnity, is now mentioned on March 19.

May 31. B. M. V. Regina, d. 2 cl. In 1956 it is transferred to June 1 because of Corpus Christi.

July 20. BB. Leo Ignatius Mangin et SS., MM.

Commemorations

13. *Commemorations*. The following norms apply both to Lauds and Vespers and to Mass.

14. As is now true of any double, per se there will be *only the one prayer* of the office of the day in both the office and Mass, even if only of simple rite. Cf. January 16, 30, February 13.

15. *Inseparable* and *imperative* commemorations are always made, no matter what the rite or type of Mass.

a. An *inseparable* commemoration is that of St. Peter in the office and Mass of St. Paul, of St. Paul in those of St. Peter. These occur on January 18, 25, February 22, June 30, August 1, and in the votive Masses of each of these saints. Even though under a distinct conclusion, the inseparable is considered as if one with the prayer of the office of the day. Consequently, it is always in the first place, preceding even imperative commemorations. For example, on February 22, the inseparable commemoration of St. Paul precedes the imperative commemoration of the greater feria of Lent.

b. *Imperative* commemorations, which have absolute precedence after the inseparables, are:

1. Any Sunday;
2. D. 1 cl. feasts;
3. Ferae of Advent, Lent, and Passiontide;
4. All September Ember days;
5. The Greater Litanies with regard to Mass (feast of St. Mark, April 25).

16. *Only inseparable and imperative* commemorations are made in the following. In other words, all ordinary commemorations (those that are not inseparable or imperative) are dropped.

1. D. 1 cl. Sundays;
2. D. 1 cl. feasts;
3. Privileged feriae (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week);
4. Privileged vigils (Christmas and Pentecost);
5. In a Mass cantata or solemn;
6. In solemn votive Masses, even when not sung.

N. B. Our ordo for 1956 (p. 19) will note the dropping of ordinary commemorations in a sung or solemn Mass but only on the days when we are apt to have such Masses, e.g., Sundays. For example, the ordo states that ordinary commemorations are to be dropped on Sunday, January 15, 22, February 5 but that the imperative commemorations are to be retained on Sunday, January 8, May 13, June 24, July 1, October 28, November 18.

17. *Ordinary* commemorations are omitted in the following whenever their inclusion would bring the number of prayers above three. Otherwise, they are included on these days as follows:

a. On *d. 2 cl. feasts* and *any other Sunday* (d. 2 cl. and d.), only one ordinary commemoration is included. Cf. January 15, September 23, October 21, November 4, 11.

b. On *all other feasts* (dm., d., s.) and *all other feriae* (greater- non-privileged and common), only two ordinary commemorations are included.

N. B. The limit of three prayers certainly extends also to *orationes votivae strictae dictae* (those added at the mere will of the celebrant) and to *orationes simpliciter imperatae*. It certainly does not extend to either species of *orationes impera-*

tae pro re gravi nor to the *oratio super populum* in Lent and Passiontide. It does not seem to apply to *orationes votivae late dictae* (*Pro Papa* on the anniversaries of the Pope and bishops; prayer of the Blessed Sacrament; prayer on the anniversary of ordination), nor to the prayer of thanksgiving. Cf. March 12. The result of the new norms is that, exclusive of *orationes imperatae*, about two-thirds of the days have only one prayer, over one-third are days of two prayers, about ten days have three prayers, and March 12 has four.

III. THE MASS

18. On *common ferial days* when a commemoration is made of a saint (formerly an *s.*, now a mere commemoration, n. 2 above), Mass may be said of the ferial or in the *festal* manner (thus with Gloria; *Ite, Missa est*; and a commemoration of the *feria*) of the commemorated saint. Cf. January 19, February 3, 14.

This norm is only an application of an existing law which permits the low festal Mass of a commemorated office provided the day is not a double, Sunday, privileged octave, vigil, or a *feria* of Lent, Passiontide, Ember day, or Rogation Monday. Therefore, festal Masses of commemorated saints are not forbidden on the *feriae* of Advent. For example, on December 5, which is a *feria* of Advent with a commemoration of St. Sabbas, the Mass may be said of St. Sabbas.²

19. The *Credo* is said only on:

- a. Sundays, even if only commemorated;
- b. Feasts that are d. 1 cl.;
- c. Feasts of Our Lord and the B. V. M.;
- d. *Festa natalicia* of Apostles, Evangelists, and Doctors of the universal Church;
- e. In *sung* solemn votive Masses;
- f. Within octaves.

A *festum natalicium* or primary feast of a saint is that on which the entrance of the saint into heaven is celebrated; his other feasts are secondary. For example, the Feast of Sts. Peter and Paul, June 29, is *natalicium* and primary; those of the Chairs of St. Peter, the Conversion of St. Paul, etc., are secondary. Because of the new norms, St. Mary Magdalen, July 22, loses the *Credo*, St. John the Baptist,

June 24, acquires the Credo. The number of times the Credo has to be said has been reduced by more than a fourth.

In virtue of 19, e., it is certain that the one votive Mass of the Sacred Heart privileged by general indult for First Friday has a Credo *only if sung*. The same thing appeared to be even more true of the Society's privileged Mass of the Sacred Heart on First Friday. However, a first response from our Roman Curia stated that the decree did not touch our privilege, but a second response admitted at least that the matter was not clear. Therefore, until the matter is authoritatively decided to the contrary, also our privileged Mass of the Sacred Heart has a Credo *only if sung*. The reasons for this opinion are: the pertinent wording of the decree, V, 7 ("*in Missis votivis sollemnibus in cantu celebratis.*"), restricts the Credo to a sung Mass; the decree, I, 4, abrogates contrary particular indults; otherwise, we would have the contradiction that the low Mass of general indult, which is of higher rite, would not have the Credo, and our low Mass, of lower rite, would have the Credo; finally, the retention of the Credo would be a complicating factor and consequently opposed to the wording, purpose, and spirit of the decree (Cf. n. 51).

20. The *orationes pro diversitate temporum assignatae seu commemorationes communes* (A cunctis, Eccl., pro Papa, De Sp. Sancto, etc.) are abrogated. Therefore, as in the past for a d., per se only one prayer has to be said in any Mass. Cf. n. 14.

21. The prayer *Fidelium* is abrogated, i.e., the law commanding that it be said on the first ferial day of the month and on ferial Mondays.

22. *Orationes simpliciter imperatae* are forbidden on the days and in the Masses listed below (an asterisk denotes a change from the former law):

- a. D. 1 cl. and 2 cl. feasts;
- b. All Sundays*;
- c. Privileged vigils (Christmas and Pentecost)*;
- d. Privileged ferials (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week);
- e. Privileged octaves (Christmas, Easter, and Pentecost)*;
- f. In solemn votive Masses sung pro re gravi and in Masses that have the privileges of a solemn votive Mass;

g. In any sung Mass* ;

h. Whenever in a Mass there are already three* prayers prescribed by the rubrics; if only two* prayers have been recited, and the Ordinary has prescribed two collects, only the first* collect is added. In computing this number of three and two, *orationes votivae late dictae* are included.*

N. B. The law with regard to *orationes imperatae pro re gravi* and *pro re gravi etiam in duplicibus I classis* remains unchanged.

23. *Prayers in requiem Masses.*

a. In a Mass cantata or solemn, there is only one prayer.

b. Privileged requiem Masses, even when low, continue to have only one prayer.

c. In the Quotidiana Defunctorum Mass, certainly one or three prayers may be said.

1° If one prayer is said, the celebrant has the choice; if three, the law on the prayers is the same as now.

2° There may not be more than three prayers, since the limit of three extends to prayers added at the mere will of the celebrant (Cf. n. 17).

3° It is more probable that the law of the unequal number of prayers remains here. Therefore, it is less probable that only two prayers may be said. If the latter opinion is followed, the celebrant has the choice of the first prayer; the second must be *Fidelium*.

24. The sequence *Dies irae* may be omitted except:

a. In the funeral Mass when the body is physically or morally present (missing from a reasonable cause) ;

b. On All Souls' Day at the principal or at the first Mass. The principal Mass is to be defined as the main public Mass celebrated on days of obligation or of special public celebration in a *parochial or quasi-parochial church* for the benefit of the people of the parish, e.g., the sung, solemn, or even low Mass followed by the absolution of the catafalque in such churches.⁴

In other Masses the celebrant may but is not obliged to omit the *Dies irae*.

25. The *preface* is that proper to the Mass; if none, that of the season (Lent, Passiontide, Paschaltide); if this also is lacking, the common preface.

The prefaces of the Nativity and of the Apostles are no longer proper to the following:

a. *Nativity*: Transfiguration (August 6); Corpus Christi, votive Masses of both of the preceding, and votive Masses of the Eucharist.

b. *Apostles*: Feasts of the Roman Pontiffs, Mass of the Creation and Coronation of the Pope and the anniversaries of each of these.

Therefore, when there is no preface of the season, the preface of all of the above will be the *common* preface. Cf. January 5, 16, 20, March 12, April 11, 26, May 5, July 13, August 26, September 3, 23, October 26, November 12, 23.⁵

26. The *last Gospel* is always that of St. John except in the third Mass on Christmas and Masses on Palm Sunday at which the palms are not blessed.

27. *Alleluia on Corpus Christi*. From I Vespers of the day before and on the feast itself of Corpus Christi (not throughout the suppressed octave) *Alleluia* is added at Benediction to the *Panem de coelo* and its response and also to *O Sacrum convivium* and *Panem de coelo* and its response in the administration of Holy Communion outside of Mass.

IV. THE OFFICE

28. Although all Sundays are at least d., the antiphons in the meantime are not to be doubled.

29. The hymns proper to certain saints and assigned to certain hours are *no longer transferred*.

For example, on the feast of St. Mary Magdalen, July 22, the present rubric directs that the hymn, *Pater superni*, assigned to Vespers, be said at Matins when it is not said in either I or II Vespers. According to the new rubric, the hymn will not be transferred to Matins. Cf. a similar present rubric at the beginning of Matins of St. John Cantius, October 20.

30. *First Vespers* (sive integrae, sive a capitulo, sive per modum commemorationis) are had only by feasts that are d. 1 or 2 cl. and by Sundays.

All other offices commence at Matins. Those of dm. or d. rite have II Vespers. Feasts of simple rite cease after None, and, except in the concurrence of an office endowed with

I Vespers, the Vespers and Compline will be of the *feria*. Cf. January 16, 23, 30. In other words, the Vespers on such a simple feast will be the same as if it were a ferial day and they are so indicated in the ordo, i.e., *Vesp. fer.* Feriae have second Vespers, e.g., February 3, 14, 16, 17.

31. Hymn *Iste Confessor*. The m. t. v. is abrogated. The third verse is always *meruit supremos laudis honores*.

But in the hymn at Lauds for a Confessor non Pontifex, *Iesu, corona celsior*, the third stanza, *Dies refulsit lumine*, etc., remains unchanged. In the hymn, *Iste Confessor Domini*, on the Impress. Stig. S. Francisci, September 17, the third and fourth verses remain unchanged, i.e., *Hac die laetus meruit beata/Vulnera Christi*.

32. The IX Lesson of a Commemorated Office, scriptural or historical; the *Suffragium Sanctorum* and the *Commemoratio de Cruce*; and the *Preces Dominicales* are all abrogated.

33. The *Preces Feriales* are said only at Vespers and Lauds, only when the ferial office is said, only on Wednesday and Friday of Advent, Lent, and Passiontide and on Wednesday, Friday and Saturday of all Ember days except those of Pentecost.

If such a *feria* is commemorated in the office of a saint, the *preces feriales* are not said. If the office of a ferial is said during Lent and Passiontide, even though a d. or dm. feast is commemorated, the *preces feriales* are said, because the office of a *feria* is being said. These days are February 22, March 7, 9, 21, 23, (Cf. n. 3).

34. The *Symbolum Athanasium (Quicumque)* is said only on the feast of the Most Holy Trinity.

35. Proper antiphons at the Magnificat assigned to some ferial days of the weeks of Septuagesima, Sexagesima, and Quinquagesima are not resumed when not said on their proper day. Cf. the rubric after *feria VI* of Septuagesima and after *feria IV* of Sexagesima.

36. Beginning and end of the hours (cf. n. 56).

a. Beginning: *Mat.* begins from *Domine, labia*; *Compline*, from *Iube, domne*; all others, from *Deus in adj.*

b. End: *Prime* ends with *Dominus nos benedicat*; *Compline*, with *Div. aux.*; all others, with *Fid. animae*.

On Epiphany, *Matins* begins from the antiphon, *Afferte*

Domino. In the Office of the Dead and on the last three days in Holy Week, *Pater*, *Ave*, and *Credo* are to be omitted, and all hours begin as in the breviary.

Anyone may say *Aperi*, *Domine*, or *Sacrosanctae* from devotion. The indulgences of *Sacrosanctae* are now attached to the final antiphon of the Blessed Virgin Mary.

Although the general decree of the Sacred Congregation of Rites is confined to the rubrics of the divine office and Mass, an answer obtained through our Roman Curia confirms the inference that from analogy the norms on the beginning and end of the hours (nn. 36-37) may be licitly used by religious institutes in both the choral and private recitation of the Little Office of the B. V. M. This is also the doctrine of M. Noirot, *L'Ami du Clergé*, August 1955, 512, note 2.

37. Final Antiphon of the B. V. M. is said *only after Compline*.

38. If the scripture readings for the current day cannot be said on the day assigned, *they are omitted*, even when they contain the beginnings of books of the Bible. The one exception, a Sunday on January 13, is given in n. 10, c. Cf. the 1955 ordo: February 5, August 2, September 30, October 29, November 3, 7, 19, 23.

Structure of the Office

39. On any feast the *lessons of the first nocturn*, if proper lessons are not assigned from the *proprium de tempore*, *proprium sanctorum*, or *commune sanctorum*, are from the scripture readings for the current day. If there are no scripture lessons for the current day, these are taken from the *commune sanctorum*. Cf. Mar. 6, 7, 8, 9, etc., through Lent. In other words, the General Decree makes no change here.

40. *Sundays and d. 1 cl. feasts*. Nothing is changed.

41. *D. 2 cl. feasts and d. or dm. feasts of Our Lord or the B. V. M.*

a. *Mat. Lauds, Vesp. and Compline (A)*. In these the office is festal (A) from the proper or common. Consequently, the psalms, not antiphons, of Lauds are of Sunday; Compline is of Sunday.

b. *Horae minores (Prime, Terce, Sext, None) (B)*. The psalms and their antiphons are from the *current day of the*

week, but a *capitulum* these hours are from the proper or common (B). In summary, the office is mixed, partially festal (A), partially ordinary (B). Compare September 8, 15, 24 of 1955 and 1956.

When such an office is celebrated on a *Sunday*, the psalms and their antiphons at the Little Hours, since they are from the current day of the week, are from Sunday. Therefore, the psalms at Prime will be 117 (not 53), 118 i, 118 ii. Cf. January 8, October 7.

42. *All other feasts, vigils, and feriae* are said as now from the psalter, common and proper. However, when such feasts at any or all hours of *Matins, Lauds, and Vespers* have *proper antiphons and psalms*, then:

a. *Horae minores and Compline* (B). The antiphons and psalms are from the current day of the week; a *capitulum* from the proper or common. This second type of mixed office can be readily distinguished from the preceding species of mixed office, since here Compline is always (B); in the former, Compline is always (A).

b. *Matins, Lauds, Vespers* (A). All three, two, or only one of these hours may have proper antiphons and psalms and be a festal (A) office. If so, at *Matins* there are proper antiphons and psalms that are either proper or from the common; at *Lauds*, proper antiphons and psalms of Sunday; at *Vespers*, proper antiphons and psalms that are either proper or from the common. Again here, the office is partially festal (A), partially ordinary (B).

c. This second type of mixed office already existed on the following days: January 21, S. Agnes; June 26, SS. Joannes et Paulus; August 3, Invent. S. Stephani; November 11, S. Martinus; November 22, S. Caecilia; November 23, S. Clemens; December 13, S. Lucia, and on February 5, S. Agatha, which is perpetually impeded in the Society by the feast of the Japanese Martyrs.

d. The General Decree simply adds the following days to this second type of mixed office: January, Dom. I post Epiph., S. Familia; January 25, Convers. S. Pauli; March 24, S. Gabriel, Arch.; May 8, Apparitio S. Michaelis; June 30, Comm. S. Pauli; August 1, S. Petrus ad Vincula; August 29, Decollat. S. Joannis Baptistae; October 2, SS. Angeli Cus-

todes; October 24, S. Raphael, Archangelus.

e. All of the feasts that have this type of mixed office are dm., d., and one is s. (Invent. S. Stephani).

43. *Lessons in a simple feast (s.)*.

a. The 1 and 2 lessons are *de scriptura occurrenti*.

b. The 3 lesson:

1. Ordinarily will be the former contracted IX lesson, e.g., January 16.

2. Or, as noted in the rubrics, the former IV lesson when this is the only historical lesson, e.g., July 13, 17.

3. Or the former IV and V lessons united into one when these alone are historical, as noted in the breviary, e.g., September 27 in the ordo of the universal Church.

4. Otherwise, the former IV-V-VI lessons united into one.

5. However, if the feast completely lacks historical lessons, all three lessons are *de scriptura occurrenti*, e.g., S. Georgii, April 23.

44. *IX Lesson in some doubles*. The IX lesson of a commemorated office has ceased to exist (cf. n. 32). Therefore, if the IX lesson of a double was formerly the lesson of a commemorated office, the VII or VIII lesson, as will be noted in the ordo, will be divided into two parts, thus constituting two lessons. Cf. March 23, August 7, October 28.

V. OTHER CHANGES

45. *Funeral Masses*. The only change is that these Masses are now forbidden on the Feast of St. Joseph, Opifex, May 1. The indult of the United States remains in force. Cf. Bouscaren, Canon Law Digest, II, 200; Notanda of the Ordo, 196.

46. *Privileged requiem Masses* (cf. nn. 23-24). These are forbidden on:

a. Sundays, holy days of obligation, and the feast of St. Silvester, December 31.

b. All Souls' Day.

c. D. 1 cl. and 2 cl. feasts, even if transferred.

d. The privileged feriales (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week).

e. The privileged vigils (Christmas and Pentecost).

f. Within the privileged octaves (Christmas, Easter, and Pentecost).

47. *Missa Quotidiana Defunctorum* (cf. nn. 23-24) when sung is forbidden on:

- a. Any double.
- b. Any Sunday.
- c. The privileged ferials (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week).
- d. The privileged vigils (Christmas and Pentecost).
- e. Within the privileged octaves (Christmas, Easter, and Pentecost).

When *read*, it is forbidden also on:

- f. All vigils.
- g. Ember Days.
- h. Monday of Rogations (before Ascension).
- i. December 17-23.
- j. January 2-5 and 7-12; Ascension-Vigil of Pentecost.
- k. Any day of Lent and Passiontide except the first free day of each week after Ash Wednesday, i.e., a day on which a double feast, Ember day, or privileged feria does not occur.

48. *Private votive Masses* when sung are not permitted on:

- a. Any double.
- b. Any Sunday.
- c. The privileged ferials (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week).
- d. The privileged vigils (Christmas and Pentecost).
- e. Within the privileged octaves (Christmas, Easter, and Pentecost).

f. All Souls' Day.

g. In a church where the procession is held and there is only one Mass on the Lesser Litanies (Monday-Tuesday-Wednesday before Ascension).

h. Where the conventual Mass is of obligation and cannot be satisfied through another priest.

When *read*, they are forbidden also on:

i. Ferials of Lent and Passiontide.

j. All vigils.

k. Ember Days.

l. Monday of Rogations (before Ascension).

m. December 17-23.

n. January 2-5 and 7-12; Ascension-Vigil of Pentecost.

The only changes in the rite of a private votive Mass are

that the first prayer is of the Mass, the second of the office of the day, even of a common ferial day, the third is the first commemoration in the office of the day, if there is any. Prayers may be added at the mere will of the celebrant but not so as to exceed the limit of three prayers (cf. n. 17). The preface follows the new law (n. 25), and the last Gospel is always that of St. John (n. 26).

49. *Missa Votiva pro Sponso et Sponsa*. Even when low and also during Advent, Lent, and Passiontide, if the local Ordinary permits the solemn nuptial blessing during the *tempus clausum*, this Mass is permitted on all days except:

a. Sundays, holy days of obligation, and the feast of St. Silvester, December 31.

b. All Souls' Day.

c. D. 1 cl. and 2 cl. feasts.

d. The privileged ferias (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week).

e. The privileged vigils (Christmas and Pentecost).

f. Within the privileged octaves of Easter and Pentecost.

g. In a church where the procession is held and there is only one Mass on the Lesser Litanies (Monday-Tuesday-Wednesday before Ascension).

h. Where the conventual Mass is of obligation and cannot be satisfied through another priest.

On days when the *Missa Votiva* is excluded, including days within the *tempus clausum* if the same permission of the local Ordinary has been given for the solemn nuptial blessing, the prayer of the *Missa Votiva* is added to the prayer of the Mass of the day under one conclusion. On All Souls' Day and Good Friday both the *Missa Votiva* and its commemoration are forbidden. Therefore, the solemn nuptial blessing may not be given on these days.⁶

50. *Missae votivae sollemnes pro re gravi et publica simul causa*. The days on which such Masses are forbidden⁷ are the same as in the past with these additions: a. they are forbidden also during the octaves of Easter and Pentecost; b. since they are forbidden on Sundays of the first class, this prohibition now extends to the II-III-IV Sundays of Advent (n. 6).

Only inseparable and imperative commemorations are made

in these Masses (n. 16). The only change with regard to the days on which such votive Masses are impeded is that no commemoration of the votive Mass is made unless it is prescribed and not merely permitted.⁸

51. *Votive Mass of the Sacred Heart on First Friday.*

a. The rite according to the privilege of the Society and of the one Mass privileged by general indult is as follows:

Mass of the feast (*Cogitationes*).

Gloria.

Commemorations. In the privileged Mass of the Society, only a feria of Advent is commemorated (n. 16); in that of general indult, a feria of Advent, Lent, or Passiontide (n. 16).

Other prayers. *Pro Papa* on the anniversaries of the Pope and bishops must be added (cf. March 2). The prayer of the Blessed Sacrament is never added to this Mass because it is of the identical mystery of Our Lord.

Orationes simpliciter imperatae are omitted (n. 22 f.), but both species of *pro re gravi* are added (n. 22).

Credo is had only in *sung* Masses (n. 19).

Proper Preface.

Last Gospel is always of St. John (n. 26).

Leonine prayers may be omitted.

b. The votive Mass of the Sacred Heart of general indult is never commemorated under one conclusion with the prayer of the Mass on any day it is excluded, as in the past, since this Mass is permitted, not prescribed.⁹

c. The Mass of general indult is excluded, but the Mass indicated below may be said in the rite and with the privileges of the solemn votive Mass:¹⁰

1° *The Mass of the day* on any feast, octave, or vigil of any rite when the office or a commemoration is of Christ, Our Lord, including the Feast of the Purification of the B. V. M., February 2.

2° *The Mass of the Circumcision* (January 1), when the First Friday falls on January 2, 3, 4, 5.

3° *The Mass of the Ascension*, when the First Friday falls between the Friday after Ascension to the vigil of Pentecost exclusive.

d. The Mass of general indult is excluded, and the Mass said has neither the rite nor the privileges of the solemn

votive Mass on All Souls' Day; on all doubles of the 1 cl. that are not feasts of Christ Our Lord; within the octave of Pentecost; when the conventual Mass must be said, and there is but one priest; and in parish churches when there is but one Mass, and this is the *Missa pro populo*.

e. The Society privilege is excluded, and the Mass said has neither the rite nor the privileges of the solemn votive Mass not only on all the days listed above (c. and d.) but also on *any d. 2 cl. feast and in Lent and Passiontide*.

52. *Prayer of the Blessed Sacrament*. As in the past, this prayer is to be added at the altar where immediately after Mass the Blessed Sacrament is for a public cause to be exposed. However, the law commanding that it be added also at *every* altar in a church or oratory where Exposition of the Blessed Sacrament is in progress is now restricted to the *altar of exposition alone*.¹¹ The law with regard to both cases has also been modified so that this prayer now precedes the commemorations.¹²

53. *Office of S. Maria in Sabbato*. This is an office *sui generis*, and is neither a feast nor a feria. It is not reduced to a commemoration nor is it commemorated when it cannot be celebrated. It loses I Vespers by the General Decree (n. 30). Otherwise it is to be celebrated as now.¹³ As in the past, the low *Missa Quotidiana Defunctorum* and any votive Mass that is not of the Blessed Mother may be said on such a day, with the exception of the three periods listed in n. 10 b.; but the only Mass of the Blessed Mother permitted is that of S. Maria in Sabbato.¹⁴

54. *Impeded doubles* (cf. the ordo before January 28). If a feast of dm. or d. rite is impeded permanently or accidentally, a private (non-conventual) Mass may be said in the festal manner of this impeded feast provided the impeding feast is not:

- a. A d. 1 or 2 cl. feast.
 - b. Any Sunday.
 - c. A privileged ferial (Ash Wednesday, Monday-Tuesday-Wednesday of Holy Week).
 - d. A privileged vigil (Christmas and Pentecost).
 - e. Within the privileged octaves of Easter and Pentecost.
55. *Commemorated office*. A private (non-conventual)

Mass of any office (feast or feria) which is commemorated at Lauds, or of any mystery, saint, or beatified person of whom mention is made that day in the Roman Martyrology, or in its appendix approved for certain churches, may be said in the festal manner provided the office of the day is not:

- a. A double.
- b. Any Sunday.
- c. Within the privileged octaves (Christmas, Easter, and Pentecost).
- d. A feria of Lent or Passiontide.
- e. An Ember Day.
- f. Monday of Rogations (before Ascension).
- g. Any vigil.

56. *Beginning and end of the hours in greater detail* (cf. nn. 36-37). Anything not in italics has been abrogated.

MATINS	LAUDS	PRIME	TERCE, SEXT, NONE
B. Aperi, Dne. os Dne. in unione Pater, Ave, Credo <i>Dne labia</i>	Pater, Ave <i>Deus in adj.</i>	Pater, Ave, Credo <i>Deus in adj.</i>	Pater, Ave <i>Deus in adj.</i>
E. <i>Fid. ani- mae</i> Pater	<i>Fid. animae</i> Pater Dnus. det no- bis Ant. B. V. M. Div. aux.	Dnus. nos <i>benedicat</i> Pater	<i>Fid. animae</i> Pater
VESPERS	COMPLINE		
B. Pater, Ave <i>Deus in adj.</i>	<i>Iube, domne</i>		
E. <i>Fid. ani- mae</i> Pater	<i>Bened. et custod.</i> Ant. B. M. V. Div. aux. Pater, Ave, Credo Sacrosanctae Pater, Ave		

57. *Bibliography.* The best works and those being universally accepted as authoritative are the following, all published by the *Ephemerides Liturgicae*:

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FOOTNOTES

¹ All dates are of 1956 unless otherwise stated.

² Cf. J. O'Connell, *The Celebration of Mass*, 56.

³ Cf. J. O'Connell, *ibid.*, 191.

⁴ Cf. J. O'Connell, *ibid.*, 121, 724; L. J. O'Connell, *The Book of Ceremonies*, 574.

⁵ Cf. Bugnini-Bellocchio, *De rubricis ad simpliciores formas redigendis*, 65-66; *Ordo universalis Ecclesiae* on the dates mentioned.

⁶ Cf. the rubric before this Mass; J. O'Connell, *ibid.*, 94; A. Croegaert, *Tractatus de rubricis missalis Romani*, 136.

⁷ Cf. J. O'Connell, *ibid.*, 75-76; Croegaert, *ibid.*, 132.

⁸ AAS 47 (1955), 418-419, ad IX; Bugnini-Bellocchio, *ibid.*, 37.

⁹ AAS 47 (1955), 418-419, ad IX.

¹⁰ *Ordo Universalis Ecclesiae*, pp. xxvi-xxvii.

¹¹ AAS 47 (1955), 418-419, ad IX; *Ordo Universalis Ecclesiae*, p. xxv; Cf. G. Montague in *The Irish Ecclesiastical Record*, Oct. 1955, 267.

¹² Cf. *Ordo Universalis Ecclesiae*, *ibid.*; G. Montague, *ibid.*

¹³ Bugnini-Bellocchio, *ibid.*, 33.

¹⁴ J. O'Connell, *ibid.*, 72, note 44; J. Pauwels, S.J.; *Compendium rubricarum*, n. 83.





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FATHER VACHEL J. BROWN

1890 - 1952

The career of Father Vachel Brown would supply matter for a very interesting study to anyone interested in contemporary Jesuit history, particularly in the history of our educational effort East of the Alleghenies. Father Brown was brought up in a cultured Baltimore home, both of his parents being products of Catholic schools, and descended from ancestors who had won relative affluence in colonial America. He himself was educated in the colleges and scholasticates of the Society before being sent to Cambridge University for further courses in literature. When he left the province English classes were in the hands of belle-lettrists who taught "Poetry" so called and "Rhetoric," that is to say what were regarded as the precepts of these arts and illustrated their rules by an intense study of appropriate models in Greek, Latin and rather secondarily and incidentally in English. When he returned, English had turned into a major department usually in control of lay professors who had no very deep or sympathetic understanding of our *Ratio Studiorum*, and whose approach to their subject, in those days before the "New Criticism" had gathered momentum, was in the main genetic. The impact, then, of a representative of an older culture, a priest of intense Jesuit loyalty, on a contemporary college community overwhelmingly composed of the sons and grandsons of immigrants would be a subject of no ordinary interest and perhaps of some value to those of us who are engaged in college work. But to have real value such a study would have to be critical and written by someone who has a glimpse of the administrative work that goes on behind the scenes. The present sketch is neither critical nor authoritative. It is a tribute to an extraordinary personality, achieving a rare and difficult triumph on the level of the spirit. What has been said was intended to indicate in broadest outline the background which fixed the conditions, supplied the resources and determined the obstacles which made this particular triumph possible.

Apprenticeship

One might begin this sketch with a glimpse of Father Vachel as he appeared to the postulants who came to the novitiate at Poughkeepsie in mid-August 1911. They were told that their trunks would be unpacked and all their immediate necessities attended to by the sub-manuductor. This was Brother Brown, who at the age of twenty-one was just completing his first year of noviceship. He turned out to be a very alert, keen, and rapidly moving young man, of somewhat over middle height which he carried with a very slight, and if the phrase is not absurd, graceful stoop. Under closely cropped hair, the tanned features were vaguely suggestive of a young Indian warrior or better still of the pioneer who had driven the Indians westward. All this Fenimore Cooper effect, however, was balanced by the calm grey eyes, the gentle expression of the mouth, and finally, by a soft and distinguished Southern accent. Why labor over these trifles here, it might be asked? Because during the long years which followed this novice hardly changed in the impression he at once created of an extraordinary person, a blend of great manliness and gentle humility. As the strength met and bore the sorrows of life it became sterner of course and deeper; but likewise the sweetness was deeper and more fluent. It was necessary to say this much to explain some of the attractive power which Father Brown expressed so effortlessly during the years of his priestly ministry. So Brother Brown was sub-manuductor; and, after the trunks were unpacked, had to worry about keeping his seventy novices supplied with everything from paper and ink to an occasional mid-afternoon refreshment, duly noting the importance of these events in the official diary. Thus as an example, "Nov. 13, 1911. 4.40 P.M. Haustus. All out for the 4.40!" He was supplying more than shoe laces and cookies. Gradually his companions learned more about his background. He had spent a summer in Europe after graduating from Loyola College. Descendant of old colonial Catholics, the shadows of St. Ignatius and St. Vincent de Paul had hovered over his cradle and his was only one of a dozen religious vocations in this exceptional family.

Speaking in human terms, we may say that this outpouring

of grace was in part granted to reward the charity of Vachel's grandfather, Vachel Jeremiah Brown, who had founded the family business, a wholesale grocery concern in Baltimore. Of all his ancestors this is the only one on whom Vachel ever touched in pride. And the reason? Mr. Brown was the mainstay of the Vincent de Paul Society in Baltimore. "No-blesse oblige!" writes the grandson in one of his letters home, "one feels pretty much like the moon, shining with reflected light, but it is a great incentive to try and make myself in some way worthy of what people think I am." He returns to the idea in the sestet of a sonnet which he wrote about this time—

Lord of my life, take, in Thy love untold,
 Take every thought, and word and work of me
 For souls more precious and more tried than gold.
 Toiling for those Thou lovest I toil for Thee,
 That one may be the Shepherd, one the fold.
 Take them for Thee, for Thine eternally!

This then was the other thing which the sub-manuductor was giving to the novices. He was supplying for even the dullest to see a living exemplification of the Novice Master's teaching. Father George Pettit, the Master, used to sum up his doctrine somewhat as follows, "The attitude you are to try to attain is love of God. The act which expresses this attitude is a really pure intention. The consequences of this act is a life that spends itself for the help of the neighbor and the glory of God." As for the sonnet Vachel had begun to live it before he wrote it. How he was to continue to live it for forty years, is the theme of the following pages.

Studies

Vow day came on September 21, 1912 and was followed by a year in the Juniorate at Poughkeepsie. Graduates who were to do only one year of literature were in those days assigned, perhaps largely on the basis of taste, either to Humanities or to the succeeding class of Rhetoric. Vachel was fortunate in getting into Humanities where the professor was, as most of his students will maintain, something of a pedagogical wizard. This was Father Francis M. Connell, whose eulogy will be found elsewhere in *Woodstock Letters*.

At this time he was writing the textbook, still used in many colleges, which under the title *A Study of Poetry* presents an excellent elementary introduction to literature. Father Connell took the critical ideas which had been worked out during the nineteenth century and systematized in Winchester's *Principles of Literary Criticism* and applied them with considerable insight and taste to poetry, which was then the main concern of the so-called Humanities class, really a compromise between *Humanitates* of the Ratio and the course offered Freshmen in American colleges in the more literate era which preceded World War I. The idea of studying the genus, literature, through one of its species had been anticipated in Père Longhayé's brilliant and doctrinaire *Théorie des Belles Lettres*, where oratory was taken as the representative species. What was original, or at least unique, in Father Connell apart from a very keen and vital interest in the mind as a practical instrument and consequently in its training through education, was his synthesis of the theory of the nature of literature traditional in Jesuit schools with that which had developed within the framework of nineteenth century romanticism; the theory, namely, of art as an imitation of nature, achieved mainly on the level of rational discourse, with the theory of art as a communication of the experiences involved in the operation of the creative imagination. Whether Father Connell's work was a genuine, that is a consistent, synthesis or a compromise between diverging tendencies need not be discussed here. One thing may be said. There were few men of his generation better equipped for the accomplishment of this necessary task than Francis Connell. His interests were about equally divided between mathematics, music, and literary criticism: three disciplines which seemed to offer in their utmost purity the intellectual values of lucidity and elegance; but his reputation had been made by his masterly teaching of Rhetoric before he was assigned to the class of Humanities at Poughkeepsie. His conception of the function of this class in our system was approximately the following. While it consolidated the training in logic and precision which had been initiated in the grammar classes, it advanced to the appreciation of aesthetic structure and beyond that to the nature and activity of the

creative imagination. Thus it laid the foundation for the formal and above all for the substantive elements of oratory which was understood not precisely as the clever marshalling of arguments and inducements to action, but rather and primarily as the communication of the dynamic appeal of an ideal. Naturally this ideal is a product of the creative imagination, hence the emphasis upon this faculty in the preparatory discipline of Humanities. Regarded as independent of their place in our system and of a possible application to oratory, the knowledge and skills involved in literary study were to be developed for their own value, since they most certainly involve the liberal knowledge and even something of the philosophical habit of mind which as Newman had argued in *The Idea of a University* are goods which can be conceived without reference to a further end. They are enhancements of life.

Some space has been expended on the elucidation of this point because Father Brown throughout his active career was a teacher of Humanities and his attitude towards his subject never wavered from that of his first and perhaps greatest teacher, Father Connell. It helps to explain his extraordinary success with certain types of pupil, and also it may be, his comparative frustration with more earthbound and utilitarian minds.

In 1913 began a three year course of philosophy at Woodstock. It was, one is tempted to think, the happiest period of Vachel's Jesuit life. He was in his native delightful countryside, his physical powers were at their height, a very considerable height, as those who saw the truly tremendous force which he released on the tennis courts or the pitcher's mound will remember. They will also recall the camaraderie which had made Woodstock a focus of happy memories to half the Assistancy. Above all, in those days before the pursuit of academic degrees came in to plague us, it was a place of blessed leisure. A man had time to read and think and talk himself out in long tramps along the dirt roads or by a campfire. Vachel loved outdoor life, people, manly piety, literature, philosophy. He loved Woodstock. In spite of the sudden catastrophe of the European war and the financial reverses which at that time overtook his father's business

one may believe he was very happy. For money and its consequences he did not care a straw and in his letters to his valiant father he attempted with infinite tact to impart his conviction that reverses, even failure leading on to poverty, could bring spiritual treasures richer than anything which wealth could buy.

The philosophers of those days had a lecture and debating club where in return for exemption from a term paper certain volunteers would expound their views on subjects in some way related to the curriculum. Vachel took the opportunity to read a lecture on the role of Scholasticism in liberal education. This was in one way a remarkable performance. Without being aware of it, he had hit upon a topic which had been omitted from Newman's *Idea of a University* as the text then stood. It will be recalled that after the first four lectures which are devoted to vindicating a place for theology among the liberal arts, Newman went on to say that all these arts must be connected and given perspective by a synoptic vision, that is by a philosophy wider than, because underlying, the several divisions. This lecture, out of courtesy to Cardinal Wiseman who had expressed a somewhat different view of the matter, Cardinal Newman had dropped from the 1859 and from all subsequent editions. Vachel had perhaps felt that there was a lacuna in Newman's theory as it thus stood and, taking a hint from *Oxford University Sermons*, asserted in his lecture the need of a synthesizing science and demonstrated clearly that Scholastic Philosophy was the only science sufficiently comprehensive and consistent to satisfy that need. A very remarkable performance, one may repeat, for one of our third year philosophers working without guidance and without even elementary training in the methods of research.

The chronology of the next nine years of training may be passed over briefly. In 1916 Mr. Brown was assigned to St. Joseph's Preparatory School in Philadelphia where he taught for three years. In 1919 he was promoted to Freshman class in St. Joseph's College and the next year to the same class at Georgetown. He returned to Woodstock for his course in theology, and was ordained after two years, his prolonged regency being regarded as an effect of World War I and

thus entitling him to enjoy a privilege which the Holy See granted to all seminarians whose progress to the altar had been delayed by circumstances arising out of the war. The ordination took place at Georgetown, the old chapel at Woodstock having been found inadequate to accommodate the increasing classes of ordinands. His first Mass was said at the neighboring Visitation Convent on June 29, 1923. After theology, Father Brown went back to Poughkeepsie to teach Humanities for a year and in September, 1926, went to St. Edmund's House, a hostel for priests studying at Cambridge University, and completed the English course with honors in June, 1929. Tertianship was made at Amiens in France, and in the early days of September, almost on his fortieth birthday, his long apprenticeship over, Father Vachel stepped into the Humanities classroom of the newly opened Juniorate at Wernersville to commence the career of teaching and spiritual direction which was to end abruptly and poignantly twenty-two years later.

Before we consider that twofold ministry, however, it is worthwhile to turn back and see Vachel in action as he appeared to the eyes of close and continual observers. Father William Gleason who sat under him in the juniorate in 1926 writes:

"In recalling the year spent as a Poet in the juniorate under Father Brown, I think of him as teacher, Jesuit, friend. His influence on the class was in those three roles, and it was deep. As a teacher he was quiet in manner, never sarcastic, patient to a fault, almost too deferential to our half-formed opinions. We had a high opinion of his competence in the three fields he taught, Latin, Greek and English. His effectiveness as a teacher was shown in the interest he aroused in literature. As the year progressed he was directing many in further reading in one of the three languages according to individual taste and ability. He communicated in his own quiet way a love of literature, especially of the many characters to be known, Hector, aged Priam, Lear, Chaucer's Pilgrims. A great deal of reading was done by his class in the essay, in lyric and epic poetry, in the drama; and this was due to his stimulus. One reason was his interest in your own personal reactions to what you had read. You knew you were going

to share your experience with him. Since his own taste was catholic, he could be a very willing listener to each of us, no matter how varied our individual preferences might be.

“As a Jesuit his influence on us was great, even without our realizing it at the time. His hard work was obvious, but his most marked characteristic was his charity. It was shown in his patience, his kindness. He could not say a harsh word or give a stinging rebuke. He never talked down to us, or showed up our ignorance, but neither did he give foolish praise or empty flattery. He was too genuine for that. He never seemed out of sorts, or short-tempered, though he must often have been tired from long study at night. As in his teaching, so here his influence as a Jesuit was quiet and unobtrusive, but for that very reason perhaps more effective and constant.

“At the end of the year most felt that they had gained a personal friend in Father Brown. Again like his influence as a teacher and Jesuit, the friendship was simply there as if it were the natural and expected thing, to be taken for granted. Probably you could not point to any single act of kindness that bound the friendship. There had been a persistent giving, a constant thoughtfulness on his part until in spite of youthful callousness you realized that you had a loyal friend. Somehow even then we knew that here was one you could call on after years of separation, or of neglect, and he would always be the same. You could impose on him, but it would never be taken as imposition, because he was so self-forgetful, unassuming, so true. What, at the time, we grasped vaguely, proved during the years to be exact, for he was the most loyal friend you could have. What Belloc wrote of Chesterton might be said of him, ‘To have known him was a benediction.’”

At Cambridge

The writer of this sketch was Vachel's companion at Cambridge and after separating for tertianship travelled home with him on a little French ship, half freighter, half liner, plying out of Naples with a picturesque cargo of spaghetti sauce, olive oil and delightful Italian families coming over to join their men-folk in Brooklyn.

At St. Edmund's House we were all a bit out of our element. It was controlled by the English bishops under a set of ordinances drafted by Cardinal Manning with the aim of producing the atmosphere of a fairly stiff seminary. Meager rations, tepid radiators, early curfew, common spiritual reading, night prayers and an occasional day of recollection reminded us that, though we were in a carefree youthful world, we were not of it. But indeed, our American loyalties and accents, our advanced years and it may be some of our advanced social ideas were enough to set us apart from the young English priests who were our housemates. Out of the house, that is in the University proper, our differences were of course still more marked. Father Brown was thirty-six years of age, the ordinary undergraduate began his course at about the age of eighteen. As he remarked, "This is in the spirit of St. Ignatius with a vengeance; a gray old mastiff is learning tricks with the pups!" After the methodical advance, the well-considered objectives and skillful pedagogy of a Jesuit education, the English nonchalance, the mingling of all sorts of subjects to be followed simultaneously in the lectures, the laissez-faire attitude of certain tutors, their seemingly haphazard approaches, varying from the impressionistic to the dogmatic, could be disconcerting.

The ethos of Cambridge at that time has been brilliantly described by Father Merton in *The Seven Storey Mountain*. His Dante instructor Bullough is not included in his indictment, nor should be Leavis or Henn or Bennett in the English department. The sanity of their outlook and the solidity of their scholarship are now known to all who are interested in such matters. But what Father Merton says of the scepticism, really nominalism and materialism with its corollary of polite hedonism, in a word the Spirit of Bloomsbury, advocated in the somewhat showy lectures and publications of I. A. Richards and F. L. Lucas, gave the tone to a good deal of undergraduate life.

Father Brown advanced into this cockpit, for so it would seem to a Jesuit, with some of the same spirit with which he came to bat on the Woodstock ballfield, with that look which made the third baseman draw back a little to protect his glasses. He did well with the bewildering studies and

conquered their difficulties. He did well with the undergraduates and won the affection of those who were in his tutorial group. He made his way with the dons, too, even with the learned and cantankerous G. G. Coulton, the encyclopedic hostile critic of Medieval Catholicism. It did one's heart good to see him standing in one of the side streets of the old town with Vachel at his side expatiating on some curiosity of Gothic architecture. England and Ireland, it may be added, were both holy lands to Vachel. The former often seemed to him like some vast religious house, all but abandoned by its tenants and falling almost into decay. Of the latter he wrote, "Eire is the isle of saints and one can feel sensibly the difference in passing from England. To live there is to live as in a Catholic family, almost to live in a religious house,—a eulogy which will appear excessive, perhaps, but it is true. This people, in spite of centuries of persecution, has kept a living faith and in the present generation there is great happiness and the greatest hope."

When he visited Rome on his return journey he viewed it with the same eyes. Destined teacher of the classics as he was, Rome showed itself not primarily as a vast museum of classical antiquities, but as a chapel stored high and low with relics of the saints, fragrant with heroic memories and vibrant with mighty hopes. One incident only of the return journey need be mentioned. When the ship left Palermo for a night crossing to Algeria, the Mediterranean produced one of its sudden squalls driving Father Vachel's companion to "seek the seclusion which a cabin grants." In entering he carelessly allowed the lock to catch and found on awakening that he was alone. Father Vachel rather than disturb a slightly indisposed man by rapping on the locked door had spent the night in a chair in the shabby, ill-furnished, ill-smelling lounge. That story calls for one word of comment. It is one of countless such anecdotes which could be related of Vachel Brown, stretching unbroken from his first day in the novitiate to the hour when he breathed his last.

Ministry

We left Father Brown on the point of beginning his career as a full fledged Jesuit. He started as teacher of "Humanities"

at Wernersville in September, 1930, and remained at this post with unflagging, perhaps excessive devotion for three academic years. In 1933 came a change in appointment from Wernersville to St. Peter's College in Jersey City. The reasons prompting this change are of course unknown and, by now, probably unknowable. Certainly Father Brown never bothered to enquire or speculate, but his friends surmised that the excess of zeal in scholarship—many sighed for more speed and less thoroughness, more organization and less hesitation—combined with his lavish expenditure of time and energy on all those who came to him for spiritual help was exhausting his nervous energy. Here we may turn aside for a remark on one aspect of his life which one may presume was rarely suspected by the recipients of his charity. Father Brown seems to have taken in a stern sense the old and useful cliché about being hard on oneself and easy with others. Again, underlying that gentle Southern courtesy, that unaffected love of all the life God has created, was a will of iron and perhaps a tinge of fierceness brought from the Scotland of the covenanters by Sam Browne his first American ancestor. At any rate when duty called, it was answered as a summons to battle and had to be meticulously carried out. Hence the daily renewed three cornered contest between Vachel's engagements, his breviary and the clock, a contest which produced so many laughable, pathetic incidents; hence the tense effort every morning to offer a liturgically perfect Mass; hence the ceaseless study to present his classes with a lecture complete in erudition and consummate in form. "It is no crime to do second-rate work," he would remark, "it is only a crime to be satisfied with it."

At St. Peter's Father Brown encountered the new style of teaching literature. No longer was there a class of Humanities under a professor who was presumed to teach one approach, aspect or level of criticism and composition through the medium of Latin, Greek, and English. Classics and modern foreign languages and English were distinct departments and Father Brown was assigned to the last. At that time English courses under a brilliant dean had been organized in a sequence which assuredly was aimed at producing the maximum benefit for the average student, but which might have been

regarded as unconventional by a devotee of traditional Jesuit practice, at least as found in the Eastern States. This circumstance would involve a certain embarrassment and perhaps awkwardness for a man who like Father Brown had been so deeply indoctrinated in the older system.

At about this time an effort was made to standardize the English courses in the colleges of the province by drawing up a general syllabus, which it was hoped, would combine Jesuit objectives and methods with contemporary needs and resources. Such a syllabus might have encouraged the production of textbooks inspired by Jesuit educational ideals, thus improving classroom performance and incidentally assisting the efforts of superiors to maintain an adequate revenue for the scholasticates. Father Brown was called on to cooperate in this project which for reasons never made public was eventually dropped. This may be regarded as a misfortune for him, since one could not help observing that a trace of frustration and bewilderment seemed to appear in his work henceforth. It may be assumed that some of his difficulty is attributable to a certain isolation he must have felt in a field dominated at that time by lay professors, who naturally had little appreciation of the Ratio Studiorum and who presumably were more sympathetic to the fashions, variegated and mutually contradictory, of the universities where they had been trained. Whatever the difficulties, Father Brown's work at St. Peter's was devoted and fruitful above the average.

At St. Joseph's

In 1941 Father Brown was recalled to the Maryland Province and assigned to the English Department of St. Joseph's College in Philadelphia. Here he remained for the last eleven years of his life. In addition to his English classes he was given charge of the Bellarmine Guild, a ladies' auxiliary founded to help the college to carry the burden of debt incurred by a much needed building program. If the motive of the appointment was to show our friends the calibre of the men caring for the education of their sons, a better choice could hardly be imagined.

The young men themselves, it seems, were less apprecia-

tive. The eulogy which they printed in their student paper *The Hawk* after his death sounds like an act of contrition and of regret for a missed opportunity.

"Perhaps the words once penned by Lamartine of the priest epitomize best the hidden virtues of Father Brown, and illustrate most succinctly the facets of his warm and engaging personality that were almost unknown to his recent students. It is no secret that Father Brown's many merits were not fully appreciated by many. Father Brown's classes, in recent years, bordered at times on the turbulent, and it was difficult to gauge the native charm and high Christian virtue of the teacher. But those students who had achieved a bit of maturity attentively observed and learned a lot.

"They learned a lot of poetry. If there was one thing that Father Brown insisted upon, it was 'the memory.' Each class began with the recitation of 'the memory.' They learned the meaning of pity. They saw a man who had grown meek and humble in the service of God, being taken advantage of because of his gentleness and patience. They learned one thing more about their teacher, Father Brown. He loved the thought of death; he longed to be in heaven with his God. With a delicate and a determined artistry, surely but not blatantly, did Father Brown reproduce in himself the features of Lamartine's priest: A man 'who having no family, belongs to a family that is worldwide. He is one whom innocent children grow to love, to venerate, and to reverence; whom even those who know him not salute as Father; at whose feet Christians fall down and lay bare the most inmost thoughts of their souls and weep their most sacred tears. He is one whose mission is to console the afflicted and soften the pains of the body and soul; who is an intermediary between the affluent and the indigent; to whose door come alike the rich and the poor—the rich to give alms in secret, and the poor to receive them without blushing. He belongs to no social class because he belongs equally to all—to the lower by his poverty, to the upper by his culture and knowledge, and by the

elevated sentiments which a religion, itself all charity, inspires and imposes.' ”

It is pleasant to turn from the spectacle of precious pearls, thus cast away, to another field and see Father Vachel in extracurricular activity, which was charity. It is safe to say that no family connected with the college or with the Society was visited by death, or by serious illness, or by spiritual distress, during the years of his ministry in Philadelphia without receiving comfort and sometimes very substantial help from his generosity. The students remarked that when he left the college after classes he never seemed to choose his bus, but took the first that came along. It was sure to bring him to some home or hospital where he was needed. His nightly battle with the breviary on buses and even occasionally under the street lamps was precipitated by the urgency of the calls upon him during the afternoon and evening. Here is a day or two in his life as recounted by a religious of the Immaculate Heart of Mary.

“In July, 1942, my Mother underwent a serious operation and we did not expect her to recover. I was under a great strain in caring for the home, and working every day and had had to postpone all my plans for entering the convent. During the operation, I died a thousand deaths. My brother and I were the only ones able to be at the hospital. Just when I thought I would faint, Father came along, took me by the hand and said, ‘Don’t worry, lady.’ Later that day, as I leaned over a washboard, I was surprised to see him in the doorway with a strange bundle, a copy of *America* wrapped around a bottle of wine! His orders? ‘Here, lady, you’re sick and overworked. Drink this and go to bed. I’ll get supper for dad and the boys.’

“During March, 1944, while I was in the novitiate my parents were taken ill with influenza. We were all away; it was impossible to get a nurse or any domestic due to the wartime conditions, and they were too sick to do anything about the situation. Father happened to visit them and immediately took over. During their entire illness, he came down home early in the morning before class, fixed breakfast for them, took care of the furnace, made orange juice and junket for them. After class, in the early afternoon, he returned to get

supper, etc. Had I known this was going on, I would have been out of the novitiate, for I felt so selfish in being the last to leave them."

Another tells how patiently and skillfully he worked with her after she had left the religious life and might have lost her health, her sanity and her salvation had she not been enlightened and encouraged by, she puts it bluntly, a saint. Still another nun writes, "For years I studied his policy, his technique, call it what you will. Every individual who crossed his path was a soul to bring closer to God. No one was ever spurned, no one ever turned away, or put off till tomorrow. We often discussed this matter, for I could see that he was working himself to death, and, selfishly, I wanted him a few more years. But his answer was always the same, "The night cometh wherein no man can work. You wouldn't want me to go to God with my work undone. There is so much to do, so few to do it!"

All this amounted to approximately an eighteen hour work-day, which continued through years could, naturally speaking, have only one issue. In July 1952, there is reason to believe, he suffered a heart attack, but no doubt misreading the symptoms neglected to see a doctor. Instead he began to make the novena preparatory to the feast of St. Ignatius, making the long journey from St. Joseph's College at City Line to attend the services in the downtown Church of the Gesu. His intention may be gathered from the fact that he carried a bottle of St. Ignatius' holy water. He was probably asking our Holy Father to prolong his usefulness. On the last day of the novena, July 30 when he was standing on the forward platform of a car crowded with workers returning from their jobs the answer came. He fell to the floor apparently quite dead. He was lifted to a seat and supported in the arms of a kind colored woman who removed his collar. A colored man gently massaged his neck. He was removed to Hahne-mann Hospital and pronounced, "Dead on arrival." So like St. Francis Xavier and St. Francis Regis he died far from the ministering hands of his religious brethren, surrounded as it were by the trophies of his long and gallant fight, amid the humble and charitable, after forty-two years of devotion to offices in which humility and charity are chiefly practised.

To some it may seem strange to associate a death on the floor of an American streetcar with one on the sands of Sancier or in the snows of the Cevennes, but not to those for whom this memorial tribute was written, those who knew and loved Father Brown. For these then, I venture to say the last word in more familiar tones, "Dear Vachel, great work!"

JOSEPH A. SLATTERY, S.J.

Appreciations

His provincial wrote, "No one was more devoted than himself to those who needed comfort. The circumstances of God's call home to him was a grace for all of us."

A former provincial wrote, "He never tired in his zeal to win souls to Our Lord, *indefessus* as is said of St. Ignatius. Our Lord rewarded him with the perfect happiness of celebrating Our Holy Founder's Feast in Heaven with all the Company of Jesus, whose name he bore with humility, with great charity, with dignity."

A former New York provincial wrote, "In the early days I came to know Vachel well but have seen little of him the past years. When I did meet him, however, I found him completely unchanged, the same humble, self-effacing fellow he always was, with his never-failing smile and gentle ways. If he ever complained about anything, I never heard him."

Father William M. Slattery, Superior General of the Vincentians, wrote from Paris, "Father Vachel, we feel sure, has a rich reward in Heaven after his years of devoted service to Our Lord. His beautiful Christlike life will always be an inspiration to me."

Letters Describing Father Brown's Death

1.

*Letter of Miss Mary A. McCullough to
Father J. Calvert Brown, S.J.*

Dear Father Brown:

I am a Catholic and was a passenger on the 21 Car when your brother collapsed Wednesday evening. I thought you

might like to hear from someone who was present at the time of his death. I believe your brother was dead when he fell to the floor of the car. He was standing on the front platform. The car was crowded and most of the passengers were colored though I am white. It was a colored man and colored woman who took over and cared for him. He was lifted from the floor and put on the front seat. His collar was removed and I saw the man massage the back of his neck. The woman held his head up and another person held smelling salts or something of the kind to his nostrils. I saw his face plainly but there was never any sign of life. I feel certain death came to him before the fall. I repeated ejaculations as I realized the passing of his soul. As you no doubt know the rescue squad removed the body from the car, but the colored hands that cared for him were kind, respectful and sympathetic, I assure you. Parting with a brother is sad, even for a Jesuit. Please accept the sincere sympathy of a passer-by.

Sincerely,

July 31, 1952

Mary A. McCullough

2.

*Letter of Mrs. Missouri Williams to
Mother Helen Brown, R.S.C.J.*

Dear Mother Brown,

Your letter was received sometime ago but I was called to Virginia to my mother's bedside; and the Lord has taken her away from me. So I did not have any mind to write; but the Lord never does anything wrong. About your brother: yes, I gave aid to him. His last breath was with his head in my arms. No, he did not say anything. Yes, I did remove his collar. I felt his pulse. I saw he was gone. I held him until the cops took him off the trolley. I did not have any smelling salts; they would not have done him any good anyway. I am learning how to care for the sick in school. When I get back, I will let my teacher read your sweet letter. I am in nursing school and when I finish I will let you know. I was glad I was able to help someone in the last hour. That's what a Christian should do. May God bless you in your work.

Sorry I did not see you but if we never meet here I will do my best to meet you on the other side. From
 September 22, 1952 Missouri Williams

A Story of Vocations

On the Feast of Our Lady's Assumption, 1854, the first of nine children was born to Mr. and Mrs. Vachel J. Brown in Baltimore. Nine years later the last of a score of children and step-children was born to Captain and Mrs. Thomas Singer in Philadelphia. The mother of that first-born son was a convert, and the mother of that last-born daughter had been received into the Church on March 19, 1837 at St. Joseph's College, Emmitsburg, Maryland. Two younger sons of Mr. and Mrs. Brown entered the Society of Jesus, Howard in 1879 and Albert in 1889. A daughter of Mrs. Singer by a former marriage became a Sister of Charity.

Now the marriage of that eldest son, Harry Cook Brown, and that youngest daughter, Fanny Singer, which took place in Allentown, Pennsylvania, on June 5, 1889, was to prove even more fruitful in vocations. Young Mrs. Brown prayed that her first-born would choose the service of God. On September 6, 1890 a son was born and named for his paternal grandfather, Vachel. After graduating from Loyola College in 1910, he applied for admission to the Society of Jesus and was received at Poughkeepsie on September 21st. His mother was pleased at his choice; nevertheless his departure for the novitiate was felt keenly. She had borne ten children, five boys and five girls, and lost three by early deaths, two boys and a girl; so, after these four heartaches, caused by death and the sacrifice of her eldest to God, she prayed still, not directly for more vocations, but that God might guide each of her remaining children in the path of His choice.

In December, 1915, these lines, called "A Mother's Prayer," were published in the *Sacred Heart Messenger* by Frances S. Brown:

Sweet Heart of Jesus, oh list to the prayer
 That I breathe for the souls Thou hast placed in my care.
 Lead them, I pray Thee, by Thy light divine,
 And make them Thy children, these treasures of mine.
 Didst Thou not protect them, O Father above,

And teach them to lighten their labors by love,
They would faint by the wayside, leaving untrod
Paths up the starry heights leading to God.
Guard them and guide them! 'Tis thus that I pray
For those Thou hast lent me, Thou Light of our way.
And when life is over for them and for me
May our home be in heaven, Christ Jesus, with Thee!

In 1918 her eldest daughter, Helen, a graduate of the Visitation Academy in Baltimore, after a retreat of election at Eden Hall, Philadelphia, applied for admission to the Society of the Sacred Heart and was received at Kenwood. In 1920 another daughter, Gertrude, a graduate of St. Joseph's High School, Emmitsburg, began her postulancy as a Daughter of Charity of St. Vincent de Paul, to be followed in the same community by her younger sister Vincentia four years later. That same year, 1924, the youngest son, J. Calvert, followed the oldest into the Society of Jesus. For the fifth time now that mother's heart had felt the pangs of parting, only to be made more lonely a few weeks later, when God called her husband to his eternal reward on September 17, 1924. Mr. Harry Brown's had been a quiet, uneventful life. His father, like his father-in-law, had started out as a grocer's clerk, but had worked his way up to the establishment of a well-known and respected wholesale grocery, V. J. Brown & Sons, which still exists, though no member of the family belongs to the firm. After Mr. V. J. Brown's death in 1912 circumstances made it necessary for Harry Brown to seek employment elsewhere, and reverses along the years left his family living almost a hand-to-mouth existence. His poor health finally forced him to give up entirely and the last two years of his life were spent in prayer and reading at home. During this period his son, Vachel, was ordained and was allowed to say Mass at home three times before he read his father's Requiem, thus writing *finis* to the career of a Christian father, who will not be remembered by a materialistic world, but was remembered by his wife and children for his example of patience and deep love of God through the scriptural span of three score and ten years.

A son and daughter remained with their widowed mother; the daughter married in 1931. Ten years later, on the Feast

of Our Lady's Rosary, surrounded by five of her children, the mother closed her eyes in death to open them before the throne of God after seventy-eight years of spiritual childhood and forty-two years as a truly Christian mother.

E. Howard Brown, the remaining son, had supported his mother for twenty years. A veteran of World War I, he took a defense job for the remainder of World War II. After three unsettled years he felt the call to leave the world and follow his brothers and sisters in religion. On the advice of a disinterested Jesuit priest and after a retreat of election, he entered as a postulant lay-brother in the Society of Jesus at Poughkeepsie, and on the Feast of the Immaculate Heart of Mary, 1950, at the age of fifty-eight he pronounced his first vows there, and served one of the two masses of thanksgiving that were said by his two Jesuit brothers. In the meantime two nieces had entered religion, one as a Helper of the Holy Souls, the other as a Daughter of Charity. A nephew, Mr. Paul Brown, and a cousin, Father Edward C. Phillips, also died as Jesuits.

O God, Who dost mercifully lavish upon us infinite treasures of love in Thy Son's Heart, wounded by our sins, grant, we pray Thee, that we may offer Him devout homage, loving service, and fitting reparation; through the same Christ our Lord. Amen.

—from the Mass of the Feast of the Sacred Heart.

God, Who didst adorn Thy blessed confessor John Francis with wonderful charity and unflinching patience in his countless labors for the salvation of souls, graciously hear our appeal; that we, schooled by his example and aided by his prayers, may obtain the crown of eternal glory; through Christ our Lord. Amen.

—from the Mass of St. John Francis Regis, June 16.

Books of Interest to Ours

FATHER JOHN CORRIDAN

Waterfront Priest. By Allen Raymond. 1955. Henry Holt, New York, xviii-269 pp. \$3.50.

This is a tale of human greed and misery, of conspiracy against the lives and souls of men, and of courage nurtured on confidence in God. It details eight years in the life of Father John Corridan of the Xavier Labor School in New York City, years of growing acquaintance with the evils of the New York waterfront, years of effort to awaken men in business and government to their responsibility, years of defeat, failure, and determination to finish the job. *Waterfront Priest* is, in addition, a work of concrete economics. The port of New York is losing its once-giant volume of traffic to other East Coast ports because of the frequent work stoppages, the thievery and extortion which attend the handling of cargo. Management representatives, union leaders, and government officials connive to maintain a cheap, captive labor force and to protect the hoodlums who pillage valuable shipments and prey on the longshoremen. The shipping and stevedoring firms suffer from this malpractice because of increased costs and the flight of traffic from New York. The general public of the metropolitan area suffers because of the loss of revenue and of jobs, and the nation's consumers suffer from higher prices on shipped goods. Most of all, the men suffer, betrayed by their leaders, exploited by their employers, terrorized and victimized by gunmen.

It is the men who are the focus of Father Corridan's interest and efforts. Through the pages of this book stalk men whose minds cannot but be eaten up with resentment at society and the coalition of forces that reduce them to the condition of slaves. Readers whose background is largely theological and whose preoccupations are even indirectly pastoral will be struck by the difficulty of living a Christian life on the waterfront. If ever there has been a case study pointing up the need of the social apostolate, it is *Waterfront Priest*. The book reads easily, detailing the injustices in matter-of-fact style. There is a certain chopppiness arising from the flood of names, dates, and union local numbers; but that drawback is probably inseparable from the satisfaction of making contact with the facts. The elements do not combine to produce *eloquentia perfecta*, although Allen Raymond's style is clear and readable. Nor are the quotations from Father Corridan couched in his own West Side Manhattan eloquence. There rings through the book, however, indignation at sins that cry to heaven for vengeance.

Toward the end there is a jarring note. Notice is being taken of Father Corridan's satisfaction that his example is encouraging seminarians to interest themselves in practical social problems; he is quoted as saying about the seminarians, "They know now there's plenty of room in the church for priests who do other things than swing a smoke

pot." There is no denying that a censor is a smoke pot; and it is easy to appreciate Father Corridan's anxiety that priests do other things than swing censers. But in some measure the censor in the hands of the priest symbolizes everything that Father Corridan is trying to do. For his own efforts will succeed only if they help to provide a measure of food, drink and something for a rainy day for the men of New York's waterfront parishes. Only then can those men participate with human dignity and peace of soul in the worship the Church offers up by means of bread and wine and incense.

THOMAS F. WALSH, S.J.

SUITABLE TEXTBOOK

Social Orientations. By Leo C. Brown, S.J., Albert S. Foley, S.J., Mortimer H. Gavin, S.J., Philip S. Land, S.J., William A. Nolan, S.J., John L. Thomas, S.J. Chicago, Loyola University Press, 1954. Pp. iii-680.

A need for an integrated course in the social sciences in the light of Catholic social principles as part of the general-education program for Catholic college students is easily recognizable. We are indebted to the members of the Institute of Social Order for an introductory textbook for such a college course. They have done a splendid job in combining into one volume social history, social science, and social ethics applied to American social, economic, and political life according to Catholic social teaching. Rev. John F. Cronin's *Catholic Social Principles* (Bruce, Milwaukee, 1950) is an excellent college textbook, but it is limited to the American economy, emphasizes principles, and presupposes some social orientation. His *Problems and Opportunities in a Democracy* (Mentzer-Bush, Chicago, 1954), though sufficiently comprehensive, is designed for senior high school. *Social Orientations* differs in its purpose, general approach, and plan of presentation. Its purpose, as the title claims, is to introduce the average college graduate to major problem areas and current social thought. Experience has taught that the best approach in teaching the Church's social doctrine is to "start with a description of the facts and then advance to the principles and their applications to specific problem areas." The presentation followed throughout the book falls into a threefold pattern. Carefully selected areas of social action are studied in terms of their historical development, their relation to the institutional and ideological patterns of which they form a part, and the values they imply and reflect, that is, their social significance. The merit of the book lies in supplying the student with sufficient statistical and factual data about the American scene where he lives so that his knowledge of Catholic social principles can come to grips with reality.

Leaving the judgment of its feasibility as a college textbook to those whose office it is to draw up the college curriculum, it might be well

to point out other good points about the book. It is surprising to find that abundant material is developed in considerable detail yet in clear, succinct, fashion without duplicating what has already been treated in religion, ethics, or supplementary classes. This can only be the result of expert writing in specialized fields. The book has been taught on an experimental basis over a period of years in the Middle West and has benefited by the criticism of teachers and students alike.

Granted the introductory nature of the book, still it is puzzling to find it silent on American social responsibility towards international society, international peace, foreign relations, and international trade; on rural life, as a separate unit, and the work of the National Rural Life Conference; on the problem of depersonalization consequent upon a highly technological society, and on the Industry Council Plan. Problems and projects are added at the end of each chapter for further discussion and mature consideration. It would have been better for the sake of ready reference to have listed the suggested readings at the end of each chapter (as in chapter 23) instead of putting them as footnotes. Because of the rich statistical and factual data and because of the perspective it throws on the manifold social problems of today, Ours will find the reading of this book worth their while.

VITALIANO R. GOROSPE, S.J.

CASTI CONNUBII

No Longer Two. A Commentary on the Encyclical Casti Connubii of Pius XI. *By Rev. Walter J. Handren, S.J.* Westminster, Md., The Newman Press, 1955. Pp. xiv-242. \$4.00.

The task of constructing a syllabus for the course in religion in our colleges, or its approximate equivalent in study clubs, has not yet been achieved to the general satisfaction of those engaged in the work. In the case of college courses, differences in theory with regard to finality and pedagogical method are further complicated by limitations of time and the consequent necessity of selection and omission. It would seem to be impossible to draw up a syllabus which would meet the unqualified approval of all teachers. There are some who think that insufficient attention has been paid to the liturgy; others demand a heavier historical emphasis in the courses; others want a full treatment of contemporary moral problems. Obviously, in the vast field of learning that borders on the revelation and theology there are countless topics over which there can be disagreement when it comes time to draw up a syllabus.

Father Handren of St. Joseph's College, Philadelphia, solves the problem for one semester by beginning with the premise that one of the imperative needs of our time is a Catholic laity living according to the ideals of Christian marriage. He draws the conclusion that Catholics "must attempt to know all there is to be known about the state of

matrimony and all the duties and obligations which belong to it." To supply for this need, Father Handren selects the encyclical *Casti Connubii* of Pius XI. His intent is clearly defined, "It is to acquaint the Catholic college student with this encyclical in the form of a brief textbook. The text develops the ideas contained in the encyclical to a greater or lesser degree, according to the way the author has found it necessary in his experience in teaching this matter. At the same time it leaves much latitude to anyone else using it." Father Handren's execution of his plan is simple and clear. Each section begins with a portion of the text of the encyclical; then follows the commentary: on the dogmatic implications in the text, or the Pope's moral teaching, or the points of canon law which are pertinent, or practical examples, suggestions and advice. Father Handren has wisely strengthened his commentary by frequent and sometimes full quotations from the writings of Leo XIII and Pius XII. Appendices include a selected bibliography and the text of the marriage rite. It seems unfortunate that the new translation of the rite could not be used. There is a good index.

JAMES ALF, S.J.

LONG EXPERIENCE

The Catholic Church and You. By William J. Grace, S.J. Milwaukee, The Bruce Publishing Company, 1955. Paper. Pp. viii-246. \$1.90.

Three years ago readers of the WOODSTOCK LETTERS were introduced by Father Grace to the organization and administration of The Inquiry Forum he founded at the Gesu Church, Milwaukee. Three other works of Father Grace on the conduct of group instructions for non-Catholic inquirers have been published by The Paulist League in *Techniques for Convert-Makers*. Now in answer to many petitioners, Father Grace has reproduced his own twenty-four talks given repeatedly during the course of instructions over the past ten years. It would be difficult to find anywhere on Catholic catechetical bookshelves a volume as valuable as *The Catholic Church and You*. It is the book to place in the hands of an interested non-Catholic or to be used as a textbook in private or group instructions in Catholic doctrine and practice. Father Grace's book should have an appeal to the average non-Catholic, whose problems receive consideration and sympathy. Long experience has taught Father Grace what religious truths to emphasize and how to impart them. Hence the value of this exposition of Catholic doctrine to the parish priest who wants to be sure of a meeting of minds when he instructs the non-Catholic.

Constant use of the Scriptures and the discussion of the Catholic teaching on the inspiration and infallibility of the Bible at the very opening of the course reveal Father Grace's understanding of the Protestant mind. Apt illustrations and anecdotes dot the pages wherever

a difficult doctrine or particular non-Catholic persuasion is treated. The first ten lectures are devoted to the arguments and proofs from reason and history for the Catholic teaching on the divinity of Christ and on the Church as Christ's only representative on earth. The apologetic section concludes with a vital chapter, often overlooked, distinguishing for the non-Catholic the divine from the human elements in the Church. A careful index gives this book value as a reference work. The boldface printing of the first few words of paragraphs where the thought shifts slightly within a lecture adds greatly to the readability and typographical attractiveness of the book. Priest, layman and non-Catholic inquirer have been enriched by the publication of Father Grace's course of religious instructions and owe him a debt for sharing his wisdom with them.

ALLEN J. CAMERON, S.J.

DOCTRINE AND RITE

Sources of Christian Theology, Vol. 1, Sacraments and Worship. *By Paul F. Palmer, S.J.* Westminster, Newman, 1955. Pp. xxii-227. \$4.75.

The inaugural volume of a projected series that will give scholars and students easy access to the basic texts that control and enrich theological thought is a distinct service altogether expected from the author of *Mary in the Documents of the Church*. The obvious contribution of the book is the gathering of the documents—from the *Didache* to *Mediator Dei*. Any one interested in the positive theology of the sacraments and the liturgy will now be spared many trips to the library stacks; the fundamental texts are assembled and chronologically ordered. What will be perhaps more appreciated by any one with experience of these *loci classici* is the exactness, clarity and felicity of the translation. The author has used the best renditions and in many instances has made his own. There is a special excellence in the brief commentary that prefaces each selection. The author has put at our disposal in concise form the conclusions of modern scholarship. The meaning of some of the documents is quite elusive and knowledge of the historical context is a requisite for any full intelligence of their meaning. Where interpretation has not been clearly established, there is no prejudging of the issue. In seminary and college courses there has been for too long a divorce between sacramental doctrine and liturgy. We have now a manual that presents doctrine within rite and rite within doctrine. The static formulae of the Schoolmen are seen to be not just intellectual crystallizations but the salvific action of Christ and his Church. Baptism, confirmation and the Eucharist are the subjects of this first volume. Following it, the author promises one on the sacrament of penance. We are, and shall be, very much in his debt.

EDWARD J. MURRAY, S.J.

INVALUABLE

The Mystical Body of Christ as the Basic Principle of Spiritual Life.

By Friedrich Jürgensmeier. New York: Sheed and Ward, 1954. Pp. xxi-379. \$5.00.

An English translation of the late Father Jürgensmeier's *Der mystische Leib Christi* appeared in 1946 in this country. A review of this is to be found in *Theological Studies* 8 (1947) 338-341. After describing the real merits of this work, the reviewer calls attention to serious theological inaccuracies with regard to the doctrine of the mystical body, as well as to the inaccuracy and theological ineptitude of the translation. This new English edition, Archbishop Cushing tells us in his foreword, has been prepared with the express purpose of bringing the work into complete harmony with the most recent papal teaching. A comparison of the errors and defects cited in the review mentioned above with the present text shows that the errors have been deleted and the translation recast.

The main purpose of the work is to give a uniform idea of asceticism from the biblical-dogmatic doctrine of the mystical body of Christ which will present religious life as an organic entity. In the first part St. Paul's teaching on the mystical body is presented. Then follows a dogmatic analysis of the economy of salvation to establish the fact that religious life is a growth in Christ. In the second part which comprises the major portion of the book, an organic, uniform idea of ascetical theology is built upon this biblical-dogmatic basis. The entire Christian life is shown as an organic development of the life in Christ and an ever-increasing growth in Him. This is a work of real merit which will be invaluable for one's own spiritual life and for the direction of others. Parish priests should find it most useful.

VINCENT T. O'KEEFE, S.J.

 THE SACREDNESS OF SEX

The Image of God in Sex. By Vincent Wilkin, S.J. Sheed and Ward, New York, 1955. Pp. 88. \$1.75.

From title to concluding paragraph this little book or monograph is challenging. With the same insight and need that prompted St. John in his Prologue to speak of the Word made Flesh, Father Wilkins speaks out boldly for the sacredness of sex. Gnostics and Manichaeans regarded the flesh as evil and sex as the instrument or function by which evil was perpetuated. Christians of every age have regarded marriage as good, but many have felt that there is something faintly wrong about even the legitimate experience of sex. In their eyes sex is wholly biological, something that derives from the subhuman. The purpose of this treatise is to show that sex is "a reflection from on high, an

image derived from above" (p. 10). Actually, the author presents a good synthesis of what he calls "The Theology of Sex," an expression which will startle those whose view of the subject is limited to what is physiological. The synthesis begins where it must, in the infinite fecundity of God, to whose image man, male and female, was fashioned. In succeeding Chapters Father Wilkins develops under the guidance of Scripture, the Fathers and the liturgy, the nuptial union between the Word and the flesh in the mystery of the Incarnation, and the fruitful union of Christ and the Church in the mystery of the mystical body, unions which are made intelligible by human marriage and which in turn give significance to Christian marriage. Against this theological background prospective bride and groom are introduced to the Church's liturgy of the nuptial Mass, the nuptial blessing, the blessing before childbirth and the often misunderstood significance of the churching of women, a ceremony of thanksgiving rather than of purification. The book closes on a highly practical note. Having formed their marriage in accord with the archetypal union between Word and flesh, between Christ and his Church, parents will realize most perfectly the fecundity which is in God by forming children to the image of his Son become flesh.

PAUL F. PALMER, S.J.

WOMAN AND PRELATE

John Carroll of Baltimore: Founder of the American Catholic Hierarchy.
By Annabelle M. Melville. New York, Charles Scribner's Sons. Pp. ix-338. \$4.50.

This biography of Archbishop Carroll is not only readable but also thoroughly reliable from the historical viewpoint. Although a book of this type can scarcely be said to replace the huge work of the late Monsignor Peter Guilday, Mrs. Melville, taking full advantage of recent research, corrects many of his errors. As a woman, she labors under a certain disadvantage in interpreting the career of a prelate, but the unbiased reader will be forced to admit that she has acquitted herself of her task with real distinction.

Mrs. Melville's treatment of the Society of Jesus, which figures prominently in many parts of the book, is not only well informed but uniformly kindly. She twice quotes, it is true, Carroll's statement that hatred of the Jesuits by other Catholics had arisen "from the obligation to which our General, Father Aquaviva, subjected our schools of combatting constantly the doctrine of the powerful body of Thomists, instead of leaving us, as St. Ignatius, bound to the maintenance of no particular opinions, but only to the doctrine of the Catholic Church." Too much importance should not be attached to such remarks. Carroll, like most of his Jesuit contemporaries, was simply stunned by the Suppression. Although the diary of his trip with Lord Stourton shows that sometime before the actual Suppression Carroll had no illusions as to the final out-

come of the struggle, the blow itself left him at a loss. Nearly two centuries have passed and the Suppression is still one of the mysteries of Church History. Now, however, the affair can be seen in its relation to the French Revolution of which it may be considered a prelude.

It is quite clear that neither the traditional dogmatic positions of the Society nor, for that matter, her certainly sound but far more vulnerable moral theology, led to her extinction. Rather, the Suppression appears to have been the desperate effort of clever and unscrupulous politicians to prevent a political landslide which was rightly felt to be imminent by a concession to the rising spirit of unbelief. Even today the machinations against the Society appear so stupid as to be incredible but we, at any rate, are not reduced as Padre Cordara and, to a lesser degree, John Carroll, were to looking for contributing causes in the principles and modes of action of the Jesuits of the time. As a group those heroic men deserve to rank with any Jesuit generation not only for their zeal and prayerfulness but also for the sureness of their informations and the breadth of their views. The *Zeitgeist* was against them.

EDWARD A. RYAN, S.J.

PRUDENT DOCTRINE

No Man Is an Island. By Thomas Merton. New York, Harcourt, Brace and Co. Pp. xxiii-264. \$3.95.

Father Merton's new book has been hailed as his most notable production. It contains meditations on certain problems of the spiritual life and, like *Seeds of Contemplation*, reflects Cistercian piety rather than the more ambitious mysticism attempted in *The Ascent to Truth*. Unquestionably many souls will be helped by its sane message, especially by its balanced teaching on love.

It may not be amiss, in view of the general applause which has greeted the work, to essay to put a few question marks into the text. The doubts are not numerous and they bear on details—another tribute to the book. Father Merton in his valuable remarks on prayer (Chapter Three) asserts that prayer is "a gift of God, a gift which is by no means given to all men." Since he is not concerned with those who die before attaining the use of reason, this statement is equivalent to saying that this grace is not given to all adults. Would the author exclude the tiniest efficacious grace of prayer from some lifetimes? That would be a hard saying.

Replying to an objection (p. 107) that some of the saints did ruin their health by their austerities, Merton takes refuge in the statement that the renunciation of health was necessary for the sake of some greater good. A simpler and truer explanation would be found in the Franciscan dictum that it is hard for those who follow the way of interior sweetness to give the body what it requires. More serious doubts

arise when reading the denunciations of modern city life (p. 108 f.) and of advertising (p. 193 f.). Here once again Father Merton gives a handle to those who claim that he is out of touch with reality. In fairness, however, it must be pointed out that there is less of this in the present work and the accent is just a trifle less sharp.

There are other questionable statements too: "One might say that the priest's holiness should be as great as the cumulative holiness of all those to whom he administers the sacraments" (p. 142); and "The damned are exiled even from themselves" (p. 220). But they are more than compensated for by pages of lucid prose in which the principles of the religious life are illuminated by searching analysis and prudent doctrine.

E. A. RYAN, S.J.

SPIRITUAL EXERCISES

Points for the Meditations and Contemplations of St. Ignatius Loyola.

By Franz von Hummelauer, S.J. Translated by V. J. Hommel, S.J.

Second revised edition by H. Roper, S.J. Westminster, Newman, 1955.

Pp. xv-443. \$4.50.

This particular "point book" has come through many editions in the original German, as well as in other languages, and is now made available in English. The present volume is indeed handsomely bound and the general format and printing leave little if anything to be desired.

Perhaps the greatest praise that might be offered in recommendation of the book is the welcome fact that Father Hummelauer has tried throughout to keep the "reader's" attention focused on the text of the *Exercises*. In some "point books" which serve by way of commentary on the spare text of St. Ignatius, the author usually succumbs to the temptation to introduce his (or her) own ideas on the spiritual life, and sometimes unfortunately carries the meaning beyond what is warranted. Father Hummelauer has succeeded in overcoming that particular temptation. Consequently any one using the "points" will find himself close to the meaning and spirit of St. Ignatius from beginning to end. Scarcely more can be asked of any "point book," given the purpose of the *Spiritual Exercises* and their proper use.

The present edition also contains certain preliminary remarks by the German Jesuit in which he gives himself ample opportunity to comment on the structure, ideal, etc. of the *Exercises*. Father Puhl's translation of the text, and, for the most part, the Confraternity edition of the Scriptures are used throughout.

JOHN F. X. BURTON, S.J.

NOT FOR RELAXATION

Nature and Grace. By Matthias Joseph Scheeben. Translated by Cyril Vollert, S.J. St. Louis, B. Herder Book Co., 1954. Pp. xxiv-361.

No chapter in dogmatic theology is so crucial for a grasp of the Christian faith than the one which deals with the relationships between human nature and the grace which divinizes it. And no modern theologian has handled this theme with greater brilliance, depth and solidity than Scheeben. Father Vollert, who has previously put English-reading students in possession of the monumental *The Mysteries of Christianity* (to say nothing of Mersch's *The Theology of the Mystical Body* and De la Taille's essays on the Incarnation) now increases our indebtedness with this readable and painstaking translation of Scheeben's earlier and less comprehensive study of the supernatural. *Nature and Grace* is, indeed, a first sketch of the great theological synthesis which Scheeben was to elaborate in *The Mysteries of Christianity*. Father Vollert makes this clear in a foreword in which he skillfully situates the great German against his nineteenth-century background, and delineates the reasons which made him "the chief theologian of the supernatural order" (p. xv).

What Scheeben set out to do in *Nature and Grace* was to take the distinction between the natural and supernatural orders, the key to the Church's solution of the ethical problem involved in the Pelagian and Jansenist controversies, and apply it to the solution of the intellectual problem raised by the challenge of contemporary rationalism. This could be achieved, he felt, only if theologians went beyond the relationships between nature and grace on the moral and intellectual planes, and studied their relationships on the ontological level. Hence it is chiefly by using the conception of grace as a quasi-nature or supernature that he succeeds in unfolding the harmonious teaching of revelation on the Christian economy. In his formation Scheeben drank from two main sources: Scholasticism, which he imbibed at Rome during the mid-century resurgence under Taparelli, Liberatore, Kleutgen and others, and patristic tradition, especially in the Greek Fathers—here Franzelin was particularly influential. As a result, the reader encounters in him two distinct types of passages—pages of speculative analysis which demand vigor and endurance in the response; and then, almost by way of reward, calm paragraphs full of unction, which appear to reflect not only his love of the Fathers but an interior living of the mysteries which he describes. It is, perhaps, in this blending of scholastic analysis and contemplation of the mysteries of faith, that the power of Scheeben chiefly lies. One may not read this book for relaxation. Nor does it offer predigested sermon and conference material. It will be best appreciated by those actually engaged in the study or teaching of theology. Even for them, the study of this first major work of Scheeben will not be easy. But it will surely be rewarding.

THOMAS E. CLARKE, S.J.

PSYCHIATRY AND RELIGION

Faith, Reason and Modern Psychiatry, Sources for a Synthesis. *Edited by Francis J. Braceland, M.D.* New York, Kenedy, 1955. Price: \$6.00.

Is there a conflict between modern psychiatry and our Catholic faith and Scholastic philosophy? The contributors to this volume do not believe in such an impasse. The editor, Dr. Braceland, who incidentally gives us a masterful outline of clinical psychiatry, summarizes this viewpoint very modestly as the "position that a truly comprehensive and tenable concept of man is achievable within the Christian ideology" (p. 27). Here is no implication that the psychiatrist is to become a preacher of the faith; nor does he in any way supplant the priest. Rudolf Allers neatly formulates the role of psychiatrist as that of "preparing the way of the Lord." All are agreed that once the unconscious has been unmasked, the fog of conflict dissipated and a man has "become what he is by nature" by opening his mind to listen to the Word from above, normal mental and spiritual health can be attained. But there remains the stubborn problems of sanctity and neurosis, which the reviewer believes have not been solved in this volume.

Everyone knows that mental illness may proceed from organic causes. But is there some organic basis in all abnormality? Dr. Ibor believes there is; and he astoundingly deepens our knowledge of basic emotions, normal and abnormal. But Rudolf Allers wisely and learnedly deals with influence of a man's philosophy of life on his sanity, insanity, or neurosis. Cleverly, too, he unmasks certain existentialist philosophies and shows that they are neither sound theories nor therapies. On the other hand, Karl Stern and Gregory Zilboorg, make us keenly aware of the fact that false appraisals of religion can issue in abnormality. And Zilboorg shows how Freud's personal bias against religion prevented him from benefiting from it and from appreciating its role in therapy. In a penetrating comparison of magical rite and sacramental ritual, however, Dr. Zilboorg misses the essential difference between a sacrament and a magical ritual; in the sacrament, the efficacy is due to God, and his promise, backing the external rite. How did illness enter the human domain? Or did it re-enter? Is it the result of original sin? Dr. Lain-Entralgo offers us an interesting theology of illness. Perhaps few will agree with his proposal that in the state of original justice illness and pain existed. But we are very much in his debt for the delineation of illness as a trial and a vocation. If a man's philosophy can, and does, influence his health, it must be a true philosophy. With that problem Vincent Edward Smith and Dorothy Donnelly grapple, the latter from the standpoint of an anthropologist. Rudolf Allers' remarks on Jung's archetypes seem much more penetrating than does the chapter of Dorothy Donnelly.

Leon Bloy once remarked that the saddest thing of all was, and is, that we are not all saints. How sad it would be if mentally ill persons were forever barred from the goal of sanctity. Father Aumann, O.P.,

attempts to cope with this problem and, unfortunately, is unsuccessful. A far better approach would have been to take cognizance of recent utterances of the popes, on the occasion of canonizations, on the qualifications for sanctity. Father Aumann does not even mention Père Tonquedec's work on this subject. Spiritual direction of abnormal people is a perennial problem for the priest and he will be greatly helped by Father Mailloux's chapter on "Psychology and Spiritual Direction." On the basis of the experience of the O.S.S. during World War II, however, one might question the generalization that mental conflict inevitably issues in infantilism, as Father Mailloux avers (p. 255). Dr. Braceland deserves our enduring gratitude for this volume which demonstrates the fruitfulness of the inductive-deductive approach to such problems even as the reconciliation between modern psychiatry and religion.

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Grail Publications (St. Meinrad, Indiana) has issued *Father T. L. Bouscaren's* translation of the letter of the Sacred Congregation of Seminaries and Universities (February 2, 1945) on the proper training of clerics to an appreciation of the Divine Office in handy pamphlet form. *Father Owen M. Cloran* has added a valuable critical bibliography on the subject. The price is ten cents.

The theme of *The Christian Life Calendar* for 1956 (Bruce, \$1) is thanksgiving to God for his graces. The calendar was originated by the late Father William Puetter.

