

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

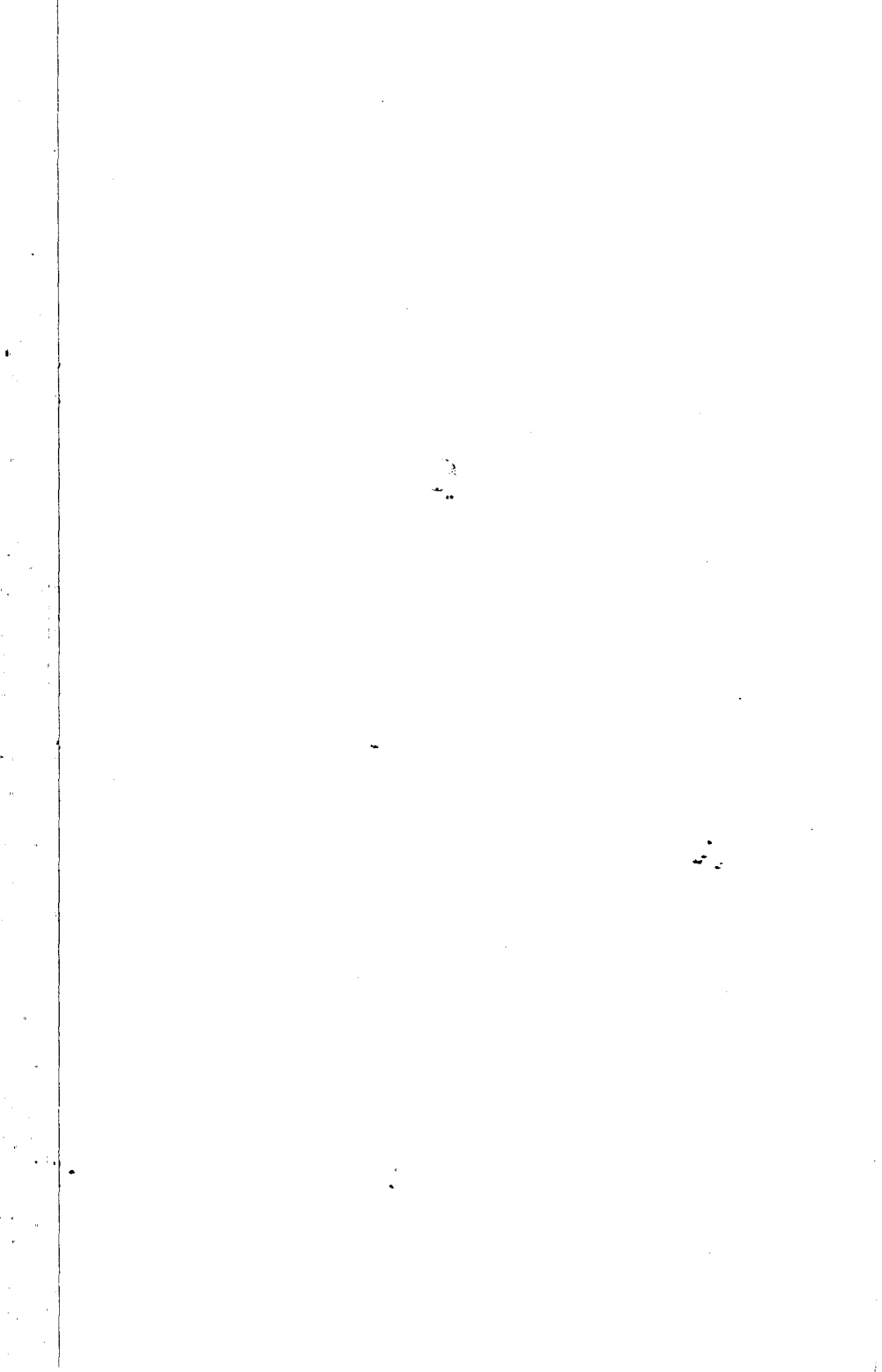
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WOODSTOCK COLLEGE

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WOODSTOCK LETTERS

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The Latest Founder

St. Paul hesitated to call himself an apostle because he became one after the Ascension of the Lord. He contented himself with being called "the least of the apostles, not worthy to be called an apostle," because of the time lag between his calling and that of the others.

With such exalted example to rebuke me, I certainly hardly dare accept, without great reserve, the title of a "Founder" of the Society of Jesus at this late date in the history of the Society. It is now four full centuries since St. Ignatius and his little company founded the Society, and much holy water has passed over the fonts since then! If Paul was embarrassed to be called an apostle even within the lifetime of the original Twelve, I need not feign unworthiness to be called a "Founder" four centuries after the work of the Jesuits got underway. Perhaps I can meet the situation by paraphrasing St. Paul and insisting that while I am "the latest and the least of the Founders, not worthy to be called a Founder," nonetheless, "by the grace of the Society I am what I am," and I rejoice to have even this tardy tie with a work of religion so great with glory for God as is that of the Society of Jesus.

Even the honorary title of a Founder impels one to reflect on what he would have done if he had been around when the work began, and it impels me to imagine what would be my thoughts these four hundred years later if I were the real Founder of the Society, St. Ignatius. What things would I say to you if I were really the Founder? If, by throwback in history, I could re-capture the days when the work was beginning, what same objectives would I seek? What means to these would I still choose? What things would I now change?

Address by Richard James Cardinal Cushing at the ceremony in which His Eminence was declared a founder in the New England Province of the Society of Jesus, Boston College High School, November 16, 1958.

The dominant thought that I have, as I try to imagine myself by privilege in the place of Founder that belongs by right only and forever to St. Ignatius, is that *I'd do it all again*. The world is still very like that which Ignatius knew. Certainly human nature and the ways of God's grace remain unchanging and unchanged. The formulae by which Ignatius sought to win the world for Christ and in accordance with which the Society has labored these four centuries are still valid; it would be difficult to find in them anything calling for substantial revision, impossible to find elsewhere anything more consistent with constant human need or abiding divine purpose as God gives us to understand either.

Vows and Needs

Indeed, if I might exercise the role of a real Founder, setting the objectives of the Society and selecting the means of their attainment as did St. Ignatius, I would probably urge a more widespread application and acceptance in our day of the principal things St. Ignatius emphasized to his Society in his day. Take, for example, the basic vows of the religious life of the Jesuit, vows usually thought of as being so narrowly identified with the Society as to be its characteristics. I would seek to persuade our generation that, far from being esoteric or in any way highly special, the vows of the Jesuit correspond to the common spiritual needs of individuals and of all society, and include the spiritual forces needed for the service of the Church in our day not only by the select few, but by the universal company of her children.

The vow of poverty takes on special formalities, special sanctions and special merit in the religious life; but it is concerned with values and motives essential to the Christian spirit as such. If I were starting the Society of Jesus all over again, I would, of course, seek to develop an elite with a special insight into the necessity of religious poverty; but I would strive to make them, in turn, the preachers of the spirit of poverty to all their contemporaries in the life of the Church. It was not to religious alone, but to all His people that Christ addressed the words which are the ultimate inspiration of the vow of poverty: Blessed are the poor in spirit, for theirs is the Kingdom of Heaven!

Poverty of spirit could not be more needed than it is in our day. It is difficult to determine which of two alternatives constitutes the greater temptation to us, excess of riches or excess of need. Both conditions find us lacking in that spirit of poverty which would be adequate to our spiritual protection against the temptations of either riches or destitution. In an acquisitive society, such as ours indubitably is, the estimation of all life's values from the angle of acquisition and possession, is fatal to the spiritual health of a people, whether they are privileged or unprivileged, successful or economic failures, materially rich or materially poor. They are bankrupt unless they have the poverty of spirit which is concerned not with whether we possess things or not, but whether we *depend* upon them or not, for our peace of mind, for our resignation to the will of God.

Poverty for All

Such spiritual independence, such poverty of spirit, whether we have much or little, is not for one class alone and certainly not for one section of the Church alone. All Christians must have it, as all Christians must have whatever else is needed to possess the Kingdom of Heaven. In the spirit of poverty lies the key to the difference between spiritual slavery and spiritual freedom, and all Christians are called to spiritual freedom, the freedom of the sons of God. It is not difficult in our day to be either rich or poor; details of life, completely beyond our individual control, can project us suddenly into wealth or suddenly into bankruptcy. Cycles of industry, changes of government, the fortunes of war, new inventions or old stupidities make millions into princes one day and public charges the next. It is easy, relatively easy, to be rich or poor in our civilization.

But what is difficult, and what is necessary to the Christian, is to be able to accept either, the responsibilities of riches or the privations of poverty, in the religious spirit which is the substance of the vow of poverty. This is not merely the difference between sanctity and sin, whether the avaricious sin of the rich or the angry sin of the poor; it is also the difference between sanity and nervous breakdown in a generation where peace of mind has come to depend so greatly on accomplishments and possessions.

Hence, were I a real Founder, I would urge you not only to make and to keep the vow of poverty, as Ignatius urged his company to do, but I would ask that the exemplification and elucidation of the evangelical spirit of poverty be a major part of your contribution to the social teaching and spiritual direction of our generation.

Like things might be said about the vow of chastity. This vow, too, has special obligations, sanctions and merit in the formality by which it binds the religious. But at the heart of its content is an evangelical spirit which cannot possibly be limited to religious or even to a spiritual elite within the Church or the world. The spirit of chastity must carry order, meaning, direction, consolation and peace not only to the virginal living in the world, but also to spouses. Christians do not number those who take vows of chastity and are, therefore, chaste, and those who have no such vows and, therefore, may live without restraint. All are called to lives of chastity within the different states of life, the married state, that of youth and maidenhood, widowhood, the priestly state and the state of lay celibacy. It was to all Christians, all His followers, not to the religious alone, that Christ said: Blessed are the clean of heart, for they shall see God.

Spirit of Chastity

Were I a real Founder of the Society in our day, I would bid its members to take full advantage of all the spiritual techniques and stratagems by which St. Ignatius sought to make the vow of chastity so radiant a jewel in the crown of the Society. But I would warn you against any suggestion that there is something esoteric, again, or highly initiate about the spirit of chastity. Such a suggestion is only too readily accepted by a generation surrounded on every side by the sensual spirit of the world. What is needed, and what the real Founder of the Society would urge in our day, is the widest, boldest, most outspoken and most universal possible preaching of that spirit of chastity, which religious vows dramatize, but which is indispensable to the preservation of every love worthy of the name.

And above all, if I were starting the work and teaching of the Society of Jesus all over again, I would urge that the les-

sons of obedience, so stressed by St. Ignatius, be inculcated in maximum degree in the life of every Christian, not as the exclusive glory of the disciplined few. The Society of Jesus has rightly been proud of its history of sublime obedience; the late Holy Father could offer no prayer more solicitous for the Society than the prayer he offered that its religious obedience would remain for all times its hallmark and its protection. But, once again, it seems to me that more of the spirit of obedience, dramatized by the religious vow, should be made the universal, common patrimony of the Christian formation of persons and people. Spiritual obedience is the tool by which meekness and humility are fashioned. Meekness is spiritual power; humility is freedom from illusion and the madness of self-conceit. These are not the privileged treasures of the religious; they are the indispensable requirements of sanctity and sanity for all the children of men, certainly for all the children of God. It was not to religious alone, but to all His followers that Jesus said: Learn of Me, for I am meek and humble of heart and you shall find health for your souls!

Wherefore, again I say: Keep not to yourselves the ideals and objectives of your mighty vows, but make it your business to preach these to all our generation as the true source of the spiritual energies it so sorely needs and so vainly seeks elsewhere.

False Obedience

Be not deceived by those who say that obedience has no attraction for our generation. True, the concept of obedience is not easily popularized in our day. As Father LaFarge remarks, people do not crowd by the thousands to offer bouquets to or shake hands with a man who has performed an act of obedience. True, individuals get into the headlines, the scenarios and the history books more often by performing acts of disobedience and defiance than by performing acts of obedience. But this does not mean that those who aspire to teach spiritual obedience and the dignity of religious obedience are not needed and will not be successful in our generation. The past two generations have seen, to our dismay, how readily hundreds of millions of our contemporaries are caught up, enthusiastically and effectively, in false mysticism involving absolute

obedience. The despotism of Hitler was based on a cult of obedience. So was that of the Fascists in all the various forms that that cult of obedience has taken in the Mediterranean world and in Latin America. Mankind has never seen a cult of obedience so disciplined, so arbitrary or so effective as that by which Communism, national and international, has established its control over the minds and wills of millions. Only Satan can be the source of the fallacy, so widespread among the devout, that the modern world will accept anything but the concept of obedience. The fact is that no generation has rendered obedience so unquestioning and so complete as that which lines up the serfs of the Kremlin for their Red Square parades, or which queues up the citizens of democracy in the lines which wait for London buses, or which form to file income tax returns in America.

The further fact is that religious obedience, obedience in the spirit and pattern of Jesus Christ, need only be properly preached and attractively exemplified to come as a needed source of strength and, indeed, a welcome relief to a generation disenchanted with false obedience to men with no ultimate right to ask an allegiance to which Christ alone has full and proper title—the religious obedience of which Christ Himself gave the perfect example and which the Society of Jesus has made the prime source of its strength. That spirit of obedience should be more widely inculcated and its graces should be more generously shared.

Finally, were I a real Founder of the Society and called upon to say today what I would do if the work were starting again, I would urge that the Society of Jesus seek to communicate to its students and all to whom it preaches or teaches in any way, something of the Jesuit understanding of how the divine whole is greater than any human part—and the Jesuit capacity for elasticity in meeting the changing needs of the unchanging Church.

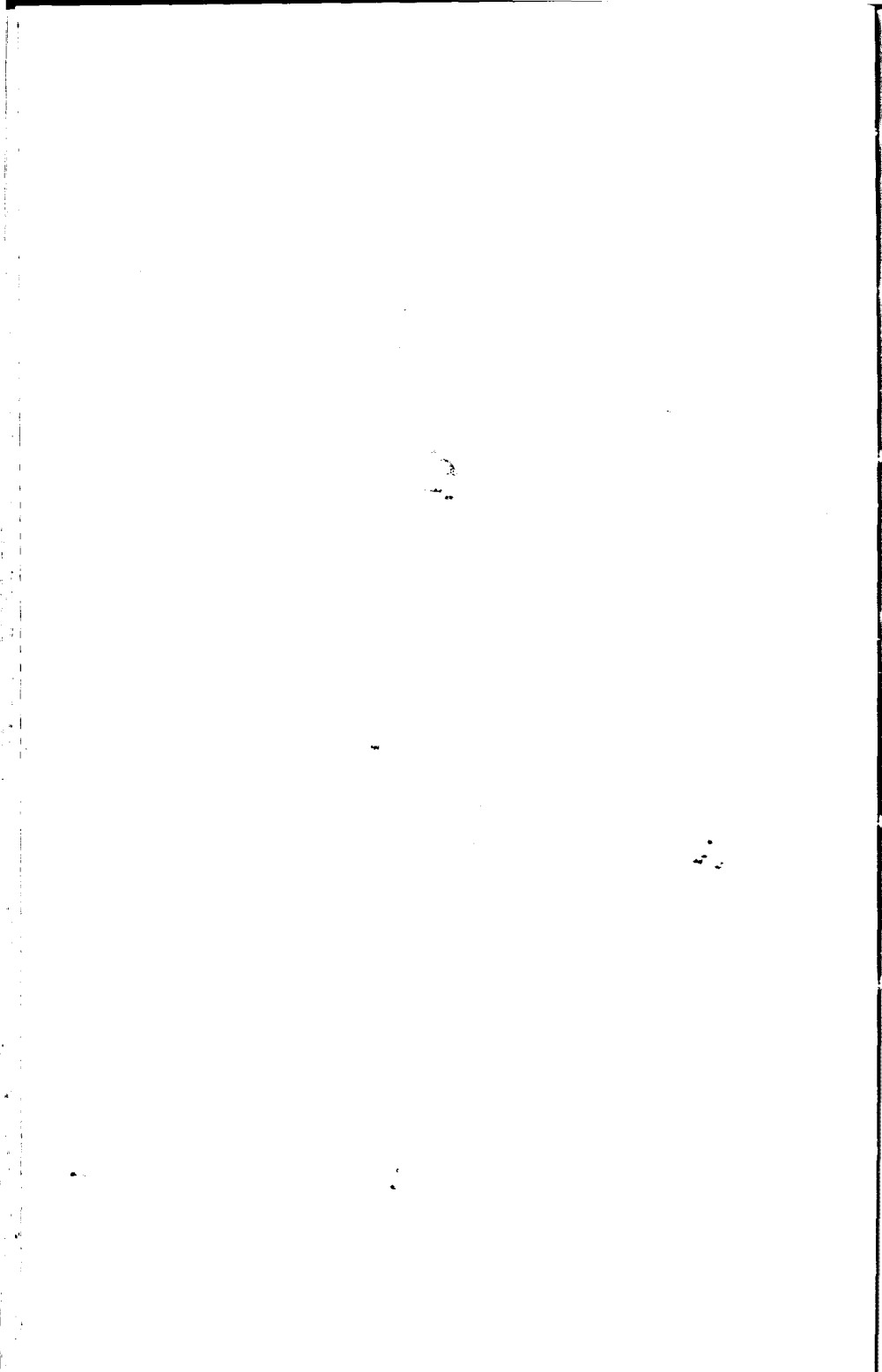
Purposes of God

On the first point I would strive to inspire every Catholic man and woman, every Christian boy and girl, with the salutary doctrine expressed by Bourdaloue in these words by which he summed up an essential Ignatian concept: "When



Courtesy The Boston Globe

RICHARD JAMES CARDINAL CUSHING
Archbishop of Boston



you work for yourselves, since you yourselves are small, everything is small which you do; but when you concern yourselves for God, everything that you do has in it something of His divinity and infinite worth." This is a lesson also badly needed in our times; only the recognition of a relationship to the plan and the purposes of God can possibly give significance to the otherwise isolated, uninspiring, scattered things that men are called to do.

In pleading for the spread throughout all the family of believers of the Jesuit spirit of elasticity in meeting the changing needs of the unchanging Church, I would point out, with special gratitude in this sesquicentennial year of the Church in New England, how this characteristic gift of the Society of Jesus has contributed to the history of the Faith in our parts. I would recall the historic circumstances and the personal decisions which brought John Carroll and his fellow Jesuit students to America in times seemingly so dark, yet actually bright with the promise of God. I would recall the strange providence that worked through the personal decisions and family histories of the men like the Fenwicks and particularly the Jesuit who became Boston's second bishop. I would recall how these men, so to say, swung with the times, keeping the old objectives constantly clear, but choosing in every generation their means and instruments in the light of the new circumstances. And I would urge, above all, that the special spirit which disposes the Jesuits to place their men at the disposition of the Holy Father for work wherever in the world they may be needed, become a characteristic spirit of us all in the changing, revolutionary but providential times. Instead of treating this special relationship to the Holy Father as a privileged disposition of an elite few, I would try to make it the attitude of mind and heart of every Catholic student leaving college, every priest being ordained, every baptized person eager to play a part in the modern missionary life of the Church and conquest of the world for Christ.

In a word, if I were a real Founder of the Society, if I were St. Ignatius looking back across 400 years, I would do it all again—the same things, only more; with the same spirit, but that same spirit shared with millions and spread to all it could reach—to the greater glory of God!

Golden Jubilee Of Father Terence Connolly, S. J.

Jubilee Song

For fifty fervent years your warm heart round
Two filial devotions have been bound:
A selfless consecration to our Lord,
A love of him who fled the Heavenly Hound.

If only he who fled Him, if but he
Could chant for us your Golden Jubilee,
Gregorian syllables would celebrate
Our Lady's—and your soul's—Nativity.

Accept this feeble effort of my own,
This heartfelt, if unworthy, orison:
You have no need of song who in your soul
Hear Heaven itself declare, "Well done! Well done!"

Joseph Auslander

Editor's Note

Fifty years in the service of God and of souls do not pass unnoticed in heaven or on earth. On the occasion of his Golden Jubilee in the Society, September 8, 1958, Father Terence Connolly received the prayers and good wishes of his fellow Jesuits and of his many friends. Among congratulations from many quarters was a cablegram from Sean O'Ceallaigh, President of Ireland: "Please accept my warm congratulations on the happy occasion of your jubilee." Eamon de Valera, Prime Minister of the same country, recalled: "We remember with gratitude your long devotion to Irish culture and pray that you may be spared many years to continue your labors as a priest and as a scholar."

In his own country, too, the beloved librarian of Boston College was not overlooked. President Eisenhower wrote:

"As a teacher for half a century, you have given much to the minds and hearts of your students. As a scholar of first rank, you have contributed to the literary treasures of our Nation. It is a privilege to send you my personal congratulations and best wishes."

The following tribute to Father Connolly, Jesuit scholar and priest of God, was delivered at the Jubilee Mass of Thanksgiving by the Archbishop of Boston, now Richard James Cardinal Cushing.

Cardinal Cushing's Tribute

The vocation of a Jesuit priest has followed traditionally in the pathways of scholarship, enlightened by prayer and safeguarded by a regime of religious discipline. From the earliest days of his association with the Society, the young Jesuit receives the formation of the classics. He is encouraged to read widely and discriminatingly the works of the great masters of antiquity. He is taught to measure the value of the literary productions of his own day by their conformity with standards set in the past by those whose names have survived the relentless sifting of literary criticism.

The Jesuit's early studies in the humanities are followed by long years of philosophy and theology, during which he discovers the principles which afford explanation of the nature, origin and destiny of the universe, and raises the eyes of natural reason to vistas of truth laid open by divine revelation. The Jesuit is thus in a position to become a scholar in the truest sense of the word. He is not merely one who has a mastery of detail or who can win the respect of the learned world by his erudition and his sense of literary perfection. He brings the particular field in which he claims competence into proper relation with the ultimate goals of scholarship; he avoids the senseless exaggerations of those who make learning itself the supreme value of human existence. He can bring the fruits of his study from the ivory towers of scholarly research into the dreary plains of every day life. He can communicate to the souls of ordinary men the love of truth which has become the guiding rule of his own life. He can inspire in those who gather around his professor's chair a zeal for scholarly perfection which will move them towards the ideals of true Christian humanism.

No field of scholarly pursuit is alien to the interests of the well-trained Jesuit. At whatever level he carries on his work, he endeavors to bring about a successful integration of the ideals of education with the existing needs of those who are

to be educated. Thus we find in the true Jesuit scholar one who can be a scientist without making science itself his philosophy of life, one who can be proficient in the arts without divorcing art from its necessary relation with religious and moral truths, one who can master the bewildering details of economics and sociology without forgetting that these subjects deal with the periphery of human activity and require to be brought under the saving control of philosophical and theological wisdom.

Scholar and Priest

We pay honor today to a scholar and priest of the Society of Jesus who has attained world-wide eminence in his chosen field while remaining both a zealous priest and an exemplary religious. Father Terence Connolly has never deviated from the direction in which his steps were turned fifty years ago when he placed himself under the standard of the militant and indomitable Ignatius of Loyola. His career has brought him into unusual relations with scholars of all faiths and all varieties of national culture. He has won the respect and esteem not only of those who can understand and sympathize with his own ideals of scholarship, but also of those with whom his association has been casual and passing rather than deeply personal.

Terence Connolly was born in the nearby town of North Attleboro and received his early education in the public schools of Pawtucket, Rhode Island. Fifty years ago this month, as a young man of twenty, he entered the Society of Jesus. His training as a Jesuit followed the pattern which moulds the man into the disciplined subject of his superiors and the cultured gentleman into the soldier of Christ. His natural inclination towards literary pursuits was evident from the very beginning, but it was kept in due subordination to the exacting demands of the novitiate and the broadening influences of Jesuit community life.

For many years, both as a scholastic and as a priest, Father Connolly was professor of English at Fordham and Georgetown Universities. In 1924 he came to Boston College to begin the long term of distinguished service in the department of English which has continued up to the present time. He was

one of the early members of the Faculty of the Graduate School of Boston College, in which he served for almost twenty years as head of the department of English. Those who have attended his classes and carried on special studies under his direction can bear witness to Father Connolly's competence in his chosen field and to his warm and personal friendship for all who gave themselves seriously to the work which he was able to help them to accomplish. During these long years of dedicated scholarly activity, Father Connolly developed the particular interests which have inspired the work which he continues to be associated with at Boston College.

Many of us are old enough to remember the limited facilities of the library around which the students of Boston College carried on their studies during the early years of the new foundation at University Heights. As we compare the small room in the Tower Building, so difficult of access and so lacking in equipment, with the magnificent edifice in which hundreds of students toil ceaselessly at the present time, we may pause today to pay tribute to our honored jubilarian for the part which he has played in making Boston College Library so serviceable and so richly endowed.

Library

Father Connolly has grown old and weary in his efforts as Librarian of Boston College to raise the library to a stature worthy of the great university to which the modest college of yesterday has grown. Anyone who has worked in a library knows the disappointments and frustrations, the endless struggles against material limitations, the painstaking search for necessary and useful tools of research that are involved in the building up of a library from a miscellaneous collection of unwanted and superfluous shelf-fillers to a well-stocked and accurately catalogued center for discriminating and productive research. Under Father Connolly's intelligent and untiring direction, the library of Boston College has rendered invaluable service not only to the undergraduates, who find in it abundant materials for collateral reading, but more particularly to the graduate students for whose specialized requirements an efficiently functioning research center is so indispensable. The test of a good library is the extent to which

its facilities are sought by visiting scholars whose needs cannot be satisfied in other institutions. If Boston College Library is meeting this test with ever-increasing success, it is because Father Connolly and his associates have labored so strenuously and with such great personal sacrifice to meet the demands of the modern intellectual world.

Father Connolly's greatest single achievement as Librarian of Boston College has been to bring to the library, and subsequently to expand, the extraordinary collection of original documents connected with the literary career of Francis Thompson. Only one who had learned to love Thompson and to discern beyond the tragic circumstances in which he lived and died the soul of a poet and the deeply buried yearnings of a saint could have dedicated himself to the long years of labor which the compiling of the Thompson Collection has involved. The theologian in Father Connolly quickly grasped the resemblance between the plaintive and exquisitely phrased yearnings of Thompson and the bold and brilliant revelations of a great mystic like St. Bernard. Thus Father Connolly has made a major contribution to the rescue of Francis Thompson from the oblivion into which he could easily have fallen, and to his proper evaluation as one of the great figures in the history of Christian spirituality.

Inspiration

It has been my privilege to have known Father Connolly as a priest of the Archdiocese of Boston over the past quarter of a century. I have seen him in action not only in the scholarly setting of his position as professor and librarian at Boston College but as a willing and loyal subject of his superiors in the broader areas of labor which fall to the lot of the pastor of souls. Father Connolly's influence over his associates has been exerted not only on their literary pursuits, but on the more significant and more eternally valuable yearnings of their spiritual life. Those who have been drawn to him because he was a man of learning have remained to admire in him the man of God in whose priestly and religious life they might find guidance and inspiration in their own yearnings to follow the impulses of God's grace.

Like anyone else who has undertaken great projects in God's name, Father Connolly has experienced the struggle which must ensue when personal preferences come into conflict with established policies and with the demands of the common good. Let it be said to his credit that he has never wavered in his loyalty to the Church, to his religious community and to the great College with which he has been so closely identified. He has sought the crown of justice rather than the fleeting rewards of personal glorification. Always modest and unassuming, his greatest joy has been to work quietly and helpfully with those who have shared in his literary interests.

Simple Priest

Father Connolly's editions of Francis Thompson's works are well known, as is his edition of the mystical poetry of Coventry Patmore. His studies on Chaucer and on the literary figures of the Elizabethan Period are of recognized value. Yet, he disdains the fame of an author and thinks of himself rather as the plodding professor, striving to make available to others the fruit of his own study. Perhaps he might prefer even to be known as a simple priest, living day by day in the shadow of his Master. It is as a priest and a religious that we salute him today.

The qualities that brighten his priesthood are so obvious that they will be immediately recognized by those who have known him casually or constantly. Intellectually honest, he hounded the truth in every work he adopted, in every duty to which he was assigned. Eager to diffuse the Christlike approach to all things with which God endowed him, he became a father and friend to many a confrere. Young Jesuits, now old in the service of their Society, can look back to the difficulties of their early ministry and recall the kindness, encouragement, and protective guidance they received from him whom they affectionately called "Terry." He is allergic to pain wherever he finds it. Friendship to him meant service to others. Love to him meant loyalty to others. He is incapable of disloyalty to anyone or anything he loves—from his fellow man to his country and his God, from the bards and saints of

Ireland to the minstrels of the Kingdom of God throughout the world.

A line from Francis Thompson reaches the core of his Christlike charity:—

“All can feel the God that smites
But, oh, how few the God that loves.”

He never measures his love of God in extent or in fullness. It is his calling card to the rich and the poor—the beggar and the thief. With the simplicity of a child, he could accept and enjoy the hospitality of the elite and preside in a kitchen of poverty in such a way that his humble hosts felt that he was the guest of royalty. To the strong, he presented the needs of the weak; to the wealthy, their obligations to the poor. In the suffering and the sorrowful, he saw Christ and, like a Good Samaritan, he served them. His secret efforts in their behalf are known to few, because, after the manner of the saints, his charities were done in the night and the early morning. At six in the morning he has climbed four flights of stairs in a tenement block of the South End of Boston to offer the Holy Mass for three little nuns whose vocation is to live and work in the hovels and the workshops of the poor.

May he continue to edify his associates by his religiously inspired devotion to his work and his Christlike dedication to his priesthood. His wisdom is glorious and will never fade away; his charity is Christlike and shall endure forever. We salute him with affection and congratulations and prayerful mementos on this blessed occasion of his Golden Jubilee.

* * *

Virtue Surpassing Mediocrity

Hugh Kelly, S.J.

The Ninth General Congregation which met in 1649 and elected Father Piccolomini as General in succession to Father Carrafa, was asked to fix a standard of virtue by which to judge those considered worthy of solemn profession or final vows. The standard for learning had already been fixed by the Seventh Congregation in 1615. It was then reasonable to demand that there should be laid down a definite criterium by which to judge virtue also. But the question was not an easy one. Intellectual qualifications are fairly measurable; and may be estimated by examinations or by written work. But what weight or measure or yardstick is there for virtue? Virtue is such a comprehensive and subtle thing to judge. It includes numerous elements, many of which are very elusive. What special aspects should be singled out? What order or precedence should there be among them? How could one estimate with any precision, for example, humility or a spirit of prayer, or charity, or familiarity with Christ? What can one know with any exactness of the inner life of another? And is it not the interior life that is really being judged?

To enable the reader of these pages to get an idea of the peculiar difficulty of this task, I suggest that he stop reading for a minute and ask himself how he would set about establishing a standard or rule of the virtue of another that would satisfy two conditions: first that it should be practical and then that it should be true. A good many ideas will present themselves at once in a disordered way: prayer, mortification, devotion, obedience, and so on. But he will find it difficult to isolate a small number that can be arranged in a pattern and he will find it still more difficult to make them sufficiently definite to be applied so as to give an estimate that is just and representative.

The commission for spiritual matters appointed by the Congregation to consider the question, drew up a list of three indications which they considered as adequate to furnish the required criterium. The standard they proposed was approved

by the Congregation and generally accepted; it was reapproved by the Twenty-Seventh Congregation, left unchanged by the present, by the Thirtieth, and has its definite place in the Epitome as No. 440. It states that all who are to be advanced to final vows are required to surpass mediocrity in virtue and that the following must be considered as such: 1. those who regularly and for the most part, in ordinary matters, act according to the demands of virtue (*secundum exigentiam virtutis*) and give the hope that they will act in the same way in more difficult circumstances should such occur; 2. those who avoid small defects conscientiously (*religiose*) but who, if at times they slip into them, willingly and humbly accept reprimands and penances, and correct their faults; 3. those who in the daily exercise of virtues give satisfaction to both superiors and those of the house (*domesticis*).

A person reading such a list for the first time might easily find it disappointing. It seems to set a rather poor standard. There is nothing about prayer or interior life, nothing even about obedience or zeal for souls or the desire of perfection. It would be granted at once that the standard is practical, that it fulfils one of the required conditions. But does it fulfill the other and the more important one, that it be adequate and just? Does it not seem to ask too little for the occasion? We shall consider this objection later; for the moment we shall make an analysis of the three signs; and the analysis will perhaps answer the objection.

The first sign demands that a person act in ordinary circumstances *secundum exigentiam virtutis*, according to the demands of virtue. There is no question of any one specific virtue; rather there is an appeal to a general and fairly definite standard of behaviour, to act like a virtuous person, like one who has had a religious training. The ordinary events of life, from day to day, present occasions for a display of solid, genuine virtue. Those little accidents, demands, events, mistakes, misunderstandings, which are a part of the daily round of a religious life, in what spirit do I meet them? Is it as a virtuous, trained religious, as one who is self-controlled, observant, mortified, considerate, charitable, unselfish? Or is it as a purely natural man, as a worldling, as one who is resentful, impatient, undisciplined, or one who is vain, touchy,

frivolous? The standard appealed to is sufficiently definite and clear. How would a virtuous religious act in these circumstances? What would one expect to find in a religious coming to the end of a long period of training?

"But there is question only of ordinary, easy things, which could not reveal any deep, solid virtue. Surely true virtue needs something more strenuous for its testing." The objection is obvious but is really not serious. The more formidable difficulties do not often occur; if they are a necessary standard for judgment one might have to wait for years or for a lifetime to come up against them, so as to be able to make an estimate by them. A heavy cross, a painful trial, in the shape of public disgrace or signal failure, severe physical or moral suffering, a religious persecution, a grave accusation—these things do not occur in many lives and if the judgment of virtue depended on them, then in most cases, it simply could not be made. But still such serious circumstances are not left quite out of the reckoning. The practice of virtue in easier conditions is a preparation for the meeting worthily of more serious trials; the power and habit of virtuous action is all the time being strengthened. Hence the test adds that should more exacting trials present themselves, there is a good prospect that a man who has been virtuous in ordinary conditions will meet them in the same manner.

Under this first test we can discern, only very imperfectly disguised, one of the fundamental principles of St. Ignatius, the control of inordinate affections, the acquired indifference to all created things demanded in the Foundation. In his spiritual system it is the necessary preliminary to a true election of a state of life and still more so for the carrying out of the decision made in the election.

The second sign, the avoidance of small faults, is more revealing of the interior life. It is simply taken for granted that the trained religious will avoid greater faults. There is here not a matter precisely of venial sin, but of faults or imperfections. The person being judged will avoid such faults *religiose*, conscientiously; will not make little of being greedy or impatient or bad tempered, or selfish or bitter in judgment or angry. Such an attitude springs from a great purity of conscience, a practical realization that such faults are ob-

stacles to union with God and to the intimacy of prayer; that the perfection of charity depends largely on keeping the soul free from them. This does not imply that such faults will never be committed; it is inevitable that there should be some even in a very perfect life. But when such faults are committed the criterium will come into play in a new role; it will reveal a still greater virtue, the humble acceptance of reprimand and the sincere effort to amend.

Here again the standard is clear and easily applied. But it should be noted that this second mark goes deeper than the first; it reveals a more interior and spiritual formation of soul. It reveals a purity of heart, an appreciation of the interior life, a sense of spiritual values, that mark a tested, systematic, spirituality. It will show something even rarer and more valuable, the humility to take reprimands and to benefit by them; and there is scarcely any more searching test for solid virtue than this.

The third sign, to give satisfaction in the daily exercise of virtues, is a more exterior and comprehensive test. It has to deal with the exterior religious life in general; it is the evident sign of the man who lives as he should; who is regular, efficient, dependable, observant; whom superiors and companions, the most competent judges, take to be a solidly good religious. He is a man who by his unconscious, almost unintentional, regularity does much to maintain the general level of religious observance. When in the seventh part of the Constitutions St. Ignatius comes to enumerate the means the Society employs for the salvation of souls, he assigns the first place to such regularity, to the *bonum exemplum totius honestatis ac virtutis christianae*. The reason is that such a sign does not reveal merely the exterior; it is indicative of a man who has a deep appreciation of the value of the religious life, who realizes practically his obligation to cooperate with God's grace, who sees that such observance links up his life with "the sovereign wisdom and goodness of God" which works out the divine intentions throughout the world, strongly and sweetly.

We may return now to the objection made that the tests mentioned, while clear and easily applied, were still not such as would measure or manifest a virtue that is solid and deep. The brief analysis given of their meaning show that they go

deeper than would at first sight appear. They manifest a state of virtue which is the result of systematic and intelligent training, and which consequently is solid and interior. That control of affection and passion which will enable a man to act in a virtuous way in the ordinary round of life, can be the result only of a long and enlightened training. A man is not so by nature and disposition but by effort and grace. He has by practice incased himself in virtue and made it habitual. That such a virtue is not merely an external thing but has its roots in something very spiritual and interior is judged from the second sign, the attitude to faults and imperfections. A sensibility, a delicacy to faults even when they are not venial sins, can come only from a great purity of soul, a constant effort to cleanse the heart from all the desires and affections which dull the vision and the voice of God. "Blessed are the clean of heart for they shall see God." What is perhaps the most beautiful of the beatitudes is the mark of a truly interior soul, of one who tries to see God everywhere. What has been said will, I think, justify the wisdom of the Ninth Congregation.

We may assert confidently that where these three signs are discovered we have a virtue which is solid and something above mediocrity, and which may be considered as marking the end of a period of religious training. The other virtues that seemed to be left out of count, prayer, familiarity with Christ, zeal for souls, the spirit of sacrifice, desire of God's glory, these and others which might have presented themselves to our mind, are not really omitted; they are just around the corner; they are implicitly included, partly as the cause of the virtues mentioned and partly as the result.

It will be admitted at once that this method of estimating a measure of virtue is entirely true to the spirit of St. Ignatius, who urged his followers to aim at acquiring "true and solid virtues." It would be instructive to have the signs by which other religious Orders, the Benedictines, Franciscans or Dominicans, judge the suitability of their subjects for final profession. We may take it that the signs would not be precisely those mentioned here. The difference in the spirit and aim of other Orders would result in a different set of tests. There would perhaps be more emphasis laid on the qualities

which make for liturgical prayer, for recollection and the virtues which foster monastic and contemplative life in general. It is entirely characteristic of St. Ignatius, and in complete conformity with his spirit, that he would desire that those who had reached the end of their period of formation, those whom he considered worthy of their final and definite position in the Society, should be men who had full control of their affections, and had reached a considerable measure of purity of soul. Such men, he considered, had taken their training satisfactorily and were calculated to make a success of their vocation:..

That measure of virtue which can be considered as surpassing mediocrity is the qualification for final profession. The finished religious has now been set on the path on which he is to advance. The beyond-mediocrity with which he begins this final stage is a beginning now and not an achievement; it is a direction which is to be maintained. He has been taught his art and now he will live it on his own account; he will perfect it by practice and carry it forward. He is expected to advance, to aim at increasing the excess over mediocrity. His path is not a dead level; it should mount steadily.

What are we to say about the three tests in this new stage? Have they completely fulfilled their function and have they no further use? They gave admittance to this new stage; must they be left at the door as one enters? They were hitherto a tool in the hands of others; can they be manipulated by the religious himself now that his progress is chiefly dependent on himself? The answer must be that these tests have their utility, and even their necessity, for this new stage, but they will now be wielded by the religious himself. He has in them an excellent means of judging if he is advancing in virtue, going in the right direction, and continuing true to his vocation. Now more than ever before, the enemy to be guarded against is mediocrity, which by no means has been surpassed once and for all by the admission to final profession.

In the Oxford dictionary "mediocre" is defined as "of middling quality, indifferent, neither good nor bad." The definition brings one sharply into awareness of the meanness of the thing which under its sonorous Latin name does not seem too bad. The vocation to the Society springs from the

Regnum Christi and is the response to Christ's call of those "*qui magis affici volent et insignes se exhibere in omni servitio sui regis aeterni et Domini universalis.*" A response of middling quality, neither good nor bad, is a poor expression of such a love and enthusiasm for Christ and His Kingdom. It would scarcely be a worthy response of "judgment and reason."

But it is not easy to live up to the level of the high moment in the *Regnum*, and still less to advance on it; hence the resolution will tend to sag, so that what began as beyond-mediocrity will soon come to decline imperceptibly. It is good then to have at hand a measure that will record the level of love and generosity required by those who have risen to the best that the *Regnum* offered. The test of the *Epitome* 440, which has been analysed, is an excellent and practical pocket rule. The difficult spiritual exercise of the daily examen, which perhaps more than any other regular exercise suffers from monotony, can be varied and made more effective by the occasional application of this test to the period under review. For the annual retreat a detailed application of this test will give a very good indication of the direction and progress of the spiritual life.

Of course, with years and experience the test would be applied in a more searching or interior way. More emphasis would come to be laid on the disposition of the heart than on exterior observance. But it is capable of such a finer use. When in the Constitutions St. Ignatius urges his sons *curent vero semper in via divini servitii progressum facere* he points to a road that rises regularly, to an effort to increase the excess beyond mediocrity which marked entry to it. The test which has been considered here must be regarded as a potent means to that end; it is at once a measure and an incentive to the progress to be made in the endless region beyond mediocrity.

I have not considered it necessary to state that the test described here is not an assessment of a Jesuit's complete spiritual equipment, but a qualifying test of his virtue. It was not meant to give an inventory of all the qualities expected of a Jesuit vocation, but only to manifest that disposition of soul—the result of spiritual training—on which the rest of the constituents depend for their stability and fruitfulness.

Examination of Conscience: Prayerful Election in Everyday Terms

R. J. Howard, S.J.

The examination of conscience is sometimes made the object of criticism by those who look upon the ascetical life from the outside and sometimes becomes a source of vague discouragement among those who practice it. We do not have to look far for the cause. Contemporary studies in psychology have led us to distrust the individual's capacity to evaluate his own motives. We are led to believe that not much light can really come from introspection. And what is worse, we are told, not merely that introspection is an illusory tool, but also that it is a dangerous one, capable of wounding him who holds it in his hand—that way, we hear, lies madness. When in addition to this we recall that the examen, or something superficially like it, was an habitual practice of certain Pythagorean Stoics and even of men like Ben Franklin, we cannot help asking ourselves what this practice can have in common with growth in the true love of God, which must, after all, be a growth in a forgetfulness of self. We feel the need to understand the examen better.

Father Antoine Delchard, S.J., tertian instructor at Saint Martin near Rheims, recently published in *Christus* a study of the examen.¹ The present article would like, while echoing a number of Father Delchard's points, to bring forward some elements from the life and thought of St. Ignatius as aids in understanding the examen. After all, St. Ignatius appears to have had most to do with the fixing of this practice as a regular feature of the ascetical life, more probably by his example than by any direct influence. Perhaps his example can help us now to appreciate his legacy better.

¹ Antoine Delchard, S.J. "L'élection dans la vie quotidienne," *Christus*, 4 (April, 1957), pp. 206-219.

The classic statement of the examination of conscience occurs in nos. 24-43 of the Exercises. Nos. 24-31 explain the particular examen; nos. 32-42 give a detailed method for making the general examen. No. 43 lists the five points which have now been incorporated into the customs of many religious families. These paragraphs constitute the final methodical form which St. Ignatius gave the examination of conscience. This classic form has, however, a history. In addition to that it has a context from which it was never meant to be separated. A study of both these factors will prove valuable in our attempt to find out what the examen means.

In the first place, we discover that St. Ignatius does not give the word examen only to one clearly defined practice, but to a good half-dozen varied practices scattered over different times and designed for different needs. The common thread running through them all is reflection, the reflection of a Basque gentleman grown serious for a moment and pondering in great calm the situation at hand. But this Ignatian reflection has three characteristics: it is prayerful; it is prayerful in a special way; it is a way which has particular relation to all the other occupations of one's religious vocation. These qualities of Ignatian reflection will serve as the division of this article.

The Examen Is A Prayer

St. Ignatius did not, of course, discover the examination of conscience. It had long existed in the Church in connection with the Sacrament of Penance. It was in this sacramental context that Ignatius first had experience with the practice and it is still in that context that he gives it its final statement in the Exercises—"to aid us to improve our confessions" (n. 32).

There would be nothing remarkable in this except for the fact that Ignatius placed a singular stress upon the frequent reception of the sacrament of penance. It was a notable innovation in his day. His contemporaries practically never confessed as often as three times a year, more commonly only once. A prolonged and detailed examination of conscience preceded such confessions, the penitent often taking copious notes. We find Ignatius himself twice making such an extended

preparation for confession—at Montserrat, in the very early period of his conversion, and again in 1541, in Rome, after his election to the generalate of the newly approved Company.

But these were for him clearly exceptional events. His own regular practice, and the practice which he urged upon his followers, upon those who made the Exercises, and upon those with whom he kept in touch by letter, was confession once a week. His insistence here exactly parallels his promotion of frequent communion, and the conditions were pretty much the same: the guidance of an experienced spiritual father. (Without this guidance Ignatius counseled confession once a month.) There was, however, this difference in his urging the reception of these two sacraments: frequent communion had once been the rule in the Church, and Ignatius was consciously returning to it;² frequent confession, however, had never been customary in anything like the same degree. This was a really new insistence, more novel probably than Ignatius himself realized. It deserves to be classified with those periodic discoveries of the liturgical wealth of the Church, which have such an important and fruitful bearing on the piety of future ages.

Thus, the examination of conscience assumes importance because, in Ignatius' eyes, the sacrament of penance assumes a new and important role in the ascetical life. Not only that, the examen has reference to holy communion as well. It was a characteristically Ignatian thing (which we will try to ex-

² In a letter to the citizens of Azpeitia, September, 1540, Ignatius writes, "I beg that rules be made and some kind of confraternity formed, so that each member may go to confession and communion once in each month, but voluntarily, and not under penalty of sin in case he fail. For without any doubt I am persuaded and am sure that if you carry out this project you will derive incalculable spiritual advantage. It used to be the custom for all, men and women alike, to receive the Blessed Sacrament every day from the time they had reached a fitting age. Let it then be our business, for the love and spirit of such a Lord as ours, and to the great benefit of our souls, to revive and refresh in some measure the saintly customs of our fathers; and if we cannot do all, at least let us do something, confessing and communicating, as I said, once a month. And he that should desire to do more will, without any doubt, be acting in conformity with the mind of our Creator and Lord." *Letters and Instructions of St. Ignatius Loyola* (¹), D. F. O'Leary trans., (St. Louis: B. Herder Co., 1914), pp. 46-47.

plain in the second part of this article) that Ignatius should advise an examination of conscience as the first of those means which create the dispositions of soul desired for the reception of the Eucharist. This was the advice Ignatius gave to Francis Borgia in the letter he wrote answering the duke's questions about frequent communion.³

The examination of conscience, therefore, first appears in the life and thought of St. Ignatius in the context of the sacramental life of the Church. It retains that connection ever after. It takes on a new prominence in its relationship to the sacrament of penance and begins to assume a new significance as a preparation for holy communion. It is genuinely a part, though a personal and interior part, of liturgical prayer. This is the first way in which the examen manifests its character as prayer: it opens the heart to receive God as He comes to us in the sacraments.

First Method of Prayer

The really notable Ignatian touch, however, is in this, that he gave the examination of conscience a life, so to speak, of its own. In the first place, he made it in itself a method of prayer. It is the first of those three methods which St. Ignatius describes in nn. 238-258 of the Exercises. It is a mixture of reflection upon the state of one's soul, of meditation, and of vocal prayer. It is an easy form of prayer, consisting simply of considering in turn the commandments or capital sins, in making on each one a short examination of conscience, in asking pardon each time and saying an *Our Father*.

Father Brou thinks that this method of prayer was an early practice of St. Ignatius himself and that instruction in it, along with an explanation of the commandments, almost certainly formed part of the spiritual guidance he gave to any who would listen in the university centers of Alcalá, Salamanca, and Paris.⁴ Even without the documents indicating as much, we

³ Carta 16, *Obras Completas de San Ignacio de Loyola*, edición manual (Madrid: Biblioteca de Autores Cristianos, 1952), pp. 683-684. The index of this volume is a magnificent guide (over one hundred pages in length) to the study of Ignatian spirituality in the writings of its founder.

⁴ Alexandre Brou, S.J., *Saint Ignace, maître d'oraison* (Paris: Éditions Spes, 1925), p. 214.

could realize that this would be the case. The first method of prayer is well adapted to those who are not used to praying. Father Calveras assures us that in earlier days the learning of this method of prayer by laymen was considered one of the chief purposes of the retreat which they made. St. Ignatius' secretary, Father Polanco, notes that this method is especially valuable for those trying to make certain that their good resolutions will be put into practice. We are told that St. Francis Xavier taught it to his converts, with the express purpose of bolstering their perseverance.

But this method of prayer has a special appeal for all, because it so readily serves as a bridge to a further stage in prayer. With the substitution of one's rules, the beatitudes, theological virtues, or the seven gifts of the Holy Ghost for the commandments and capital sins, one enters upon the path that leads somewhat away from the interests of the first week to the challenges of the second and third and even to the close union with God of the fourth.

When we turn to the 'classic' form of the examination of conscience, we find that it differs somewhat from the 'first method'; however it is just as much a prayer. It is a thanksgiving, a *eucharistia*; it is, perhaps above all, a petition for the grace to see our sins and to detest them. The second point reads, "to ask for grace to know my sins and to rid myself of them" (n. 43).

After all, unless the examination of conscience be itself a prayer, it is empty of meaning. Knowledge of sins is a grace and must be prayed for. Contrition is a grace and must be prayed for. One might, outside of grace, draw up extensive catalogues of moral failures and store up moving phrases to tell them with, but if some glimmering of the holiness of God does not illumine the subject's view, then all he sees is his mistake—he does not see his sin. His efforts are empty rhetoric and his penance worthless. Only grace reveals sin. Only prayer is the vehicle of grace. "The Catholic saints alone confess sin," wrote Cardinal Newman, "because the Catholic saints alone see God."

In summary, then, of the first point: We see that the Ignatian examen has its origin in the sacramental life of the Church and never strays very far from that source where

God comes in pre-eminent fashion to man. But the examination of conscience has a wider usage than that merely of prelude to the reception of the sacraments. It is itself an act of prayer, a peculiarly personal moment of union with God, seeking for a special need a special light. It becomes, therefore, a *type* of prayer. This is the subject to be considered in the second point.

The Examen Is A Prayer of a Special Type

St. Ignatius has many methods of prayer (he was not merely a model but also a student of the spiritual life)—meditation, vocal prayer, contemplation, application of the senses—and the most important of all to his way of thinking is the one called examination of conscience. The reason lies in the fact that this prayer has primarily to do with choice. To understand this point we must realize that the examen is one, as it were, concentrated instance of a spirit that penetrates the whole of the apostolic life. It is a sort of main statement of a theme constantly echoed in a variety of other patterns. That theme is reflection. Illustrations from the life of St. Ignatius can best explain what is meant.

St. Ignatius was one who had the habit of pausing to think about what he was about to do, or about what he had just accomplished. In his *Spiritual Journal* under the date of Tuesday, February 19 (1544), we find the entry:

Last night, on getting into bed, thoughts of reverence for the Mass I would celebrate (today) and how (I would celebrate it); this morning, on awakening, entering into examination of conscience and prayer, great flow of tears streaming down my face; intense devotion in very great degree, many lights and spiritual remembrances concerning the Holy Trinity.⁵

This practice became established. It forms a regular part of the particular examen, the recall on awakening of one's resolutions and intentions. It precedes each meditation as an act of recall of the presence of God; it follows each meditation, especially during time of retreat, as a review of the hour spent in prayer.

The Ignatian reflection runs like a leitmotiv through the exercises of the first week: "What have I done for Christ?"

⁵ "Diario Espiritual," *Obras*, p. 292.

What am I doing for Christ? What ought I to do for Christ?" (n. 53). These meditations are not explicitly concerned with an immediate preparation for confession—not even the second meditation on personal sin; some other time is to be given over to that. This reflection is meant to impress upon us the fact that these things are *sins* and that they are *mine*.

Attitude

This attitude of reflection was, from another point of view, a fundamental point in the training Ignatius gave his men. If a problem arose in the house at Rome and the minister was pressing for a solution, Ignatius was nevertheless unhurried about it; he prayed, he consulted, and often enough he would say at the end of the day, "Let us sleep over it." It was the way he steered the first steps of the young Order and the way he penned its Constitutions. It was the way he thought every superior must govern his community. In fact, he considered the examination of conscience and this habit of reflection more important for superiors than for anyone else. This is no doubt one of the main reasons for Ignatius' own increased attention to the practice of the examination of conscience during the period of his generalate, which was also the period of his most favored mystical union with God.

The manifestation of conscience and the mutual manifestation of defects, two of the fundamentals in the spirit of the Society of Jesus, have a close connection with the examination of conscience. We know that Ignatius and his first companions often made a sort of examen in common. The practice continued even after the establishment of the house in Rome. And Ignatius was not averse to stopping one of the community in the corridors to ask whether the day showed any improvement in the matter mentioned in common the night before. Or Ignatius might simply stop one of the fathers to ask how many times he had examined his conscience that day. Father de Guibert tells us of one occasion when the father so questioned replied, probably with a touch of pride, for the day was yet young, "Seven times." "So few," said Ignatius and turned away.⁶

⁶ Joseph de Guibert, S.J., *La Spiritualité de la Compagnie de Jésus* (Rome: Institutum Historicum S.J., 1953), p. 50.

We have one of the clearest examples of this Ignatian spirit of prayerful reflection in the letter of instructions which he gave to the fathers being sent to the Council of Trent—a letter which is not only typically Ignatian but also warmly redolent of those early charismatic days when the law of charity bound in close friendship and unity of purpose the first members of the Society. One passage deserves quoting at length; it has the superscription, “For our own greater help”; Ignatius writes in the first person plural, as though he were there at Trent with them:

We will take an hour at night to commune all together on what has been done during the day, and on what it is proposed to do on the day following.

With regard to past or future matters we will decide by votes or in some other way.

On one night let one ask all the others to correct him in whatever matter they think fit; and let the one thus corrected not make any answer, unless he is asked to give an account of the matter in which he has been corrected.

On another night let a second do the same; and so on for the rest; so as to help one another on to greater charity, and to greater good influence in all things.

In the morning we will renew our resolutions; our examinations we will make twice a day.

This order is to be begun five days after our arrival in Trent. Amen.⁷

This passage contains both elements of the Ignatian examination of conscience: the general spirit and theme of reflection, and the more formal examen to be practiced twice a day. This last is the aspect most familiar to us; it includes the general and particular examens. Perhaps this is the place to say a word about these more refined instances of Ignatian reflection.

The general examen is a prayer and the type of prayer that seeks to uncover an habitual fault or to focus on an habitual need. The particular examen is not a prayer but rather a methodology⁸; it grows out of the discovery of an habitual fault or need and attaches itself to it. Unless the particular examen have this relationship to something habitual, it will lose its

⁷ *Letters and Instructions of St. Ignatius Loyola*, pp. 81-82.

⁸ Brou, *op. cit.*, p. 211.

contact with reality and become an empty ritual, with no clear object to give it character and application.

Practice

It seems quite certain that St. Ignatius continued the practice of the particular examen right up to his last days. We even know one of the subjects—impatience. Ignatius grew impatient, sometimes with God, for deferring His graces and lights, and often with man. Noise bothered him particularly and apparently there was a fair amount of it within and around the house in Rome. It is a comfort for those whose days are punctuated by the sound of call-bells to learn that Ignatius was once so disturbed by the racket coming from a neighboring room that he debated leaving the house altogether and renting quarters in a quieter part of town.

St. Francis Xavier has left us an echo of the feeling in those days about the particular examen. On sending him to Ormuz, he wrote to Father Barzaeus, "Twice a day, or at least once, make your particular examens. Be careful never to abandon them. Always be more attentive to your own conscience than to that of another. How can one who is not adequate to himself be so for another?"⁹

Even so, we must not lose sight of the caution given by Father Iparraguirre, that the paragraphs in the book of the Exercises explaining the particular examen (as, indeed, all other paragraphs) are meant primarily for the director of the retreat and then, tempered by the director's prudence, for the retreatant himself. Father Iparraguirre quotes in this connection a passage from Father Gagliardi: "The particular examen on various defects is of the utmost importance *for all*, but the method of marking lines may prove useless and even harmful in the case of scrupulous people and others not blessed with good memory and imagination. Let these practice the examen in a way that better helps them."¹⁰

It is not, therefore, impossible that the particular examen receive special modification in the case of some people.

⁹ Cited in de Guibert, *op. cit.*, p. 179.

¹⁰ Ignacio Iparraguirre, S.J., *A Key to the Study of the Spiritual Exercises*, Trans. J. Chianese, S.J., (Rome: Institutum Historicum S.J., 1955), p. 45.

However, the lesson of Ignatius and the early Jesuits is rather this: whoever makes his general examen well and attentively will not lack good subjects for the particular examen; to such a person the question as to whether the particular examen is straining a point will never really occur.

After this parenthesis on the general and particular examen, we return to the main argument, that the examen is a special type of prayer. The review of Ignatius' habits—from the moment when he gets out of bed to the time when he goes back "to sleep over it"—shows that an attitude of reflection permeates each waking hour. In his opinion it is not enough for the religious simply to perform the tasks set before him. Father Lallemand puts it this way: "My superiors, my rules, the duties of my state, may indeed direct me in regard to the exterior, and indicate to me what God desires me to do at such a time and in such a place; but they cannot teach me the way in which God wills that I should do it."¹¹ This way the religious must find for himself, in prayerful reflection. And this reflection is intensified during the 'active' portions of one's day. The apostolic nature of the examen is then most in evidence.

And what does it mean, then? Is this reflection a totaling of one's faults or virtues, as some people count their stamps and butterflies? Is it a sly profiting by experience so as not to be caught out in the job coming up? Father Delchard gives the answer when he explains to us that the examen is not a means of turning us into little Stoics, narrowly occupied with giving a particular cast to our personality; the examen is a constant return to the central question of our existence: Is God more and more the master of our lives?

This question must be put in realistic terms. St. Augustine writes somewhere, "Let no man say he is not in the world, he is in the world." Man is rooted in this world and in matter. He shapes his destiny by decisions thrust upon him in material terms and in those of time and space. He cannot in any case avoid coming to grips with the world and St. Ignatius, for one, is glad of it. "The Christian life is not designed merely to interpret the world," writes Father Delchard, "but to transform it into Jesus Christ. However, no one can transform

¹¹ *Spiritual Doctrine*, Fifth Princ., ch. II, art. 1.

anything unless he begins by asking himself who he is and what are the conditions in which he works."¹²

Man goes to God through matter, and, conversely, God comes to man in the mediation of space and of time—in terms of the health we have, the talents at our disposal, the place where we live, the people next to us, the task given us. All these are the threads whose arrangement and interlacing will form the fabric of the Kingdom. In making the examination of conscience we seek not so much *our* faults, *our* virtues, *ourselves*, as those passing occasions when Christ came near to us and we did not even notice Him, or perhaps noticed Him but remained indifferent, or perhaps went beyond indifference to offense. To make the examination of conscience is to search for Christ making contact with our lives and then to ask ourselves, "Is God more and more the master of my life—this life I am living now, the only life I have?" Thus, the examen is a reflection upon the choices we have made when Christ came near us. That is the type of prayer it is.

Relation Of The Examen To Our Day

The examination of conscience has as its purpose the disposition of soul which is purity of heart. Father Lallemand, for whom this is a favorite theme, says purity of heart consists "in having nothing (in the soul) which is, in however small a degree, opposed to God and the operation of His grace."¹³ It means paring away venial sins, checking if not removing the disordered tendencies of our personalities, becoming more and more attentive to the inspirations of the Holy Spirit. Purity of heart is, therefore, a state of sensitivity to God's grace. For St. Ignatius, as for Father Lallemand after him, the examination of conscience is the best means to attain it. The examen turns out to be, then, a daily exercise in the discernment of spirits:

By watching over our interior we gradually acquire a great knowledge of ourselves, and attain at last to the direction of the Holy Spirit; and at times God brings before us in an instant the state of our past life, just as we shall see it at judgment. He makes us see all our sins, all our past youth; at other times He

¹² *Art. cit.*, p. 213.

¹³ *Spiritual Doctrine*, Third Princ., ch. I, art. 1.

discloses to us the whole economy of the government of the universe; and this produces in the soul a perfect subjection to God.¹⁴

It is hardly necessary to say how essential is this reflection for those in the apostolic life, where, say what we will and in spite of our best intentions, we build up ourselves and our own personalities in our jobs and acquire many faults which we do not see and shall never see till the hour of our death—"unless we exercise ourselves in observing the movements of our interior, wherein the devil and nature play strange parts, while we are wholly absorbed in the hurry and excitement of exterior occupations."¹⁵

But, though the best means to purity of heart and indispensable in all stages of the spiritual life, the examination of conscience is not for St. Ignatius the highest or the final form of prayer. This discernment is the preparation and prelude for the distinctive element in Ignatian spirituality, finding God in all things.

A certain Portuguese father still in his studies once asked Ignatius by letter what were the chief subjects which he should choose for his meditation. In somewhat elliptical fashion, the saint answered from the standpoint of the examination of conscience, telling him that he should examine his conscience upon two things especially: the manner of making his prayer and the frequent offering of his studies to God.¹⁶ In this we have an example of how St. Ignatius considers the examen the reflective part of that day which is played out in those two moments of our vocation, prayer and activity. A discernment of spirits is exercised with regard to both of them: has God been there in our prayer and work, or is it ourselves we were seeking? The examen aims at putting us back on the track which leads to seeing God in all things, by giving us a sensitivity to His presence both in prayer and in activity. It does not surprise us then that Father Delchard calls the examen a sort of daily retreat, where we try to advance in realistic manner from the consideration of our sins, past the crossroads of election and choice, to the con-

¹⁴ *Ibid.*, Fifth Princ., ch. III, art. 1, 2.

¹⁵ *Ibid.*, Fifth Princ., ch. III, art. 1, 1.

¹⁶ Carta 64, *Obras*, p. 790.

templation for obtaining Divine Love. This last is the sum of the spiritual life and the special grace of the apostolic vocation as St. Ignatius has formulated it.¹⁷

For one who has caught the authentic meaning of the examen, it is hard to see how any true Christian can renounce it. To avoid this practice because it appears to enclose the soul in a sort of straight-jacket would be to strike at the very heart of the spiritual life, both interior and apostolic. It is in the context of the examen, as we have tried to define it, that all our daily decisions are to be taken. In the final analysis, the examen is only one way of putting under a new light that spirituality which joins together prayer and activity. The man who comes with God's grace to the disposition of purity of heart learns the truth of our Lord's statement, "Blessed are the pure in heart, for they shall see God."¹⁸

¹⁷ See Thomas H. Clancy, S.J., "The Proper Grace of the Jesuit Vocation According to Jerome Nadal," *Woodstock Letters*, 86 (April, 1957).

¹⁸ Delchard, *art. cit.*, pp. 218-219.

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THE ANTIDOTE

By humble prayer "through Christ our Lord," massed together as members of His Mystical Body, we shall withstand the blasphemies of modern atheism and we shall atone to God for them. Prayer shall obtain the conversion of sinners who have wandered afar; prayer shall fire us for the battles yet to be faced by each of us; prayer shall win us the strength to carry our cross with a ready and loving heart; prayer, especially during the Holy Sacrifice of the Altar, shall gain us that apostolic love, which the apostle St. Paul describes in his first Epistle to the Corinthians as the clearest proof of the divine mission of the Church and the prime adornment of the Spouse of Christ—"By this shall all men know that you are My disciples" (John 13, 35).

VERY REVEREND FATHER GENERAL

THE OPEN HEART

Trusting in the assistance of the Holy Spirit and in the invitation of our Lord Himself, enter that sacred side which, as St. Augustine observes, was not merely pierced or wounded, but as the Evangelist states *opened* on the Cross. Enter this shrine of the Godhead. Enter this infinitely rich mine of virtues and graces, and by contemplation and meditation delving the precious treasure therein hidden, draw forth what is necessary for your own salvation and perfection, and for that of your fellow men.

FATHER JOHN PHILIP ROOTHAAN

Missionary Catechetics In New France

Robert M. Harris

Introduction

The universal saving command of Jesus Christ about thirty-three A.D. was "teach all nations" (Matt. 28, 19), embrace the entire world in one religious flock. From that time, the known world expanded from three to five continents. As quickly as new colonies were born the Catholic Church was ready to grow with them since in every new land the seeds of the Faith were nourished by the blood of her missionary martyrs. Sixteen centuries after Christ uttered those words New France, the latest colony, heard the ring of His command when two members of the Society of Jesus landed on the shores of Port Royal, June 12, 1611. These two priests began perhaps the most difficult missionary endeavor ever undertaken by the Church up to that time. It was another execution of the same order, "teach all nations." And for the next two hundred years, over three hundred members of the Company of Jesus advanced His gospel through the treacherous pagan wilderness of present day Eastern Canada and Northeastern United States.

Many excellent volumes have treated the biographies of these soldiers of Christ and the history of individual missionary outposts. This paper will endeavor to present only the catechetical methods developed by the Jesuits in New France. Since there is no remarkable difference in the religious education program at any village or of any missionary, the dissertation will discuss the topic as a single program spanning the two centuries in which the Society of Jesus labored in that area.

Each missionary or local superior was required to send to the superior at Quebec annual reports, which included a complete status of the mission with much geographical, historical, ethnological, philological and sociological data. The

superior in turn collected, edited and summarized these reports, then forwarded them to the provincial in France. Besides their great value in our day as exact contemporary records of the missionaries, they also had particular value in those times; for they were printed and distributed in order to arouse interest and material support for the American missions. Two hundred and thirty-eight of these documents, including letters to friends and superiors, journals, memoirs and scientific information are bound in the seventy-three volume work, *The Jesuit Relations and Allied Documents*.¹ The unique advantage of this edition is that an English translation appears opposite each page of the original Latin, French and Italian texts. Maps and facsimiles together with additional bibliographies, valuable data on all documents and two volumes of exhaustive indices are part of this work.

This paper is divided into three sections. The first deals with a characterization of the Jesuit living in Europe and the Indian surviving in his primeval environment. Emphasis is placed first upon the contrast between the two, then upon the Jesuit's struggle when he arrived in America and attempted to adapt himself to the other's environment. Scott's biography of Isaac Jogues was very helpful in the preparation of this description.² The second section concerns itself with the extrinsic difficulties of a catechetical program, and the third section demonstrates the Jesuit techniques, which solved the intrinsic difficulties in the presentation of the subject matter. Throughout the thesis modern educational terms have been shunned, so that the reader will not place the Jesuit system in the framework of twentieth century methodology, nor even interpret it in the light of present-day educational methods. The two systems can be correctly understood when considered historically, not when viewed as contemporary systems.

It is difficult to appreciate the true impact of the Jesuit catechetical system, unless one realizes the contrast between the cultured missionaries from the finest universities of

¹ *The Jesuit Relations and Allied Documents, 1610-1791*, ed. Reuben Gold Thwaites (Cleveland: Burrows Brothers, 1896-1901). Hereafter cited as *Relations*.

² Martin Scott, S.J., *Isaac Jogues, Missioner and Martyr* (New York: P. J. Kenedy and Sons, 1927). Hereafter cited as Scott, *Isaac Jogues*.

Europe, especially France, and the crude, illiterate savages who inhabited the territory of New France. Hence, it is suitable first to outline the distinctive features of the Indian.

Noted Traits of the Indian. Two notable characteristics of the red man, which will aid in a better understanding of this study, were his capacity for enduring pain impassively and his moral turpitude. For a prisoner to wince under the fiendish torture of his captors was to bring disgrace upon himself, family and tribe. If he suffered without complaint, it was the mark of a true brave. But unfortunately it usually led to the tearing out of his heart, which was fed to the young braves among his captors that they might acquire the same persevering strength. If the victim writhed under pain, he was left to the women and children for torture. A sad fate in any case!¹ One can imagine how stoically the Jesuits had to bear their hardships, if they were to gain the respect of these pagans.

"The savages were also without any sense of shame. Their manner of life, lived in common without any privacy, destroyed all sense of modesty and purity. Every sort of obscenity and impurity was indulged in openly and without loss of reputation of either sex."² Trial marriages were common; divorce was obtained by the wish of the husband. The only principle of morality was the desirability or undesirability of the thing in question. Perhaps it is more correct to say these aborigines were rather amoral than immoral.

Religion Among the Savages. There was no system of religion, nor any care for it.³ For the savages all material nature had life and intelligence. Trees, rivers, birds, winds, beasts, all of nature embodied spirits, which understood their language and could help or harm them. Whenever an Indian drowned, it was the river-spirit seeking revenge for some neglect or offense. Should the hunt be unsuccessful, the red man could be certain that the spirit of the deer, beaver or bear was offended.⁴ For whatever evil befell him even to the extent of personal sickness some spirit unfavorable to him was the cause. In this latter case, the medicine-man's task was to cure

¹ Scott, *Isaac Jogues*, p. 2.

² *Ibid.*, p. 7.

³ *Relations* I, 286.

⁴ Scott, *Isaac Jogues*, p. 4.

the sick not by herb prescriptions or medications, but by orgiastic remedies.

Each Indian worshipped his manitou, which was a personal deity found in some animal or object. He carried a symbol of his manitou on his person to serve as a protector against other spirits. The oki or manitou manifested its desires through dreams, often interpreted by a sorcerer.⁵ Blind obedience was given to the feelings of the manitou, even if it meant the sacrifice of life itself. He dared not offend his one protector, regardless of its ferocious, inhuman commands.

Native Education. One can find no trace of any type of formal schooling. Each family taught its children the necessities of self-preservation: how to acquire food and provide for covering and shelter. Their religious superstitions and customs were learned in the same way. The astonishment of these poor unlearned creatures was overwhelming as they encountered the missionary's systematized methods, not only in catechetics, but also in farming, building and trading.

Tribal Divisions. Many similarities and constant interrelations made it very difficult to distinguish tribes. Their manners, habits and appearances were the same. They constantly migrated, intermarried, consolidated or affiliated, even formed polyglot villages of renegades from many tribes. Only on philological grounds does one find definite distinction. "In a general way we may say that between the Atlantic and the Rockies, Hudson Bay and the Gulf of Mexico, there were four Indian languages in vogue, with great varieties of local dialect."⁶ One missionary states there were over fifty dialects or languages to master.⁷

"The Algonkins were the most numerous holding the greater portion of the country from . . . Kentucky northward to Hudson Bay and the Atlantic westward to the Mississippi . . . These savages were intensely warlike, depended for subsistence chiefly on hunting and fishing, lived in rude wigwams covered with bark, skins, or matted reeds, practised agriculture in a crude fashion and were less stable in their habita-

⁵ *Relations* VIII, 261-263; LIV, 67-73; LVII, 275.

⁶ *Relations* I, 10.

⁷ *Ibid.* IV, 179.

tions than the Southern Indians . . . The Algonkins at no time numbered over 90,000 souls and possibly not over 50,000.”⁸

In the heart of this Algonkin land was planted the ethnic group of five tribes called the Iroquois, often at war with each other. The Iroquois, the most daring, most intelligent and crafty of the North American Indians, still in the savage hunter state, were the terror of every tribe east of the Mississippi. The population of the group was 17,000 maximum, dwelling in palisaded villages south and east of lakes Erie and Ontario.⁹

“The Southern Indians occupied the country between the Tennessee river and the Gulf, the Appalachian ranges and the Mississippi. Of milder disposition than their Northern cousins, these five nations were rather in a barbarous than in a savage state . . . and numbered not more than 50,000 persons.”¹⁰ The mission to these Indians, known as the Louisiana Mission, has little part in the *Relations*.

“The Dakotah or Sioux family occupied for the most part the country beyond the Mississippi. They were . . . a fierce high-strung people, genuine nomads and war appears to have been their chief occupation.”¹¹

These divisions did not attempt to distinguish tribes or nations of tribes within their boundaries. Within these limits the missionaries set up various missions to administer to the needs of every native band which could be contacted within a reasonable distance of the mission.

Jesuit Missions. The Jesuit Fathers conducted six principal missions with many smaller ones. The location of the mission depended on the needs of the Indian; if he moved, the mission moved. The Abenaki mission covered Maine and Acadia. Although the Abenakis were a rugged tribe and took semi-annual hunting and fishing journeys, yet they were mild mannered and listened to the doctrines of the Jesuits.¹² The lower St. Lawrence region, called the Montagnois Mission, was administered from Tadoussac. The intemperance induced by the fur trade, small pox and Iroquois raids almost caused de-

⁸ *Ibid.* I, 10.

⁹ *Relations* I, 10-11.

¹⁰ *Ibid.* I, 12.

¹¹ *Ibid.*

¹² *Relations* I, 13.

sersion of the missions.¹³ Yet some were taught to read and write so well that a legacy of native education has endured to the present day.¹⁴ The Quebec-Montreal missions provided an asylum for nomads, wanderers and escapees from Iroquois terror. The needs of the Indians beyond Lake Huron to Lake Superior and along the banks of the Mississippi in the Illinois territories were provided for by the Ottawa mission.¹⁵ Great success in the Iroquois mission was never possible, because "here as elsewhere the vices and superstitions of the tribesmen were deep-rooted and they had not reached a culture where the spiritual doctrines of Christianity appealed strongly."¹⁶

The most successful mission was among the Hurons, between Lake Simcoe and Georgian Bay of Lake Huron, numbering about 16,000 souls when the French arrived. Although sedentary and agricultural, these semi-naked savages were keen traders and often made short hunting and fishing expeditions to acquire stores for the winter. Constantly the object of Iroquois prey and of the frenzies of their own medicine men, they soon looked upon the Church and its missionaries as the cause of their misfortunes. This almost led to the blotting out of the entire mission. Only a hundred converts, mostly sick infants and aged persons who died soon after Baptism, could be counted after the first three years of unremitting toil.¹⁷

A letter from a learned, spiritual, cultured and dedicated missionary to those contemplating the American missions, demonstrates the contrast between the life of the native Indian and the stranger who dwelt with him.

The dwelling of the missionary is a miserable hut . . . (which) is so fashioned that those inside cannot stand erect or lie down at full length. By day one must remain sitting or kneeling. By night . . . curled up. While sleeping the feet are towards the fire, in the center of the hut, and the head is at the outer edge, with the result that while the feet are almost roasting the head is chilled by contact with the cold ground or the snow . . . But the most dreadful thing of all is the smoke. It is so dense in the hut that it frequently causes blindness . . . (sometimes) someone leads the

¹³ *Ibid.* I, 15-16.

¹⁴ *Ibid.* I, 17.

¹⁵ *Ibid.* I, 33.

¹⁶ *Ibid.* I, 30-31.

¹⁷ *Relations* I, 33.

missioner in traveling when he is thus afflicted. Next . . . is the small martyrdom suffered from fleas, lice and vermin.

The food is very coarse and frequently insufficient. Its manner of serving deprives one for a long time of all desire of food. They eat out of a common dish, usually dirty. The dogs eat from the same dish, and usually serve as the dish-washer by licking it. For napkins either one's hair or else a dog's back serves the purpose . . . There is so much filth about their cabins and in them that it breeds disease. They attribute it (disease) to the presence of the missionary which imperils his life, as at any moment a savage may sink a tomahawk into his skull . . .

What the missionary finds a great hardship is the utter lack of privacy. He can scarcely ever be alone, either for devotions or for necessary rest and the needs of nature. And although he longs for occasional privacy one of his most dreadful sufferings is isolation . . . surrounded by those whose ideas are as far apart from his as the two poles . . . His knowledge of their language, at least for a long time is rudimentary which prevents him from conversation. When he does get command of the language . . . it is almost impossible to convey any but concrete notions to them.

Moreover he is obliged constantly to be witness of vice which he is powerless to prevent. Lying, stealing and lust are as common to these savages as walking. They do not know what shame is.¹⁸

Prospectus Of The Catechetical Program

Between the illiterate, incoherent American Indian and the educated, cultured European Jesuit, the differences were enormous, almost overwhelming. Nevertheless both were children of God. The sons of St. Ignatius of Loyola realized the spiritual needs of their red brothers and commenced to inculcate in them the sublime truths of the Catholic faith. But the task of scheduling catechetical instructions and presenting a suitable program, was not without great difficulty.

Place. In a clearing in the dense woods during a hunt, around the warm camp fire on a chilly evening, in the council ring before the tribal chieftains, wherever possible, the Jesuit fathers instructed the red men. Indian life, its society and customs did not provide convenient opportunities for imparting the word of God. Hence the missionary had to be alert and always prepared to teach whenever the savages had time for him and permitted him to speak his doctrine.

¹⁸ Scott, *Isaac Jogues*, pp. 8-10.

Formal classes took place either in the village chapel,¹ when some liturgical function was connected with it, or in the missionaries' cabin,² when the Indians were gathered together solely for class, or simply when convenience suggested it.³ During the cold winter months, for example, a warm cabin was preferred to a cold chapel. Sometimes in a larger village, where the cabin had three or four rooms, one would be set off for a chapel. Often in a smaller village no chapel would be built for years. For the former European professors, these enclosures were in great contrast to the blackboards and desks in the classrooms of their universities.

Schedule. To picture an annual scholastic schedule for instructions would be misleading. From season to season, the missionary had to rearrange his class schedule. It must be remembered that the Indian had to draw his subsistence from nature. His life was a daily risk against the elements which held his livelihood. When he was not struggling with nature for his needs, he was protecting himself against its deadly forces. He had to be nimble, taking quick advantage of his opportunities, and resourceful, diligently providing for his future. When a school of fish or a forest herd was sighted, this was the village's first and only interest. Success or failure in these endeavors meant feast or famine.

It is not surprising then to read of the missionaries complaining that the men were forever hunting, that the children played about everywhere.⁴ The spring, summer and autumn served as a preparation for the harsh winter. Trips to the French forts for trade were another cause for complaint. Only a few missionaries remark that the pleasant summer afternoons were a perfect setting for religious instructions.⁵ During the winter, the Indians stayed close to the village, except when hunger forced them to become nomads. In such dreadful circumstances, the priests had to separate and live in the various places where the savages might pass during their search for food.⁶

¹ *Relations* XXXV, 101; LIII, 261; LXV, 83.

² *Relations* X, 19.

³ *Ibid.* XVI, 245; XXXV, 101; LV, 145; LXIV, 229; LXV, 83.

⁴ *Relations* LXIV, 229.

⁵ *Ibid.* LXV, 83.

⁶ *Ibid.*

Because of these occupational interruptions, it was generally found that the best time for class on weekdays, was early in the morning after Mass⁷ and in the evening⁸ about sunset,⁹ since the Indian's day was ordered around the sun. These classes took place several times a week.¹⁰ Sundays were occupied for the most part with Mass and confessions,¹¹ with Vespers in the afternoon. If class was held on Sunday it took place after Vespers¹² and what was learned during the past week was reviewed.¹³

It is very difficult to estimate the length of a class. The *Relations* are almost without reference concerning the duration of an individual instruction, except that one missionary reports that his noonday class lasted for two hours. But this is not to be accepted as the norm,¹⁴ since the duration completely depended upon the type of program employed.

Attendance. No complaint can be found expressing poor attendance at classes, in fact several Jesuits record that their classes were crowded.¹⁵ The tenor of the extant reports implies that only small numbers took instructions, but that whole tribes flocked to hear these new preachers. It is certain that special classes were held for children,¹⁶ catechumens,¹⁷ neophytes,¹⁸ and at times for the influential people¹⁹ of the village. From a few references describing how the youngsters would attempt by chanting to stop their elders from arguing foolishly in class, it appears that the children were not excluded from adult sessions.²⁰ The *Relations* state nothing further concerning attendance.

Methods of Assembly. A unique system occasionally employed was to shout throughout the village, "To heaven, to heaven," or "Fire, fire ever burning hell fire."²¹ More fre-

⁷ *Ibid.* XXXV, 101.

⁸ *Ibid.* XIV, 219.

⁹ *Ibid.* LIII, 203; LXV, 83.

¹⁰ *Ibid.* LXV, 83.

¹¹ *Ibid.*

¹² *Relations* XVI, 245.

¹³ *Ibid.* X, 21.

¹⁴ *Ibid.* LIII, 260, "au ciel, au ciel." "au feu, au feu d'enfer qui ne s'esteint jamais."

¹⁵ *Ibid.* XV, 165.

¹⁶ *Ibid.* XXXV, 101; LV, 145.

¹⁷ *Ibid.* X, 19.

¹⁸ *Ibid.* XV, 165; LV, 145.

¹⁹ *Ibid.* XVI, 245.

²⁰ *Ibid.* XVI, 247.

²¹ *Relations* VIII, 143; LVI, 135.

quently, a bell was rung from the chapel or missionary lodge.²² At other times one of the Fathers would walk through the village ringing it.²³ At times the French colonists or the friendly Indian chiefs would summon the savages.²⁴

An important aspect of the religious instruction program, which might be termed a remote preparation of assembly, was the missionary's visitations to the cabins of the Indians. These visits, which often occupied the greater part of the priest's day,²⁵ aroused an interest for the faith among these pagans.²⁶ He sought to comfort the sick and to show kindness to the elderly. He would play with the children and interest himself in the adults' occupations. He also used these occasions to calm the belligerent, to encourage the timid, to tutor the catechumen or to provide advanced instruction for the convert.²⁷ These friendly informal visits which afforded influential personal contact greatly helped attendance at religion classes. The Fathers acclaimed this method as the finest way to foster and strengthen the Faith, among the Indians.²⁸

Presentation. The presentation of the catechetical class remains to be mentioned. Although no absolute plan for all the instructions can be outlined the following norm can be given as a general program:

1.) Class commenced with the usual prayers: the Our Father, the Hail Mary, the Doxology and the Creed in the native tongue.²⁹

2.) An invocation to the Holy Spirit followed.³⁰ When these prayers were the subject matter of the day's lesson, they were recited and then chanted as a preparation for the instructions.³¹

²² *Ibid.* LV, 145.

²³ *Ibid.* XVI, 245.

²⁴ *Ibid.* VIII, 143.

²⁵ *Ibid.* XV, 165; XXXV, 101; LV, 147; LXV, 83.

²⁶ *Ibid.* LX, 265.

²⁷ *Relations* VIII, 145; X, 19; XVI, 243-249; LV, 145; LX, 265; LXV, 83.

²⁸ *Ibid.* LX, 265.

²⁹ *Ibid.* VIII, 143; XI, 223; XIV, 219; XV, 123; XVI, 247.

³⁰ *Ibid.* XI, 223; XVI, 247.

³¹ *Ibid.* XI, 223; XV, 123.

3.) Then the actual lesson was presented. Throughout this part of the class, variety and the appeal to as many senses as possible were sought for, in order to make the content of the instruction more impressive upon the savage.

4.) The class would conclude with a prayer³² or the singing of hymns³³ depending upon the opening.

5.) Afterwards the Indians were treated sometimes to a light snack, which always proved popular.³⁴

Subject Matter. The catechetical content of the instructions was about the same as it is today. Special emphasis was placed upon the immortality of the soul³⁵ and the four last things.³⁶ Singular stress on hell fire was accomplished by vivid descriptions and frightening pictures. For example, the missionaries stationed at a Huron village knew how the savages feared the tortures of the Iroquois. Taking advantage of this fear, the priests would show vivid pictures of Hurons being burned and tortured by the Iroquois in hell. The Fathers then would state how easy are the Iroquois' tortures in this world which last only for a short time, but how terrible the tortures of hell which continue forever.³⁷

The Jesuits also treated the standard prayers,³⁸ the articles of the Creed,³⁹ creation and the chosen people,⁴⁰ the Old⁴¹ and New⁴² Testaments, the Trinity,⁴³ the Incarnation,⁴⁴ Jesus Christ,⁴⁵ the Commandments of God and the Church, mortal and venial sin, conscience, the Sacraments, grace, the theological virtues, the sacramentals, indulgences,⁴⁶ the Blessed Virgin Mary and the rosary.⁴⁷ Ascetical doctrines, like the value of suffering and the sanctification of the day's labors, were ex-

³² *Relations* XI, 223; XIV, 219; XV, 123.

³³ *Ibid.* XIV, 219; XVI, 247; XLII, 129.

³⁴ *Ibid.* XI, 223.

³⁵ *Ibid.* VIII, 145; XII, 31.

³⁶ *Ibid.* I, 289; VIII, 145; XI, 89, 107; XII, 75; XIV, 9; XV, 117; XXIII, 119; L, 299; LII, 123, 177; LIII, 149, 207, 263; LV, 201; LVI, 135; LX, 265; LXII, 135; LXIII, 67, 231.

³⁷ *Relations* XV, 117; LXII, 135.

³⁸ *Ibid.* XI, 223.

³⁹ *Ibid.*

⁴⁰ *Ibid.* XI, 157; LV, 139.

⁴¹ *Ibid.* XVI, 245.

⁴² *Ibid.* LXIV, 227.

⁴³ *Ibid.* XI, 129.

⁴⁴ *Ibid.*

⁴⁵ *Ibid.* XI, 157; XII, 251; LV, 139; LXII, 173; LXIII, 231.

⁴⁶ *Ibid.* LIII, 207.

⁴⁷ *Ibid.* LXIII, 231.

plained.⁴⁸ These patient, persevering instructors left no part of the catechism untouched, in spite of all the problems involved in promoting and conducting religious instruction.

Catechetical Techniques

The Jesuit, product and producer of the finest halls of knowledge, and the Indian, prisoner and slave of nature's fierce forests, met in a crude shelter to speak about a common Father. How to communicate the words of life? What could be the bridge for grace? What expression could be the medium between them? How could the priest explain in understandable terms the teachings of the Faith to tribes, who lacked the learning of elementary school children in Europe, who had not advanced to an ordered society? The difficulties mounted when all methods of teaching religion known to the missionary presupposed a European atmosphere. Handicapped by limited resources and the few aids sent over by the French schools, the priest had to develop his own techniques according to the mentality of the Indian. The following methods were used by the missionaries, to unfold the truths of Catholicism to the savages.

The Jesuits adhered to the axiom that knowledge comes through the senses. If they hoped to be successful in their endeavor, they had to discover and use the most impressive means possible. The more senses approached and the more ways of approaching them in the attainment of their goal, the more beneficial would be the results. The eye should be shown in simple terms the profound meaning of Christianity. Song, which delights the ear, should sound the mysteries of the Faith. The intellect needed challenging with natural science and dialectical argument to rid the primitives of rationalization and superstition. In order to appeal to the whole man, hands and feet ought to be given over to religious games. The desire for reward and recognition should be satisfied when the Indian merited it. When one hears new truths from his own, is he not influenced more than when he hears them from a stranger?—thus a need for native catechists. Success or failure depended upon the priest's ability to utilize suitable methods in his teaching program.

⁴⁸ *Ibid.* XXXV, 101.

Pictures. The savage could neither read nor write. His language was undeveloped and extended only to concrete expressions. Paper or parchment as such was unknown to him. He used animal skins only to make suitable coverings for his body. The bark of trees was for the most part the raw material for canoes. There was scarcely anything for him to write or draw upon. Crude symbols scratched upon a rock, marked upon a piece of animal skin or tree bark were rare, and yet, they were his only form of written expression. So it was that the missionaries introduced pictures and paintings—a primitive sort of visual aid. The Indian could hardly believe his eyes, when he first gazed hypnotically at these reproductions of people and scenes from life. His reaction to this entirely new medium was one of total amazement and worshipping reverence.¹ Soon it became evident to the instructors that a picture was the most influential,² and therefore, the most effective way to catechize. It made the red man see with his own eyes what the instructors told him with their voices.³ And the greater impression these representations made on the Indian, the more valuable they were to the Jesuit catechist. The missionary only had to explain the picture, emphasizing the doctrine taught, and the Indian's lively imagination carried on from there. This explanation served as the first half of the instruction.⁴ It was of great value also in that it became the occasion of many questions,⁵ and it impressed the heart with devotion and the memory with doctrine.⁶ Is it any wonder then that these portrayals were in great demand? The arrival of new pictures kept the missionaries explaining them from morning to night.⁷ Although never expressed as such, it is correct to say that the missionary's motto was: when in doubt or when all else fails, show them a picture. They were used upon entering new villages when language was a barrier.⁸ A drawing of a savage being tortured by his enemy in hell always opened deaf ears to hear the word of God and inspired the savage with salutary ideas.⁹ Once a Jesuit was anxious to

¹ *Relations* XLIII, 309; L, 299; LV, 201; LXIII, 67.

² *Ibid.* LXIII, 67.

³ *Ibid.* LXII, 95.

⁴ *Ibid.* XI, 89.

⁵ *Ibid.* XVII, 103; XLIII, 309.

⁶ *Ibid.* XLII, 129.

⁷ *Ibid.* XIV, 97; XLIII, 309.

⁸ *Relations* LVI, 117,

⁹ *Ibid.* LX, 265.

baptize an Iroquois prisoner before his torturous execution. The savage remained unmoved toward the faith until he was shown a picture of Our Lord which aroused his interest. He was converted before death.¹⁰ So important was this method of teaching for the Jesuit that it is mentioned almost three times as often as any other.¹¹

Although there are no specific dimensions to quote, some pictures were life size.¹² The pictures were usually placed in the chapel;¹³ sometimes they were laid on the altar.¹⁴ The Indians had recourse to them on hunts.¹⁵ They hung them up in their lodges and prayed before them.¹⁶ There are no references to the small pocket-size types used frequently today.

At times paintings¹⁷ and pencil sketches,¹⁸ more often engravings¹⁹ and etchings in black and white, seldom colored,²⁰ were employed for the religious education program. When available, the plates in books were explained. Very often, drawn sketches on a particular theme were made into picture-books. These books were given to the savages to carry with them for the purpose of self instruction.²¹

Some of the pictures, which the missionaries used in their instructions, were: Christ,²² the Blessed Virgin,²³ creation,²⁴ death, the souls in Purgatory,²⁵ Hell²⁶ with Indians burning therein,²⁷ the General Judgment,²⁸ picture-stories of the Old and New Testaments,²⁹ scenes from the Gospels,³⁰ the Passion of Our Lord,³¹ symbols of the seven capital sins,³² the sacraments,³³ the ceremonies at Mass,³⁴ and the rosary.³⁵

¹⁰ *Ibid.* XVII, 103.

¹¹ *Ibid.* 32 references to pictures; 12 to song.

¹² *Ibid.* XV, 17.

¹³ *Ibid.* XLIII, 309; L, 299; LXIII, 127.

¹⁴ *Ibid.* LXIII, 127.

¹⁵ *Ibid.* XXV, 163; XXVI, 131.

¹⁶ *Ibid.* XXV, 163; XXVI, 131; XXXVII, 189.

¹⁷ *Relations* LXIII, 231.

¹⁸ *Ibid.* LXII, 173.

¹⁹ *Ibid.* LXIV, 229; LXVII, 323.

²⁰ *Ibid.* LXII, 173.

²¹ *Ibid.* LXIII, 231.

²² *Ibid.* XV, 17; XVII, 103; LV, 145-147.

²³ *Ibid.* XV, 17; LIX, 189.

²⁴ *Ibid.* LXII, 173.

²⁵ *Ibid.* LXIII, 127.

²⁶ *Ibid.* LII, 119-123; LXII, 135.

²⁷ *Ibid.* LXIII, 67.

²⁸ *Ibid.* LV, 201; LVI, 135.

²⁹ *Relations* LXII, 173; LXV, 83.

³⁰ *Ibid.* LXII, 173.

³¹ *Ibid.* LXIII, 231.

³² *Ibid.*

³³ *Ibid.*

³⁴ *Ibid.* LXII, 173.

³⁵ *Ibid.* LXIII, 231.

Song. Another method developed to teach the Indian Catholicism was the use of songs and hymns. Melodies, simple and in the vernacular,³⁶ were composed to help the Indians, especially the children,³⁷ remember prayers and doctrine. The Our Father,³⁸ the Hail Mary,³⁹ the Creed,⁴⁰ and other prayers,⁴¹ as well as the Commandments of God were put into verse.⁴² These sacred motets,⁴³ spiritual canticles,⁴⁴ and mournful songs about hell⁴⁵ were taught by the missionary who chanted a couplet at a time and then had the members of his class repeat it.⁴⁶ On occasion, a flute⁴⁷ or a violin⁴⁸ accompanied these rhymes. Always anxious to sing, the Indians continually sought new rhymes and thus their interest in class was sustained.⁴⁹ After they learned a new song, they inquired about its content, which provided another opportunity to explain doctrine.

The adults chanted these melodies as they went about their daily tasks⁵⁰ and the children were forever singing them throughout the village.⁵¹ But this technique achieved its greatest value when the Indians integrated these songs with their festivals and dances.⁵² Unfortunately the missionaries do not record this music nor give us any sample of verse in the native tongue. The following is the only example given in the *Relations* to demonstrate what these songs were like:

Jesus, may I see you in heaven, may I never be damned. Keep me from anger, from evil speaking and from drunkenness. Save me from the evil spirit.⁵³

³⁶ *Ibid.* VIII, 143-145; XI, 223; XIV, 219; XVI, 247; XLII, 129; L, 299.

³⁷ *Ibid.* VIII, 143-145.

³⁸ *Ibid.* VIII, 143-145; XI, 223; XIV, 219; XVI, 247; XLII, 129; L, 299.

³⁹ *Ibid.* XI, 223; XVI, 247; L, 299.

⁴⁰ *Ibid.* XIV, 219; XVI, 247.

⁴¹ *Ibid.* XVI, 247.

⁴² *Relations* XIV, 219; XVI, 247.

⁴³ *Ibid.* XLII, 129.

⁴⁴ *Ibid.* LV, 145-147.

⁴⁵ *Ibid.* LXIII, 67.

⁴⁶ *Ibid.* VIII, 143-145.

⁴⁷ *Ibid.* LV, 145-147.

⁴⁸ *Ibid.* XLII, 129.

⁴⁹ *Ibid.* LV, 145-147.

⁵⁰ *Ibid.* LVI, 133.

⁵¹ *Ibid.* LIII, 273.

⁵² *Ibid.* LXI, 121.

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⁵³ *Relations* LXII, 42. "Jesus que je vous voie dans le Ciel que je ne sois Jamais damné, empêchez moy de me fâcher, de médire et de m'enyvrer. Eloignez de moy le malin esprit."

Games. Although religious recreation books are a product of a much later date, two games are recorded in the *Relations*. The first was played in the classroom. Emblems depicting the seven sacraments, the three theological virtues, the Commandments of God and of the Church, marks of horror for the principal mortal and even venial sins, are placed on a board. Also original sin and its effects, the four last things of man, the fear of God, indulgences, all the works of mercy, grace, conscience, freedom, all that a Christian must know are symbolized by these emblems. The game is called "Point to Point" and is played by explaining the emblems. The Indians enjoyed it immensely.⁵⁴

The second game is taught in class and played outside. Like St. Francis Xavier in the East Indies, the missionaries have the little children hunt for idols, witchcraft drums and little manitous concealed by the savages. The youngsters are told to shatter them. All these instruments of superstition are proven to be so ridiculous by this action that the adults do not dare to use them.⁵⁵

Natural Science. The introduction of natural scientific truths as a preparation for supernatural truth was a powerful means of converting the Indian. When the red man offered as argument his superstitious naturalistic ideas concerning life after death, he was forced to the ridiculous. For example, the native believed that the earth was flat and that at death his soul went to the end of the earth which was at the setting sun. There he built a cabin and dwelt in it for all eternity. How foolish the savage looked when the missionary rhetorically questioned why the earth was not flooded by the tide of the ocean, if the earth was entirely flat, and why no one had ever encountered the place.⁵⁶

Various phenomena of nature were used to dispose the Indian to accept the supernatural truths of faith.⁵⁷ One time an ingenious missionary planned to speak about hell fire. He began by igniting some sulphur, which appeared to the savage like plain soil burning. He then stated that those who did not believe in hell fire because of a lack of wood should

⁵⁴ *Ibid.* LIII, 207.

⁵⁶ *Ibid.* XII, 29-31.

⁵⁵ *Relations* XXIX, 201.

⁵⁷ *Ibid.* XI, 157-159.

listen very carefully.⁵⁸ These curious facts of nature showed them the fallacies in their philosophy of life and provided a method for making them very attentive in class.⁵⁹

Dialectics. The Jesuits frequently were interrupted in their instructions with objections and questions. The anxious audience did not wish to hear more until the objection was answered. When the instructor realized that these debates and dialogues made the Indian more attentive, they encouraged them. The red man respected good disputation and honored the men who won. Not much time elapsed before the tribe's estimation of these priests was greatly increased.⁶⁰

For variation, the instructors, when possible, had the French children question each other in class.⁶¹ Often a neophyte was placed in the audience who asked questions and argued against the answers of the teacher.⁶² In advanced programs, converts and catechumens conducted the discussions and instructed their neighbors. This third method proved highly effective because the red man more readily accepted the mysteries of Catholicism when they were taught to him by one of his own.⁶³

The reasonableness of the Faith did not go unmentioned in these villages. Fine logical discourses showed that such principles as the Commandments of God, His Justice, and the laws of His Church⁶⁴ were not without a natural ethical foundation.⁶⁵ It was demonstrated to the savage that revelation provided the supernatural answers to the unsolved problems of natural theology. Idolatry became idiotic when the Indian, who had a mind and a language, was asked to explain why he prayed to a beaver, who did not have a mind and could not speak.⁶⁶

Simple though he was, the red man was cunning. Often he tested the missionary by asking him questions about other tribes to see if the "black robe" spoke the truth. The alert Father seized such opportunities and asked the Indian why he did not believe the supernatural, when he found the priest

⁵⁸ *Ibid* I, 289.

⁵⁹ *Relations* VII, 93-95.

⁶⁰ *Ibid.* VIII, 143-145; XI 223; XIV, 219; XVI, 247; XLII, 129.

⁶¹ *Ibid.* VIII, 143-145.

⁶² *Ibid.* XV, 123.

⁶³ *Relations* XV, 123; XLIX, 69.

⁶⁴ *Ibid.* XXXIX, 147.

⁶⁵ *Ibid.* XII, 149.

⁶⁶ *Ibid.* LII, 183.

speaking the truth about natural things.⁶⁷ One dared never fail in any respect if he was to keep honor in the village.

Pauline Style. The strange and novel always attracts. History is not without record that after a time novelty becomes commonplace, is taken for granted. The missionaries, too, discovered this fact and at one village decided to shock the people out of their complacency. It must be remembered that besides the true Faith, these priests gave the people the means to agricultural, economic, medical and social improvements. How they surprised the tribe when they announced their departure! Following St. Paul's example with the Corinthians, these missionaries related how they suffered and sacrificed themselves for the people; yet no one took heed of what they preached.⁶⁸ So now it was time to shake the dust of the village from their moccasins. The ruse was a success. The entire village immediately consented to abolish polygamy in order to keep the missionaries.⁶⁹

Gifts. An attractive way of encouraging the savages, especially the children, to learn doctrine was to reward those who did well in class. Such things as little beads of porcelain,⁷⁰ brass rings, strings of colored glass,⁷¹ hatchets, compasses and spheres⁷² were kept before the pupil's eyes as a daily incentive to learn. Since the parents were anxious to have their youngsters come home with prizes, some took private instruction in order to be able to teach their children more about the faith.⁷³

It was the custom of the people to offer food and presents whenever they were introduced to one another. A person was rude who did not provide at least a small feast for his guest. Often the missionary was forced to feed such guests from his meager supplies in order to have them continue coming to instructions.⁷⁴

Use of Concrete Objects. The less left to the pupil's imagination, the better the instruction. Frequently the instructor made

⁶⁷ *Ibid.* VII, 187-189.

⁶⁹ *Ibid.* LII, 207.

⁷¹ *Ibid.* LIII, 251.

⁷³ *Relations* VIII, 143-145.

⁶⁸ *Relations* XXXIX, 147.

⁷⁰ *Ibid.* VIII, 143-145.

⁷² *Ibid.* LV, 139.

⁷⁴ *Ibid.* XI, 203; XII, 249.

use of various objects to explain the subject matter. Once a missionary held two pieces of paper before his class. One was white with some doctrines of the Church written on it. The other was soiled with the sins inscribed. During his presentation the latter was burned in the fire while the former was kept neatly aside. Easy application was made to the lesson at hand.⁷⁵

Another time the rope by which the savages led their captives to the fires represented the cruel chains of sin by which the devil drags them to hell. A map of the world signified that God made all things. A little mirror which seemed to hold so much on its small surface symbolized God's knowledge of all things. A string of glass which is a token of friendship demonstrated God's liberal mercy. A round collar indicated that there is one God.⁷⁶

The Jesuits left no stone unturned in their efforts to convert the Indians. Pictures, songs, games, dialectics, gifts, anything that might win another soul for Christ was employed. The development of these catechetical techniques was one of the countless examples of the Jesuits' fervor to satisfy the thirst for souls of their Master, Jesus Christ. When these efforts did not bear fruit, the Jesuits offered their own martyred blood.

Conclusion

Such were the difficulties and methods of the religious education program conducted by the missionaries of the Society of Jesus in the northern part of the New World. In their letters and reports, the subject of religious instructions was often interwoven with many other important matters; catechetics was rarely treated as a distinct subject. One wonders what interesting and impressive ways of teaching the word of Christ were left unmentioned.

There were many factors contributing to the success which the Jesuits enjoyed in their attempt to christianize New France. One was the benevolent attitude of the mother country toward the Indians. France cherished these pagan souls

⁷⁵ *Ibid.* XLII, 105-107.

⁷⁶ *Relations* LIII, 263.

in America, while Spain subdued them and England ignored them. Another was the good influence that the French colonists had upon the Indians. The savages greatly admired the total aversion of the French to all kinds of sensuality. The red men were convinced that the French did not deceive them in matters of religion. Still another reason for success was the trust which the missionaries placed in God despite their many struggles and many threats of death.¹

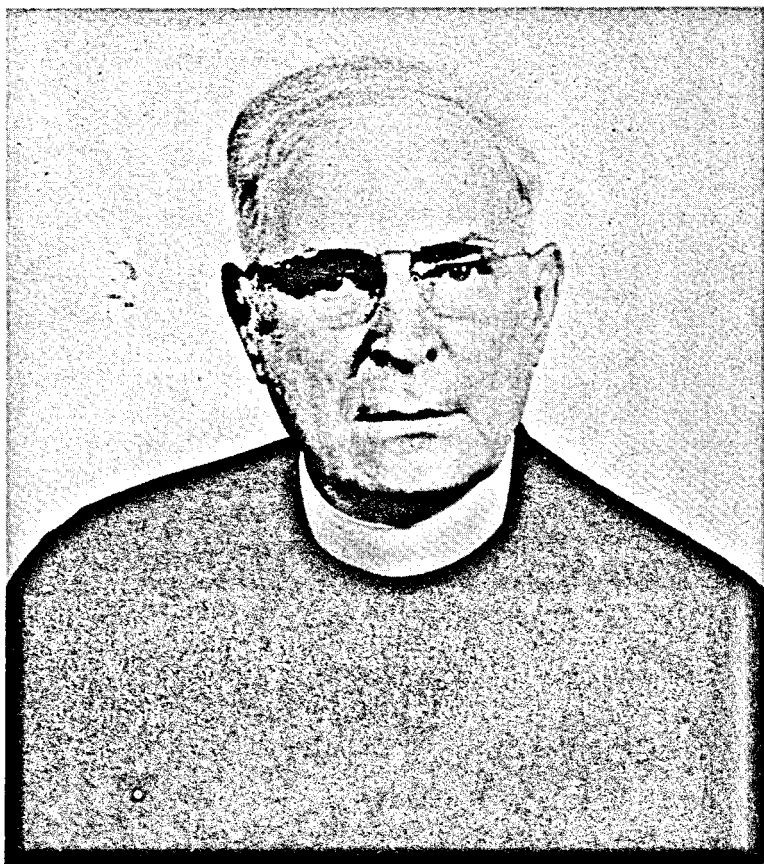
But the most important factor was the ingenious catechetical methods of the Jesuits. Through these techniques the Indians were drawn to the Faith. Through these techniques the supernatural truths of Catholicism were clearly explained; the unity and reasonableness of Catholic doctrine was convincingly demonstrated. Through such methods the pagans were led to reject their fear of the many manitous and to embrace the love of one Supreme Being.

Despite the genius of the Jesuits, the attempt to establish lasting Catholic communities among these peoples was a dismal failure. The fierce wars and the unstable lives of the Indians could not be subordinated to the tenets of Christianity. The Iroquois nations hated the French because of an earlier conflict with Champlain and constantly staged bitter and bloody raids upon their neighbors friendly to the French. Iroquois' tomahawks and guns were the ruin of the missionaries' hopes.²

France forced to turn its interests to civil and continental matters soon lost interest in the New World. The French and Indian War of 1763 was a victory for the English and a critical wound for Christianity among the savages. The fatal blow was the suppression of the Society of Jesus in 1773. By the end of the eighteenth century all the activity of this missionary endeavor ceased.

¹ *Relations* XV, 121.

² *Ibid.* LXIII, 273-279.



FATHER FACUNDO G. CARBAJAL

Father Facundo G. Carbajal, S. J.

1879 - 1957

Harold Gaudin, S.J.

On the morning of December 4, 1957, Father Carbajal was late for his mass—a thing that never happened before. When no response came from his signal bell, those who sought him looked knowingly at each other. It had happened as Dr. Farrington said it would. When found lying in his bed, wearing his glasses, with his room light on and a bottle of heart medicine in his hand, he had been dead about five hours. The doctor surmised that when another heart attack had come in the night he had spent his last strength in rising to put on his light and to get his medicine. Thus passed a good priest, a faithful friend of unfortunates, a kind and untiring confessor.

His solemn high requiem mass *coram episcopo* was celebrated on the First Friday of December with Gesu Church filled with the faithful, some of whom were sobbing in their grief. The Office for the Dead had been recited earlier by Jesuit confreres of Florida helped by a large number of diocesan priests. A friend of long years, Monsignor Barry, preached the eulogy. Archbishop Hurley gave the last blessing. The Mass was chanted by the boys' choir of Curley High School.

Facundo G. Carbajal was born in New Orleans on November 27, 1879, son of Bernard Gonzalez Carbajal and Margaret Dunshie. He worked as a Western Union telegraph operator from 1894 to 1903 and then in his father's real estate business before he entered the Society of Jesus at Macon, Georgia, on October 30, 1904. He made his philosophy at Woodstock College and his theology at Montreal where he was ordained by Bishop Forbes on May 17, 1918. After his tertianship at St. Andrew-on-Hudson he spent all his priestly career in the parishes except for one year of teaching at Jesuit High in Tampa, and another four years in Jesuit High of New Orleans. From 1931 to 1934 he was pastor of the Immaculate Conception Church in New Orleans.

Father Carbajal was a kindly man known to the reprobates and alcoholics of Miami for the material help and fatherly admonitions he always gave them. He was a zealous man always eager for extra services and disappointed when not given the two late Masses on Sundays. He was a charitable man ready to interpret well the motives of others, and a patient man capable of sitting for hours without a minute's respite in his confessional around which flocked young and old, saint and sinner. Once on the eve of Holy Thursday, 1956 he remained in his confessional from four until nine-thirty and thought nothing of it.

However, if there be one quality more than another which should be singled out in Father Facundo it is his tirelessness in promoting devotion to the Sacred Heart. Due to his efforts there hangs in more than five thousand homes a beautiful picture of the Sacred Heart on which is written "Don't Be Discouraged"—a theme characteristic of all his sermons. This picture together with a prayer to the "Great" Sacred Heart written in his early priesthood was promoted by him wherever he went. The prayer was always a popular part of his Friday night Holy Hour, for years the best attended service at Gesu, to which old timers constantly returned and to which visiting tourists found their way. Through them his picture and prayer were carried to all parts of the United States and rarely does a week pass without the arrival of one or more letters requesting extra copies.

A priest so devoted to the Sacred Heart inevitably would possess great power over hardened sinners. So it was with Father Carbajal, to whom from the whole area around there came a husband or a wife, a mother or father seeking his help to call back to the fold a loved one who had strayed. Rarely did he meet defeat in his extraordinary sympathy and kindly approach.

In the providence of God, undoubtedly through the goodness of Father Carbajal's "Great" Sacred Heart, he was well prepared for his sudden death. He had just returned from Grand Coteau where he had made his annual retreat and had a last visit with his cherished brother in the Society, Father Joseph Carbajal, now in the infirmary of the novitiate.

Of his retreat and visit he spoke in the refectory the night before he died. He told again the story of his vocation; how on his way to New York for a vacation he had stopped at our novitiate in Macon to visit his brother. On that visit, Joseph persuaded him to make a retreat to decide his vocation then and there. The result—as expected by Joseph—that Facundo never left the novitiate.

For this Father Facundo was most grateful to God, as he reminisced that last night before he died. He spoke also with great sentiment of his more recent visit with his brother at Grand Coteau where he had taken the occasion to visit the graves of old friends and teachers. He recalled in particular Fathers Chamard and Reville—his Juniorate professors whom he esteemed highly. Expressing and repeating the thought that we must all be ready to die, he recalled the names of others whose graves he saw in the cemetery to which, unknown to us at the time, he himself would be carried within a few days. The very last words of his conversation that night was an expression of profound thanks to God for his vocation to the priesthood and for the many graces he had received through the Society.

There was always strong loyalty in the Carbajal family. It disturbed Father Facundo very much that in spite of money given by the Carbajal family for a memorial of their father and mother, the designated memorial had been effaced in the destruction of the old Jesuit Church on Baronne Street. Whatever resentment had been felt by Father Facundo was removed entirely when the family was memorialized through the new library of Jesuit High of New Orleans.

He never tired of speaking about his family, and without the least boast of false pride, a thing foreign to him, he rejoiced in his descent (through his mother's family) from St. Thomas More. It was right that he should recall such a holy ancestor, and it is right that we remember his joy in doing so; in him also there shone the fine qualities for which his sainted ancestor is known.

Father Thomas Caryl Hughes

1893 - 1957

Laurence A. Walsh, S.J.

Thomas Caryl Hughes was born in Yonkers, New York, on October 27, 1893. There is an unusual tie between the odd middle name and the place of birth, which I mention since Father Hughes was always called Caryl by his sisters and brothers. Caryl was the name of a real estate developer in Yonkers who offered one hundred dollars to the first boy born on property purchased from him, provided the boy was given the name Caryl. The parents of Father Hughes purchased a lot, built a house thereon; Thomas was the first boy born on Mr. Caryl's property. Hence the middle name of Father Hughes.

After graduating from Xavier High School in New York City, Thomas worked for a full year before entering the novitiate at St. Andrew-on-Hudson, August 14, 1914. He was one of the oldest of a very young group of nineteen postulants, thirteen of whom with three of their four "angels" survive him in the three provinces of the Eastern Seaboard and their missions. Thomas Hughes completed his novitiate and juniorate at St. Andrew-on-Hudson and his three years of philosophical studies at Woodstock, Maryland. He began and completed his regency at Loyola High School in Baltimore, Maryland at a time when the years of regency were being reduced from five to four to three years. Thomas was fortunate to be one of those in his year to have only three years of regency, 1921 to 1924. Hence he began his theological studies at Woodstock, Maryland in the fall of 1924. These years were uneventful, except that he suffered more than one false angina attack in his latter years of theology. These were due, it was discovered, to a tar-product he had taken as medicine. Later throughout his prolonged sieges of illness, Father was always most cautious and insisted with doctors and nurses that he



FATHER THOMAS CARYL HUGHES



could not take any tar-product medicine. At the end of the third year of theology on June 27, 1927, he was ordained to the priesthood in the Woodstock Chapel by Archbishop Michael J. Curley, said his First Mass the following day at Woodstock, and his First Solemn Mass shortly after in the Visitation Convent in Riverdale, New York City.

After theology Father returned to Baltimore but this time to Loyola College where in the following two years he taught Freshmen and Sophomore classes in Latin, English and religion. For tertianship Father was sent to St. Bueno's, Wales, evidently a pleasant experience in many respects, since his father and an uncle, still living as a parish priest there, were born in England; yet it had its serious drawbacks. Father found the climate at St. Bueno's difficult and due to continued illness spent part of the year of tertianship at the novitiate in Roehampton, England.

Manhattan Division

In the summer of 1931 he came to Fordham as an assistant to Father Miles J. O'Mailia, who at the time was the dean of four schools in the Woolworth Building: the Graduate School, Teachers College, Fordham College (Manhattan Division) and the School of Business. Father Hughes' work was confined to the latter two schools and on the status of 1932 he was appointed the dean of these two schools.

In the summer of 1933, Father Hughes accompanied Father Matthew Fortier on a two week vacation in Canada. On his return to Fordham he was bothered by an infected cyst back of his right ear. He did not consider the infection serious. He visited the doctor on his way to his office and after the cyst was lanced continued on his way to the Woolworth Building. In the early hours of the following morning, Father Hughes awakened because the wound was bleeding rather freely. Our infirmarian and an interne from Fordham Hospital were not successful in stopping the flow of blood and Father was brought to a hospital where a nurse succeeded with the help of a pressure bandage. This was the beginning of a long ordeal. For close to three years Father was under the care of skin and X-ray specialists as well as surgeons. There were long stays in hospitals during one of which there was the added

danger from an erysipeloid condition. From the infected cyst behind the ear a deep-seated infection settled in Father's neck and would not heal. After major surgery the wound finally closed on the last day of the novena of grace, March 12, 1936. Father Hughes always attributed his recovery to the intercession of St. Francis Xavier.

On the status of 1936, Father Hughes, now fully recovered, was appointed assistant dean (for Freshmen) of Fordham College on the campus. For the following fourteen years he remained in this position until the summer of 1950, when he was appointed minister of Campion House, the residence of the *America* staff. He served in this position for almost seven and a half years. In June 1957 a diabetic condition was discovered but careful medical attention had mastered this illness. Just a few days before his rather sudden death, Father complained of indigestion and then of neuritis pains in his arms, neck and chest, but did not think the doctor should be called. When finally summoned, the doctor discovered Father had a serious coronary occlusion, so serious that he could not be moved to a hospital. One day later, on the morning of December 17, 1957, while Extreme Unction was being administered, Father Hughes breathed out his gentle soul to God.

Allowing for the years of his illness Father Hughes spent nineteen devoted, strenuous years at Fordham. He did much to expand what was started as a two year pre-law program into the four year Fordham College (Manhattan Division). The same holds true for the four year day and evening sessions of the School of Business. Through Father Hughes' organizational ability and his persistent hard work, these schools were for the first time completely independent of other schools in the university, having their own registrar, clerical staff and office. Father would leave the campus before eight in the morning to be in his office in the Woolworth Building before classes started at nine. He would return to the campus at 7:00 P.M. for second table dinner. This he did until serious illness incapacitated him for three full years. Superiors then assigned him to work on the campus.

Father was one of the first assistant deans assigned to our colleges to take care of the Freshman year. He set about this work with the same devotedness, organizing power and sub-

mission to humdrum detail. Within a year he took care of all admissions to the college, Freshman class and faculty schedules, examinations, marks and dismissals. Always neat in his personal appearance and in all his work—his office desk and the desk of his living room were always cleared at the end of the day—Father insisted that his Freshmen not be admitted to class unless properly dressed. Not only did he closely supervise all academic activities but he showed the same interest in all extracurricular activities of his Freshmen. He started many clubs just for the Freshmen—the one-act play contest, debating society, oratorical contest, the St. Valentine's Day dance, and regularly closed each school year with the Parents' Day. On a Sunday late in May the parents of the Freshmen were invited to the campus. With very careful planning Father would parade before these parents not only the facilities of the campus but most of the academic and extracurricular activities of the College. Toward the end of the afternoon, the Freshman class president would present the Freshman class gift to the University. There are a number of attractive bronze plaques and fountains on the campus today, fruits of Father Hughes' efforts to train his neophytes in generous loyalty to their Alma Mater, but the most attractive Freshman gift of these years is the row of trees running from the steps of the Gymnasium on the south side of the road to Keating Hall. Though somewhat fearful of his health, Father devoted his entire time with no conflicting interests but with fatherly effort to see to it that all these classes of Freshmen received special attention and were given the best start in college Fordham could give to them.

Ordered Life

Attributable to his English ancestry was a definite tenacity of purpose and objective that showed through all Father Hughes' life as a Jesuit, his work at Fordham and Campion House, his relations with his former students, his office staff and his friends in the Society. His life as a Jesuit was most orderly, from early morning rising to prompt retiring at the appointed time. He was at his office early each day, throughout the day, and regularly on Saturdays, Sundays and holidays. There was a set time for reading the Office and he regularly

anticipated the reading of Matins and Lauds. During his last retreat, made just a few months before his death, he wrote out an order of time for his retreat in typical detail and I do not doubt that he followed this schedule as faithfully as he had written it. In his work as a dean, he could face a problem of many complicated details, work long hours disentangling it, putting order into chaos, and persevering year in and year out. This same tenacity of purpose was evident in the friendships he had made with students at Loyola High School and College in Baltimore, who visited him during theology at nearby Woodstock and later in distant Fordham. Most of those who worked in his office were very devoted to him as he was to all their interests and needs. He was exacting, generous, and thoughtful and those who knew him well were his devoted friends.

One of the notable fruits of Father Hughes' persistent care in dealing with students, parents and friends was most beneficial to Fordham University. It was in great part through his efforts that the Patterson estate of about one hundred acres, Eagle Bay, at Ossining, was left to Fordham University in the will of Joseph M. Patterson, owner of the New York *Daily News*. Mr. Patterson had formed a club in Ossining for boys of the age of his son Jim, and employed a young man to supervise their scout work, games and socials. The boys' attractive quarters were a playroom with a special temporary dance floor surface, bicycles, showers, etc. off the main floor of the estate garage. Mr. Patterson was particularly interested in a Catholic boy of the club and arranged through Father Hughes for him to attend Fordham College on a scholarship he provided. In the following year, September 1941, his nephew Richard K. King, of Chicago, entered Fordham College. In the war-time program Richard completed Sophomore year by April 1943 and then entered the Army. Within a few months he died in a camp epidemic in Louisiana. At his funeral in Chicago, his aunt, Mrs. Patterson, told his parents that if she survived her husband, she would give Eagle Bay to Fordham as a memorial to Dick. Mrs. Patterson planned never to mention her desire to Mr. Patterson, yet one night at dinner shortly thereafter, she was asked if she would continue to live at Eagle Bay after his death. Mrs. Patterson gave a negative

answer and then told her husband of her plans. To her surprise he approved and immediately wanted to call Father Gannon, then President of the University. He did write to Father Hughes in late April 1944, asking if Eagle Bay would be of any use to Fordham University. A week later in answer to Father's prompt favorable reply he wrote again to Father Hughes, inviting the superiors at Fordham to visit Eagle Bay. On May 6th, Father Gannon, Father Fisher, Father Hughes and Father Quilty visited the Pattersons. Mrs. Patterson wrote to Father Hughes and told him that a few nights after the visit her husband said to her "This is all Dick. We would not have thought of Fordham except for Dick." Within a few months all legal matters were settled whereby Eagle Bay was given to Fordham University in the will of Mr. Patterson. Mr. Patterson died on May 26, 1948. Despite Mr. Patterson's comment on the hidden influence of his nephew in this bequest, there is no doubt that it was the gently tenacious care of Father Hughes in meeting the initial requests of the Patterson family and his faithfulness in keeping Fordham in their thoughts through correspondence that was responsible for this and other benefactions from the Patterson family.

The same tenacity of purpose was evident in his concern for cleanliness and neatness not only in his own person and in that of all his Freshman students but also in his room, office and the altar at which he said Mass as well as the classrooms his students used. He was responsible in great part for equipping the six old classrooms with new slate blackboards and new chairs some years prior to the reconstruction of Dealy Hall.

Tribute

We are indebted to the Superior and to the Spiritual Father of Campion House for the following tribute to Father Hughes, given at an exhortation shortly after his death.

"We in the Campion House Community cherish the memory of our departed brother, Father Hughes. As minister of the house he gave his best to our service for the seven years he was here. Now that he is gone, we realize better what we have lost. He gave himself to us with a wholehearted devotion and his care of the good of the house was genuinely appreciated.

Though the community is small, the job of housekeeping is no easy task. One of Father Tom's particular specialties was that of cleanliness; and in view of the continual accumulation of New York City soot and dust, with constant traffic in and out our doors, he achieved a kind of miracle in this respect. In this he was aided by his great skill, patience and perseverance in the training of the domestic help of the house. No detail of their work was too small for his attention, while his unfailing considerateness won their affection and respect. During the days his body remained with us as a loving charge, before being taken to St. Andrew, we were touched by the way our domestics went out of their way to pay him honor.

"Central in Father Hughes' heart was his love of the chapel, and all he could add to the beauty and dignity of the Mass and other functions. He was constantly seeing to the vestments, and was as lavish as circumstances would allow. The tiny patch of garden, if you can call it that, twenty-five by seventy-five feet, behind the house, gave him his daily physical exercise, and he carried on an unceasing campaign to make grass and flowers and bushes grow where man and nature alike opposed. Yet he succeeded, as far as any success was possible in this labor of love, and created something that we were proud to show to visitors. All of us were continually edified by the reverence and devotion he always showed in the celebration of the Holy Sacrifice of the Mass and every function of public prayer.

"A sufferer himself, without complaining, he was deeply sympathetic to the ills and troubles of others."

What was so aptly said in closing by the Spiritual Father of the last seven years of Father Hughes' life at Campion House, I would apply as a final tribute to his more than forty-three years in the Society, "Those years of his presence with us were years of a Jesuit's fine witnessing to our Lord and his vocation. May we retain his memory and may he rest in peace."

Father Charles F. Connor

1881 - 1956

E. Paul Amy, S.J.

"At St. Andrew-on-Hudson, Poughkeepsie, N. Y., Father Charles F. Connor died piously in the Lord on December 15, 1956, at 3:45 a.m." Thus was announced to the New York Providence the passing of the patriarch of its Mission Band. He who had always desired to die in the harness succumbed to death only after eighteen months of lingering illness. His activity as a missionary ended abruptly when he underwent surgery at St. Vincent's Hospital in New York in the spring of 1955. For weeks after surgery he lay sometimes alert yet more often comatose. Previously he had resided at St. Francis Xavier's in New York but now it was decided, and readily he acceded to the decision, that he would be better off at St. Andrew's where he could be given the convalescent care of which he had need. His sojourn at the Jesuit Novitiate began in July 1955.

Two months later he was considered physically capable of withstanding the completion of the surgery initiated at St. Vincent's and so he was hospitalized at St. Francis' in Poughkeepsie. After this operation he was plagued, as often he had been before, by extremely high blood pressure. He hovered near death. Again he received Extreme Unction. Perhaps it was his indomitable will to return to active work on the Mission Band that effected a modicum of recovery. He was able to leave the hospital and return to the novitiate infirmary.

In Father Connor there was a wonderful combination of firmness, some called it hardness, and consideration for others. In his sickness he wished to cause as little trouble as possible to those who took care of him. It was difficult for him to accept the situation as permitted by God. His sickness brought into clear relief a characteristic of his life, his complete submissiveness to the demands of obedience. Of him the Brother

Infirmarian could say after his death that he always did what he was told; that he never complained of his condition or the treatments he had to undergo; that he never questioned what was done or to be done to or for him; in short, that he was all compliance with doctors and infirmarians.

As time went on, arterial sclerosis hampered his memory and rational faculties and early in 1956 Superiors adjudged him incapable of offering Mass validly. Perhaps this deprivation was his greatest trial; the thought of it worked on him subconsciously so that he attempted to do what he never would have done were he of sound mind. One morning in February of 1956 he was found prostrate at the foot of the sacristy stairs of the domestic chapel. It could but be surmised that he had left his infirmary room in the early hours of the morning with the thought of saying Mass. When found he was unconscious. Diagnosis disclosed that he had suffered a brain concussion. In and out of consciousness, he was irrational for seventy-two hours, and thereafter was a semi-invalid until June. From June to December he was a complete invalid. During those six months when so debilitated in body, he suffered much from mental anguish. He received the Eucharist for the last time about six weeks before his death as thereafter his physical disability made communion impossible. In his comatose condition he never adverted to his deprivation. Death, ultimately caused by heart disease, brought blessed relief to Father Connor whose active life had been climaxed by such helpless inactivity.

Early Years

The more than three quarters of a century which measured Father Connor's life span began in 1881. He was born on February 8 of that year in the family home at Second Avenue and Twentieth Street in New York City. He was baptized shortly thereafter in the Church of the Epiphany. The third child in the family,—there was an older brother Joseph, and an older sister Mary—he was deprived before his second birthday of the loving care of his mother who died on December 15, 1882. It is interesting to note that Father Connor's death also occurred on December 15. Some six years later Father Connor's father remarried, his second wife being the

sister of the first Mrs. Connor. Of this union a child was born who through the years would be Father Connor's devoted sister Agnes. But hardly had he gained a second mother when she passed away two short years after her marriage. His schooling in these early years was at St. Anne's parochial school on East Twelfth Street. When he was ten and a half years old he transferred from St. Anne's to St. Francis Xavier School.

The roster of what later came to be known as Xavier Grammar School lists him as a pupil during the school year of 1891-1892. At the end of that year he won a prize for spelling and stood third in his class. The next year, in what today would be eighth grade, he ranked sixth in his class. In the first year of the three year high school course he gained an honorable mention in religion and the following year won the prize in the same subject. Continuing his high school and college education at St. Francis Xavier, he established no further records of scholastic achievement, but he did win the gold medal for elocution in his third year of college and was graduated on June 25, 1900, with a bachelor of arts degree.

Father Connor's thoughts had veered between the stage and the altar. His decision was finally made in favor of the priesthood. This decision was something of a disappointment to his father who was most desirous that Charles become a lawyer. He was convinced that with his influence and his son's ability the latter could be a judge in no time. Charles entered the novitiate of the Maryland-New York Providence of the Society of Jesus at Frederick, Maryland, on September 18, 1900. Nothing eventful is recorded of his novitiate days, though he was one of the novices who made the trek from the old Frederick novitiate to the new novitiate of St. Andrew-on-Hudson early in 1902. Concluding his novitiate with the taking of his first vows in the Society of Jesus, he spent two years in the juniorate at St. Andrew's. Thereafter three years were spent at Woodstock College, Woodstock, Maryland, studying philosophy. Though a college graduate, his courses of studies in the juniorate and philosophate were in no way abbreviated. In the interim between the study of philosophy and theology he spent three years teaching in the high school of Holy Cross College, Worcester, Mass., and a fourth year teaching college

Freshmen at Holy Cross. A fifth year of teaching was spent at his Alma Mater where we find the alumnus a professor of Freshmen, 1911-1912.

Returning to Woodstock College in 1912 for theology he was ordained on June 28, 1915. After his fourth year of theology he returned to Holy Cross College for one year during which he taught philosophy and religion to the junior class. In September of 1917 Father Connor began his tertianship. The United States had become involved in the World War I and we find his tertianship abbreviated when commissioned chaplain with the rank of first lieutenant as of March 30, 1918. The certificate of his discharge on September 27, 1919, is very cryptic. It states that he was honorably discharged with the same rank with which he had been commissioned. His military record is listed as follows: "Battles, engagements, skirmishes: Meuse-Argonne, November 9-11, 1918; Saint-Dié Sector, September 22-October 18, 1918." While the war was in progress he was attached first to a field signal battalion and an infantry battalion, and later to headquarters of the 81st Division. After the Armistice he was assigned to the headquarters of an infantry battalion of the Army of Occupation.

Philippine Interlude

Returned to civilian life Father Connor became prefect of studies for one year in both college and high school at St. Joseph's in Philadelphia. The next year he had added to his duties the office of prefect of discipline. When the call came in 1921 for volunteers for the Philippines, recently assigned to the Maryland-New York Province, Father Connor offered his services. He was one of the group detailed to the Philippines that same year and on arrival in Manila was given the post of prefect of studies and discipline at the Ateneo de Manila. Anyone knowing him might expect conflict when it came to changing from Spanish to American methods at the Ateneo. "Don't change things too precipitously" was the order wisely given by higher superiors. Under Spanish procedure a boy at the Ateneo would gain an AB degree after a total of six years of high school and college studies. Under Spanish procedure the closest supervision was exercised over the students inside and outside the college so that even when going for a

walk the students, college seniors included, were regimented under the watchful eyes of prefects. In general, change was desired even by the Filipinos themselves. But how complete a change? How soon was such change in the course of studies and in discipline to be effected? In this matter conflict came partly from outside the community, from parents, and partly from inside the community. Father Connor, strong and forceful man that he was, did not seem to be the man the situation demanded. Few were surprised when he returned to the States after only one year at the Ateneo.

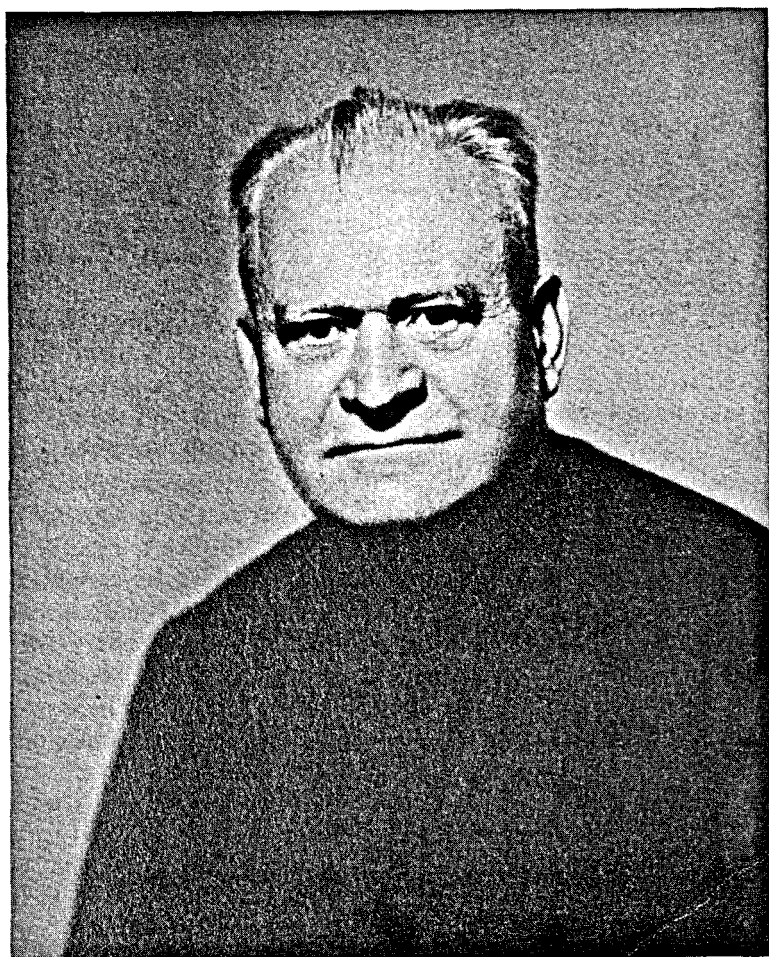
The following year found him at Xavier High School in New York where he taught for the first term and in the second term was prefect of discipline. Transferred for a year to St. Joseph's in Philadelphia, he was again prefect of studies and discipline in both college and high school. He then returned to Xavier in the capacity of prefect of discipline and continued in that office for three years. Xavier, then as now, was a military school and Father Connor as prefect made much of military discipline among the students. For infraction of school rules, his was not an uncommon practice to demand a student's court martial with fellow students acting as advocates and judges of the delinquent. Speaking of Father Connor during those days, a student now a priest in the Province says, "Father Connor was absolutely just; that is why every Xavier man admired him. Our class admired him, especially for his reverence in Church. He taught every cadet the meaning of the Real Presence; any cadet talking in Church or slouching in a pew paid the full penalty. Parents respected him because he was all for the advancement of their boys. He differed with many parents but later these came to see his wisdom. The military personnel truly admired him; several were non-Catholics and one, I believe, he led into the Church. He never missed a visit to the home or a line of condolence to one who had lost a loved one." Such commendation of Father Connor has come from many a former Xavier student and through the years would come from many another of the laity, from religious, priests, and members of the hierarchy. In 1927 he embarked on what was to prove to be his real life's work through nearly thirty years until failing health would incapacitate him completely.

From 1927 to 1935 Father Connor was resident at St. Joseph's Church, Willing's Alley, Philadelphia, as a member of the Mission Band of the Maryland-New York Province. When the Maryland Vice Province was established with its own Mission Band he was transferred to St. Ignatius Church, New York, still a member of the Mission Band but now its head in the New York Province. After five years as director of the Mission Band he yielded that position to another and continuing as a member took up residence at the Church of the Nativity, New York, where he resided for ten years. In 1950 he moved to Xavier High School where he continued in residence as the patriarch of the Band and perhaps its busiest and most active member until the spring of 1955.

Preacher

To itemize the extent of his travels and of his preachings is to give but a hint of the man, the priest that he was, and of his character. During thirty years he gave more than 450 retreats, ranging in length from three to thirty days. Comprised in this number were retreats to priests in more than twenty-five different dioceses and congregations from the Atlantic seaboard to California, from Newfoundland to Carolina. Seminarians, too, in their studies and on the verge of ordination in ten different dioceses and religious congregations made the Spiritual Exercises of St. Ignatius under his direction. East and west, north and south, throughout the United States, he gave retreats to more than fifty different orders and congregations of religious, and to the laity on all levels—to students in high schools and colleges, to business and professional men and women. During nearly thirty years on the Mission Band he preached more than 275 weeks of parish missions in addition to countless novenas, Tre Ore sermons, tridua and occasional sermons. He was a speaker much in demand at communion breakfasts and in the forty active years of his priesthood he heard more than a quarter of a million confessions.

It is no exaggeration to say that he was a preacher constantly sought after. Not uncommonly while giving a priests' retreat he would be booked by pastors far in advance to preach novenas, missions, tridua and occasional sermons in their



FATHER CHARLES F. CONNOR



churches. His daily mail brought constant requests from clergy, religious and laity, both men and women, for his services. And that it was he and not some substitute whom they wanted is exemplified by a letter from a pastor: "If the old adage—'a good thing is worth waiting for'—be true, then I think that the same kind of philosophy should go double when personality rather than materiality constitutes the object of expectancy. Therefore, while I am sorry that you will not be with us this year, I shall be pleased if you will endeavor to book St. Mary's parish for next year. But please don't forget this: the novena is to be conducted by Father Connor; the first name of said Father Connor must be Charles; this same Charles must be more widely and affectionately known as Chuck. I hope the identification is complete."

Even as he was much in demand, so too was he well accepted by his various audiences. A bishop wrote to him, "May I ask you to accept as an inadequate expression of our profound gratitude for your tireless and extremely zealous efforts expended on behalf of our clergy the enclosed gift? Personally I am more than regretful that my duties at this time would not permit me to join with the clergy of the diocese in making my retreat. I am certain that I have missed something very profitable and impressive. I am sure that you already know that you have made a deep and, I hope, lasting impression on our priests generally." And by a diocesan priest these words of praise were written, "I wish to thank you for the splendid retreat you gave us last week. I enjoyed it and came back encouraged and enthused." In the course of a parish mission preached at Holy Trinity Cathedral, Kingston, Jamaica, Father Connor received a letter from a gentleman which read, "Although an Anglican, I have attended two of the Mission meetings at Holy Trinity Cathedral now being held by you. I thought you might perhaps like to know how much I appreciated your straightforwardness and sincere addresses. What I really wish to convey to you is, that despite the spiteful mouthings in the local press of a certain leader of a synthetic religion, there are quite a number of Protestants here who bless you for the help your meetings have been to them, and heartily wish you Godspeed in your noble work."

To give the impression that he had only followers and ad-

mirers would be to paint a very false picture of Father Connor. Indeed he did have his critics and they were many. Straight-forward and outspoken as he was, he did antagonize and alienate at times. He pulled no punches, especially in retreats to priests. Some judged him too outspoken; exposing some of his listeners to undue criticism. Occasionally so conflicting were the reactions to his preaching that he was not asked to return. There were those who thought that he sought to move his audiences more by fear than by love. As a pastor once remarked, "He scared me so much that I went to confession, but it was the worst retreat I ever made."

Director

In the face of such criticisms one often wondered how he could be in such demand by religious women. He seemed so much the military man, so much for men only that it would be impossible for him to be tolerant of women. Yet the fact remains that he directed many a girl and woman to find her place as a spouse of Christ. Far and wide he constantly gave exhortations in convents; during retreats and at home it was common for him to give long hours to spiritual guidance; his correspondence was voluminous—so that even in his last months at St. Andrew-on-Hudson he had a heavy daily mail, mostly from nuns and Sisters to whom he had given spiritual direction through the years. Whether he was the object of admiration or criticism, all must admit that he practiced what he preached; that he tried to exemplify in himself what he advocated in others. The vows of religion meant everything to him. It was most edifying in him that he never accepted an invitation to preach without seeking permission from his superior. Poverty was to him as a strong wall! Never did he doff his clerical garb, and though he was most sympathetic of another's weaknesses and failings, he always observed the utmost reserve. It could be said of him that he was intolerant of sin but most tolerant of the sinner. If, however, he detected what he judged to be bad will in the sinner, then unquestionably he appeared intolerant of the sinner too. His strictness with himself, his firmness with others, especially on matters of principle, did at times give the impression of hardness in Father Connor.

One might gather from the recital of Father Connor's travels and preachings that he was a man of iron constitution. His was a strong physical constitution, but stronger still was his indomitable will. At one time he was hospitalized and diagnosed as having pernicious anemia. No cause was found for the anemia and his physical weakness and debility seemed to indicate that his active life was on the wane, if not over. But he willed with God's help to regain his health! He cooperated most faithfully with the doctors in their efforts to help him until internal bleedings were found to be the cause of his anemia. Obeying doctor's orders, and with the will to be back in the harness, it was not too long before he was out of the hospital and back in the pulpit. It was at this time, too, on recommendation of the doctor that he gave up smoking. He had been a rather heavy smoker but for approximately twenty years he never smoked again nor could he be cajoled into smoking. At another time his index finger became seriously infected and again he was hospitalized. So critical was the infection that amputation seemed imperative. But he willed not to be deprived of the privilege of offering the Holy Sacrifice! Lancings and scrapings of the bone were endured heroically; the finger was saved, though thereafter the second joint of his right index finger remained rigid.

It was during approximately the last ten years of his life that he suffered from high blood pressure. But he willed not to let it bother him. In fact, his will to rise above physical weakness, to master what might be his spiritual deficiency, brought out at times what was an imprudent disregard for the concern he should have had for his advancing years. On one occasion he concluded a preaching assignment at a distance of less than a mile from Xavier where he lived. He had two rather heavy bags. As no taxi was immediately available, he decided to walk the distance. Shortly after arrival, he collapsed and fell into a coma; death seemed inevitable. Taken to the hospital he recovered and was soon back on the job with the old determination. Later, a matter of weeks before he was to celebrate his Golden Jubilee in the Society of Jesus, he came so close to a paralytic stroke that the doctor marvelled that he had not succumbed. Hospitalized, he again recovered and sang a High Mass on the appointed day of Jubilee.

Thereafter declining health was obvious and more obvious still was the submissiveness, the obedience that characterized his whole life. Superiors decided that he could continue to work and preach, but would not be assigned to give any parish missions. Furthermore, before each retreat, he had to check with his doctor to be cleared as to his physical ability to undertake the assignment. Never did he complain of the restriction of his activities; he was always faithful to the physical examination and cheerful in accepting the doctor's decision. Increasing poor health curtailed his activity even more; it was pitiable to see him as he shuffled along. Blood pressure was taking its toll not only on his mobility but also on his mind.

Since Father Connor had such vast experience in dealing with young and old, laity, priests and religious, for so many years, some have asked why he was not provident enough to bequeath to other generations the benefit of forty fruitful, priestly years? Why did he not commit to writing for others what he had given by spoken word while he lived? The simple fact is that Father Connor did write a book which he submitted to superiors for publication. His style was considered unsuitable for readers. He wrote as he spoke. As a speaker, his whole personality captivated the senses. His writing, however, was devoid of the effectiveness of the speaker. He tried to alter and correct the defects pointed out to him, but so much was he the preacher, and not the writer, that his book never saw publication. But what a legacy he has left for those who heard him! It lives in the memory of a religious priest who was strong and considerate; tenacious of principle but understanding of human weakness; intolerant of wrong doing in others and demanding of himself, one who measured up to the highest priestly standards.

Books of Interest to Ours

MODERN FRENCH PHILOSOPHER

The Honor of Being a Man: The World of André Malraux. *By Edward Gannon, S.J.* Chicago: Loyola University Press, 1957. Pp. x + 245. \$4.00.

Father Gannon gives us in this study a clear and well-documented outline of Malraux's world as it is revealed in his writings. That this is a major achievement is obvious to anyone who has studied this French philosopher, an existentialist in the line of Sartre.

In four sections the basic intuitions of Malraux are investigated: the plight of modern man, the "anti-destiny" of action, the discovery of man, and the honor of being a man. The last part of the book is given over to Father Gannon's own reflections and conclusions. The chief criticism of the philosopher's thought is his "negativeness."

The evolution of Malraux's thought has reached a point where it will either fan out farther and farther over the world of artistic creativity, and, as Father Gannon fears, become repetitious, or it will revitalize itself by facing a fundamental question concerning its viewpoint of man. One cannot resist asking this question of Malraux: If the bourgeois "values" were *l'assouvissement*, and hence firmly to be repudiated because selfish satisfaction never elicits anything noble in man, what precisely has Malraux to offer instead? Is not infatuation with man, even though it be with man in his moments of admitted greatness in art, also a straight road to a satanic form of *l'assouvissement* that is not the sensuality of the bourgeois but the pride of the equally self-adoring humanist?

This book contains a valuable list of Malraux's writings, as well as an enumeration of the many essays and articles devoted to him. The reader will find in this work an objective key to evaluating one of the strongest intellectual influences of our day, for this is a lucid account that actually captures the profundity of Malraux's ideas. It is a vital contribution to the understanding of contemporary French philosophy.

RENATO HASCHE, S.J.

LIVING IN CHRIST

One in Christ. *By John H. Collins, S.J.* Jamaica Plains, Boston—30: St. Paul's Editions, 1958. Pp. 212.

The author observes that the Epistles of our Sunday Masses for the most part expound and shed light on the union between Christ and the members of his mystical body. In this book, which will be widely read, he gives Ignatian meditations on the Sunday Epistles with emphasis on the deeper meaning of living *in* Christ. Laymen and laywomen who use this volume will be helped in imitating the holiness, charity and

self-sacrifice of their Redeemer. Religious who turn to it for matter for their Sunday prayer will be glad that all rigidity is taken from the fixed form by sense lines that invite to reflection and prayer. The priest, who peruses these pages in search for material for his Sunday sermons, will have in them a mix that can readily be turned into homiletic cake. He will find the First Preludes, which not only situate the Epistles but summarize their meaning, of exceptional value. Even the Scripture expert who examines the book, which despite its thought-line structure reads easily, will be surprised, perhaps, to note that the treatment is by no means arbitrary but always in accord with the best exegesis. Admittedly the New Testament Epistles are difficult to understand. Admittedly too Father Collins has not produced an exegetical work. But a thorough knowledge of the background and content of the Epistles is everywhere in evidence. The volume is recommended to all.

E. A. RYAN, S.J.

EXCELLENT STUDIES IN MORAL THEOLOGY

Contemporary Moral Theology, Volume I: Questions in Fundamental Moral Theology. By John C. Ford, S.J., and Gerald Kelly, S.J. Westminster: The Newman Press, 1958. Pp. vii-368. \$4.50.

Jesuits are familiar with the "Notes on Moral Theology" by Fr. Ford and Fr. Kelly which have appeared over the years in the pages of *Theological Studies*. Here these two theologians collaborate to put the "Notes" and their other writing in permanent form. This projected series of volumes is not, however, a mere compilation of their previous surveys and articles. The first volume contains much that they had not previously published. Questions that they have already treated in print are here threshed out anew.

Judiciously they have selected the major themes from the host of topics they have treated in their past twenty-five productive years. This selectivity enables them to consider comprehensively what could be covered only cursorily in their annual surveys of moral. At the same time the value of the survey has not been sacrificed. They cite widely, and fairly, the views of the better known contributors to periodicals and authors of books. (There are 142 entries in the bibliography.) The footnotes are rich in reference to further sources.

The subjects they have chosen to handle are the following: the magisterium and moral theology, the interpretation of papal teaching, the present renovation of moral, situation ethics, occasions of sin, psychology and moral, alcoholism. Under these headings a wide variety of topics, both speculative and practical, are marshaled. Some speculative problems treated are: charity as the basis of morality, how moral should be taught, evaluative cognition, freedom of the will and psychic impediments. Practical topics covered are masturbation, steady dating and others too numerous to mention.

Giant advances have been made by psychology in the past half century. This has given rise to the baffling problems of the influence of

unconscious motivation on human acts, the imputability of the acts of the emotionally or mentally disturbed personality, the responsibility of the disturbed criminal, mental deficiency and valid marriage consent. The authors render us a distinct service in that they evaluate the data of psychology and apply it to these vexing problem areas of moral and law.

They admit the motivating influence on our activity of many factors of which we are unaware. Yet, they conclude, "Normal men and women *per se* have sufficient freedom in the concrete circumstances of daily life to merit great praise or great blame before God" (p. 200). After weighing at length the factors of mental-emotional deficiency and deep-rooted habit, they inform us that we must often tone down our judgments of human responsibility: "We should judge much more leniently than we have in the past a great many individual cases of human conduct and frailty" (p. 257).

Particularly interesting are the three chapters on the criticisms of, and new approaches to, moral theology. Here they admit with scholarly detachment certain deficiencies of moral: "A great deal of the criticism of the seminary course is justifiable" (p. 97). At the same time they point out brilliantly the dangers into which some of the Catholic critics and renovators have fallen. For instance, insistence on the primacy of charity has blurred the distinction between counsel and obligation, resulting in moral rigorism. Laudatory impatience with legalism has veered over into impatience with law, much like that of situation ethics.

Fr. Ford and Fr. Kelly are to be congratulated in that they welcome what is of permanent value in the current criticisms. They thus make a distinct contribution to the renovation of moral. Though they do not attempt a new syllabus for a seminary course, they do suggest the direction it should follow and where the emphases should be placed.

A few other features of the book in brief. It is adapted to the American scene (see the pages on dancing and steady dating). The opinions expressed throughout the book are those of both authors, not just of one. The print is eminently readable and the price is right.

This is an indispensable reference work for those who are teaching moral and ethics. It should also be read by all who have not been able to keep abreast of moral since their seminary days.

ROBERT H. SPRINGER, S.J.

ATTITUDE

Joyce among the Jesuits. *By Kevin Sullivan.* New York: Columbia University, 1958. Pp. 259. \$5.00.

Ever since Herbert Gorman, some seventeen years ago, published his life of James Joyce with the swaggering subtitle "a definitive biography," scholars have been busy filling in the gaps and filing away the excrescences in his roughcast story. The present work is a rewriting of those parts of Gorman's first and second chapters which deal with Joyce's formal education, all of which was picked up "among the

Jesuits" at Clongowes Wood, at Belvedere and at University College. Doctor Sullivan's thesis is that the Jesuits whom Joyce encountered in real life were, with a single exception, quite different from their fictional representatives in *A Portrait of the Artist*, not as Gorman carelessly assumed, "the people with whom he came in contact . . . under their own names and aspects or slightly disguised."

In an article-length review (*America*, October 25, 1958) Father W. T. Noon, S.J. paid a just tribute to the factual accuracy of this book, and to the skill with which Doctor Sullivan has reconstructed the curriculum, the staffs, the teaching methods and some of the atmosphere of Irish Jesuit schools toward the close of the last century. At the same time he took exception to several minor points of interpretation. The present reviewer endorses Father Noon on both counts. As a piece of historical research upon an admittedly small, but genuinely interestingly facet of Joyce's biography, Doctor Sullivan's work is beyond cavil. His ventures into interpretation are not so happy. Besides the ideas which Father Noon challenges there are a few others which ought to be mentioned in a review destined for Jesuit readers.

First, a genuine conception of the function of our temporal coadjutors, a conception made official and, it is to be hoped, final by the Thirtieth Congregation, makes nonsense of Doctor Sullivan's notion that they constitute an underprivileged proletariat. Again, it is simply rash to assert that any Jesuit alumnus will testify that the sixth common rule for professors in lower classes is "more honored in the breach than in the observance." A questionnaire addressed to thirty alumni the other day indicated that only one of them thought that the rule ("*nullum ad religionem nostram videatur allidere*") was poorly obeyed. Whether the rule applies to student counsellors is extremely doubtful, and whether Joyce, legally or not, was subjected to the enticements spread before young Daedalus is, in spite of Doctor Sullivan's contrary assumption, even more doubtful.

A glance at Father Noon's review of Stanislaus Joyce's memoirs in *America* (March 8, 1958) should make that much clear.

Another conjecture of Doctor Sullivan's is not so much stated as left as an impression by the reading of his fourth and fifth chapters. It is that the Jesuit "caretakers" of University College had a negligible influence on the young people in their classes and sodality, who received their real education by contact with one another. This is of course the clear implication of *Stephen Hero*, but Doctor Sullivan has protested against reading that book as autobiography. The records show that Joyce sat under Fathers Darlington, O'Neil and Browne, winning honors under the last. Now there are still, all around New York City, alumni who remember Fordham or Xavier when they were little colleges something like University College in Dublin, when the list of prescribed texts was far shorter than it is at present, when the professors were not equipped for scholarly research and published little. These alumni will testify whether or not old-fashioned rhetoric,

mathematics and logic made an impact on their minds, when these subjects were delivered through lucid, virile and richly human teaching. Conjecture for conjecture, I will say that the teaching at University College made the same impact on minds worthy to receive it, virile and richly human minds. Joyce's admirers may glory in his being an exception.

A final word needs to be said about the tone and attitude in which this book was written. Was it on Morningside Heights, one wonders, that a former Jesuit learned to be patronizing and bantering in speaking of our Society and the dogmas of our Faith? I will not further specify this question, but I will recommend all retreat masters to consult *Joyce among the Jesuits* if they wish to exemplify the kind of language St. Ignatius set his face against when he wrote his *Rules for Thinking with the Church*. Father Noon, intending nothing but kindness, says that Joyce would like this book. It is to be feared that he would like best what is least admirable and least civilized in it. Doctor Sullivan assures us, "on se moque de ce qu'on aime." Affectionate mockery, if such was intended, was never more completely misexpressed.

JOSEPH A. SLATTERY, S.J.

AMERICAN CATHOLIC COLLEGES

A History of Catholic Higher Education in the United States. *By Edward J. Power.* Milwaukee: Bruce, 1958. Pp. 383. \$7.00.

Dr. Power notes in his Preface that three other authors have published partial histories of Catholic higher education in the United States. It will be evident to anyone who is acquainted with these previous attempts that Power's study not only is broader and more complete but more scholarly. The nearly fifteen pages of bibliography attest to his painstaking search for prime sources. In numerous instances he is thus able to describe Catholic college beginnings, purposes, curriculums, and developments from prospectuses, catalogues, and other announcements issued in the long ago by the colleges themselves.

No less painstaking was his investigation of the founding date and early history of the 268 Catholic colleges for men established between 1786 and 1956. This valuable research is recorded in three appendixes, arranged both chronologically and by States. A fourth appendix lists by States the Catholic colleges for women existing in 1955. Many a lesson for would-be college founders may be read in the author's sketches of foundations begun but soon abandoned. Only twelve of the forty-two colleges for men founded between 1786 and 1849 are still in existence, while only seventy-two of the 226 colleges founded after 1849 are in operation today. The number founded in our century is seventy-four. Of these, twenty-seven have survived. Thus of the total of 268 Catholic men's colleges founded between 1786 and 1956, only eighty-four were permanent.

In a brief review of so large a book it must suffice to give the

titles of the nine chapters and then offer some general comments. Beginning with a background chapter on "The Heritage of Higher Education and Its American Foundations," the author takes us to "The American Scene and the Founding of Catholic Colleges." He then deals successively with "The Development of Curriculum and Method," "The Faculty of Catholic Colleges," "Student Life and Activities in the Catholic Colleges," and "Evolution of Administration and Development of Facilities." He devotes Chapter VII to "Catholic Higher Education for Women in the United States," and in his last two chapters treats of Catholic universities and Catholic professional schools.

Since a history of Catholic higher education must deal with beginnings, Dr. Power discusses the several different norms employed by historians of education to arrive at the date of origin. His own choice is "the year when a plan is advanced for the founding of a college." Another norm, which the present reviewer prefers, is the year in which classes were begun. But there can be no serious quarrel with the author's choice inasmuch as he holds to it consistently.

Some criticism is bound to arise (and has already been voiced) over the author's characterization of the aims of early American colleges, non-Catholic as well as Catholic. Power maintains—against Samuel E. Morison, the historian of Harvard, and a number of Catholic authors—that the direct and dominant aims were not intellectual but rather preparation for seminary studies, missionary activities, and moral development. "Liberal culture," he says, "was out of place. No one wanted it, if, as a matter of fact, anyone had any idea what it was." It seems to this reviewer that on the first point Power is correct. There was no tradition of liberal culture in most parts of the United States when the early colleges were founded. Nor were the people ready for it or capable of profiting from it. Vocations, training centers for the priesthood, and pioneer missionary endeavor were needed by the Church above all else. The early years of Georgetown were made doubly difficult largely because priest faculty members were taken from the classrooms and assigned to missionary work. The recurring discussion was whether a seminary should be established at Georgetown or elsewhere. But at all odds the seminary had to be established even though Georgetown might suffer severely thereby.

On the second question posed by Power—whether the early Catholic colleges had any idea of what intellectual culture was—it seems that he here overstates his thesis. It would be exceedingly difficult to prove that European-trained Jesuits, for instance, had no clear idea and no attachment to cultivation of the mind by means of higher education. The tradition of Jesuit training from Ignatius' day down to our own has emphasized intellectual development at every stage. That the Georgetown and St. Louis Jesuits did not put the intellectual aim first and foremost was without doubt owing to the exigencies of American life rather than to any lack of belief in its value or any vagueness as to its meaning.

These few comments can do no more than suggest that the author was not afraid to take strong positions on many significant phases in the development of Catholic higher education in our country. Not everyone will agree that he establishes all of his positions; but whether he does or not his book gains immensely in interest and value precisely because it attempts to analyze, interpret, and judge. The author's style is first-rate, and so is the publisher's book-making.

ALLAN FARRELL, S.J.

AFTER DEATH

The World to Come. By Robert W. Gleason, S.J. New York: Sheed & Ward, 1958. Pp. 172. \$3.00.

This slim but stimulating volume on the last things has few serious rivals in English (Romano Guardini's *The Last Things* is the only one that comes to mind). It possesses three notable characteristics:

First, the Biblical data regarding sin, death and the afterlife is given fluent and well ordered treatment, and provides a secure base for theological reflection. Dogmatic definitions are, for the most part, presupposed, and this, we feel, is quite acceptable in a book of essays intended for the educated general reader. Holy Scripture, by its graphic images and metaphors, and the fact that it is more immediately the word of God, has for the lay reader an appeal not to be found in the more formal utterances of Popes and Councils. One minor regret may be here registered. The author (or editor) has inserted only a few Scriptural references, and so has left the reader to shift for himself in quenching a thirst which the book is so well calculated to arouse.

Secondly, the theological meditations show a fine balance of *doctrina solida* and openness to current attempts to enrich eschatology with fresh speculations. One example: While aware of the limitations and even of certain exaggerations in the "final option" theory, Father Gleason is willing to entertain it as preferable hypothesis to ". . . the puerile concept of final perseverance which seems to present God as engaged in a whimsical game in which he calls the soul to enter eternity through a passage beset with ambushes" (p. 72).

There are a few places, it is true, where one aspect of a mystery may seem too exclusively stressed. The chapter on hell admirably shows that it is a case of the sinner getting what he wants. "Hell has been called 'the risk of God.' We should not think of it as God's vengeance upon the unrepentant souls who desert Him, for hell is much more their creation than His." (p. 116) In context such statements as these are true (though the notion of a divine risk needs careful scrutiny). But does not the doctrine (both Biblical and Catholic) of divine election and the efficacious power of divine grace suggest that, if God is not vindictive in the afterlife, neither is He in the present life helpless to cope with the malice of His creatures? However, Father Gleason did not set out to write a treatise on the whole of

dogma; within the confines of eschatology, there is excellent equilibrium in his teaching.

The third feature is the most distinctive, and stems from the fact that, prior to his doctoral studies in theology (Gregorian University), the author received his Ph.D. at Fordham under Dietrich von Hildebrand. The philosophy of the person and of personal values contributes some penetrating *theologoumena* to this volume.

The style is excellent throughout. Several footnotes for each chapter refer the reader to a selection of the best recent literature on eschatology. Besides the usual topics, two initial chapters (which, with the chapter on death, are probably the best in the book) deal with "Life, Law and Love" and "Sin."

THOMAS E. CLARKE, S.J.

MODERN VIEWPOINT ON THE BIBLE

What Is The Bible? By *Henri Daniel-Rops*. Translated by J. R. Foster. New York: Hawthorn, 1958. Pp. 128. \$2.95.

This is the first volume of *The Twentieth Century Encyclopedia of Catholicism* under the direction of Daniel-Rops to be translated into English. In the original series it is volume sixty and the first of fourteen volumes in the section dealing with the Word of God.

Intended for the intelligent reader, it is a fine introduction to the nature of the book we know as the Bible and provides a good look at many of the questions so insistently and urgently posed today. The topics treated include the process of formation of the Bible from oral tradition to the written text, the formation of the O.T. and N.T. canons, the notion of biblical inspiration, the literary forms, history and the Bible, the geographical and cultural milieux from which the Bible came, the Bible as the manifestation of God who acts, miracles, the senses of Scripture, the Bible as the book of man and the book of God.

Obviously, this work is not a complete, definitive treatment of these questions, but a rich introductory work meant to lead on to further reading and study. This is not *the* book that will provide all the answers to the modern outlook on Scripture, but it is one of the best things in English to aid in the fundamental point of knowing what questions we should ask of the Bible and what are pointless and absurd questions. A select bibliography of material in English is included. Some few cases of nodding, e.g. ascribing to the Council of Trent what is from the Vatican Council (p. 63), do not mar the over-all excellence and value.

VINCENT T. O'KEEFE, S.J.

IN SEARCH OF GOD

What is Faith? By *Eugene Joly*. Translated by Dom Illtyd Trethowan. New York: Hawthorn Books, 1958. Pp. 144. \$2.95.

What is Faith? as its companion volume reviewed immediately above, is another work in Daniel-Rops' Dictionary of Catholicism. This is not the reference work on the "Act of Faith" one would expect to find in an Encyclopedia. Father Joly is familiar with French Uni-

versity students and seems to write with the purpose of instructing and inspiring this modern intellectual class. Of the nine books he suggests for further reading, the oldest bears the publishing date of 1947.

Despite this fact, he blends tradition in a scholarly fashion with important trends of contemporary theology (e.g., existence and cogency of miracles; biblical criticism). The vocabulary is often "existential" (our "engagement," "encounter" with God); but these terms are made clear even to those unfamiliar with such categories.

The theme of the book is expressed in the conclusion by the words of St. John; "We have believed in love" (1 Jo. 4, 16). To believe is to love, love which involves oneself entirely with God and with the neighbor for His sake. The focus of the life of faith is Jesus Christ. His Resurrection, as described in the Gospels, is the basis of our faith. It is exclusively through His Body, the Church, that we actually believe in Him and love Him. This centrality of Christ is not an automatic result of Baptism even in the normal practicing Catholic. In a true chronological life of faith, between the ages of 18-25, there is normally an awakening followed by a conscious commitment of one's spiritual and temporal life to Christ.

Joly interprets many other interesting aspects of faith. He makes it clear that the initiative in offering the gift of faith always remains with God. He treats of atheism and traces the process which led Augustine to say; "Crede ut intelligas."

This book is excellent for any educated layman, Catholic, or non-Catholic "in search of God." Religious teachers will find it a valuable aid in explaining the life of faith in attractive, modern English. The Catholic Book Club is to be highly commended for offering this book and *What is the Bible?* to its members in September.

ROBERT J. KECK, S.J.

FIFTEENTH CENTURY TOURIST

Once to Sinai. By H. F. M. Prescott. New York: The Macmillan Company, 1958. Pp. 310. \$5.00.

In this latest volume, which is the continuation of the pilgrimage of Friar Felix Fabri which she began in her earlier work, *Friar Felix at Large*, Miss Prescott has continued the happy combination of scholarship and readability that has made her books so successful. The footnotes, bibliography, maps and numerous details of the present volume are testimony to the diligence with which the author has followed Friar Felix through the Latin text of his own diary, as well as through contemporary accounts and sources. Yet the magic of her style somehow dissolves the historical barriers between us and the good Friar who loved to climb hills and towers just to see what was on the other side, until he becomes strikingly real and present to us. One does not have to read beyond the first sentence of the book to discover the author's intriguing style: "Three times, so Chaucer declared, had his imagined Wife of Bath been to Jerusalem, and by this statement at once gave

his contemporaries the horse-power of that remarkable woman." Or there is Miss Prescott's description at the end of Chapter IV of the view from the top of Gebel Katerina, that gradually broadens out into a charmingly perceptive picture of the 15th century and its pilgrims. These are only two examples, but their like can be quoted from almost every page of this fascinating book.

The volume recounts Friar Felix's pilgrimage from Jerusalem to Mount Sinai, Cairo, Alexandria, Venice and finally back to Ulm, where the Superior obligingly declares a week of holidays in the Dominican monastery to celebrate the return of their wandering pilgrim brother, and give him an opportunity to spin his tales of strange places and strange people without disrupting the monastic silence. The account has a peculiar attraction for those who look to the Near East as the cradle of their religious tradition. Some readers may balk at the author's frequent digressions, descriptions and historical asides, but these are really the best parts of the book, and lift it above the level of the ordinary pilgrim's tale that crops up even in the newspapers and magazines of today. It is a tribute to Miss Prescott's talent that her digressions enrich without distracting from the main lines of the wandering Friar's story.

The Catholic Book Club is to be commended for continuing to make books such as this available to the reading public. The volume is deeply Catholic, yet not mawkishly so. It speaks eloquently of the Catholic Faith that was so profoundly a part of the daily life of the 15th century. Miss Prescott, by her scholarship and her facile pen, and the Catholic Book Club, by the foresight and good taste of its editors, have done Catholic literary circles a great service by sponsoring such a volume.

JOSEPH A. GALDON, S.J.

UP-TO-DATE CHURCH LAW

Religious Men and Women in Church Law. By *Joseph Creusen, S.J.*

Revised and edited by Adam C. Ellis, S.J. Milwaukee: Bruce, 1958. Pp. 380. \$6.50.

Canon Law Digest: Vol. IV, By *T. L. Bouscaren, S.J.* and *J. I. O'Connor, S.J.* Milwaukee: Bruce, 1958. Pp. 529. \$7.50.

Religious Men and Women in Church Law is a new edition of the well-known treatment of the religious life from the viewpoint of the Canonist. The method of presentation established in the previous editions has been maintained and the order of the Code (Bk. 2, Part 2) has been followed. Thus, in the first of the three parts the author considers general ideas of the religious life, the erection and suppression of religious bodies, government both "temporal" and spiritual, and finally the administration of temporal goods. Part two studies the questions of admission and profession along with the obligations and privileges of religious. The concluding section covers separation from the institute.

Among the major changes in this edition are the bringing up-to-date of the references to articles and opinions in the body of the work, and

the revision of the doctrinal bibliography. A new appendix gives a summary of the nature of Secular Institutes which, although they are not directly governed by the Code's laws for religious, are nevertheless an ecclesiastically approved state of perfection. The seven topics of the appendix now also include *Sedes Sapientiae*, the decree of the Sacred Congregation concerning religious and military service and finally, the directive regarding the use of radio and television.

Although this book is primarily intended for members of lay orders and congregations, it should provide those of Ours who have anything to do with the spiritual direction of religious with the necessary scientific background to do their task more effectively and more in accordance with the mind of the Church.

The fourth volume of the *Canon Law Digest* covers the period from 1953 to 1957. In line with the plan of the former books in this series, this edition includes all of the important documents dealing with the code of canon law that have been issued in the *Acta Apostolicae Sedis* and other sources. All documents have been translated into English.

The format of the book arranges the documents according to the numerical order of the canons of the code to which they principally pertain. A system of cross-references makes readily available those documents which are concerned with matter treated in a number of canons. An addition that makes these volumes especially useful is that at the end of this book there is both a chronological and a general index that covers the documents contained in all four volumes of the Digest.

This efficiently arranged source book is essential for all those who desire the latest authoritative interpretations and explanations of the code. The books of this series have certainly achieved their purpose, for they have been accepted as standard tools of the modern canonist.

WILLIAM J. BOSCH, S.J.

A PHILOSOPHY OF CATHOLIC EDUCATION

The Proximate Aim of Education: A Study of the Proper and Immediate End of Education. By Kevin J. O'Brien, C.S.S.R. Milwaukee: Bruce, 1958. Pp. x-267. \$5.00.

"Most of all we need to do some thinking about the true ends of education" concluded "The Deeper Problem in Education," an editorial in Life's recent five-part series "The Crisis of Education." Father Kevin J. O'Brien, C.S.S.R., director of studies at St. Clement's College, Galong, Australia, has done "some thinking" in his recent book *The Proximate Aim of Education*, prepared while studying at the Catholic University of America, Washington, D. C.

The method of investigation proceeds by a close analysis and development of the truths of Revelation, the principles of scholastic philosophy, the statements of the popes and the reasoning of educators. Chapter II is a lengthy, technical, unoriginal synthesis of finality; notion, validity, importance; and a division of "ends." Chapter III reviews

quite briefly the opinions offered by prominent movements and men about the aim of education: humanistic realists, sense realists, naturalists, developmentalists, ethical culturists, Dewey, Brameld, Bagley, and Breed.

The particular implications of Christian perfection as the proper and immediate end for Catholic educational theory, moral formation, curriculum, teacher, and parents are discussed in Chapter VII which is the most readable, interesting, and controversial part of the book. The book raises these questions: In the minds of the popes, is the school to be essentially and immediately concerned with religious formation? Does emphasis on moral formation cause hindrance to intellectual formation? Is the failure of American Catholic education to provide adequate intellectual leadership due to over-emphasis on moral formation?

The general Catholic reader, I fear, will find the book hard going; the dosage of Latin terminology, at times untranslated, the range and multitudinous subdivisions in philosophy and theology will make it forbidding. Even the good-willed secular educator will, sorry to say, look upon much of the presentation as Catholic jargonese, not truth—most regrettable at a crucial period like ours when a book like *The Proximate Aim of Education* could help serious-minded men “do some thinking about the true end of education.”

ERWIN G. BECK, S.J.

SCHOLASTIC STUDY OF NATURE

The General Science of Nature. By Vincent E. Smith. Milwaukee: Bruce, 1958. Pp. xiii-400. \$5.25.

The need for a sound philosophy of science is a pressing one. This book, intended primarily for classroom use, attempts to fulfill that need by relating the modern physical sciences to Thomistic Aristotelianism. The author asks the reader to drop preconceived notions of what science is and to work with Aristotle's definition: “certain knowledge of things in terms of causes and reasons and principles.” The general science of nature is concerned with mobile being in its most general traits. Physics, chemistry, and biology deal with specific types of mobile being, therefore a study of nature should not begin with them. “Material being should be considered at its universal level before funneling downward to a concern with the various kinds of mobile things.” (p. 38) “Modern physics, chemistry, and biology afford more detailed, precise, and distinct notions of what in a vague and confused way we know already, and that is why, when put in the light of the general science of nature which they merely continue, physics, chemistry, and biology can be called special sciences.” (p. 166) Sciences are defined by their objects; they are distinguished according to the degrees of abstraction.

To find the basis of the general science of nature we conduct an investigation (dialectic) to ferret out its first principles. Our inquiry leads to the doctrine of hylemorphism.

The subject of the science of nature is nature as defined by Aristotle: the principle of motion and of rest in that to which it belongs essentially and primarily and not accidentally. "A correct understanding of the principle that art imitates nature enables us to deal with problems raised by the fabrication of new elements in the mineral world and new mutants among living things." (p. 142)

Since mathematics studies quantified substance, there can be a science of mathematics independently of the science of nature. "Unlike pure mathematics, mathematical physics deals with mobile being even though it uses mathematical principles." (p. 167) The science of nature proves its conclusions in the light of the four types of causality. Chance, the accidental conjunction of causes, is not, as the advocates of physical indeterminism would make it, a cause. The existence of final causality disproves mechanism. The human soul is the final cause of the material universe.

Dr. Smith next treats topics which are common in modern scholastic cosmology—motion, motion and the infinite, place, time, the kinds of motion, the continuum. He concludes the book by relating the proof from motion for the existence of God to the science of mobile being. In a foot note he documents the precise point in which his treatment of the proof from motion differs from that of Father Klubertanz. "Father G. Klubertanz does not believe that a Prime Mover can be shown to exist in natural science, and he does not believe that such a proof is necessary as a precondition for metaphysics." (p. 388) Dr. Smith feels that the Prime Mover is known *in* the science of mobile being as a principle of motion.

The author writes in the preface that "in order to simplify presentation, controversies have for the most part been left aside." (p. viii) It would seem that major controversies which bear directly on the topics under discussion deserve more consideration. For instance, to prove that sciences are differentiated by their material objects and not by their methods, Dr. Smith argues that experiment is merely a refined type of experience. (p. 45) This argument, even if valid, omits mention of the construction of theory by the hypothetico-deductive method with the aid of mathematics. Physical scientists consider the construction of theory to be an essential part of their discipline. Again, the author treats mathematics as the science of extended being, a view which the modern mathematician would not accept. The theory of numbers used in modern mathematics is elaborated without reference to extension or extended being.

The student of modern science can certainly make use of many of the concepts and conclusions of Aristotle and St. Thomas to maintain proper perspective in his studies. It is difficult to see how the particular organization of concepts and conclusions proposed by Dr. Smith can add much to such a sense of perspective.

THE SACRED HEART IN THE HIGH SCHOOL

Apostleship of Prayer for High School Students. By Francis J. Shalloe, S.J. New York: Apostleship of Prayer, 1958. Pp. 17.

Everyone in secondary education interested in the Apostleship of Prayer will welcome this eminently practical pamphlet on the establishment of a vital high school Center of the Apostleship. The product of an experienced and successful student counselor, the brochure is packed with ingenious techniques to keep the Apostleship throbbing in the student's life. The duties of directors and promoters, the practices of members are sketched in imaginative, and often novel, detail. From their Orientation Week in freshman year to their incorporation into parish Centers after graduation, the students are guided through every activity of the Apostleship into the depths of dedication to the Sacred Heart. The concluding pages of the pamphlet contain interesting model consecrations for various organizations in the school.

Father Shalloe knows the psychology of the high school boy: he has a profound grasp of the Apostleship of Prayer. There is nothing available that will better help bring the two together.

FRANCIS J. MILES, S.J.

MISSIONARY HANDBOOK

Teach Ye All Nations: The Principles of Catholic Missionary Work. By Edward L. Murphy, S.J. New York: Benziger Bros., 1958. Pp. ix-234. \$2.75.

It has justly been remarked that the average American Catholic's concept of missionary work is a sketchy and somewhat distorted one, fostered as it usually is by emotional appeals and by an emphasis on the physical hardships and poverty involved. Even the *pastor gregis*, speaking in the pulpit or classroom, is often hard put to communicate accurately the answers to some basic questions on the overall aims and methods of this area of the apostolate. Why are so many of our priests and sisters sent to foreign lands? What is the primary purpose of all their work? What approaches are especially pertinent today and what problems are pressing for solution? In view of this lack of understanding of an apostolate absolutely essential to the nature of the Church and to every individual in it who calls himself "Catholic," Father Murphy's book has tremendous value and cannot be recommended too highly. In a concise but eminently readable style, the author, who holds a doctorate in the comparatively recent science of missiology, has synthesized a vast amount of information into the few hundred pages of this slim volume.

The opening chapters deal with the theological presuppositions of mission work, with special emphasis on the unique position of the Church with respect to all mankind, and the manifold relationships that result from this. A very important chapter then discusses the fundamental aim of all mission work, which is defined as the establishment of the Church with all that this entails, and which issues in the mis-

sionary's paradoxical ideal of "making himself unnecessary." Another chapter discusses two ideas which have profound significance for the Church today. The author recognizes "the remarkable differences in the expression of Catholicism as one moves from nation to nation," and has a particularly good analysis of the precise nature and theological foundation of adaptation. Among the many other areas that receive summary treatment in the book are modern emphases, especially social and educational, the structural organization of missions, an historical sketch of Catholic mission work, an outline study of the religions of the world, and a study of the mission contribution of the American Church. Such a convenient mine of information deserves to become a *vademecum* for missionaries everywhere, and a best-seller on the reading-list of every Catholic.

A. HENNELLY, S.J.

NEWMAN SYNTHESIS

Newman: His Life and Spirituality. By *Louis Bouyer, C.O.* Translated by J. Lewis May. New York: P. J. Kenedy & Sons, 1958. Pp. xiii-391. \$7.50.

While there is perhaps no rigid law that demands that it be so, some biographies at least seem to follow a pattern. There is the first rash of biographical sketches, written by friends and acquaintances, which make up in intimacy what they lack in depth and perspective. At some distance from these preliminary sketches appear the sober and scholarly studies in which the man is apt to be lost in his supposed significance. But if the biographical subject is fortunate enough, the circle is completed and the best features of the earlier attempts are synthesized in a study where both the man and his permanent value are clearly delineated. Such a biography might be entitled—and in Newman's case happily is—*Newman: His Life and Spirituality* by Louis Bouyer.

As one might expect from Bouyer, there is no detached study. His sympathetic understanding of Newman is unmistakably evidenced on every page, particularly when dealing with Newman's famous, albeit disturbing, complaints. And it is with rather undisguised relish that Bouyer takes out after the villains of the piece: those in Newman's own life time, like Manning who dangled a bishopric *in partibus* before Newman "as a means of binding him to his triumphal chariot" and who so garbled (wilfully?) Newman's reply to Leo XIII that acceptance of the red hat reached Rome as a refusal; and Msgr. Talbot, the Papal Chamberlain, to whose mind "Dr. Newman is the most dangerous man in England." Equally stern treatment is accorded the villains among Newman's editors and biographers: Anne Mozley ("the great culprit"), whose scissoring of Newman's letters is the source of more than one misunderstanding; and Abbé Bremond, whose "incurable frivolity" and at times "wholly imaginary solutions" led him to depict Newman as "*L'isolé volontaire*"—which amounts to a rather thorough-going misunderstanding of Newman.

These more personal interjections of Bouyer, however much one may wish to moderate them, add color and contrast to his portrait. Newman is seen for what he was: a brilliant and sensitive man, whose periods of pitiless self-analysis—"I believe myself at heart to be nearly hollow—i.e., with little love, little self-denial"—hardly seem consonant with his desire for the active life, to be a missionary, for instance, among the heathen. For, paradoxically, he was the man of action who had perforce to achieve that "rare union of the contemplative mind and the heroic soul." He was the man who feared to love too well; who sought holiness rather than peace; who felt that to be at ease was to be unsafe. Newman had his wish, if wish it was. His life, particularly as a Catholic, was a succession of disappointments, of betrayals, of suspicions and accusations—a constant, painful round *in umbris et imaginibus* that only death's approach was to lighten.

Bouyer has presented all this, and more, in this exceptional study of Newman. No one can read it and not know Newman better, and almost (one feels) for the first time really. And it is gratifying also to report that Bouyer, whose experiences with translators have been, more often than not, very disappointing, has this time been wonderfully and stylistically served by J. Lewis May. The translation, even apart from all other inherent values, is a sheer pleasure to read.

HARRY R. BURNS, S.J.

WITH AN ORIENTAL BRUSH

The Enduring Art of Japan. By Langdon Warner. New York: Grove Press, 1952. Pp. 113, 92 half tone plates. \$1.95.

It isn't strange that the French Impressionists found something new and exciting in their discovery of Japanese art 90 years ago. Reacting toward the sombre tones of their predecessors, they saw in the Japanese works a reflection of their own sensitive and bright-spirited appreciation of nature. This was an expression of the world they loved that could move them to inspiration. And so it happened that traces of the oriental technique were mixed with paint on western canvas.

We know that something oriental was borrowed, but Van Gogh's "The Sower" or "La Mousme," and Manet's "Boating" are not Sesshu; are not Kōrin, or even Hiroshige, or Hokusai. The West had learned that a few bold strokes from a Japanese brush could create a world of life and motion, of color and expansive dimension. This was enough only to create admiration and wonder; adaptation, but not understanding.

To become intimate with the expression of Japan's cultural development was left for a later day. There was need for someone to go beyond the techniques of Japanese art to interpret the inner movements of its mind and heart. Before it would be possible for us to enter the museum of oriental treasures, the customs and character of a people

had to reveal themselves; for these, along with her religion, are the soul of Japan in art.

Now, all this has been done in a paperback book by Langdon Warner.

Two sections of the book are outstanding: treatment of the influence of Zen Buddhism upon the Ashikaga (or Muromachi) period, and the chapter on folk art. Our only regret is that the book could not have been enlarged to include some indications of the more radical trends of modern Japanese art.

GEORGE R. GRAZIANO, S.J.

GETTYSBURG 95 YEARS AGO

The Guns at Gettysburg. *By Fairfax Downey.* New York: David McKay, Inc., 1958. Pp. 290. \$5.00.

The Battle of Gettysburg. *By Frank Aretas Haskell.* Edited by Bruce Catton. Cambridge, Mass.: Houghton Mifflin, 1957. Pp. 169. \$3.50.

One of the most fertile and intriguing topics for American novelists and historians during the past decade has been the Civil War. Now that the centenary of that conflict is fast approaching we may certainly expect an even greater outpouring of literature on this subject. Some authors, getting a head-start on the field, have provided us with studies to commemorate the ninety-fifth anniversary of Gettysburg. Although Downey and Haskell differ greatly in their precise subject matter and in their treatment both offer excellent additions to our Civil War literature.

Downey's *Guns of Gettysburg* is a monograph on the role of the artillery in this famous engagement where this arm won its rank as the "King of Battles." The book is divided into chapters according to the days of the battle (July 1-3, 1863) and subdivided into specific areas of combat. This order, and the fact that the author concentrates his attention on the one weapon he is concerned with, give clarity to a subject which by its nature can be very confusing. Maps of the battle and the illustration of the different types of ordnance make the author's text meaningful, as well as giving necessary information for an intelligent understanding of other books on this war. Some of the matter found in the appendices will be of interest only to the professional historian, as the listing of the guns now on the battlefield and the catalogue of the different divisions of the artillery on both sides, but the actual reports of both the Union and the Confederate generals in charge of the artillery to their commanding officers are of great interest.

The main conclusion that Downey draws from his investigation of the sources is that the role of General Henry Hunt, commander of the Union artillery in this Northern victory, has been greatly underestimated by historians in the past.

An added point of recommendation for this book is that the author presents his scholarship and exacting research in a fine literary style, which makes his subject of interest not only to the professional historian

but also to all those who have a gentleman's interest in the war between the states.

The Battle of Gettysburg, although of a very different nature, is also excellent Civil War History. Frank Aretas Haskell, who served on the staff of the divisional commander of the Second Corps which held the "bloody triangle"—the precise target of Pickett's charge—was a northern hero of this battle. He based his story on his own personal experience and on the results of his diligent inquiry among the participants in the struggle. For the modern reader the author's style may be at times too classical, his attitude slightly egotistical, but for actual reproduction of the experience of combat Haskell has few equals. The mortal conflict comes alive with all of its dangers and thrills, all of its hopes and fears. The excellence of this account both for its dramatic presentation as well as for its general accuracy has been attested to in the past by its constant employment in Civil War histories. The publishing of this primary source at the present time is a welcome occurrence, for the dust-cover is not exaggerating when it states: "The author was later to be killed at that other terrible battle, Cold Harbor, but he left behind him a piece of true literature which hurries a reader's pulse a hundred years after the smoke of Gettysburg has subsided."

Bruce Catton's introduction and editing add greatly to the value of this short book, which should be read by all those who have any interest in American history or American literature, as well as by those who are merely seeking a gripping story of action, for as Catton indicates in his introduction: "In the long run, this book is for the general reader rather than the specialist. It offers an understanding and an emotional experience that can be had from few other Civil War books. It is very, very much worth reading."

WILLIAM J. BOSCH, S.J.

POPE OF OUR TIMES

Witness Of The Light. By Katherine Burton. New York: Longmans, Green and Co., 1958. Pp. vii-248. \$4.00.

Some twentieth century Catholics sigh for the Golden Age of the thirteenth century. In one sense their impossible wish has come true. No Pope in the past 700 years has commanded the international audience that the late Pius XII enjoyed. What Pope of the 1200's could make his voice heard throughout the entire world? Yet Pius XII, through radio, TV and printed letters spoke to Australia as clearly as to Rome. People listened. What the Popes of the Middle Ages tried to accomplish in a small area of the world through their temporal power, Eugenio Pacelli achieved throughout the world in the twentieth century. Men looked to the Pope for moral leadership in the Space Age.

Witness Of The Light by Katherine Burton catches the spirit of Pius XII. The very apt title summarizes the man. His programs for social action, economic reform and principles of international conduct

mirror his faith in the Christian message. Christ is the Light of the world; His vicar, the Pope, must obey Christ's command to teach all nations. The war years and their aftermath, as this biography demonstrates, have catapulted the Papacy into international politics. The words and deeds of Pope Pius XII made him the spokesman for all men.

The only negative vote on this biography concerns the last few chapters. The author has proved her case that Pius XII was the Pope of Peace. But it is injudicious to try and paint a picture of the Pope as a pacifist. The concluding chapters frequently quote the Pope on the morality of war or of the use of atomic or hydrogen weapons. Undoubtedly moved by a true sense of reverence for her subject, the author has omitted many of the fine precisions that Pius XII made on the occasion of these statements concerning modern warfare. The case for Pope Pius XII's claim to be a man of peace does not need buttressing by any claim, very difficult to prove, that the Pope embraced the illusory tenets of pacifism. Yet this is a minor flaw. The overall judgment on this biography is that the book is worthy of its subject.

EDMUND G. RYAN, S.J.

RAHNER ON PRAYER

Happiness Through Prayer. By *Karl Rahner, S.J.* Translated from the German. Westminster: Newman Press, 1958. Pp. 109. \$1.50.

The extraordinary value of this book on prayer lies in Father Rahner's deep insight into dogma and his power to relate the most profound mysteries of faith to the practical science of asceticism. He has also made expert use of his personal mastery of the technique of phenomenological analysis developed in modern philosophy. As a result his reflections on prayer have a psychological profundity which vibrates in harmony with the deepest intellectual preoccupations of our day.

Undoubtedly some of the best philosophical work of our age is being done in the field of the philosophy of subjectivity under the influence of modern psychological preoccupations, and centering in the analysis of the subjective dynamism of the person. From this viewpoint such perennial questions as freedom, commitment, and the conditions of authentic love and existence are receiving a new and profoundly enlightening treatment. Obviously such investigations have a vital significance for the ascetical writers who deal with precisely these same areas in the context of grace and supernatural charity. To my knowledge this is the first work on prayer in English which brings the light shed by these psychological analyses to bear in a practical way on the psychological foundations and conditions of authentic Christian prayer.

The result is a unique contribution not only in the field of ascetical writing but also to the field of phenomenological analysis itself. For once phenomenological analysis is undertaken in the full context of revelation and grace and without any artificial prescinding from the

realities of supernatural life, many of its most fundamental insights undergo a profound transformation. A good example of this transformation is contained in the opening conference "Thou Wilt Open My Heart." Here we see existential despair revealed in its true light as a hypocritical guise which, aping the posture of true humility, transforms it into a satanic refusal of grace. The statement "my existence has no meaning," is true for the Christian only when he will add in Father Rahner's words, "except as a manifestation of Thy Power and Glory through my weakness and nothingness."

As the conferences develop, each central condition necessary for authentic prayer is investigated and its psychological counterpart analyzed: humility and despair, the relation of the unconscious to the doctrine of the indwelling of the Holy Spirit, love as a response in faith to a gift of love freely given, the relation of action and prayer in our daily life, the relation of the prayer of petition to the prayer of submission, the question of sincerity in the prayer of dedication, the authentic nature of guilt in the prayer for forgiveness, and, finally, the role of fidelity in the prayer of decision, which reaches its climax in the prayer of death itself.

It should be obvious from the outline above that this work is no "tranquilizer," as one might be led to suspect from the infelicitous title chosen for the English translation, "Happiness Through Prayer." Literally translated, the original German title read, "Concerning the Need and the Blessing of Prayer." The French translation of this same work, which appeared nearly ten years ago, was entitled "The Prayer of the Modern Man." Each title seems to reflect the reaction of a "national" character to the challenge of this book.

JOHN J. MCNEILL, S.J.

RENAISSANCE STRUGGLE

The Meddlesome Friar and the Wayward Pope. By Michael de la Bedoyere. Garden City: Hanover House, 1958. Pp. 256. \$4.00.

This is not an historical study. Rather this recent selection of the Catholic Book Club is an attempt to tell the oft-told tale by vividly portraying the personalities of the protagonists, Savanarola and Alexander VI. This gives the author the opportunity to inject frequent comments, so that the story never quite speaks for itself. Perhaps this is in the nature of any book written on this subject, since the viewpoint of the author will largely determine his picture of the story.

In the introduction, de la Bedoyere briefly analyses his sources, revealing that he will use as a foundation for the treatment of Savanarola a work by an English Jesuit of the turn of the century, Father Herbert Lucas. His conclusion was a strong indictment of the friar and our author feels that nothing written since has shaken this thesis. For a picture of Alexander VI, the life by Orestes Ferrara was most useful, though the author feels it is too favorable to the Pope.

The book is well outlined, getting off to a swift start with two

dramatic scenes that actually occur near the end of the struggle. Then a swift résumé fills in the background and when play resumes there is but the grand finale to reenact. All the action is portrayed with the author's usual brilliance of style, including a fine use of concrete details that lend the sense of reality to what is in itself a fantastic tale.

He criticises Brion for excusing Alexander's immorality on the grounds that it was no worse than others. This is neither historically nor morally well-founded, de la Bedoyere feels. He himself describes the Pope as a man who could never keep his eyes off beautiful women, a man unable to change from a luxury and worldliness of living since he had always been self-indulgent. He feels that Savonarola rightly saw in Alexander's life an "object of horror" (which comes very close to the judgement of Philip Hughes). Yet he feels it is safe to say that "apart from the facts that he lived an 'unmarried' married life and had a number of children, . . . (and) that he certainly too much loved good society, especially feminine, and that he was, and supremely loved being, a great and wealthy temporal prince, Rodrigo Borgia might have been papabile in any age." WILLIAM P. SAMPSON, S.J.

THEOLOGY FOR THE MODERN MAN

Sacred Doctrine. An Introduction To Theology. By Edwin G. Kaiser, C.P.P.S. Westminster: Newman Press, 1958. Pp. xii-344. \$4.50.

This work is a well planned, up-to-date, comprehensive introduction to the study of theology. Written as a text for summer courses in theology, the book breaks down into three main divisions: the nature and concept of theology, the sources of theology, and theological method.

To introduce a subject as vast as present-day theology is a task of selecting, ordering and integrating. In this the author has succeeded admirably, refusing to be immersed in the tangle of innumerable theological disputes which surround the subject matter of almost every chapter of the book. Rather, Father Kaiser has wisely chosen to limit the broad lines of his introduction to one approach to Catholic theology, that of St. Thomas. After some introductory chapters outlining the Thomistic conception of theology as a science and as wisdom, the key notions of the supernatural order, of divine Revelation, and of Faith, are taken up successively in excellent expository fashion.

In the major section of the book, Father Kaiser discusses the four traditional sources of theology: Scripture, the ordinary and extraordinary *magisterium* of the Church, the Fathers of the Church, and the theologians. Of particular interest is the extended chapter on Sacred Scripture, entitled "The Written Word." This is perhaps the outstanding chapter in the book, both because of its depth and because it incorporates the latest significant contributions in Catholic scriptural study. A clear exposition of the Church's position on Scripture is presented, based principally on the encyclical *Divino Afflante Spiritu*, and including the letter of the Biblical Commission to Cardinal Suhard, so important for understanding the current attitude of that Commission.

The nature and extent of inspiration are carefully explained; revelation is distinguished from inspiration. Scriptural inerrancy and the various senses of Scripture are carefully delineated, and the dominant concept of the bible as the Church's book, to be authentically interpreted by the Church alone, is clearly underscored.

Outside of scriptural inspiration and inerrancy, perhaps no part of Catholic dogma is so misunderstood as infallibility. Through three chapters Father Kaiser competently explains the nature, necessity for, and extent of, the Church's infallibility in its three forms: the ordinary *magisterium*, the Councils, and the Roman Pontiff. By linking all three, the central note of infallibility as a property "belonging to the Church" is emphasized. A discussion of the authority of theologians follows, which naturally leads into a summary history of the great theologians and theological schools from the medieval period down to the present day. Particularly valuable for the orientation of the budding theologian is the equivalent of a *Who's Who* of theologians which the author provides in a running commentary on the contemporary theological scene.

In taking up theological method, Father Kaiser begins with a discussion of the meaning and development of dogma. The thorny question of just how dogma evolves is understandably left untouched beyond the obvious "explicitation of the implicit." But the concept of tradition expressed elsewhere (p. 133) as embracing both Scripture (inspired Tradition) and unwritten tradition (uninspired Tradition) is invaluable for the novice theologian. The importance and significant contribution of modern scientific historical method in the evolution of dogma as well as in scriptural studies, modern apologetics and ecclesiology, is pointed up by the author, while at the same time a clear distinction is made between the total theological method and scientific, historical method alone.

This introduction succeeds at once in sketching the broad lines of the Catholic theological structure, and in stimulating an awareness and an appreciation for the tremendous riches contained within that structure.

JOSEPH L. ROCHE, S.J.

BASIC LITURGICAL STUDY

Public Worship: A Survey. By Josef A. Jungmann, S.J. Translated by Clifford Howell, S.J. Collegeville, Minnesota, The Liturgical Press, 1957. Pp. vii-249. \$3.50.

In *Public Worship* Father Jungmann opens up to his reader the precious contents which lie behind so many rich but rigid prayer forms; forms, which appear to this age as something alien and lifeless since their original meaning has become so obscure.

The work of reform begun by the Holy See, in addition to the wealth of liturgical scholarship, especially since the turn of the century, has contributed to creating an atmosphere of healthy criticism. Yet without a knowledge and appreciation of the long tradition which links

the liturgy in its present form to that of the past, there is the danger that those who criticize the present situation will be guided by capricious intuitions, antiquarian prejudices or the desire for novelty.

From the vast storehouse of his knowledge, Father Jungmann gives us in less than 250 pages a well balanced presentation of the history of our western liturgy and even more important, points out at every turn the subtle laws and principles which have silently been at work fashioning it. Thus, the author supplies us with a norm by which we can constructively criticize our present situation and one which will give direction to further discussion of reform.

Public Worship is not a magic crystal ball in which we can directly perceive the "liturgy of the future." It does not explicitly deal with reform; rather it contains the stuff out of which reform will come.

The book represents the most important elements of the lectures delivered to the author's theological students during the past thirty years. The chapter on the Mass is a marvelous summary of the author's monumental work: *Missarum Solemnia*, and the reader will immediately recognize in chapters one and four the substance of his earlier work: *Liturgical Worship* (Pustet, 1941).

Father Jungmann has the wonderful ability of selecting apt details; he can summarize without letting his survey become a fleshless skeleton. His details unify without distracting and they never cease to provide new insights for his reader, even for one well versed in liturgical lore; and yet he never overwhelms the novice. Father Clifford Howell has done a superb job of translating the book into flowing English in a way which never gives a hint that it was not originally written in English. In addition the book is well indexed. It is neatly divided into nine chapters covering: basic concepts on the nature of liturgy, a general history of Christian worship, the making of liturgical laws, structural elements of the liturgy, the house of God and its furnishings, the Sacraments, the Mass, the Divine Office and the Church's year.

Priests will find much in his chapter on the Divine Office to enrich their own recitation of it. The author makes the interesting observation that the Office, which originally began as a private prayer and then took on a communal character, is now in our time once more carried on, for the most part, as a prayer said in private, "and this is to some extent a return to primitive practice."

The curious observation was once made that the liturgy, which was meant to be an interpreter of the Mystery of Christ, is itself now badly in need of interpretation. A book like *Public Worship* (which could well serve as a textbook to an introductory course on liturgy for clerics and laymen alike), will make the rites of the Mass and the Sacraments intelligible again. Armed with a knowledge of the history of these rites and the principles at work in forming them, priests will

be better equipped to voice a healthy criticism of those elements in our worship which do not well interpret the Mystery they are supposed to.

PAUL L. CIOFFI, S.J.

NOT THE AUTHOR BUT THE TRANSLATION

The Christian Approach to the Bible. *By Dom Celestin Charlier.*
Translated by Hubert J. Richards and Brendan Peters. Westminster: The Newman Press, 1958. Pp. 298. \$4.00.

The outstanding merit of Dom Charlier's book is its willingness to come to grips with the problem that modern scientific (i.e., literary and historical) exegesis has raised for those who desire (as indeed they should) a Christian reading of the Bible, and particularly of the Old Testament. The broad outlines of his carefully balanced and nuanced solution will surely meet with general acceptance by Catholic scholars, even though details or concrete applications perhaps may not. Dom Charlier is always profound and suggestive, and his work deserves thoughtful and discriminating perusal.

All the more, then, must one deplore the rather poor translation. For example, Charlier writes:

Rien ne serait plus stérile que d'aborder la Bible avec la tour d'esprit géométrique et sec qui caractérise la démarche scientifique propre aux sciences de la matière. Cet abus de la raison abstraite n'a que trop dévitalisé l'exégèse et la théologie, à la suite de la philosophie.

And the translation:

The Bible cannot be treated dispassionately, like a problem from Euclid. This kind of approach has already robbed exegesis and theology of their vitality, and killed philosophy altogether (p. 273).

A comparison of the two passages will reveal the general quality of the translation: its tendency on the one hand to abbreviate and, on the other, to put sentiments into Charlier's mouth which (perhaps in themselves true enough) are not expressly his own. Thus, when Charlier, speaking of scriptural accommodations and without condemnation, mentions texts "*sortis de leur contexte et projetés sur un plan qui n'a avec le sens naturel aucun contact organique,*" he is interpreted as saying: "*wrenching texts from their context and applying them arbitrarily to things entirely foreign to their true meaning*" (p. 264).

But it would be misleading to imply that criticism of the translation is based on its style alone. Style might be a matter of taste or debatable opinion. Unfortunately, the disservice done to Dom Charlier is far more serious. He is made to say "that the Bible is *tied* to the liturgy in the same way as it is *tied* to the Fathers of the Church" (p. 253), whereas Charlier writes simply of "*les rapports de la Bible avec la liturgie.*" That one must bring to any Christian reading of the Bible "*le meilleur de soi-même*" sounds rather strange when it is translated: "In our reading of the Bible one must be able to say: 'This

is the best of me." (p. 248). The carefully nuanced statement: "*A ce sens absolu, l'erreur est toute affirmation qui n'est pas conforme à la vérité en soi, indépendamment de sa perception relative par l'homme,*" becomes obscure and misleading as: "Absolutely, error is the affirmation of something which does not conform to reality as it exists, *independent of perception*" (p. 216). Even the simple question and answer: "*Qui doit lire la Bible? La masse répond: 'Les savants'*" somehow or other is read as: "Who should read the Bible? Most people will say: 'Nobody'" (p. 27)! The effect of love which "*élargit en retour jusqu'à l'infini les horizons de l'intelligence devant les perspectives du Verbe*" does not become transparently clear as: "Filled with the great surging of the Spirit's love, it throws open to the mind the whole realm of the Word's affinity" (p. 251).

More serious still, however, are the inaccuracies that are introduced. It is true enough for Charlier to say that faith becomes "*hardie aussi et audacieuse, car elle [foi] n'a jamais peur d'être mise en échec.*" But it sounds rather rash to speak, not of faith as Charlier does, but of the man of faith "who becomes at the same time bold and daring, because he is not afraid of being found in the wrong" (p. 250). "*Pas de vraie foi sans charité ni de charité sans foi*" has a different, questionable ring to it when it is rendered: "True faith requires charity, as true charity requires faith" (p. 250). Intelligence and will, mind and heart, faith and charity—all are united and mutually enrich one another. But it is meaningless to say: "First of all *they* [including, one takes it, faith and charity] must die" (p. 251), especially when Charlier is clearly speaking only of the mortification of intellect and will. Charlier is indeed suggestive when he speaks of the Bible as the verbal body of Christ, the Eucharist as His carnal body, and the Church as his mystical and social body. But he says nothing so inexact as: "All these incarnations of the Son of God are made *one reality* in the liturgy" (p. 253), but rather that "[L'Esprit] *y unifie par son animation centrale les formes hiérarchisées du corps total où s'incarne le Fils de Dieu.*" And the purpose is not to "unite the Christian, whole and entire, to Christ," but "*pour le [Christ] livrer à celui qui croit.*" Nor does Charlier say: "As we share his [Christ's] divine life *only* by eating his flesh . . ." (p. 265), but simply and *sensu aiente*: "*sa vie divine est communiquée par la manducation de sa chair.*"

Perhaps, then, it is no surprise that in two instances at least the translators go directly counter to Charlier's express will and try to saddle him with the very meaning he excludes: "*Je ne dis pas identité*" becomes "not to say identity" (p. 259) and "*je ne dis pas: une signification*" becomes "almost a new meaning" (p. 261). The whole trend of Charlier's thought demands these explicit disclaimers, and he apparently put them in deliberately. And yet they are ignored.

The Preface characterizes the translation as "scholarly, lively, and extremely readable." But the ultimate judgment, harsh perhaps but true, must be that Charlier's book has not received the translation it

deserves, nor American and English readers the type of translation they can profitably, even at times safely, use.

HARRY R. BURNS, S.J.

JESUITS IN THE MARKET PLACE

The Scholastic Analysis of Usury. By John T. Noonan, Jr. Cambridge, Massachusetts: Harvard University Press, 1957. Pp. 432. \$9.00.

In spite of the forbidding title, the Jesuit will find Doctor Noonan's historical analysis of usury theory well worth investigating. Without being theological or economic or legal, this book presents the history of an idea which has played a significant role in the development of each of these areas.

The vigorous reaction of a fledgling religious order to contemporary economic problems will be of interest to the historian. Early theologians of the Society of Jesus, especially Louis Molina, Leonard Lessius, and John de Lugo, are seen gracefully wearing the mantle of economic authorities. Molina, for example, was frequently consulted by judges and merchants on the ethics of loans, business investments and insurance, and he was well in advance of his times in his advocacy of the doctrine of "lucrum cessans" as justifying the payment of interest on business loans.

On the other hand the Jesuit Provincial, Peter Canisius, was almost expelled from Bavaria by Duke William for refusing to grant absolution to those who took five per cent interest on simple loans. In this connection, the position taken by the General Congregation of the Society of Jesus meeting in 1581 is recognized as "a milestone in the history of usury theory" and was partially responsible for later attacks on Jesuits as lax in their economic morals.

Moral theologians may well gain fresh insights into the cautious development of the Church's doctrine on usury and the tortuous route (via the triple contract and "lucrum cessans") through which interest gained recognition as the legitimate price of money loans. The descriptions of the doctrinal struggle between moral theologians who based their conclusions on an *a priori* analysis of traditional usury doctrine and those theologians who exercised their principles in the light of contemporary economic developments, (e.g. commercial credit, maritime insurance) are particularly relevant.

The economist, too, has something to learn from the development of usury theory. Not only does it offer stimulating clues to the meaning of money in economic life, but, as Joseph A. Schumpeter saw clearly, it initiates modern interest theory.

Doctor Noonan, a PhD in scholastic philosophy from Catholic University and former editor of the *Harvard Law Review*, has produced a concise history of thought in a specialized area. Usury theory, however, has too many dimensions to be readily digestible. The reader will be better satisfied if he comes prepared with a particular problem.

CHARLES A. FRANKENHOFF, S.J.

INTRODUCTION TO PHILIP NERI

The Roman Socrates. By *Louis Bouyer*. Translated by Michael Day. Westminster: Newman, 1958. Pp. 87. \$1.50.

The Roman Socrates of the title is St. Philip Neri (one of Philip's pupils wrote Platonic dialogues with Philip rather than Socrates as the speaker) who conducted his Oratory in Rome. The Oratory—an improvised, spontaneous prayer meeting—brought about reform in many dissolute lives and made holy men holier.

St. Philip was a good friend of the Society of Jesus. While he was still a layman, he directed many vocations to the Jesuits. St. Ignatius gently reproved him as being like the bell of a church, tolling for others to come, yet remaining outside himself. Later on in Philip's life, when he received Holy Orders at the relatively advanced age of thirty-six, he still admired the Society. The letters of St. Francis Xavier, who had been a friend of Philip when he was in Rome, raised a desire in him to follow Francis to India as a missionary. He gained twenty companions; and it was only the advice of a confessor, who told him that "Philip's Indies were to be in Rome", that kept him from following Francis straightway.

This little book is a good introduction to the life of St. Philip—less ponderous than Ponnelle and Bordet's standard work. It contains anecdotes of Philip's pranks and sanctity. It describes the beginnings of the Oratory, the group of men who gathered about Philip, the congregation that was to number the great Cardinals Baronius and Newman among its members.

GERARD F. GIBLIN, S.J.

GIANTS OF THE ENGLISH CHURCH

Three Cardinals. By *E. E. Reynolds*. New York: P. J. Kenedy & Sons, 1958. Pp. ix-278. \$5.50.

The history of the Catholic Church in England during the nineteenth century is the story of three men. They are Cardinals Wiseman, Newman and Manning. These men transformed the Catholic Church in England from its 1800-1830 status as an object of antiquarian's interest into the dynamic religious, social and educational force of the 1890's.

The author admirably combines biographical details with excellent insights into the motives and reactions of the three men. The hero who emerges from the pages of this book is Newman. His keen intellectual vision that makes his thought so catholic and so contemporary, his patient forbearance—perhaps we should say "sanctity"—in the face of whispered charges of heresy win the reader's admiration. The villain of the work is Monsignor George Talbot. His calumnious attacks on Newman and the other Oxford converts, from his privileged position in Rome as confidant of Pius IX, make sad reading. It is difficult to explain why such a person was the trusted agent for both Wiseman and Manning on all important dealings of the English Church with the Roman Curia.

Wiseman's optimism, his desire to welcome the new converts, to take the Church out of the "English catacombs," to reestablish the hierarchy are all portrayed in good fashion. However, the author does not fail to point out Wiseman's greatest defects, his procrastination and his inability to cope with the execution of his many brilliantly conceived enterprises. Manning also receives a sympathetic treatment. His puzzling distrust of Newman and his impatience with men who questioned the conclusions of his hasty generalizations, receive detailed examination. The author does not fail to show Manning's great work in the field of the social apostolate.

The only minor flaw in the work is some lack of documentation. For a Jesuit, three incidents in Newman's life would be well worth delving into. On pages 103-104 the author mentions Newman's reasons for not entering the Jesuits, and also his opinions on Jesuit education. Later, on page 208, Newman's orthodoxy is defended by "the Jesuit Perrone." None of these statements is documented; such documentation would interest Jesuits greatly.

Perhaps the title is a bit misleading. Actually the book gives more than its dust-jacket advertises. The author has included excellent studies of the works of Pius IX, Archbishops Ullathorne and Errington, William Ward, Cardinal Barnabo, Father Ambrose St. John, William Gladstone, John Keble and Edward Pusey. True it is that all of these men are etched against the background of the three giants who dominated the English scene. But these men and their contribution to the restoration of the Catholic Church in England also receive excellent treatment.

EDMUND G. RYAN, S.J.

LITURGY AND FOLKLORE

Handbook of Christian Feasts and Customs. By Francis X. Weiser, S.J.
New York: Harcourt, Brace & Company, 1958. Pp. 366. \$4.95.

Those who are familiar with Father Weiser's interesting style and charming folk tales well know what to expect from his latest volume. His previous three books—*The Christmas Book*, *The Easter Book*, *The Holyday Book*—were all received with a delightful interest. Some have found in these books a pleasant way of entering into a deeper appreciation of the liturgical seasons of the year; some have found material to dramatize and enhance a lecture or sermon. What more, then, shall we say of the present volume? There is little new in this book. Aside from a re-arrangement of material, an occasional abridgment, scattered amplification, the omission of illustration, this handbook boasts of some fifty-odd additional pages of text. Its richest endowment is the convenience of consulting in a single volume what has already appeared in its three predecessors. There is, also, fuller reference citation for the scholar.

When consulting Father Weiser's section on individual Saints, few people will grieve over the omission of Sts. Vitus and Sebastian (previously included in *The Holyday Book*). Some, perhaps, will miss

his treatment of Sts. Michael, Barbara, Andrew, and Catherine. But the present reviewer will find it hard to forgive the author for his deletion of the heroic figure of St. George.

GEORGE R. GRAZIANO, S.J.

THEOLOGY AND LITERATURE

Theology and Modern Literature. By Amos N. Wilder. Cambridge: Harvard University Press, 1958. Pp. 145. \$3.00.

It is perhaps by this time a truism to point out that the concept of separation of Church and State has had much to do with a long-standing separation between religion and the arts, but Professor Wilder, of the Harvard Divinity School, makes the point with force and understanding. Originally the William Belden Noble Lectures for 1956, these chapters have retained, happily, the verve and immediacy of the lecture form.

Professor Wilder discusses at length the breach that has existed between Christianity and the arts, and then proposes, first from the side of literature and then from the side of the Church (that is, Protestant Christianity), evidence of a new rapport that has been growing up between them during the past generation or two.

The most significant literature of our day, Wilder points out, deals with moral and metaphysical themes, and has frequently turned for its symbolism to the religious patterns of the past. Indeed he feels that "the deeper moral and spiritual issues of man today are often more powerfully canvassed by such writers than by theologians themselves." He turns for his examples to Eliot, Auden, Claudel, Fry, Joyce, Gide, Robert Lowell, Robert Penn Warren, as well as to the "long line of modern agnostics or rebels, from Blake and Shelley, Whitman and Melville, to D. H. Lawrence, Kafka, Yeats." Such writers are for him "a kind of lay order in Christendom, engaged in tasks which the official Church has not yet fully encountered or assumed."

The Church, for its part, has become more aware of the modern arts. A central chapter speaks of the basic and inescapable relationship that exists between the religious and the aesthetic orders of experience, emphasizing the fact that literary symbols are not mere decorative additions but rather the bearers of meaning and truth, and therefore of primary importance in both the religious and literary spheres.

A fine chapter on the role of the Cross in Christianity and in literature, with particular reference to Robinson Jeffers' *Dear Judas*, shows that "the agony of Christ is related to the law of suffering which runs through the whole story of life, human and sub-human." The theologian must make it clear, however, that "there is no proper foothold in the Christian story for man's persistent or recurrent morbidity . . . the Cross of Christ should be a fountain of health and not of morbidity." The important thing in the Passion, he feels, as in all the Gospels, is the divine transaction, "the revelation mediated—the operation of God in the event."

A further, and more striking example, of the tangency between religion and literature, Professor Wilder finds in a study of William Faulkner. He sees in Faulkner "a disclosure in dramatic terms of attenuated Christian society," in which the basic values of Christianity have been lost, leaving behind only the empty forms of religion, a vestigial code of morality. In Faulkner's novels of the breakdown of an inherited order, the decline and fall of the Compson and Sartoris families, the rise of the sub-human Snopeses—all representative of a larger cultural fatality—there is evident, as an "ultimate sounding board," a definite moral order, without which there could be neither revelation nor spiritual torment. There is religious affirmation even in Faulkner's most sweeping negation.

In all Wilder's excellent and wide-ranging discussion, there is only one major area in which Catholics will find themselves pulled up short. That is his treatment of the Catholic view of literature and art. He does well in accepting Maritain as the Catholic spokesman in aesthetic theory, and his references are to the point. But the basic and irreconcilable difference between the Protestant and Catholic views soon becomes apparent. Catholic writers labor under a grave handicap, Wilder feels, because they are tied to "a very special metaphysic, a radical dualism between nature and the supernatural," and that the definition of the relation of grace to nature "disparages any 'secular' art, in the good sense of that term." On the other hand, "the Protestant approach to art, as we see it, is not bound to any one type of metaphysics." Thus, inevitably, Wilder disparages Mauriac, Greene, Bernanos and Claudel, as writers who "stack the cards in favor of revelation;" the Catholic writers he accepts are the renegades: Péguy, Gide, Joyce, Cocteau. It seems odd that so honest and perceptive a thinker as Professor Wilder would have us buy dogmatic freedom at the expense of what we believe to be true.

Despite this Protestant-Catholic rift, the book stands firm. For the theologian, and especially for the critic and teacher of literature, there is much of value in Wilder's eloquent and highly literate statement.

J. ROBERT BARTH, S.J.

ST. THOMAS ON BEING

The Metaphysics of St. Thomas Aquinas. By Herman Reith, C.S.C. Milwaukee: Bruce, 1958. Pp. xvii-403. \$5.50.

This new textbook in Thomistic metaphysics by Father Reith, head of the philosophy department of Notre Dame, concentrates on presenting the authentic metaphysics of St. Thomas himself. Consequently, numerous, often lengthy direct quotations from various works of St. Thomas have been incorporated into the text; and the order of the book follows that found in Thomas' *Commentary on the Metaphysics* of Aristotle. In addition, the entire second half of the work, comprising almost two hundred pages, is devoted to selections from St. Thomas on the various topics of each chapter. Thus, the stress throughout is to

present to the reader the original content, order, and explanation of Thomas himself on metaphysics.

This method may be the practical solution to the problem of getting students of Thomistic philosophy into some direct contact with Thomas. So often they never get past the commentators. Yet, the solution also has its draw-backs: any selection from an author like Thomas is bound to depend to a certain extent upon the individual taste of the editor. While this normally is not a major obstacle, in the interpretation of a disputed subject such as analogy in Thomas, the selection of passages becomes the determining factor. Moreover, it may be questioned by some whether a group of direct translations from various works of Thomas will actually bring the modern student any closer to the mind of St. Thomas. The English translations of an article from the *Summa Theologiae* or of a chapter from the *Summa Contra Gentiles*, enumerating all the objections first and then the solutions, may well offer a psychological block to the less interested student (especially when contrasted with the flowing modern commentary in the text of the book) and be inadequate for the more interested and advanced undergraduate.

The text of the book is well done; the major points of St. Thomas' metaphysics are covered; and little time is spent on the less important, much disputed elements. Its usefulness to the budding metaphysician would be enhanced by a select up-to-date bibliography of modern works on Thomistic philosophy; and, perhaps, the text itself could include some mention of the various leading Thomistic philosophers and their attempts to put Thomistic philosophy in the forefront of the 20th century philosophical scene.

JOSEPH L. ROCHE, S.J.

MARRIAGE IN A PICTUREBACK

Marriage. A Fides Pictureback. Chicago: *Fides Publishers Association*, 1958. Pp. 64. \$0.50.

Marriage, the first in the new Pictureback series of Fides, is, for the most part, a third reissue in a handier, reduced size (3¾" x 8¼") of the well-received larger (9¼" x 12"; 8¼" x 8¼") Rotogravure booklets of 1951. This high class pamphlet with its crisp printing, twenty-seven photographs and seven reproductions of the works of Giotto, Picasso, et al., will attract the modern laity; eleven highly readable and instructive chapters will hold their interest. Discussion questions for eight chapters and a Fides bibliography are also included. Scattered throughout the text, too, are nineteen inspiring "fillers": Christ Exalts the Role of Woman, The Wedding Ring, Marriage and Virginity, The Role of the Father, Beyond the Home, etc.

Young Christian men and women soon to be married will discover the vast horizons God's plan for marriage opens. Those already married will be helped to experience fully the profound mystery of their common life together.

ERWIN G. BECK, S.J.

STRUGGLE FOR THE PRESIDENCY

The Presidential Election of 1880. By *Herbert J. Clancy, S.J.* Chicago: Loyola University Press, 1958. Pp. 294. \$4.00.

This monograph in the Jesuit Studies series offers us a clear and detailed account of the election of 1880, a contest that won for Garfield his brief occupancy of the White House. In a carefully worked out presentation Fr. Clancy considers first the general political development from the period of the Civil War up to this election, noting the growing dominance of the Republican party, the rising demand for Civil service reform, and the regeneration of the Democratic strength in the South. The author then treats in order the struggle for the nomination in both of the parties, the national conventions, and finally the campaign waged by both the Republicans and Democrats for the presidency. He indicates the decisive importance of the Republican change in strategy, from their attempt to identify the Democratic party with Southern interests and the Civil War (the "bloody shirt" issue), to a stress on the tariff question and the establishment of the idea that their party was the businessman's friend.

This is one of the closest and most interesting of the minor elections in American history. Both candidates were "dark horses," relatively unheard of on the national political scene before the conventions. Winfield Scott Hancock, the Democratic candidate, had never held an elective office. His unexpected chance for the presidency resulted from the surprising psychological effects of the nominating speech of Daniel Dougherty of Pennsylvania. Garfield had become Senator from Ohio in 1868 and was mainly known for his involvement in the Cr dit Mobilier scandal. Garfield's success at the convention resulted from his oratorical ability, and political manipulations, which were handled in a most professional way.

In this study we are taken into the world of the "smoke-filled" rooms where political ambitions were created and shattered, onto the floor of the convention where the seizing of the opportune moment meant fame rather than obscurity, and onto the battle field of the New York Democratic contest where the giants, Tilden and John Kelly, struggled for mastery. This latter conflict resulted in Hancock's downfall and gave Garfield the presidency. Kelly failed to give solid support to the Democratic effort in this key state which all the politicians knew would determine the election, thus giving the Republicans the deciding electoral votes.

Although some historians might question the author's rather overly sympathetic attitude towards Garfield, and judge that not enough credit is given to the admirable qualities in the character of Hancock, all would agree that this study shows a diligent investigation of the sources, especially of the personal papers of the politicians of that day. The result is a clear and accurate picture of the election of 1880.

WILLIAM J. BOSCH, S.J.

PSYCHOLOGY FOR THE PRIEST

Psychopathic Personality and Neurosis. By A. A. A. Terruwe, M.D.

Translated by Conrad W. Baars, M.D. and edited by Jordan Aumann, O.P. New York: P. J. Kenedy & Sons, 1958. Pp. 172, \$3.50.

This translation of Dr. Terruwe's *Psychopathie en Neurose* is the first of her works to be made available to English readers. The work is explicitly directed to the confessor and spiritual director. It fills a gap in the psychological literature available to those who have the care of souls, by providing an account of psychopathic and neurotic personality types which is adapted to their needs and concerns.

Accordingly, the book is divided into two sections. The first section deals with psychopathic personalities, and divides them into several generally accepted categories: hysterical psychopaths, pathological liars, amoral psychopaths, hypomanic psychopaths, sexual psychopaths, and a selection of fringe types. In all of these discussions, the clinical profiles and case histories reveal the sure touch of a competent psychiatric practitioner. The insights into the dynamics of these pathological entities, the occasional judgments on the function of the priest and on his conduct in relating to these cases are exceptionally good.

The second section deals with neurotic types. A classification is given into hysterical, obsessive-compulsive, fear and energy types, in addition to a fear neurosis which is camouflaged by energy. The energy neurosis is presented as a newly determined neurotic type, but one cannot help but remark the similarity, if not equivalence, to Horney's power neurosis.

At several points, an attempt is made to express psychological dynamics in terms of Thomistic sense appetites. Neurosis and its primary process of repression are described in terms of a conflict between the concupiscible appetite and the irascible appetite ("utility appetite") (p. 95). We can hardly doubt that the sense appetites are intimately involved in these psychological mechanisms, but a correct account of abnormal dynamics in terms of these faculties of the soul must respect their proper function. It is the concupiscible appetites that have the *bonum utile* for object and not the irascible appetites. Fortunately such philosophic inaccuracies do not interfere with the real pastoral value of many of these analyses.

Two words of caution should be urged. The first is that the reader must keep it in mind that the treatment here is psychopathological. The cases analyzed here are abnormal, and the symptoms and characteristics developed in these pages should not be projected on to merely deviant patterns of normal behavior. This temptation is always to be reckoned with.

The second word of caution is a more theoretical one. There is a tendency in this work to fuse the psychological with the philosophical. There is an uncritical quickness to treat St. Thomas' formulations as scientific psychology, and conversely, to read Freud as if he had written

a philosophy of human nature. Such a confusion, which rests on the continuity of experiential data, ignores the formal, methodological character of the respective analyses and can do no better than distort both. Granted this basic distortion, the author is forced to her conclusion that "the theory of pan-sexualism can never be accepted by a Christian . . ." But if Freudian psychology is met precisely on the level of scientific theory, where it should and can be re-assessed, we can recognize it for what it is and not confuse it with the diverse and independent levels of religious commitment and philosophic intuition.

WILLIAM W. MEISSNER, S.J.

PATH THROUGH THE PSALMS

Reflections on the Psalms. C. S. Lewis. New York: Harcourt, Brace & Co., 1958. Pp. 151. \$3.50.

The author begins his little book with an apology that he lays no claim to being an authority on the Psalms. His purpose in presenting his public with the book at all is the hope that he may have something to offer non-scholars which learned men in a field quite often miss themselves, or at least are often at a loss to explain to others. The author has succeeded in doing two things, both very admirably and clearly. First of all, without adopting a defensive tone, he has written an able defense of the Psalms which enables us to see and value their deeper spiritual significance without being frightened off by the obvious crudities and difficulties that we meet in them. Secondly, by placing our present-day ethics up against the strength and weakness of the older Hebrew morality, the author has revealed to us some of our own well-concealed Pharisaical practices.

The book is divided into three parts. There are three chapters explaining some of the harsher and more difficult themes running through the Psalms. Then chapters five through nine deal with themes of which Mr. Lewis is especially fond, as can be seen from the way in which he introduces this section: "Now let us stint all this, and speak of mirth." The third part, chapters ten to twelve, deals with the question of second meanings both in general and in the Psalms, what the author calls at times a spiritual or allegorical sense and what some Catholic scholars would call analogously the *sensus plenior*. There are two short appendices containing the text (Coverdale's translation) of some of the author's favorite Psalms and an index of the Psalms cited in the text.

In the first part of his book Mr. Lewis takes up the difficulties presented to the modern reader by these three themes: judgments, cursing, and death. While today we fear judgments, it may come as a surprise to us that the ancient Psalmist looked forward to them as a chance to vindicate himself for his good life. This outlook, if carried too far, can make for a proud man. Yet it protected the Jew in an area in which we are more vulnerable. Too often we pass over the shabby nature of our day-to-day treatment of people, provided we fulfill the main duties of life. So, too, with the vivid and outrageous curses we

come across in the Psalms: "When he is dead may his orphans be beggars," etc. We may all too easily be shocked at the Psalmist for his cold-bloodedness, yet we should feel uneasy at our own inability to feel indignation in the face of sin and great moral evil.

These few remarks will have to suffice for the purposes of a review. They are not enough to express the joy this reviewer found in reading the book.

ROBERT F. McDONALD, S.J.

CATECHISM FOR THE YOUNG

A Catholic Catechism. New York: Herder & Herder, Inc., 1958. Pp. xvi-448. \$2.00.

This translation of the *Katholischer Katechismus der Bistümer Deutschlands*, hailed by Father Hofinger as "the first catechism fully to take into consideration all the kerygmatic requirements of the modern catechetical movement," represents two decades of cooperative research, trial, and revision by Germany's leading catechists and theologians. In selection and emphasis as well as in presentation of material, the German Catechism gives the lie to the image which the word "catechism" usually conjures up for the American Catholic. For example, the content is proposed, not as a summary of "what a Catholic must believe," but as the "Good News of the Kingdom of God." It opens, not with an enumeration of our duties, but with an announcement of God's gift to us. Typically, the very first sentence reads: "It is our great good fortune that we are Christians."

Once such a tone is set at the beginning of each lesson, the body of the lesson is devoted to a simple and heavily Scriptural exposition followed by considerations or thought questions. Only then are the main ideas pinpointed for memory in two or three brief questions and answers. Thus, it is the questions and answers which serve the exposition, and not the other way around. Finally, the content of each lesson inspires various concluding sections, now in the form of practical suggestions and problems and now by relevant quotations or liturgical applications.

As its compilers readily admit, this catechism represents in many ways a compromise with tradition. Undoubtedly more advantageous than not is the retention of the traditional lists of the commandments and sacraments. Not as happy, perhaps, is the compromise in the overall order. The kerygmatic renewal has sought to present the Good News in a framework of love; teaching first God's gift to us (Creed & Sacraments); then, secondly, our return of love (Prayer & Commandments). This emphasis is not as clear as it could be in the German Catechism's compromise order: God & Redemption—Church & Sacraments—Commandments—Last Things. Though this book is a catechism rather than a reader, a summary rather than a source, and though it is explicitly intended for the sixth to eighth grade group, Jesuit preachers and teachers on all levels might be helped in their presentation of the Good News by the orientations and approaches of this catechetical landmark.

EDWARD V. STEVENS, S.J.

. . . AND OLD

Life In Christ: Instructions In The Catholic Faith. By Rev. James Killgallon and Rev. Gerard Weber. Life in Christ, Chicago, Ill. 1958. Pp. 286. Paper, \$1.00.

A restoration of the Bible and the liturgy to their proper place, greater emphasis on the Church as the Mystical Body of Christ, the social implications of Catholicism, a positive approach to morality: these are some of the expressions that come to mind when one thinks of the kerygmatic revival in modern catechetics. Though *Life in Christ* does not represent the perfect realization of these ideals, it does indeed represent a milestone in catechetical literature available for use in the instruction of adult converts.

Those familiar with the widely praised *Katholischer Katechismus* will recognize a similarity in the general order of subject matter: God, our Father; creation; natural and supernatural life; the preparation for the Redeemer; Christ as teacher, high priest, king; the Church, the Mystical Body; the sacraments; prayer; the commandments; the Parousia. The pattern used in each lesson is also somewhat the same: an introductory passage from Scripture, a brief preview of the lesson, questions and answers, a concluding section with reflections on daily life and the Church's liturgy. Although questions and answers make up the greater part of the text, these will be seen as intended more for explanation than for memorization.

Apologetics is, for the most part, wisely avoided. Nevertheless, there is an evident need for care in qualifying the authors' answers to questions about "proofs" for the divinity, the Resurrection, the primacy, infallibility. Worthy of special note for convert instructors is the handling of such topics as Our Lady, the Mass, Scripture, evolution, the Protestant revolt, marriage, and sex. Each section is rounded off by a short but splendid bibliography, with a more extensive one at the end of the book.

Life in Christ will not be a substitute for careful instruction and explanation by directors of convert classes and other adult study groups. It will, however, be a most valuable tool in their task of spreading the "Good News."

JOSEPH G. MURRAY, S.J.

WOODSTOCK LETTERS

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New Directions In The Social Apostolate

Joseph P. Fitzpatrick, S.J.

I

Twenty-four years ago, when, as a first year philosopher I sat where you are sitting, and listened to Father Laurence Patterson report on the meeting that inaugurated the social apostolate among the Jesuits of the United States, it never entered my dreams to think that, twenty-four years later, I would be present in the same hall, explaining to the younger Jesuits of today why that social apostolate had been deficient; and what new directions it may have to take today in order to be more effective. Times have changed, indeed; and the interests of theologians have changed with them. In those days, we were inclined to neglect the reading of theology or philosophy in order to follow the sit-down strikes of the CIO; today, I believe you are more inclined to set aside reports about the teamsters and longshoremen in order to follow the latest developments in theology. In many ways this is a healthy development, and one for which your faculty deserves congratulations. It may also reflect, however, that lack of enthusiasm for the social apostolate which is characteristic of the present day, and which is rooted in a number of uncertainties which I will try to discuss this evening.

It is indeed a strange shift in the affairs of men: twenty-four years ago, in the depths of the depression, when hunger was a common thing on our city streets; when resources were limited and experience slight, men had a confident optimism about the social apostolate and social reform; whereas today, at the height of a prosperous era, when resources are relatively abundant and experiences rich, men are hesitant, doubtful and reluctant. In fact, I think you could describe the history of the social apostolate in terms of three well-defined periods. First, the age of optimism, 1934-43. This was the age of the labor schools. Secondly, the age of misdirected effort, 1943-48.

*An address given at Woodstock College, December 14, 1958.

This was the age of the National Institute of Social Order. Finally, days of doubt, 1948 to the present, days when the dimensions of our world have been twisted and stretched by extraordinary events, and we have not quite determined how the social apostolate should be related to a changing world of which we know so little. It is my firm conviction, however, that uncertainty need not breed discouragement; that hesitation, if it means the intelligent reorganization of our efforts, may well be the prelude to great achievements rather than a sign of failure.

The crisis of our times had been defined for us in general terms by Pope Pius XI as "the social question." The social question and the social apostolate in those days were focussed predominantly on the menace of communism, and on the need to fight communism by eliminating the social injustices which breed communism. The Holy Father located this second problem, as you may know, in the need to reorganize the social economy; to return to society an economic and business system that had some principle of direction, some instruments of guidance and would serve the common welfare instead of having the common welfare constantly upset in tragic ways for the sake of the business success of a small group of individuals. Looking back on this, we are somewhat surprised that the social question should have been defined in such limited terms.

Age of Optimism

The special letter of Father General Ledochowski, to the American Assistancy and Canada which insisted on the beginning of the social apostolate, is dated April 5, 1934. The letter was a fighting demand that all Jesuits in the world co-ordinate their forces in the struggle against atheistic communism. "I am well aware," the letter reads, "that Ours have not waited until now to realize the menace of communism, and I am pleased to know that individual Jesuits are at this very time battling against it in different provinces. But it seems to me that the hour has come when these isolated efforts must become general, and when the Society as a united whole must concentrate its activity upon this momentous struggle. To start the campaign, I am sending my first appeal to the

provincials of the United States and Canada, inviting them to organize a plan of concerted action against communism as it exists in your countries."¹ It is evident that the primary concern was communism—and the primary remedy was together with moral reform, the correction of the social injustices that led to communism. Social injustices were defined predominantly in economic terms.

The response to Father General's letter came in the form of a meeting, held in Chicago in July, 1934, at which a program was drafted for the establishment of a Christian social order.² This was an excellent statement of general principles. It was accompanied by the publication of a bulletin of information, called *Informationes et Notitiae*, and the announcement that evening schools for adults were to be started to teach people the menace of communism, and the principles of social order as taught by the Church. A hurried check over the early literature will indicate how much concerned our Fathers were at that time with the problem of communism. Two schools were started in what was then the Maryland-New York Province, one at Xavier in New York; the other at Saint Joseph's High School in Philadelphia. These were interesting experiments in adult education. They did not succeed very well in achieving the purpose of preparing a vigilant defense against communism. But their great significance was the fact that they developed into labor schools of a few years later when Father Smith and Father Dobson (then Mr. Dobson) hit upon the really effective formula of a school intended only for workingmen and union members. The Crown Heights School for Catholic Workingmen was founded at Brooklyn Prep in the winter of 1937-38; and the Xavier School of Social Sciences became the Xavier Labor School in September of 1938. A few years later, Father Comey was to convert the Philadelphia school into an Institute of Employer-Employe Relations.

This was the period that I have called the age of optimism. We had the conviction that we knew what social evils were.

¹ The English translation of the letter appears in *Informationes et Notitiae*, Vol. I, No. 4 (June 1935), p. iv.

² *An Integrated Program of Social Order*, was a pamphlet containing a statement of the program, and was published by *The Queen's Work*, in 1935.

We could see them, in the exploitation of workingmen; in the lack of social responsibility in business; in the menace of communism. The social apostolate, therefore, was a well-defined task. We were to teach people what communism was; teach workingmen how to organize and manage their unions; teach employers the Catholic principles of social justice. The solution of the problems was being worked out dramatically all around us. The CIO came into its own when Lewis led his followers out of the AFL convention of 1935. The auto workers were organized in the sit-down strikes of 1936. The Wagner act was declared constitutional in 1937. Minimum wage legislation was passed; and social security. The Spanish civil war broke out in July of 1936. Lenin had said clearly that, "The torch of Europe would burn at both ends." Moscow and Madrid were to be the two poles of the relentless axis of communism. Every hour of the conflict became for us a symbol; first of the failure to correct the social abuses that had led to the conflict; secondly of the struggle of embattled Christians against the communist menace. We felt, as we manifested our interests in the social apostolate, that we were part of a dynamic movement that was doing things and getting somewhere. We were convinced that social justice was in the making.

The significance of those days would not be brought out completely without a word about Father Laurence K. Patterson, a man of great knowledge and greater enthusiasms, who singlehanded was responsible for inspiring almost a generation of young Jesuits, the men who were active in those early days of the social apostolate. He read the *Daily Worker* and the *New Masses* as faithfully as he read the breviary. And every morning found him looking for someone to whom he could disclose the latest deceits of the communists, or the latest triumphs of Catholics in the social field. He fought every battle of the Spanish civil war and lived through every minute of communist meetings. He made us aware that there was a real world in travail outside the Woodstock gates, and he prepared dozens of young Jesuits to try to cope with it. Mercifully, God took him before the outbreak of the Second World War. It would have killed him to see the world again in conflict. The World War, indeed, put a sudden end to optimism, not only in the social apostolate, but in most other

areas of life as well. Before World War II, however, an incident occurred which had begun to deflate the optimism of American Jesuits in the social apostolate.

Twenty-Eighth General Congregation

In 1938, the Twenty-Eighth General Congregation of the Society met in Rome, and the delegates passed a number of decrees relating in a decisive manner to the responsibilities of Jesuits in the social apostolate. These are historic decrees and every Jesuit who is interested in the social apostolate should be familiar with them. The statement of the social apostolate in these decrees is remarkably broad, but also remarkably insistent on the urgency of the social apostolate as a task very consonant with our traditions. The English translation of the decrees was published in the *I.S.O. Bulletin*, Vol. I, No. 2 (Dec. 1943), pp. 1-3. The action of the Congregation was communicated to American provincials in a letter from Father General Ledochowski in January, 1939. This is an important letter, and I take the liberty to quote extensively from it.³

Our Society, keeping before its eyes its own proper end as it is found in the very Formula of the Institute, issued in the last General Congregation various important decrees concerning the conversion of modern society to Christ.

I have been giving considerable thought these days to the execution of these decrees in your Assistancy and have studied information which has come to me from various trustworthy sources. As a result, I am quite convinced that you can do nothing more consonant with the mind of the Congregation for the good of the Church and the Society than to establish, despite all difficulties, by common effort and expense, a house similar to the Parisian one which is popularly called *Action Populaire*, making, of course, the necessary modifications. A splendid description of this undertaking is found in your publication *America* for the seventh of January.

It is my wish that you establish this social center, which more probably should be located in the city of New York, during the coming summer; *for the danger against which you must act is pressing and the necessity of this ministry is very great. Further, the struggle against communism, which has now grown somewhat*

³ The English translation appeared in the *I.S.O. Bulletin*, Vol. III, No. 8 (Oct. 1945), p. 24. The original may be found in *Acta Romana*, Vol. IX, fasc. 3 (1939), pp. 435-6. Italics mine.

lax among you, can be directed from this headquarters with greater profit and less effort.

Some may say that neither money nor men are at hand for such an undertaking. I indeed have no fear as to the question of money; for besides the fact that we must humbly place great confidence in Divine Providence, I am certain that the money will be available. First of all, a modest beginning should be made and without extensive equipment: a house should be rented at a low price; indeed the Fathers themselves who are assigned to this work will soon have sufficient money for their expenses from their own proper ministry, and the work will scarcely be under way, when laymen also will help. Finally, among your various colleges there are many which will undoubtedly give financial aid to this undertaking which is to be considered as an insurance against the greater evils which threaten you all.

As to the question of men, let each one of you sincerely consider before the Lord which Father—and he should be an excellent one—he is prepared to assign to this work and let him report his name to me. *I indeed have always placed great value on your educational ministries, and for my humble part I have done all that I could to advance them; however, there is danger in your Assistancy lest the education of youth should come to be almost your only ministry, all others being somewhat neglected.* Now it was the mind of the last Congregation, in which you took a great share, to advance, now if never before, the social ministries and works. *In these works indeed your Assistancy has not yet made sufficient progress.* I am certain, therefore, that you will undertake this new work with your usual energy and I do not doubt that, through it, you will be able to render not only to the Church and the Society but also to your beloved country a great service, greater perhaps than you yourselves now imagine.

I wish, therefore, that as far as possible you report to me without delay the names of the Fathers, whom you will be able to assign to this work.

Father Ledochowski was obviously not taking things for granted, and he let us know very bluntly that he did not think we were doing a good job. In the fall of 1939, just after the outbreak of World War II, another one of those extraordinary men associated with the social apostolate appeared on the scene. This was Father John Delaney, who returned to New York after some years in Rome to establish the center of social action which the General Congregation had insisted upon. He taught a course in labor ethics at the Xavier Labor School during the winter 1939-40; in a short time, it had become the most impressive and talked about course of the

School. He had an unusual power over men. I was director of the Labor School at the time, and I had asked him to teach there. At a dinner during the year, he humorously told the audience that he could boast of being the only Jesuit priest in the United States who had a Scholastic as his boss. He started the I.S.O. in the building next to Xavier, 24 West 16th Street, in September 1940.

Father Delaney was a man who insisted that, before a center could co-ordinate social activities, the activities first had to exist. He fostered development of activities on a small scale, and in local areas whenever possible, hoping eventually to co-ordinate them into a larger organization. He insisted that his office was to supply information, inspiration, suggestions, guidance. Some of his sermon outlines and discussion guides are still memorable. He aimed at making the Mass a living thing again for workingmen; he worked tirelessly promoting workingmen's retreats; he had a keen sense for the "what-can-I-do" anxiety, and was a source of imaginative suggestions toward using all opportunities for advancing the social apostolate. But, the thing he considered the most important achievement of his life, yet one in which he has probably been forgotten, was this: he was the founder of the Cana movement in the United States. He realized the crucial role of the family in American society, and saw clearly that an effective social apostolate was crippled unless it fostered the stability and the sanctity of family life in the world. In the last issue of his *Bulletin*, he describes the beginnings:

The latest experiment we tried, the one day family retreat for mothers and fathers together, was a thrilling thing. We ran two of them, have one scheduled for August and two more for September. We had hoped to be able to tell you about it at length. Say a prayer that it will still develop and you *will* be hearing more about it. It has limitless possibilities and a natural appeal that strikes an immediate response.

In the little chapel at the Fordham School of Social Service, he started his Cana conference days which have since become probably the greatest influence for the strength of the Catholic family in the United States.

Slowly, his work advanced until, in 1943, it was decided that Father Delaney's center was not the kind of center Father

General had had in mind. It was too local and too limited. Therefore, the I.S.O. in New York was discontinued and Father Daniel Lord was appointed to organize a National I.S.O. in the summer of 1943.

On July 2, 1943, Father Delaney closed shop. He issued his final bulletin, and ended his I.S.O. career with the following words:

It was fun while it lasted. And it was fun offering service. It was more fun dealing with the social problems of the day, and trying to find a practical, feasible, immediate, small and slowly growing method of meeting these problems. It was more than fun, it was and still is the most vital thing in God's world. It is and must continue to be *the* work of the Church in modern society.

He asked to be assigned again to the Philippines where he had spent his regency. He hoped there to be able to reconstruct out of the ashes of war and occupation and liberation, a social order close to the ideals of the Church. He ended a life of unusual dedication as the chaplain of the students of the University of the Philippines. Some of you must have had the privilege of knowing him in those last years, and of witnessing at his funeral what has been described as one of the greatest demonstrations of reverence Manila has ever seen.

II

In September, 1943, the nation-wide I.S.O. was organized at a meeting in West Baden, attended by Jesuits from all over the country. With the founding of the national I.S.O. begins the second era that I have described as the age of misdirected effort. I do not mean this to be a term of disrespect. The effort that went into the national I.S.O. was enormous; the sincerity and devotion were unusual. But, in its few years of existence, it became a cumbersome and complicated network of committees within committees; it found itself faced with the problems of co-ordinating activities which existed only in hope, and co-ordinating things as disparate as family counselling and international relations; finally it became quickly aware of the need of scholarly support which was lacking.

If you look at the minutes of the organization meeting,⁴ you will see that thirteen content committees were formed; and eleven channelling committees. Through a co-ordinating staff under Father Lord in Saint Louis, all the activities were to become channels of social influence and social activity. The staff published a monthly exchange of information called the *I.S.O. Bulletin*. This was a clearing house for information, suggestions, letters, exchanges of opinion, etc. In May, 1947, the *I.S.O. Bulletin* became *Social Order*, was changed to a magazine format, and began to feature brief articles on varied aspects of the social question and the social apostolate. In 1947, the staff of the *I.S.O.* inaugurated social order institutes, namely, a program similar to that of the summer schools of Catholic Action, in which they would attempt, in the space of a week of meetings, to teach people the social doctrines of the Church. The staff encouraged meetings of the various committees, and held an annual convention. This staff, directing social action, was called the Office of Social Action to distinguish it from the Institute of Social Studies.

Age of Misdirected Effort

The Institute of Social Studies had been started at the same time as the *I.S.O.* to train Jesuits and lay people for the social apostolate, and to assemble at one center a number of outstanding scholars whose research and writing would guide the activities of the *I.S.O.* I shall say something about the *I.S.S.* later on.

It soon became obvious that even this nation-wide *I.S.O.* was not a center similar to *Action Populaire*. Despite the excellent channel of communication provided by the *Bulletin*, many of the committees showed no significant results; criticism began to be raised that the activities of the Institute of Social Order gave an impression of oversimplified solutions to social problems; and a feeling of unrest manifested itself that, with all its efforts, the *I.S.O.* was not getting anywhere.

One cannot hold enough praise for the men who made this effort in the nation-wide *I.S.O.* They were devoted and gen-

⁴ The minutes of the meeting appear in the *I.S.O. Bulletin*, Vol. I, No. 1 (Dec. 1943).

erous men, and we must never forget that we were all experimenting, trying to find the really effective manner in which the social apostolate should be carried on. Certainly, the inspiring champion of this period was Father Daniel Lord. After years of brilliant success with the Sodality, he was asked to give it up and dedicate himself to new and difficult work with which he was not familiar. He did it with his usual energy and enthusiasm, and there are not a few who believe that his wholehearted effort with the I.S.O. shortened his life.

In 1947 the Fathers provincial requested a special report on the I.S.O. and an evaluation of its purposes and achievements. A summary of the report will be found in *Social Order*, January-February 1948. Its fundamental recommendation was "that the primary contribution the Society can make, but has not yet made, to the field of the social apostolate is the necessary study and analysis of social problems, programs of action, and techniques which must be preliminary to effective action in the social field" (p. 196). When the provincials received the report, and when they began to measure the results of the I.S.O. against its cost in money and manpower, they decided to introduce some modifications, to emphasize the center for study and research and to leave responsibility for social action in the hands of the local provinces. The modifications were tantamount to the disbanding of the nation-wide I.S.O. as it had been developed in 1943.

III

Since then, we have been trying to find our way in the third period that I have called the days of doubt. What has happened? Many things, of most of which you are already aware. We realized that the problem which we had defined in measurable terms and for which we thought we had solutions, was actually only one small aspect of a world-wide problem of unbelievable proportions. Men lost all confidence that they had an answer; in fact, they began to realize they did not even know how to define the problem.

World War II did not create this situation; it simply forced the realization of it sharply upon us. The key to the difficulty does not lie so much in the fact that we live in the constant

fear of annihilation by nuclear warfare. The key to the difficulty lies in the fact that most people feel completely helpless to do much about it. The scope on which things take place today; the dependence of men on complicated forms of organization in business, government and armed forces; the dominant role of the specialist in science and in social planning; the enormous quantity of information that one requires before an intelligent decision is possible even in small matters; these and a host of other things have generated a feeling of helplessness, almost of fatalism, in the presence of disasters which may strike us. The confidence, what I might call the naive optimism of the thirties, appears childish in the face of present dangers. It is important to note that the social question, as we view it now, is not simply the same social question as we viewed it yesterday, only on a much larger scale. We have realized that the nature of the question is much different than we thought it was, and that what we called the social question in the early thirties is only one facet of dynamic developments in the world, the direction of which we do not fully understand.

Days of Doubt

In the first place, the struggle against communism is far more terrible today than it was then, but the nature of the struggle has changed. In the thirties, we thought of it in terms of internal revolution, in terms of keeping communists out of official positions in labor unions, or preventing their infiltration into schools or government or situations of influence; we also thought of it in terms of something that could be prevented by timely social reform. All these aspects of the struggle are still important, but they are far from adequate. The great struggle against communism takes place today on the highest levels of diplomacy and policy between powerful governments, backed up by armed forces of a frightening kind. All the Christian social principles in the world would probably be helpless in a smaller nation if the might of communist Russia moved aggressively against it.

The second important aspect of the social question today is population. It is amazing how little attention was paid to this in Catholic circles during the thirties, except to warn

of the danger of national suicide through the practice of birth control. I think it is safe to say that most thinking today about social questions is centered on the fact of enormous population growth. Demographers tell us that one half of all the people who have lived are alive today. There are more people in China today than there are Catholics in the entire world. Latin America is growing so rapidly and the number of priests is growing so slowly that, if the trend continues, by the year 2000, Latin America may be predominantly pagan, with a few little islands of Catholicism. In about fifty years, the United States cut the death rate in Puerto Rico from 31 per 1000 per year, to the fantastically low figure of 7 per 1000 per year, and pushed the average span of life from 30 to 68 years. Japan, in an effort to control its population, had more than a million registered abortions last year; and it is estimated that twenty per cent of the women in Puerto Rico have already been sterilized. There are two general reactions to this situation: the reaction of many people outside the Church is one of panic; they seem to look upon the birth of each new baby as a universal tragedy. On the other hand, Catholics often meet this question with naive confidence that the situation will take care of itself. There are only three things that can be done about population: limit its growth, and this presents us with serious moral problems; develop resources in order to care for an increasing population, and this presents us with the problem of economic development; or you can allow people to migrate from a crowded area to an open area, and this presents us with the problem of migration. Thus population development has thrown our thinking about the social question into a new focus.

The third important development has been the rapid urbanization of the world. It is not only the cities of the United States that have been growing rapidly although about seventy percent of our population now lives in urban areas. More important, however, is the rapid urbanization of peoples all over the earth. This development has compelled us to re-define the social problem in terms of cultural disorganization rather than economic disorganization. For the city is not simply a place where people live, and work, and recreate. The city creates new and difficult relationships among men. It offers a

way of life of its own. It tends to shatter the customs of rural people and tribal people and, as they move into it, they meet conflict, delinquency, and personality breakdown. At a meeting last spring at Maryknoll of missionaries, mission specialists and social scientists, this problem of urbanization, with the social disorganization consequent on it, was singled out as one of the most serious phenomena that missionaries will have to cope with everywhere in the world.

Closer to home, urbanization presents us with the problem of the modern city parish. Neighborhood deterioration, slum clearance and urban redevelopment, the move to the suburbs, the rapid intermingling of peoples, all these things have presented the parish with a challenge which we are still trying to reach.

Fourthly, another factor in the approach to the social question today is our changing attitude toward American technology, organization and business. Very simply, World War II and the events that followed made us realize that the freedom of the world depended on American technology and industry. It was our superiority in these matters that enabled us to win the War; it is on our continued superiority in these things that the security of the free world depends. This has led to a number of shifts in attitude: first, to a willingness to overlook some of the real social difficulties associated with American industry in our satisfaction with its technological achievements; second, to a gradual commitment of ourselves to the collective forms of living which are consequent upon our technology, the commitment to the characteristics of conformity, group action, impersonality which seem to be associated with what we call the white-collar way of life. There are many other aspects, particularly economic, such as international trade and inflation, which I am overlooking for the moment but which have likewise contributed to our change in outlook.

On a more local level, a number of other developments have occurred which have shifted the direction of the social apostolate. The labor unions are no longer the struggling campaigners they once were in the thirties. Many of them are big, well-established, sometimes powerful, and, in an embarrassing number of instances, more guilty of injustice than the

employers whose injustices they professed to correct. Thus the enthusiasm that centered around the labor movement in the thirties has been cooled by the necessity to face the realities of corruption. This is unfortunate because a disturbing amount of social injustice still exists in employer-employee relations, and an even greater determination and courage is needed today to cope with it than was needed in the thirties.

Secondly, as justice in employer-employee relations was the area of dramatic developments in the thirties, the area of dramatic development today is in the field of integration, interracial relations. If there is any area where the enthusiasm of the thirties is evident, it is here, although, even in the work for interracial justice, the measure of enthusiasm that is needed is still wanting.

Role of Jesuits

Finally, probably the area of most effective social action today is in the crucial question of the family. In this regard, it is helpful to keep in mind the role that Jesuits have played in the development of this important apostolate. As I mentioned, Father John Delaney started the Cana movement back in 1943, and it was promoted wonderfully by the Jesuits in Saint Louis. The family apostolate in the Newark Archdiocese would probably not have reached its present level without the constant help of Father Gerard Murphy and Father Cantillon; and Father John Thomas is probably the most respected Catholic scholar in family sociology in the country.

Where does all this leave us, and what inspiration can it give to you as you prepare for a life that you hope will be rich in effective work? It leaves us with the realization that the social problem is no less a reality today than it was twenty-four years ago; it is far greater, and our knowledge of it is clearer than it was. The need for the social apostolate is not less urgent; it is more urgent. But the orientation has shifted.

First, we have realized that social action is a dangerous or a futile thing if it is not supported by competent scholarship. The 1947 report is eloquent on this point. It insists on the primary need of the training of highly competent scholars, and

it acknowledged that we did not have them in 1947. What we needed then, and will need more urgently in the future, is a group of men who can interpret trends, form opinion, guide policy in questions of the social apostolate. But, men like this will not be forthcoming until we have in our provinces a kind of scholarly attitude that we can take for granted, a respect for scholarly activity, a realization of the importance of research, and a climate that makes men enthusiastic for the hard discipline of intellectual work. In stressing this, I recall the important talk of your Father Rector at this year's convocation, warning about the danger of scattering our forces over wide fields in what may be a subtle desire on our part to avoid the discipline of intense scholarship in limited areas.⁵

It is rather interesting to note that, in advancing the social apostolate in Latin America, four centers of social research have been planned and are in formation; and Father Foyaca, the representative of Father General in developing the social apostolate in Latin America, looks upon it as his primary task to send young Latin American Jesuits to higher studies in the social sciences.

Secondly, the best way to have effective social action on a large scale is to have effective social action on a small scale first.

Therefore, in summary, and in reference to your own future, I would say this:

1. There is an enormous amount of work to be done in every little corner of every city or country where Jesuits are at work. You will recognize it if you have that social-mindedness that our present Father General emphasized so much in his letter on the social apostolate. There is the primary task of forming the social attitudes of the boys and young men whom we teach; there is the endless work that every generous priest can find if he looks around him and if he has the time to devote himself to it: the family apostolate, close contact with the poor in order to assist and guide them, interracial and inter-group relations, work with youth. You need never fear that there will not be something to do. These are the tasks of the social

⁵ *Woodstock Letters*, 87 (Nov., 1958), pp. 325-331.

apostolate on the local level, the tasks that do not need extensive organization, the tasks that every Jesuit can find all around him if he has the time to give to them.

2. The larger problem, the coordination of effort on a large scale may develop out of increasing activity on a small scale. But large scale or small, social action will be increasingly effective in so far as it is guided by competent and scholarly social knowledge.

3. Therefore, we should pray that God will send us the scholars we need; and we should strive to develop in ourselves that social-mindedness that will enable us to be active in many ways locally, and to be the link between the ideas of the scholars and the practical action which they suggest and in which they must express themselves.

I feel, as I conclude, that I have told you nothing definite that could give you a sense of security; nor have I told you anything inspiring that could fire your enthusiasm. It would be unfortunate if we were too distressed about our doubts, or if we attributed our doubts to our deficiencies. Doubt and uncertainty are the characteristics of the entire world, and our own doubt and uncertainty simply reflect the all-pervading uncertainty of the times in which we live. The doubt and hesitation should not be taken as signs that there is little that we can do, but as signs that the much more to be done will require greater patience, more painstaking scholarship, and a greater daring that has its security in an abiding confidence in God.

Your generation will have a task much more difficult than my generation had. But I always pray that God will give you the vision to see what must be done to restore man's social life to Christ, and that, when you see more clearly what God wants you to do, He will give you the grace to do it.

Ignatian Discretion

Edward Hagemann, S.J.

In his book, *The Love of God*, Dom Aelred Graham referring to the distinctive virtues of some of the great saints says: "The virtue most clearly revealed in the life of St. Benedict was religion, in that of St. Thomas Aquinas faith joined with wisdom, in St. Ignatius's perhaps supernatural prudence."¹ Now, as discretion, according to St. Thomas, is one of the virtues included under the virtue of prudence,² we can say, I believe, that supernatural discretion was clearly revealed in the life of St. Ignatius.

Like father like son. If discretion is clearly revealed in the life of the founder, we may conclude it should be revealed also in the lives of his followers. Certainly, a glance through the *Constitutions* of the Society shows how highly Ignatius prized discretion and how important he considered this virtue for his sons. He wished no one to be admitted to the Society unless the candidate show promise of becoming a discreet man.³ Actually, indiscretion in the matter of devotions could well be an impediment to admission.⁴ When novices are exercised in obedience and poverty this is to be done with discretion.⁵ St. Ignatius specifically requires this virtue for the Secretary of the Society,⁶ the Assistants⁷ and the General who, in external affairs and in the handling of men, must be a man full of discretion.⁸ Superiors are to exercise discretion in exposing their subjects to the effects of poverty⁹ and in providing for what is necessary and useful in common life.¹⁰ In the apostolic life those who deal with persons of authority must have this virtue.¹¹ In general, discretion is to be observed in

¹ *The Love of God* (New York, 1939), p. 154.

² *In II Sentent.*, dist. XXXIII, q. II, a. V.

³ Part 1, chap. 2, n. 6.

⁴ 1, 3, 12.

⁸ 9, 2, 6.

⁵ 3, 1, V.

⁹ 3, 1, 25.

⁶ 9, 6, 9.

¹⁰ 6, 2, N.

⁷ 9, 5, 2.

¹¹ 7, 2, F.

mental exercises¹² and in corporal penance.¹³ Finally, for all the formed members of the Society St. Ignatius says that no fixed rules are necessary in what concerns prayer, study and penance. They have but the one rule, "discreet charity."¹⁴

Our purpose in this article is to examine what is meant by Ignatian discretion, i.e., the discretion Ignatius wishes his sons to have. Discretion, as we have seen, is one of the virtues ranged under the cardinal virtue of prudence. While prudence chooses the right means to gain a good end,¹⁵ discretion regulates the use of that means.¹⁶ Prudence will keep us from mistaking means for ends. In discretion we already have the right means; it is a question now of using it with the necessary moderation. Discretion pin-points prudence to the present moment.

In planning a course of action we use the virtue of prudence. Discretion has a role in carrying out our plans according to our strength and the circumstances of the moment. This holds good, of course, for both the natural and supernatural virtues of prudence and discretion. Natural discretion is surely not excluded by St. Ignatius when he insists on the necessity of that virtue. But we may be sure it is supernatural discretion that is the more highly prized and is what St. Ignatius had particularly in mind when stressing that virtue in the *Constitutions*. Supernatural discretion, then, will mean co-operating with the grace given *hic et nunc*. It is "the supernatural interior disposition which induces the soul

¹² 3, 2, 4.

¹³ 3, 2, 5.

¹⁴ 6, 3, 1. Eric Przywara, S.J., claims that the essence of Ignatian love is discreet love. *Majestas Divina* (Augsburg, 1925), p. 75. I remember hearing my tertian instructor, Father Walter Sierp of Münster in Westphalia, declare that the distinctive characteristic, the hallmark of Ignatian asceticism is discreet charity.

¹⁵ *In III Sentent., dist. XXXIII*, q. II, a. III; IIa IIae, q. XLVII, a, 7, 8.

¹⁶ Some authors interchange prudence and discretion, thus losing precision. Thus "discreta caritas" is translated as "prudent charity" by Alexander Brou, S.J., *Ignatian Methods of Prayer*, Translated by William J. Young, S.J. (Milwaukee, 1949), p. 34, and Louis Peeters, S.J., *Vers l'Union Divine par les Exercices de S. Ignace*, 2nd. edit. (Louvain, 1931), p. 8. The phrase is not found in the English translation of this latter work, *An Ignatian Approach to Divine Union* (Milwaukee, 1956).

to observe the happy medium; not through culpable negligence to fail to correspond with grace, nor to go to the other extreme of exaggerated eagerness, presumption and singularity."¹⁷

Too Much or Too Little

Discretion, then, guards against our doing too much or too little. We often associate it with corporal penance and devotions where discretion will moderate the use of both. In reality, however, it applies to every virtue. St. Bernard tells us that:

"discretion puts order into every virtue. And order makes for moderation and attractiveness and stability, as well . . . Discretion, then, is not so much a virtue as the mistress and guide of virtues, as well as the one who regulates the affections and teaches right conduct. Take discretion away and virtue will become vice."¹⁸

And St. Thomas quoting St. Anthony declares: "Discretion is the mother and guardian of the virtues and regulates them all."¹⁹ The reason for this is perhaps, that the perfection of all moral virtues consists in keeping the golden mean (*in medio stat virtus*), in avoiding the extremes of excess and defect. Discretion keeps every moral virtue at that point.

Discretion, then, means exact correspondence with actual grace. But this supposes we can recognize grace as such. Not every seemingly good thought that comes into our minds is a grace. We must be able to discern between what are inspirations and what are not, before we can give our cooperation safely. Hence the necessity of a practical knowledge of the rules for the discernment of spirits. Thus on the one hand we shall avoid deception and on the other recognize and accept

¹⁷ Rev. S. M. Giraud, *The Spirit of Sacrifice*, revised by H. Thurston, S.J. (New York, 1905), p. 314. See "Discretion," *Dictionnaire de Spiritualité*, III, col. 1311-1314; Frederick William Faber, "Discretion," *Growth in Holiness* (London, 1860), ch. XXVII, pp. 494-499; ch. De Smedt, S.J., *Notre Vie Surnaturelle*, 4th. edit. (2 vols., Brussels, 1922, 1923), II pp. 23-30. St. Bernard states that this complete obedience to grace is perfection. *St. Bernard's Sermons for the Seasons and Principal Festivals of the Year* (3 vols., Westminster, Md., 1950), III, p. 329.

¹⁸ *St. Bernard on the Love of God*. Translated by Rev. Terence L. Conolly, S.J. (New York, 1937), p. 178.

¹⁹ "Discretio . . . est genetrix et custos et moderatrix virtutum," *In III Sentent.*, dist. XXXIII, q. II, a. V.

the motion of the good spirit, the touch of grace. According to Father Hugo Rahner, S.J., "In this ability to discern spirits lies concealed that fine interior sureness of mind that we call discretion."²⁰ From this point of view discretion and discernment mean pretty much the same thing. And, maybe, *discretio* in the *Constitutions* could at times be better translated by "discernment."

To be an apostle, to live and work in the world amidst its principles and enticements; more, to have this enemy within oneself, experiencing movements in one's heart that originate from the principles of the world, and yet by discretion perceiving, avoiding, and choosing, not through the influence of this world's subtle snares and motions, but under the influence of grace what is to the greater glory of God—this is what St. Ignatius desires of his sons.²¹ A modern Jesuit writer, after stating that discretion for the Jesuit means the ability to discern God's Will in concrete situations, claims that this is a special grace given the Society, and only by reason of this divine guidance can she be in the world without being of the world.²²

This discretion is illustrated in the life of St. Ignatius, for from early in his conversion he learned to act according to the discernment of spirits. In his *Spiritual Journal*²³ we see how attentive he was to the interior movements of his soul. After describing the contents of this *Journal* Father Dudon, S.J. says:

"From this example, we can glimpse the ordinary life of the mystic. Of course, his life was directed to action, and an action singularly powerful. But, even during his prayer, which ought to clarify and sustain that action, he contemplates and tastes God. He awaits these divine favors, he calls for them, he discerns them with certainty, and he makes use of them to test the conclusions

²⁰ *The Spirituality of St. Ignatius Loyola* (Westminster, Md., 1953), p. 42.

²¹ See the strong expressions of Father Roothaan on the necessity of discretion. *Opera Spiritualia Ioannis Phil. Roothaan* (2 vols., Rome, 1936), I, p. 468.

²² Günter Soballa, S.J., "Das Gebet in den Konstitutionen der Gesellschaft Jesu," *Geist und Leben*, 30 (1957), p. 122.

²³ See "Spiritual Journal of Ignatius Loyola," *Woodstock Letters*, 87 (July, 1958), pp. 205-264.

of human reason. The most delicate stirrings of his soul fall under his scrutiny. And while observing them, how scrupulous he is to remain entirely under the hand of God, and to come to no decision but in His light."²⁴

Ribadeneira tells us that St. Ignatius never made any decision on serious matters without first consulting God.²⁵ Actually, it would seem that not only in prayer but at all times he discerned the action of grace within himself.²⁶

As regards Ignatius's discretion in governing his subjects Father Dudon states:

"Ignatius of Loyola brought to his task a rare discernment in his functions as chief. One would say that his gaze penetrated to the interior of souls and there beheld the hidden springs of their movements. From this exact knowledge of a man's character, or of the actual condition of the soul of each, he could judge in his dealings with them how to combine a firmness and a flexibility that were unequalled."²⁷

Certainly, part of this discernment was a discernment of spirits in those with whom he dealt.

St. Ignatius desired that his sons in dealing with others should exercise discretion,²⁸ a discretion that at times becomes a discernment of spirits. This discernment is precisely what St. Ignatius desires in a retreat master.²⁹ We read that Ignatius thought Peter Faber gave the Spiritual Exercises better than any other of his companions.³⁰ A glance at Blessed Peter's *Memoriale* would seem to indicate that this pre-eminence was due to his gift of discerning spirits—a gift very much in evidence in that work. Surely also in the account of conscience the superior, with his discretion, his knowledge

²⁴ Paul Dudon, S.J., *St. Ignatius of Loyola*. Translated by William J. Young, S.J. (Milwaukee, 1949), p. 370.

²⁵ *Monumenta Historica Societatis Jesu, Fontes Narrativi*, II, p. 363, n. 61. See also *Scripta de Sto. Ignatio*, I, p. 515, n. 16.

²⁶ *Fontes Narrativi*, II p. 338, n. 31; p. 477, n. 35.

²⁷ *Op. cit.*, p. 335. See also Joseph de Guibert, S.J., "La Formation Spirituelle de ses Disciples par S. Ignace," *La Spiritualité de la Compagnie de Jésus* (Rome, 1953), ch. II, pp. 86-89.

²⁸ See the instructions of St. Ignatius for those working with the neighbor, *M.H.S.J., Epistolae Sti. Ignatii*, XII, p. 253.

²⁹ *The Spiritual Exercises of St. Ignatius*, 17th. annotation.

³⁰ *Fontes Narrativi*, I, p. 658, n. 226.

of the movements of nature and grace, can discern these in the soul of his subject and guide him according to the Will of God thus manifested. In confessional work also and in giving spiritual direction the Jesuit will make use of this same supernatural discretion.

Movements of Nature and Grace

This close attention to the movements of grace and nature in one's own heart, this delicate sensitivity to the slightest interior touches, means that one is living a life not only according to the virtues but also and much more according to the gifts of the Holy Spirit.³¹ These gifts are permanent qualities or habits by which we perceive or discern actual graces and become more responsive to these graces. They also enable us to proceed rapidly in the way of perfection. To advance according to the virtues is like a man rowing a boat—slow and difficult. To advance according to the gifts is like a man in a sailing boat running before the wind—easy and fast. Was St. Ignatius thinking of something like this when he wrote that the formed members will run in the way of God?³²

The best Jesuit writer on this subject is Father Louis Lallemant.³³ He gives us the following illustration. In the exodus from Egypt God

“gave the Israelites as a guide a pillar of cloud by day, and a pillar of fire by night. They followed the movements of this pillar, and halted when it halted; they did not go before it, they only followed it, and never wandered from it.”³⁴

³¹ For the difference between these two ways in the spiritual life see Jean Grou, S.J., *The Spiritual Maxims of Père Grou*, 6th. edit. (London, 1924), Maxim II, “Of Christian Liberty and of the Active and Passive Way,” pp. 13-24; Maxim XXII, “Of the Life of Grace,” pp. 214-221.

³² *Constitutions*, 6, 3, 1.

³³ *The Spiritual Doctrine of Father Louis Lallement, S.J.* (Westminster, Md., 1946), Fourth Principle, “Of the guidance of the Holy Spirit, and Docility thereto.”

³⁴ Fourth principle, chap. I, a. I, n.2. An interesting question presents itself. Is this receptivity to actual grace the essence of the Jesuit “contemplation in action” or finding God in all things—Francis Charmot, S.J., says that Father Léonce de Grandmaison’s “virtual prayer” is this continual prayer of a Jesuit. *La Doctrine Spirituelle des Hommes d’Action* (Paris, 1938), p. 290, and Father de Grandmaison says that “virtual prayer consists in being docile to the Holy Spirit.” *We and the Holy*

The gifts enable us to act thus in respect to the Holy Spirit.

As we advance in the spiritual life the gifts become increasingly operative and are necessary to enable us to live that life fully. There is no great sanctity without a high degree of development of these gifts.³⁵ And they are necessary for a constant, perfect observance of a large part of the *Summary of the Constitutions*.³⁶

All the asceticism of the Society—the *agere contra*, the continual struggle against self—has as its aim the liberation of the gifts of the Holy Spirit,³⁷ which are bound down, as it were, by venial sin and wilful imperfections.³⁸ The wholehearted practice of our Institute, the deepening of the spirit of Ignatian indifference in our lives, will help those in formation³⁹ to acquire interior freedom and those already formed to grow in freedom, and, as the years go by, will help them to become more and more interiorly free to live the life of grace perceived and rendered easy by the gifts of the Holy Spirit.

As the direction of the Holy Spirit grows in our lives, so also does the ideal proposed by St. Ignatius—to be an instrument in the hand of God.⁴⁰ Instruments do not act of themselves. They cannot begin or finish a work. The time, the place, and the task for which they are to be used depends upon the artist. So too, God uses us as instruments through obedience, exterior events, and interior impulses, i.e., through the touches of grace. As regards these latter, through a delicate sensitivity to them we, as instruments, will respond to the slightest indication of God's Will and act in the way God wills and as long and as far as He wills.

Spirit. Translated by Angeline Bouchard (Chicago, 1953), p. 134.

³⁵ Joseph de Guibert, S.J., *The Theology of the Spiritual Life*. Translated by Paul Barrett, O.F.M. Cap. (New York, 1953), p. 343, n. 426.

³⁶ Charmot, *op. cit.*, pp. 297, 298. Father Lallemand coming down to a practical point claims that the gift of fortitude is necessary to remain many years teaching in the classroom. *Op. cit.*, fourth princ., ch. V, a. VI.

³⁷ Charmot, *op. cit.*, p. 304.

³⁸ Lallemand, *op. cit.*, fourth princ., ch. III, a. I, § 5; a. III, §§ 1-3.

³⁹ Obedience is the open door for beginners to learn discretion as Ignatius states in the *Epistle on Obedience*, n. 11.

⁴⁰ *Constitutions*, 10, 2; 7, 4, 3.

This constant interior readiness to know and to do God's Will, this Ignatian discretion, makes our life heroic,⁴¹ one of complete sacrifice. It is a complete stripping of ourselves to be united in will with God, a constant "*paratus sum,*" a constant "yes" to God's requests of us. In the *Suscipe* we hand over to God our liberty, memory, intellect and entire will—everything to be governed by the Divine Will made clear to us not only exteriorly but also interiorly through grace. Seeing God's Will, we do it. Doing God's Will, we serve Him. Thus we strike a characteristic note of Jesuit spirituality: the loving service of God.⁴²

⁴¹ "There is no heroism like discretion." Frederick William Faber, *Growth in Holiness* (London, 1860), ch. III, p. 49.

⁴² Joseph de Guibert, S.J., *La Spiritualité de la Compagnie de Jésus* (Rome, 1953), pp. 33, 39, 41.

* * *

WHITE IS BLACK

The chief weapon of the Reformation was its so-called freedom of thought: as if every margrave or village cobbler could, by right of birth, undertake by himself the interpretation of the Scriptures without referring to the Church which has from the beginning held in trust the books of revelation and which has the guidance of the very Spirit who dictated them! St. Ignatius, on the other hand, wrote at the end of the *Spiritual Exercises* these very definite words: "We must hold fast to the following principle: What seems to me white, I will believe to be black, if the hierarchical Church so defines." These words have raised the hair of even the least hirsute of Pyrrhonic philosophers, but with what logical reason it would be hard to say, since scepticism and in general all agnostic and relativist philosophies begin precisely by sending broadcast doubts whose name is legion upon the veracity of the senses. St. Ignatius in a formula that is essentially and deliberately paradoxical wishes to drive home the necessity of obedience to authority hierarchically constituted.

Contributions to Patristic Scholarship in the Old Society

Martin R. P. McGuire

When we speak of contributions to patristic scholarship by Catholics in the period from the Protestant Revolt to the French Revolution, the Maurists and the Bollandists immediately come to mind.¹ And without question these two groups made a contribution which both in quality and in quantity not only excites our deep admiration but is still of fundamental scientific importance. While fully recognizing the achievements of the Maurists and the Bollandists, we should not forget, however, that in the period mentioned Benedictines who were not Maurists, Jesuits who were not Bollandists, Dominicans, Franciscans, members of other orders and congregations, diocesan clergy, and laymen, all made more or less significant contributions to patristic scholarship. In the bitter and widespread religious controversies of the sixteenth, seventeenth, and eighteenth centuries, it was only natural that Catholics and Protestants, Gallicans and Jansenists, should eagerly seek support for their respective positions in the history and literature of the early Church. Under the powerful stimulus of this apologetic interest, an enormous mass of ancient Christian Greek and Latin material came to be edited and to form the subject of learned commentaries and dissertations. As a glance at their introductions and indices will show, the old editors of patristic texts were also exclusively concerned with theological rather than with philological questions.

Given, then, the importance of a knowledge of the history, organization, and literature of the early Church in an age of intense religious controversy, it is not surprising to find Jesuits taking a conspicuous part in patristic scholarship during the

¹This paper was read at the meeting of the American Catholic Historical Association held in New York, December, 1940. It has never been published, and is now submitted in slightly revised form and with the addition of bibliographical notes.

whole period of the Old Society. Indeed, even apart from the Bollandists, the Jesuits can point to at least six or eight patristic scholars in the late sixteenth, seventeenth, and early eighteenth centuries who deserve to rank with the best of the Maurists. The Jesuits, in fact, were the leaders in patristic scholarship in the sixteenth century and in the first half of the seventeenth.² It is only towards the end of the latter century that the Maurists began to publish the great editions of the Fathers which have given them a deserved and abiding fame. The work of the Bollandists is so generally known and appreciated—and is so charmingly described in Father Delehaye's, *The Work of the Bollandists Through Three Centuries (1615-1915)*,³ that I do not intend to treat of it here beyond observing that the names of Rosweyde, Bolland, Henschen, and Papebroch must be regarded among the most illustrious in the history of patristic scholarship. My attention will be confined rather to the contributions made by the following members of the Old Society: Fronto du Duc, Gretzer, Sirmont, Petavius, Garnier, Labbe, and Hardouin. To save time and to avoid monotony, I shall not give biographical or bibliographical details. The biographical data are easily available in the general Catholic encyclopedias, particularly in the *Dictionnaire de Théologie Catholique*, and bibliographical matters are covered exhaustively in the monumental work of Sommervogel.

Fronto du Duc

Beginning (as a young man of twenty-five) with the publication of certain *opuscula* of St. John Chrysostom, Fronto du Duc,⁴ whose talent in the patristic field was early recog-

² See O. Bardenhewer, *Geschichte der altkirchlichen Literatur*. I (2nd ed. Freiburg-im-Br., 1913) 10-11. J. De Ghellinck, S.J., *Patristique et moyen-âge*. II, *Introduction et compléments à l'étude de la patristique* (Brussels and Paris, 1947) 15-16.

³ Princeton 1923. Translated from the French: *A travers trois siècles. L'oeuvre des Bollandistes 1615-1915* (Brussels, 1920).

⁴ Born at Bordeaux, 1558; died at Paris, 1624. Vacant-Mangenot, *Dictionnaire de théologie catholique*, "Fronton du Duc," VI¹ (1914) 930-933 (by P. Bernard). H. Hurter, S.J., *Nomenclator* . . . III (3rd ed. Oeniponte 1907) 799-803. Sommervogel, *Bibliothèque de la Compagnie de Jésus* III 233-249. It has recently been established that the first six

nized by his superiors, devoted himself as much as possible to the editing of Greek patristic texts. His major contributions were editions of St. Gregory of Nyssa, St. John Chrysostom, St. Basil the Great, and a number of Greek patristic texts edited as a supplement, *Auctarium Ducaenum*, to De La Bigne's *Bibliotheca veterum Patrum*. The edition of Gregory of Nyssa was the first of the Greek text of that author to be published, and with some minor additions it has remained the standard text for the greater portion of Gregory's works to our own generation, when it is being replaced by the masterly edition of Professor W. Jaeger and his collaborators. His edition of the works of St. Basil was much more complete than the Basle edition of 1532. It remained the standard text for more than a century, when it was replaced by the great edition of the Maurists. His edition of St. John Chrysostom was his greatest achievement, however, being far better and far more complete than all preceding editions of that author. The contemporary edition of the English scholar Savile from which Fonto du Duc subsequently derived much help, was on the whole superior, but the Greek text was not accompanied by a Latin translation and therefore could not be put to general use. The Maurist editor of Chrysostom, Montfaucon, utilized Fronto du Duc and pays a high tribute to the edition of his predecessor, praising especially the accuracy and elegance of his Latin version.

In connection with the mention of Latin versions here, it should be observed that the Greek Fathers were being edited primarily to serve practical religious needs and that the majority of men who wished to read the Greek Fathers and to use them could not read them, at least with any facility, in the Greek original. Indeed, in the whole period falling within the scope of this paper, Greek authors were frequently published in Latin versions only, and practical considerations of the same kind led Migne, as late as the middle of the last century, to publish his *Patrologia Graeca* in two forms: one

volumes of the twelve volume edition of Chrysostom attributed to Fronto du Duc and published by Morel (Paris 1636-1642) were largely a reprint of Commelin's edition of Chrysostom (Heidelberg 1603). See P. W. Harkins, "The Text Tradition of Chrysostom's Commentary on John," *Theological Studies* 19 (1958) 404-412.

with the Greek text accompanied by a Latin translation; the other with the Latin translation alone.

Jakob Gretser

Best known as a religious controversialist, Gretser⁵ was the most learned of the early German Jesuits after St. Peter Canisius, and he made important contributions to patristic studies. His masterpiece, a monumental work *De Cruce* in three volumes, was occasioned by Protestant attacks on the use of the cross in the Church. Gretser deals with his subject exhaustively from the historical, archaeological, and liturgical point of view, including even an account of the Crusades and an apology for them. Volume II, *Graecorum auctorum encomiastica monumenta graeco-latina de S. Cruce*, contains a number of texts which were discovered by the editor and published here for the first time. Petavius well says of Gretser's *De Cruce*: *Majore nemo hoc copia diligentiaque praestitit, quam J. Gretserus noster tribus de cruce tomis editis, quorum in primo, libris quinque, capita omnia controversiae hujus ac quaestionis exhaustit.*⁶ The beautiful words of Gretser's own preface to his first volume are also worth quoting: *Si quis ex me sciscitetur, cur de sacrosancta cruce scripserim et quidem tam copiose, tam prolixè, possem fortassis non injuria cum d. Augustino hoc responsum dare: quia de b. crucis mysterio diutius loqui et dulce est et salubre: quid enim dulcius, quid suavius vel cogitari vel dici potest, quam crucis mysterium, etc.*⁷

Jacques Sirmond

Universally recognized together with his younger contemporary in the Society, Petavius, as among the greatest scholars of the seventeenth century, Sirmond⁸ made a number

⁵ Born at Markdorf, Baden, 1562; died at Ingolstadt, 1625. *DTC*, "Gretzer, Jacques," VI² (1914) 1866-1871 (by P. Bernard). Hurter, III (3rd ed., 1907) 728-736. Sommervogel III 1745-1809.

⁶ Cited in Hurter, *op. cit.*, 732.

⁷ *Ibid.* 732.

⁸ Born at Riom, Puy-de-Dôme, 1559; died at Paris, 1651. *DTC*, "Sirmond, Jacques," XIV² (1941) 2186-2193 (by P. Galtier). Hurter, III (3rd ed. 1907) 1073-1081. Sommervogel VII 1237-1261, and XI 1910-1911.

of important contributions to patristic scholarship, to say nothing of his contributions in the early mediaeval and Byzantine fields. All his biographers call attention to the curious fact that he was already fifty-one before he began publishing scientific works, at least under his own name. However, his long sojourn in Rome (1590-1608) as secretary to Father Aquaviva, General of the Society, had given him ample time for studying early Christian literature, for visiting and exploring libraries and collections of books and manuscripts, and for becoming acquainted with some of the leading scholars of the age, especially Baronius. He actually collaborated with Baronius on his *Annales* and was held in the highest esteem by him. He edited, in whole or in part for the first time, Fulgentius of Ruspe, Avitus of Vienne, Apollinaris Sidonius, Facundus of Hermiane, *Opuscula* of Eusebius, Theodoret of Cyrus, and *Praedestinatus*. His edition of Theodoret of Cyrus, with some additions made by his younger fellow Jesuit J. Garnier, and by the Halle Professors Schulze and Noesselt in the eighteenth century, still remains our standard text—apart from the modern critical edition of the *Historia ecclesiastica* by Parmentier. His edition of the anonymous fifth century treatise dealing with heresies, to which he himself gave the title *Praedestinatus*, is also the only independent edition of that work. His edition of Facundus is still our standard text.

Sirmond made equally significant contributions in Church history and related fields. Thus, apart from his edition of the capitularies of certain Carolingian kings and of his *Concilia antiquae Galliae* (to 1563), he was the discoverer and first editor of the collection of highly important late Roman imperial *constitutiones* dealing with ecclesiastical matters. They form an appendix to the best modern edition of the *Codex Theodosianus* and still bear his name. Finally, he was the first to challenge seriously the tradition that Dionysius the Areopagite⁹ and Dionysius of Paris were the same person, a view which in his time was received with hardly less favor than that of Papebroch on the origin of the Carmelite order. It may be recalled in passing that it was a Jesuit of our own days, Father

⁹ See O. Bardenhewer, *Geschichte der altkirchlichen Literatur* IV (1924), especially 293-296. Stiglmayr and Koch, working quite independently, published their findings in the same year (1895)!

Stiglmayr, who, simultaneously with H. Koch, solved the problem of the date and sources of the writings ascribed to Dionysius the Areopagite.

Denys Petau (Dionysius Petavius)

Petavius,¹⁰ as already stated, was one of the greatest scholars of the seventeenth century. His chronological studies, for which he is perhaps most generally known, marked a distinct advance, as he was able to correct some 8,000 errors in Baronius and to make numerous corrections in, and additions to, the *De emendatione temporum* of Scaliger. His work as an editor of late Greek texts and as an historian of dogma is, however, really more important. He edited with Latin translations and notes Themistius, Julian the Apostate, Epiphanius of Salamis, Synesius of Cyrene, and Nicephorus, Patriarch of Constantinople. His notes on Themistius, as well as the commentary on that author written towards the end of the same century by his fellow Jesuit Hardouin (1684), were considered so valuable that W. Dindorf reprinted them in his edition of the Greek text of Themistius published in 1832. His edition of Epiphanius was not entirely replaced by that of W. Dindorf in 1859-62, although it is now being completely superseded by the masterly edition of K. Höll in the Berlin Corpus of Christian Greek writers. His edition of Synesius has only been partially replaced by the incomplete edition of Krabinger in the last century, and it still remains valuable also for the Latin translation and notes. His edition of the *Breviarium* of Nicephorus was not replaced before that of De Boor in 1880.

But it is in the field of the history of dogma that Petavius made his greatest contribution, although this contribution, for reasons in part personal, was not recognized or only grudgingly recognized by all but a few scholars in his own and immediately succeeding generations. An impartial and thorough study of his masterpiece, the *Dogmata theologica*, to which he gave more than twenty years of his life but which he did not complete, shows, however, that Petavius justly deserves the title of founder of the history of dogma. His

¹⁰ Born at Orleans, 1583; died at Paris, 1652. *DTC*, "Petau, Denys," XII¹ (1933) 1313-1337 (by P. Galtier). Hurter, III (3rd ed. 1907) 965-978. *Sommervogel* VI 588-616.

work, being so largely a pioneer effort, reveals certain shortcomings. Many patristic texts were either not yet published or were only available in inadequate editions, and therefore it was practically impossible to exercise an exact control of patristic thought on vital points. Furthermore, preliminary or special studies on many phases of dogma were still in their beginnings. But Petavius' systematic, historical approach was sound, and was destined to be most useful and effective in meeting the formidable challenge presented by the brilliant and learned *Augustinus* of Jansenius. Grabmann characterizes Petavius' *Dogmata theologica* as truly epoch-making,¹¹ and Galtier expresses the same view in his excellent article on Petavius.

The following general estimate of Sirmond and Petavius by L. E. Dupin at the end of the seventeenth century is worth quoting: "Il (Petavius) ne raisonnoit pas toujours juste, et n'avait pas tout de sagacité ne de délicatesse que le P. Sirmond; mais on peut dire avec vérité, que ces deux Jésuites sont des Sçavans du premier ordre, et qu'ils ont fait tous deux beaucoup d'honneur non seulement à leur société, mais encore à l'Eglise de France."¹²

Jean Garnier

Jean Garnier¹³ is not to be confused with the Maurist Julian Garnier, who also worked in the patristic field. He published the first edition of the *Libellus Fidei*, which Julian of Eclanum sent to Pope Zosimus. It was based on a manuscript discovered at Verona by Sirmond. He prepared a series of studies, still valuable, on the life and writings of Theodoret of Cyrus to complete Sirmond's edition of the works of that author, but Volume V containing his studies was only published after his death by his fellow Jesuit Hardouin. He also brought out the first critical edition of the *Liber Diurnus Romanorum*

¹¹ M. Grabmann, *Geschichte der katholischen Theologie* (Freiburg-im-Br. 1933) 191.

¹² L. E. Dupin, *Nouvelle bibliothèque des auteurs ecclésiastiques* (Paris, 1686 ff.) XVII, 210.

¹³ Born at Paris, 1612; died at Bologna, 1681. *DTC*, "Garnier, Jean," VI¹ (1914) 1160-1163 (by P. Bernard). Hurter, IV (3rd ed. 1910) 490-492, and 858. *Sommervogel* III, 1223-1231.

Pontificum, which with some additions by Mabillon remained the standard text until it was replaced by the modern critical editions of Rozière in 1869 and Sickel in 1889 respectively.

But the outstanding contribution of Garnier was his edition of the works of Marius Mercator and his learned notes and studies on the Pelagian and Nestorian controversies. In spite of many errors in his views, his notes and studies are still valuable. His text of Mercator, however, is somewhat inferior to that of Baluze established a few years later, but with that of Baluze it remained our standard until recent years. These old texts are now being replaced by the modern critical text of Mercator in the *Acta Conciliorum Oecumenicorum* edited by E. Schwartz.

Philip Labbe and Jean Hardouin

In speaking of Labbe¹⁴ and Hardouin,¹⁵ I shall confine myself to their work on ecclesiastical councils.¹⁶ Their contributions in this field were and remain more important than is generally known even among many scholars. Owing in part, but not entirely, as we shall see, to Hardouin's bizarre views on many matters historical and philological—he deserved the rebuke implied in Huet's famous remark: "Il a travaillé quarante ans à ruiner sa reputation sans pouvoir en venir à bout"—his *Acta Conciliorum* in particular are not sufficiently appreciated and used. To obtain a clear idea of the nature and

¹⁴ Born at Bourges, 1607; died at Paris, 1667. *DTC*, "Labbe, Philippe," VIII² (1925) 2386-2387 (by P. Bernard). The article is not adequate. No reference is given, e.g., to Dom H. Quentin's excellent description of Labbe's work on the councils—although Bernard was familiar with this work and cites it in his article on Hardouin. Hurter, IV (3rd ed. 1910) 184-185. *Sommervogel* IV 1295-1328.

¹⁵ Born at Quimper, Brittany, 1646; died at Paris, 1729. *DTC*, "Hardouin, Jean," VI² (1914) 2042-2046 (P. Bernard). Hurter, IV (3rd ed. 1910) 1198-1206. *Sommervogel* IV 84-111, and IX 456 ff.

¹⁶ The indispensable work on the history of editions of the councils is Dom Henri Quentin, O.S.B., *Jean-Dominique Mansi et les grandes collections conciliaires. Étude d'histoire littéraire* (Paris, 1900). It is as critical as it is accurate and thorough. See also Dom Henri Leclercq, O.S.B., in Hefele-Leclercq, *Histoire des Conciles*. I (Paris 1907) 97-110. He acknowledges his indebtedness to Dom Quentin's study for this part of his *Introduction*.

extent of the achievement of Labbe and Hardouin it will be necessary first to sketch the history of collections of councils published before their time.

Jacques Merlin, a doctor of the University of Paris, published the first collection of councils at Paris in 1524.¹⁷ His material was taken from a twelfth or thirteenth century manuscript still preserved in the Bibliothèque of the Palais Bourbon. The primary purpose of Merlin, as expressed in his strongly worded preface, was to arouse the pope, kings, and bishops to aggressive action against heresy. His work was reprinted with some minor changes at Cologne, 1530, and at Paris, 1535, but was replaced by a new collection of councils edited by the Franciscan, Peter Crabbe, and published at Malines in 1538. A second, enlarged edition of this work was printed at Cologne in 1551. Crabbe was the first editor of councils to arrange his documents chronologically, and before each pontificate he inserted the life of the pope as found in the *Liber Pontificalis*. In the margins he indicated variant readings, and before or after the texts he added historical or critical notes. The subsequent collections of councils followed this general plan of presentation. Crabbe had a high opinion of his own work, for he states in his preface that the manuscripts which he used differed from those of Merlin as the day from night. Without question his edition, in the quantity of material and in the quality of the text, marks a great advance. While Merlin's collection contains fifty-five councils, Crabbe's had at least one hundred and thirty. The latter edited his documents with scrupulous care, adding copious variant readings in the margins of his text in the first edition, and in the text itself, but in different type, in the second edition. Finally, he did not hesitate to leave unaltered in his text many passages which were difficult or obscure. Correcting away such difficulties or obscurities was only too common in his age.

In 1567, the Carthusian Lawrence Surius¹⁸ published at Cologne a new collection of councils, which included the *Codex Encyclius*, and contained about thirty more councils than the

¹⁷ On the collections of Merlin and Crabbe, see Dom Quentin, *op. cit.*, 7-17.

¹⁸ On the collections of Surius, Nicolini, and Bollandus, see *ibid.*, 17-21.

second edition of Crabbe. Surius, unfortunately, omitted many variants which Crabbe had given, suppressed or changed to the same type the variants which this predecessor had printed in different type in the body of his text, and made arbitrary changes of his own to simplify difficult passages without indicating that he was taking such liberties with his material.

The collection of councils printed at Venice in 1585 by Dominic Nicolini with the collaboration of the Dominican, Dominic Bollandus, need not concern us here—as it was largely a reprint of Surius—beyond noting that it set the bad example of incorporating, almost without change, national collections of councils already edited, however poorly, into the larger general collections.

Severinus Bini, a doctor of theology and a canon of Cologne, published the next great collection of councils in 1606, and in a much enlarged second edition, in 1616.¹⁹ Bini's collection is ultimately based on that of Surius. He added some new material, chiefly the councils of Spain edited by Garcia Loaisa, and three volumes of papal letters edited by Cardinal Antonio Carafa. To his second edition he added a careless reprint of the Roman edition of the general councils, a work which will be discussed below. Bini's chief personal contribution to his collection of the councils was a large number of long notes, material for which he drew mostly from Baronius and Bellarmine.

Roman Edition

A Roman edition of the general councils was published under Paul V in 1608-1612.²⁰ Sirmond wrote the preface, but the edition was not prepared by him, as is sometimes stated. It had been undertaken by Cardinal Antonio Carafa and was continued under the direction of Cardinal Frederick Borromeo and others. The great merit of this edition was that it contained a number of Greek conciliar texts which had not hitherto been published. With a view to improving language and style, however, the editors did not scruple to retouch the ancient Latin versions, sometimes beyond recognition. Furthermore, they gave modern Latin versions of Greek texts

¹⁹ On Bini and his edition of the councils, see *ibid.*, 21-24.

²⁰ On the Roman edition of the general councils, see *ibid.*, 25-26.

which had not been translated in antiquity. While they were careful enough to indicate their own versions by the use of a different kind of type, later editors of collections of councils, Bini, for example, did not, unfortunately, retain the distinctions of type in their reprints of the Roman edition, and the resulting inaccuracy and confusion is most deplorable. As Dom Quentin says: "Bini was the first author of these regrettable confusions, and through him they spread into all subsequent collections of the Councils . . . No one had shown better intentions than this collector . . . and yet it is to him that fell the unhappy privilege of fixing the texts of the councils in the inferior state in which they are still!"²¹

The royal Louvre edition of the councils was published in thirty-seven volumes folio, in 1644.²² Magnificent from the view point of the printer's art, it is essentially, however, a reprint of Bini with the addition of Sirmond's three volumes of the *Concilia Galliae*, which had appeared in 1629, and of the first volume of Henry Spelman's *Councils of England*, published in London ten years later. Sirmond's text was based on a number of the best manuscripts, and constitutes one of the most satisfactory parts of the general collections into which it has been incorporated.

The next collection of councils to be published was that of P. Labbe, continued after the latter's death by his fellow Jesuit G. Cossart.²³ It was printed at Paris, 1671-72, in seventeen folio volumes, and must be considered epoch-making in certain respects. Thus, it contains at least one fourth more material than the Louvre edition mentioned above. On the critical side Labbe and Cossart relied almost exclusively on Bini, although they became aware of his shortcomings, and they adopted the peculiar practice of adding word variants taken from good manuscripts, but of ignoring different readings of sentences or omissions of entire passages. On the other hand, they made a distinct contribution on the historical side. In the first place, they took special pains to list in the proper chronological place notices of councils mentioned in ecclesias-

²¹ *Ibid.*, 26.

²² On the Louvre edition, see *ibid.*, 28-29.

²³ On the collections of Labbe and Cossart, see *ibid.*, 29-33.

tical or civil documents but the acts of which were lost. In so doing, they did not escape the danger of including under the heading of councils various kinds of ecclesiastical gatherings which were not councils at all; but Harzheim, Wilkins, and Mansi are much more open to reproach on this score. In the second place, Labbe and Cossart gave the enormous mass of material a clear and orderly arrangement, and they furnished their edition with adequate indices, without which such works are practically unmanageable.

Gallicanism was now destined, in the editing of councils as in other phases of ecclesiastical life and studies, to exercise its blighting influence at a time when there was every reason to hope that a great advance in the editing of conciliar texts was going to be made.

In 1683 Stephen Baluze published the first volume of a projected new collection of councils,²⁴ but most probably out of fear that his Gallican ideas might jeopardize his position, he carried his work no further. It is important, however, because he called attention to certain early councils which had not been noted before, and because he went back to the manuscripts and published the most critical text (which anyone had hitherto made) of the councils comprised in his first volume. In his desire to point out the weaknesses of the Roman edition he encumbered his own work with a mass of useless variant readings, but his notes are exceptionally good. His Gallican sympathies are apparent from one end of his work to the other. The book is dedicated to the Fathers of the Gallican Church and is ornamented with an engraving which clearly symbolizes a council in which the bishops, and not the Pope, are supreme.

Anti-Gallican

In 1685 the Jesuit Hardouin was commissioned by the assembly of the French clergy to prepare a new edition of the councils and was given financial assistance for his work.²⁵ It soon was rumored that Hardouin was revealing pronounced anti-Gallican and pro-papal sympathies in his editing. A letter

²⁴ On the work of Baluze, see *ibid.*, 33-38.

²⁵ On the collection of Hardouin and its significance, see *ibid.*, 38-54. Leclercq, *op. cit.*, 108-110.

of Montfaucon written in 1699 to Dom Gallota of Monte Cassino indicates that Hardouin was already under suspicion of the Gallicans and that they were getting ready to attack him. His edition of the councils was actually printed in 1714-15, the title page of his first volume ornamented with a vignette depicting St. Peter, and therefore the pope, as the depository and distributor of all powers in the Church. As Dom Quentin somewhat humorously remarks: "It should be recognized that the idea of having the official representatives of Gallicanism pay the expenses for the most ultramontane of the conciliar collections was quite worthy of Father Hardouin. Considered from this point of view, his collection of the councils is even one of his most extraordinary originalities."

The edition was forbidden to be distributed or sold, and special commissions were appointed to examine the work minutely. Every line was studied, the main object being to discredit Hardouin as completely as possible. While there was endless discussion of correction and revision, the work, strangely enough, was finally released to the public in 1725 just as it had been printed ten years before. But the Gallicans everywhere continued their attacks, with most unfortunate results for ecclesiastical scholarship.

The plain truth is that Hardouin's edition, in spite of minor defects, is far superior to all editions of the conciliar texts before his time. He gave proper prominence to the conciliar acts themselves by throwing out a mass of old and useless notes and dissertations, and he constituted his text on the basis of an examination of good manuscripts, or where manuscripts were lacking, on the basis of the first printed editions. He was also able to add some conciliar texts which had not been published. False papal decretals were retained, but were printed in small type, and papal letters were given in full only when they had a direct bearing on some council. If the acts of a council were known only through fragments, the documents containing the fragments were printed in their proper place in the main text. If a council was known by mention only, it was listed in its proper place in the chronological index to the volume. Hardouin's *Acta Conciliorum* are beautifully printed in twelve folio volumes and are so well arranged and indexed that they are easy to consult.

His edition, therefore, should have constituted the point of departure for further progress in the field. But the Gallicans had been and were continuing to do their work only too well, and his name became so generally discredited that Coleti and Mansi, instead of beginning with him, practically ignored him. At best they went back to Labbe and Cossart, whose text they took over and then proceeded to make worse in many respects. As Dom Quentin so clearly puts it—and Dom Leclercq, the translator and reviser of Hefele's *Conciliengeschichte* is in complete agreement: "We still suffer today from the systematic attack made against Hardouin, and by tying us to Coleti and Mansi, who took Labbe and Cossart, and even Bini, as their point of departure, the Gallican quarrel is most probably responsible for stopping progress during nearly two centuries in one of the most important branches of ecclesiastical science. As a result, in the opinion of all, the text of the councils, one of the primary sources for history, law and theology, is still in a more backward state than any other."²⁸

Within the limits of a short paper it has not been possible to give any more than the barest of outlines of my subject. Obviously the patristic contributions of each scholar treated could not be described in detail nor evaluated properly against the background of his work in other fields, his education, his associates, conditions of scholarly endeavor, and the ideas and ideals of scholarship in his age. But sufficient evidence at least has been furnished to indicate the significance of the contributions of the Old Society to patristic scholarship in other fields as well as in hagiography. The contributions of Petavius and Hardouin have been emphasized not only because of their importance, but because, particularly in the case of Hardouin, they are not yet generally recognized at their true value. If the present paper may stimulate some scholar to write a biography of Sirmond, or Petavius, or Hardouin, in the spirit and style of Delehaye's *The Work of the Bollandists*, I should be very happy indeed.

²⁸ Dom Quentin, *op. cit.*, 54 and 182-183. Dom Quentin wrote these words in 1900. The situation has begun to improve through the publications of Turner, Schwartz, and others, but so far as a comprehensive, critical edition of the councils is concerned, we are still largely at a beginning stage.

Bellarmino's *De Controversiis* at Woodstock

T. A. Robinson, S.J.

Woodstock College is noted for its excellent theological library, so there is no need to try to prove the fact. It should be of considerable interest, however, to probe into the O'Rourke Library a bit to see somewhat more clearly, perhaps, just why it has its enviable reputation.

This could be done in many ways. For example attention might be centered upon its aspect of being up-to-date, since it apparently acquires the latest worthwhile works in theology, and a goodly number of writings in other fields as well. However this article will confine itself to another important standard any first-rate library must meet: namely, that of having its roots firmly established in the great literature of the past.

To investigate just how the O'Rourke meets this standard, an obvious way is to see the treatment it accords St. Robert Cardinal Bellarmine, (1542-1621). For this Doctor of the Universal Church is called by the *Columbia Encyclopedia*—to use just one of countless eulogizing sources—"the principal theologian of the Society of Jesus and of the Catholic Reform," and goes on to say:

. . . probably his work has had more influence on Catholic thought than any modern force except the Council of Trent . . . His . . . *Disputationes de Controversiis* . . . gives the most lucid modern exposition of Catholic doctrine . . .¹

It is beyond the scope of this article to investigate how all the works of the prolific Jesuit in question fare on the shelves of the pontifical institution founded in 1869 in Baltimore County, Maryland. Attention will be centered solely upon his *Controversies*,² which, as will be shown, has been variously dated, but certainly first appeared during the last quarter of

¹ 1936 edition, p. 166.

² *Disputationes Roberti Bellarmini Politiani Societatis Iesu de Controversiis Christianae Fidei, adversus hujus temporis Haereticos.*

the sixteenth century. Most authorities consider this to be Bellarmine's masterpiece.

As a matter of fact it is not unusual to find it referred to as the literary masterpiece of the entire Catholic reply to Protestantism during the first century or so after Trent (1545-1563). By the time of Niceron, who died in 1738, it had come off the presses one hundred and twenty times,³ which means an average of about one new edition or printing every year for one hundred and fifty years. Strangely enough, however, it has never been translated into English, except for a few, relatively small portions. With more and more history scholars and students knowing less and less Latin these days it does seem a great pity, from the point of view of pure scholarship and quite aside from any sectarian advantages or disadvantages involved, that Luther and Calvin and other reformers have no adequate counterpart available in the vast English-speaking world. That is to say, Protestants can point to any number of volumes containing translations of their early champions into this tongue, but the great and vigorous, point-by-point reply which Bellarmine so scientifically organized still languishes, from the popular consumption point of view, in its original language.

Brodrick on Translation

This was understandable in Elizabethan England days, when Roman Catholic books in the vernacular were prohibited.⁴ Whether or not it is understandable today, there is no denying that even the great authority on and admirer of the Jesuit cardinal, James Brodrick, would be, apparently, against at least a complete translation into the vernacular. He believes that there is no general public for technical theology (or at least he so believed in 1928); and especially not

³ "Recusae fuere usque ad tempus, quo vixit Niceron (†1738), centies et vigesies, et etiam nostra aetate Moguntiae 1842 . . . Romae 1832-42."—*Nomenclator Literarius Recentioris Theologiae Catholicae* (H. Hurter, S.J., "Edidit Et Commentariis Auxit"), editio altera, Tomus I (Oeniponte: Libraria Academica Wagneriana, 1892), p. 279 (Innsbruck).

⁴ James Brodrick, S.J., *The Life and Work of Blessed Robert Francis Cardinal Bellarmine, S.J., 1542-1621*, 2 vols. (New York: P. J. Kenedy & Sons, 1928), I, p. 144.

for sixteenth century theology. As for the professional theologian, he "knows his Bellarmine already."⁵

At any rate the matter has relevance here only in making plain the fact that any investigation of the actual text of *The Controversies* as found on the shelves of Woodstock must perforce be restricted almost entirely to the Latin original. In which connection let it be said at once that the library leaves little, if anything, to be desired in this case when viewed from the aspect of its prime function of assisting tyros in the field of theology. For if one is to judge by Hurter, the principal authority in such matters, there are three editions considered to be the "meliores,"⁶ and two of these are in the O'Rourke beyond a shadow of a doubt. There is a theoretical doubt that could be raised with regard to the third, but so tenuous a one that only a desire to be scrupulously exact causes its mention here.

The two about which there is no possible question are the Paris edition of 1608⁷ and the Prague one of 1721.⁸ Careful scrutiny shows that the Patapsco River residents have at their disposal all four of the books composing the Paris issue, each dated 1608; and all four of the Prague printing, each dated 1721. The only edition which is not crystal clear is the Cologne edition, and the fault seems to lie with Hurter; although fault is too harsh a term under the circumstances.

For Hurter lists not only the Cologne edition of 1619 but implies there was another edition which was included as part of an issue of Bellarmine at Cologne in 1617. This issue, "cum supplemento 1619," was not restricted to the *Controversies* alone but contained also other works of the Jesuit theologian, making a total of seven volumes. A careful examination of what the O'Rourke Library has in the way of Bellarmine's works issued from Cologne between 1617 and 1620

⁵ *Ibid.*, pp. 122-23.

⁶ "Meliores editiones censentur parisiensis 1608; coloniensis 1619; pragensis cum Ebermanni vindiciis a. 1721. Prodiere quoque cum aliis Bellarmini operibus Venetiis 1721; Parisiis 1619; Coloniae 1617 cum supplemento 1619 v. 7 in f., quae editio plenior est veneta, . . ." Hurter, *op. cit.*, p. 279.

⁷ *Ex Officinis Tri-Adelphorum Bibliopolarum, 1608.*

⁸ *Typis Wolffgangi Wickhart, 1721.*

makes it clear, however, that although there were two volumes (the last two) of the *Controversies* issued in 1619 without any indication on their title pages that they were part of a larger set, there is a Tomus I dated 1620 and a Tomus II dated 1619 on each of whose title page the first word is "Operum." All are from the same publisher.⁹

In other words, there is in existence a set of the *works* of Bellarmine which includes at least one 1619 volume of the *Controversies*. This immediately arouses suspicion that the 1619 issue of the *Controversies* which Hurter indicates as being separate from an issue begun in 1617 of the *works* of Bellarmine is, in reality, not separate, but forms a part of the larger set. It is of some moment to discover for certain whether or not this is so, because although Hurter lists the allegedly separate issue among his "Meliores," he does not give any rating for the larger edition. But Volume I and Volume II of the Woodstock collection are clearly part of a larger set, and the "meliores" rating obviously cannot be claimed for them unless it can be shown that the set Hurter indicates as being separate is, as a matter of actual fact, not separate but forms part of a larger collection.

To prove that there are not two sets, but really one (namely, the larger set of seven volumes), let it first be said that it is improbable in view of the slowness of printing in those days that a publisher would issue in the same year (1619) a large volume such as Woodstock's Volume II both as part of a set restricted to the *Controversies* and also as part of a collection of Bellarmine's *Opera*. Even if he did, it seems impossible that the texts themselves would be anything but identical, except for the title pages; one of which, of course, would have *Operum* on it, the other merely the *De Controversiis* title.

Secondly, the 1620 volume O'Rourke Library has (Volume I) is bound under a single cover with the Volume II dated 1619, and has, like the latter, the word *Operum* at the top of its individual title page. Thus it obviously belongs to the same set, since it is a not uncommon publishing procedure to publish later books of a set before earlier ones. Furthermore, there is no indication in the Volume I to suggest it might be

⁹ Bernardus Gualtherus.

part of another later edition of Bellarmine's *Opera*. Lastly, the single book containing the two volumes (one of 1620, the other of 1619) has, practically at its beginning, a separate, full title page dated 1620, indicating that the book forms part of a set of the *Omnia Opera* of Bellarmine.

Careless Printing?

Thus all evidence seems to point to Hurter having been the victim of the vagaries of a printing which was careless enough to omit the word *Operum* from the title pages of two of the volumes of the *Controversies*. Due to this he erroneously believed that there were two different editions of this work issuing from Cologne at about this time. Actually it would appear that there was only the one referred to by Le Bachelet at the beginning of his *Auctarium Bellarminianum*.¹⁰

. . . While the author was still alive and with his approval there appeared from 1617 to 1620 the edition of Cologne, published by Bernardus Gualtherus, in seven folio volumes . . .

This corresponds exactly with the Woodstock set, a folio one of which Volumes V, VI, and VII are dated 1617; II, III, and IV are dated 1619; and Volume I is dated 1620.

Of Le Bachelet the estimate of Brodrick was that "he knew more than did anybody else in the world"¹¹ about the Jesuit cardinal. Hence it is additionally useful to remark that whereas Le Bachelet supports Hurter by saying that the edition of Paris, 1608, and that of Prague, 1721, were among the three held in particular esteem, he makes no mention of any Cologne edition in this connection. Instead he names as his third top printing the Rome edition of "1832 sq."¹² This fact, however, does not affect the quality of Woodstock's offer-

¹⁰ ". . . Du vivant même de l'auteur et avec son approbation, parut de 1617 à 1620 l'édition de Cologne, *sumptibus Bernardi Gualtheri*, en sept volumes in-folio . . ." Xavier-Marie Le Bachelet, S.J. (ed.), *Auctarium Bellarminianum (Supplément aux Oeuvres du Cardinal Bellarmine)* (Paris: Gabriel Beauchesne, 1913), Préface Générale, p. I.

¹¹ *Op. cit.*, I, xiv.

¹² See his article, "Bellarmine," in the *Dictionnaire de Théologie Catholique* of A. Vacant and E. Mangenot, 15 volumes, 1909-50, Vol. 2, Deuxième Tirage (Paris: Letouzey Et Ané, Editeurs, 1910), col. 578.

ings, since the O'Rourke Library also has this Roman printing.¹³

Justin Fèvre, editor of the 1870-74 (Vivès) Paris edition of Bellarmine's *Opera Omnia*, notes in his preface¹⁴ that with regard to the *Controversies* themselves the best edition was formerly the "Triadelphorum" (1608) one of Paris, but that by the time he was writing, Prague's 1721 issue had superseded it. Thus it can be seen, in summary, that with Le Bachelet not agreeing with Hurter as to the top ranking of the Cologne edition, and with Fèvre differing from both of those authorities by rating the Prague over that of Paris, the only edition which appears on all three lists as being the best, or as being one among equally superior, is the Prague release. This latter, as has already been noted, is on the shelves of the Baltimore County institution under discussion, along with all the others previously mentioned as top-ranking productions.

The fact that Fèvre follows Hurter in giving a rating only to separate editions of the *Controversies* and not, specifically, to previous editions which had appeared as parts of *Opera Omnia* projects, makes it quite conceivable that Le Bachelet, too, was only rating the separate issues. Thus, unless the silences are damning ones, there is no printed authority, apparently, as to the merits of the various releases of the *Controversies* appearing in larger sets. At least this much could be said, nevertheless: The Paris Vivès set has the most recent¹⁵ of all productions of the *Controversies*, in or out of *Opera Omnia* collections. What is more, aside from its specific pointing out that there were (in its estimation) very many errors in two relatively recent complete editions, and its claim to have finally put on the market the authentic and complete Bellar-

¹³ Ex *Typographia Bonarum Artium*, 1832 (Vol. 1) and 1836 (Vol. 2); Ex *Tipographia Giundi et Menicanti*, 1838 (Vol. 3); Ex *Tipographia Menicanti*, 1840 (Vol. 4). This whole edition is the "Editio Prima Romana."

¹⁴ Apud Ludovicum Vivès, Editorem, 12 vols., Vol. I, p. XII.

¹⁵ The volumes covering the *Controversies* date from 1870 to 1873. Thus it might be considered problematical, on the face of it, whether or not they were of later origin than the second Neapolitan edition (1872), soon both to be mentioned (*infra*, footnote 18) and to have its date discussed.

mine,¹⁶ this set which Fèvre edited has an enormous advantage in that all references to Scripture give the verse as well as the chapter. In the sixteenth century it was, doubtless, considered quite sufficient to cite merely the chapter; probably because the Bible was more intimately known by theologians.

Opera Omnia

Since there is not available a printed grading of the various *Omnia Opera* printings of the Doctor of the Church hailing from Montepulciano, there exists no sure way of evaluating what Woodstock possesses of this nature. Suffice it to say, then, that it has not only the Vivès Parisian product but two other complete collections and one partial one. These latter are the Cologne collection of 1617-1620 already mentioned, the Naples one of 1856-62,¹⁷ and the following Naples edition dated 1872.¹⁸ Of the last mentioned the college on the Patapsco owns only two volumes (Vols. 2 and 5) of a total of eight, but this seems to be of no consequence if the impression given by these two books is correct; for as far as one can judge from a careful scrutiny they seem to consist in a mere reprinting, from the same identical plates, of the previous Naples collection.¹⁹

¹⁶ *Op. cit.*, Vol. I, p. XIII. "Duo . . . completæ editiones, scilicet: Romana ab anno 1830 ad annum 1840; et Neapolitana, annis 1859-1860: . . . mendis deonestantur plurimis, praesertim Neapolitana . . .

". . . Sic emendatissimus evadet textus et nisi, imbecillitate nostra, plurima caderent, nobis tandem liceret verum et integrum Bellarminum venditare."

¹⁷ Apud Josephum Giuliano, Editorem.

¹⁸ C. Pedone Lauriel, Editor.

¹⁹ No implication of deceit on the part of the second publisher is being implied. It is most likely that the 1872 edition, appearing only ten years after the completion of the previous Naples edition, made it clear both in its advertising and possibly in an introduction or notice in the first volume that it was merely a reprinting. If, that is the case, it was indeed a mere reprinting and did not make various changes for the better.

But there is a danger that the present generation of scholars, some hundred years after these sets were published, should consider them separate when they may, in fact, be identical. Therefore it can and should at least be pointed out (on the basis of books which have actually been compared at Woodstock) that the pagination, printing, and text of

Thus, in view of all that has been mentioned, it is plain that Woodstock has placed at the disposal of its patrons not just the Prague edition with its unquestioned excellence but all those texts of the work in question for which any printed, authoritative acclaim can be found. As for *Opera Omnia* sets, a category in which the members seem not to have received evaluation from any competent source, at least the College has purchased a number of them, allowing users to evaluate them for themselves. Surely, then, this Jesuit seminary has gone far beyond the call of duty in meeting the needs of the majority of those who use its O'Rourke Memorial Library; namely, undergraduate students of theology.

With regard to those who engage in graduate work and hence demand opportunities for research, let it be said that objectively speaking, and without the slightest inference of adverse criticism, the opportunities, while very fine, are not all they could be, ideally speaking. This allegation of a certain deficiency, coupled though it is with the admission that available research facilities with respect to the *Controversies* may well be and probably are the best possible when viewed against existing circumstances of time, place, and resources, calls for a precise explanation.

First it should be emphatically noted that not the slightest deviation from the library's enviable high general standard is to be discerned in quantity and chronological spacing. Concerning the quantity, there are eleven different editions represented by complete sets, of one of which editions six extra volumes are on hand; there is another set printed in eight volumes of which Woodstock has two volumes; and finally there are the two volumes of a set of which only two volumes were ever printed.

the 1872 release's Volume 2 and Volume 5 are identical (except for title pages) with their counterparts in the edition of 1856-62, as far as can be determined by checking several pages in each of the four books. What is more, the words "Bellarmini Vol. IV. P. II" found consistently on the bottom of the 1872 edition's Volume 5 do not accord with that edition's numbering of volumes, but agree perfectly with the previous edition's numbering.

If the 1872 is a mere reprinting, there is no question of an *Opera Omnia* rivaling the claims of the Paris Vivès edition already mentioned. (supra, footnotes 15 and 16).

Spacing

Chronological spacing, too, of the editions is impressive. Although Bellarmine's polemical masterpiece appeared only in the last quarter of the sixteenth century, there stand on the shelves of the seminary two editions printed during that quarter. These are the Ingolstadt collection²⁰ of three volumes dated, respectively, 1588, 1590 (these two being second editions), and 1593 (a first edition volume); and the set of nine, small-sized tomes issued at the same city from 1587 to 1593²¹—less bulky reprints of the first folio edition.

As for the remaining centuries, the seventeenth is represented by four editions (Paris, 1608;²² Cologne, 1615;²³ Cologne, 1617-20;²⁴ Cologne, 1628²⁵); the eighteenth by two (Milan, 1721;²⁶ Prague, 1721²⁷); and the nineteenth by five (Rome, 1832-40;²⁸ Mayence, 1842-43;²⁹ Naples, 1856-62;³⁰ Naples, 1872;³¹ Paris, 1870-74³²). There have been no printings of the entire *Controversies* in the twentieth century.

It may seem from this survey by centuries that there is a weak spot in the eighteenth century. This weakness is more apparent than real. First of all, Woodstock students have easy access to the 1721 Venice edition³³ belonging to the Peabody Institute Library in nearby Baltimore. Secondly, through the courtesy of that library the Jesuit institution has procured eleven photostats from this edition. These photos in-

²⁰ Ex Officina Typographica Davidis Sartorii.

²¹ Ex Typographia Davidis Sartorii.

²² Ex Officinis Tri-Adelphorum Bibliopolarum.

²³ Sumptibus Joannis Gymnici, et Anthony Hierat.

²⁴ Sumptibus Bernardi Gualtheri, (*Opera Omnia*).

²⁵ Apud Ioannem Gymnicum, sub Monocerote.

²⁶ Ex Typographia Haeredum Dominici Bellagattae.

²⁷ Typis Wolfgangi Wickhart.

²⁸ *Vid. supra*, footnote 13.

²⁹ Sumptibus Kirchemii.

³⁰ Apud Josephum Giuliano, (*Opera Omnia*).

³¹ C. Pedone Lauriel, (*Opera Omnia*).

³² Apud Ludovicum Vivès, (*Opera Omnia*).

³³ Apud J. Malachinum. This publisher (or the editor, J. Maffei) was pleased with the success of this edition of the *De Controversiis* in four volumes. Thus there were added three more volumes, the last appearing in 1728, to form an *Opera Omnia*. Volumes 6 and 7 were published by F. Zane and C. Zane respectively.

clude duplications of seven pages containing lists of corrections and additions to the 1599 Venice edition, made by Bellarmine himself.

Eleven pages may seem a rather minute addition to eighteenth-century productions of the *Controversies*, but of these the seven pages of changes, at least, make up in significance what they lack in number. For of all the editions previously mentioned in this article, only the nineteenth century ones avail themselves of this corrective and additive labor on the part of the Jesuit cardinal. Thus, surprisingly enough, even three of the four editions which, as already seen, the experts have given top ratings—namely: the Prague, 1721; the Paris, 1608; and the Cologne, 1617-20—do not embody these changes in any way.³⁴

It would seem, therefore, that before the nineteenth century there was widespread ignorance about these changes; an ignorance from which has sprung the real danger of today's scholars using pre-nineteenth century editions of the *De Controversiis* without the realization that they lack many alterations introduced by St. Robert himself. A case in point might be the scholars at Johns Hopkins University, an institution in whose library this work of Bellarmine is represented solely by the edition of Milan, 1721; a set, of course, which is minus the revisions under discussion. Assuming that the research scholars there are aware that their edition is thus deficient, there is still no way for them to use their Milan set without being thus handicapped, judging from their library catalogue.

Lest the same state of things exist at Woodstock for those who wish to use pre-nineteenth century editions which are otherwise adequate, there is being prepared a key to accompany the photostats on the shelves in the Bellarmine section. This key will make it possible to apply each addition and correction on the photostats to any edition whatsoever of the *Controversies*. Thus by its acquisition of this eighteenth century material the O'Rourke has not only made its chronological spacing more

³⁴ Even the fourth edition similarly honored, that of Rome, 1832-40, does not forewarn its reader at the outset that its Tomus III has these changes of Bellarmine merely put inconspicuously in the rear in list form, whereas the other three volumes embody them in the actual text.

even, but will alert scholars to the pitfalls present (since the photostats will have, accompanying them on the shelves, a suitable explanation of why such photos are there); and the O'Rourke will furthermore, in the form of the key, present scholars with the means of avoiding the pitfalls.

Photostats

Especially with the addition of the photostats from the eighteenth century Venice edition, then, the campus on the Patapsco can hardly be considered other than very strong in its chronological spacing of *De Controversiis* editions. It is clear, too, from what was previously said that Woodstock College gives a splendid account of itself with regard to the number of editions present. Wherein, then, can its collection be said to be weak in research potentiality?

The weakness, such as it is, lies in the absence of original, or first editions; or photographic reproductions of the same. For example, helpful as it is to have, in the form of photostats taken of lists made in the eighteenth century, those corrections and additions that Bellarmine made in the sixteenth or early seventeenth century, the zealous and conscientious specialist would like to be able to see either the original changes themselves, or photos of the same. He would similarly much prefer to view the actual letter the Cardinal wrote to the Rector of the Roman College in 1608 (evidently about those same changes), even though he be appreciative that the college in Baltimore County provides a photo of an eighteenth century reproduction of that letter.³⁵

Then there is the desirability of an actual first edition of the *De Controversiis*; for the dispute, referred to previously, over the date of this edition may be said to be fairly settled at

³⁵ This reproduction appears as page 447 of Tomus I of the Venice, 1721, edition of the *De Controversiis*. (Cf. *supra*, p. 12.) As placed in this edition, it indicates that Bellarmine did indeed make the corrections and additions the publishers put in list form at or towards the end of each of the four volumes. Further substantiation is accorded by Sommervogel, who makes specific that the edition the cardinal corrected was the 1599 one. (Carlos Sommervogel, S.J., *Bibliothèque de la Compagnie De Jésus*, Première Partie: Bibliographie, Tome 1 (Paris: Alphonse Picard, 1890), col. 1161).

1586-93, with Ingolstadt as the place of issuance. The O'Rourke, as noted already, has only Tomus III of this edition.

Other works which, since they embody revisions of, or additions to, the *De Controversiis* by the author, would be especially valuable in the original or on film are as follows: the 1596 Venice edition;³⁶ the 1599 Venice edition³⁷ (even if the particular 1599 Venice set Bellarmine himself corrected were not available); *De Exemptione Clericorum* (Paris, 1599); *De Indulgentiis et Jubilaeo Libri Duo* (Cologne, 1599); *Recognitio Librorum Omnium* and *Correctorium Errorum* (both printed in Paris, 1607³⁸).

Nevertheless while attention should be drawn to what appear to be lacunae in Woodstock's offerings, it would be most unfair to present them out of proper context. For the National Union Catalogue of the Library of Congress in Washington, D. C., covering a thousand leading libraries in the United States and Canada, notes the existence of only one complete first edition of *The Controversies* in that vast North American expanse; namely, the one owned by the Catholic University of America.³⁹ Similarly, of all the works mentioned in this article as embodying or referring to revisions or additions made by Bellarmine, only two are found in their original form: the 1599 Venice edition of the *De Controversiis*, of which one each is possessed by the University of Detroit and the Boston Public Library; and the *De Indulgentiis et Jubilaeo*, one of which graces the shelves of both the Catholic University of America and the Union Theological Seminary in New York.

The context is made even clearer by noting that the leading library, the Enoch Pratt, of a great city, Baltimore, does not possess a single edition of *The Controversies*;⁴⁰ and that the

³⁶ Apud Minimam Societatem.

³⁷ Apud Minimam Societatem.

³⁸ The *Correctorium Errorum*, at least, was published Apud Gul. Faciotum. It is not clear whether or not the *Recognitio* was originally published under the same cover as the *Correctorium*.

³⁹ Davidis Sartorii.

⁴⁰ This library does, however, graciously refer the inquirer, by means of its catalogue, to the Peabody Institute Library situated near it. As already noted, the latter institution has a 1721 Venice edition.

huge Library of Congress itself, in Washington, D. C., is in the same situation. Let not, therefore, the absence from the O'Rourke of expensive and perhaps unobtainable first editions and originals, or of costly and inconvenient films of the same, be allowed to detract from the only possible main conclusion that can be drawn from the brief investigation this article has made. That conclusion, of course, is that Woodstock College richly deserves the reputation it has of possessing an excellent theological library.

Trial of German Jesuits

In the course of 1958 the government of the Soviet Occupation Zone in Germany demonstrated its hostility to Christianity in several anti-religious measures: on February 12, the minister for the people's education Lange issued a decree aimed at bringing all religious instruction under state control. On February 15, the press bureau of the Soviet Zone prohibited the publication of the lenten pastoral of Berlin's Bishop—now Cardinal—Julius Döpfner. On April 30 the St. Joseph's Children's Home in Stralsund, run by Catholic Sisters, was forcibly closed after a slander campaign; thirty minutes after publication of the decree of closure a bus appeared at the front door to transfer the children to a state institution. In late June Father Hermes, pastor of Bad Kösen, was sentenced to prison for having warned Catholic parents not to allow their children to take part in the communist *Jugendweihe*—a ceremony intended to replace confirmation. East German Catholics who returned from West Berlin to the Russian Zone after having taken part in the great annual "Catholic Day" in August were subjected to the sharpest inspection—searching of their persons, police interrogations and other indignities. On December 12 in Potsdam eleven Catholic laymen were given prison and jail sentences of up

to five years for having made a retreat in West Berlin, during which they allegedly engaged in "espionage under the cloak of piety."

A further link in the chain of measures against religion, Christianity, and the Catholic Church was the persecution of four priests of the Society of Jesus. On July 22, 1958, Father Robert Frater was arrested in East Berlin, where he was active as a retreat director. In the days immediately following three other priests, Fathers Menzel, Müldner, and Rueter, were arrested in East Berlin without warrant when they appeared at the retreat house. For months it was impossible to discover what the four priests were charged with. After the date of the trial had been repeatedly put off, the announcement of the date came suddenly and only shortly before the trial. It was impossible to get defense lawyers from West Germany, and, of course, no East German lawyer would have been able to expose the undercurrents of the trial. The two defending lawyers from the Soviet Zone were not allowed to see the bulky list of accusations until two days before the trial. The trial took place from December 18 to 20 in the most out-of-the-way court available, at Frankfurt-on-the-Oder on the eastern border of the Soviet Zone. The representatives of the bishops and the relatives of the prisoners, with one exception, were denied admission. No news correspondents from the West were present. The "public" present at the trial was hand-picked by the government police.

When the news of the time and place of the trial became known in Western Germany, it produced a strong reaction in all quarters. Numerous letters and telegrams of protest poured into Frankfurt. For example, an organization of former members of the German resistance movement wired: "Our organization, whose members were bitterly persecuted under the Nazis, protest against the manner in which the trial against the Jesuits is being handled. We appeal to the rights of man, for which we have fought and suffered." It is well known that the dictators of the Soviet Zone, who are anxious to keep up the appearances of justice and democracy, are very sensitive to such reactions. Actually the protests were not without their effect.

Nevertheless, as was to be expected, the Fathers were found guilty on December 20 and were given the full sentences demanded by the state. For "political crimes," especially espionage, Father Frater was condemned to four years and four months of hard labor, Father Menzel to three years and four months in prison, Father Müldner to fifteen months in prison, Father Rueter to seventeen months. The best account of the background of the trial and charges against the Fathers is given in the following article from the *Petrusblatt*, Berlin's diocesan newspaper, published in West Berlin. The article appeared on January 11 of this year.

"The spectators' benches in the courtroom of Frankfurt-on-the-Oder in East Germany were filled with 'delegates' from the various industries. Apparently the trial was intended to serve as an object lesson in politics for them. One wonders if they came to out-of-the-way Frankfurt at their own expense.

Communist Propaganda Refuted

"The entire history of the Jesuit order is a single proof of its role as an intriguing, subtle champion of a fanatically reactionary church, a body that will unscrupulously use any means to attain its ends.' This statement stands on the first page of the book *Jesuits, God, and Matter*, by the East German ideologist, Georg Klaus. In recent years East German propaganda has steadily driven the point home. The spectators at Frankfurt had every reason to look forward to the sensational disclosure of a group of archconspirators and of their deceptions and crimes. There was no sensation. A conspiracy against the state was not even mentioned in the trial. There was no trace of a plot. There was no confirmation whatever of the accusations hurled at the Jesuits by communist propaganda. Anyone with a remnant of impartiality left in him could see that the four men on the prisoners' bench were no more than conscientious, hard-working priests. That is the first and probably the most important fact proved by the trial at Frankfurt. In this article we will mention some especially noteworthy details of the trial.

"The four priests of the Society of Jesus were accused of a number of crimes: espionage, inciting persons to flee to the

West, political agitation, smuggling money and goods into East Germany. The court showed much more interest in some of these charges than in others. The alleged violations against the regulations governing the import and export of money remained in the background, and the sentences here were relatively small. The same is true for the charges of illegally bringing motor bikes from the West. But even here observers could see the disregard for the facts which characterized the whole procedure; the prosecution was compelled to scrape up petty charges from every imaginable quarter in order even to bring the Jesuits to trial. Father Menzel had brought the motorbikes into East Germany quite openly, since at that time the government was doing nothing to hinder such importation. Father Menzel was found guilty of violating a law that was on the books at the time of his 'deed,' but was not enforced by the authorities, at least as regards motor bikes. And in this case it is also important that Father Menzel's action did not harm anyone in East Germany, but simply made the apostolate easier for a few priests who now no longer have to make their wearying rounds on foot.

"Now we come to the points upon which the prosecution centered its attack. What did the court consider as 'political agitation?' Father Menzel kept a diary, in which he occasionally gave vent to his feelings. The prosecution could offer no proof that he had ever done the same in the presence of others. They simply assumed that he had! Further evidence against him and Father Rueter was the fact that they had single copies of western periodicals in their possession. Especially grave was the possession of single copies of *Catholic Missions* and the *Petrusblatt*. In this matter the decision of the court at Frankfurt contradicted a decision of the East German Supreme Court, which has hitherto ruled that possession of single copies of western periodicals does not constitute a crime. Father Rueter had had only a few issues of the *Petrusblatt*, and that for a short time only; for this crime alone he was given eight months in prison! Is this brutal sentence to serve as a lesson for other priests? Does the East German government want to cut off the priests in the Soviet Zone from all contact with the world-wide Church?

"Of even greater weight was the charge of inciting East German citizens to flee to the West. What were the charges made against the Jesuit Fathers? In one case it was a letter of recommendation which Father Rueter had sent as far back as 1950 to a man who had just fled from the newly established East German Republic, and who wanted Father Rueter to vouch for him to his new pastor in West Germany. Even if writing such a letter can, by some stretch of the imagination, be made to fall under the category of inciting persons to flee to the West, the fact remains that there was at that time no law against such an action. Nevertheless Father Rueter was sentenced to ten months in prison for this action.

"Father Menzel had been spiritual adviser to a young student who was thinking of becoming a priest and of entering the Society of Jesus. He had spoken to the young man with great reserve, since 'recruiting' in any form is frowned upon by his Order. He explained that the East German Jesuits had their novitiate in West Germany, and that the Order did not want young men to come out of the Eastern sector illegally, since, if in the course of the novitiate they should discover that they had no vocation, they would be unable to return to the East. The young man did not leave East Germany and is still there today. He was called as a witness at Frankfurt, and confirmed Father Menzel's statement in every detail. However, the court decided that the affair proved Father Menzel guilty of inciting persons to flee to the West!

Witnesses for the Prosecution

"Now we come to the principal case of the trial, or, more accurately, what was intended to be the principal case. Of what was Father Frater accused? Here again the charge is mainly that of inciting persons to leave East Germany. Father Frater had been for many years spiritual adviser to a married couple. The husband's family had already suffered much under the Nazis. Now the couple was put under pressure, because one of their four children faced the decision whether or not to take part in the Communist *Jugendweihe*. The couple was arrested in an attempt to leave East Berlin. Although theirs was a simple case of attempting to flee the East Zone, they

had not received their sentence at the time of the Jesuit's trial; they were not sentenced until shortly after they had appeared in Frankfurt as the chief witnesses for the state! The husband had to support himself on a cane as he came into the courtroom, was unable to remain standing while giving his testimony, during the course of which he several times broke into tears. All in all he gave the impression of being a completely broken man. A single statement in this man's testimony constituted the total evidence for the charge of espionage against Father Frater. Even the man's wife, who was also brought out of prison to testify, did not confirm her husband's testimony in this decisive point. The husband even stated that Father Frater had commended him for having categorically refused to take part in any espionage activities. The court dismissed this as hypocrisy on Father Frater's part. During the trial Father Frater repeatedly and energetically stated that he had never had anything whatever to do with espionage. The testimony of the husband and wife actually proved no more than that Father Frater had wanted to help the couple to avoid delay in getting official recognition as refugees in Western Germany. Everything else in the charge of espionage is sheer invention.

Severity of the Court

"The harshness of the court comes to light in the fact that it set itself up as competent to decide whether a man in Father Frater's condition (He had suffered severe brain injuries during the war.) could not occasionally, in a moment of exhaustion or strong emotion, let slip a statement over which he did not have full control. The court rejected a request for a thorough psychiatric examination of Father Frater. On medical and humanitarian grounds alone one can ask whether it is just to base a charge against such a severely injured man upon single words he might have let fall—quite aside from the question as to whether he actually did utter them.

Slander Against the Confessional

"The East German newspaper *Neues Deutschland* in its account of the trial accused Father Frater of having abused his functions as confessor. During the trial the prosecution

asked the married couple the following leading question: 'If your confessor had told you not to leave the East German Republic, would you have stayed?' The witnesses answered 'Yes.' The court interpreted this as damaging evidence against the defendant, apparently because the answer was supposed to show what great authority Father Frater exercised over the witnesses. The question was, of course, only hypothetical, but Father Frater was unable to make any comment on it without incurring suspicion of speaking of matters confided to him under the seal of confession. The confession question was thus unnecessarily dragged into the trial and so into the newspaper propaganda. The incredible charges made in the *Neues Deutschland* are in any case entirely groundless.

"The case of the condemned Jesuits is not yet closed. The defendants have entered an appeal. The German public and the Catholic world await the release of these unjustly imprisoned priests."

Since the trial was a flagrant violation of justice, even according to the letter of Soviet Zone laws, the case has been appealed. If the justice ministry allows the appeal to go through, the hearing should take place in the first part of February. It is to be hoped that the West German press, which covered the trial in Frankfurt in great detail, will keep alive public interest in the fate of the four Fathers, and lead in protesting vigorously against the Nazi-style tactics of the East German government.

Cardinal Frings of Cologne has ordered special services in his diocese on January 20 and 21 to ask God's help for the persecuted priests of the Church in the Soviet Zone. All Catholics, especially their fellow-Jesuits, are asked to join in praying for the four Fathers. In the words of our Holy Father, Pope John XXIII, in his Christmas message: "We must remain alert in the night which grows ever darker around us. We must be able to uncover the wiles of God's enemies before they become our enemies. And we must make ourselves ready for every possible defense of Christian principles, which are and always have been the support of true Justice."

Brother George Sandheinrich

1869-1956

Emeran J. Kolkmeier, S.J.*

George Sandheinrich was born into a family of farmers in the vicinity of Delbrueck in Westphalia on April 17, 1869. His father's name was Frank, his mother's Anna. At the time the population of Delbrueck was considerably less than the present figure of some 2500. The light of day in this region of Catholic Germany shone upon a population whose faith was proclaimed by the number and beauty of the churches dedicated to Our Lord, the Blessed Mother and to the Saints. These shrines testified to the vigorous faith of sturdy forefathers who had beaten off the religious rebels of the sixteenth century and retained their cherished religion.

Breathing the air of this Catholic land, George grew up with four brothers and two sisters, well-grounded in piety and strong in the faith. The family exercises of piety were morning and evening prayers, graces at meals, and pilgrimages to near, and not so near, shrines. There were also public religious functions such as the annual blessing of the fields and the Corpus Christi and Rogation Days processions. The cycles of religious practice, public and private, were as familiar as the changing round of farm labor.

In such an atmosphere the family conversation included stories of the history of the region and particularly of the city of Paderborn, nine miles from Delbrueck. The children learned that there, a thousand years before, Charlemagne had established a bishopric. It was the story of the growth of a center of trade, industry, culture and the arts, of the building of the famous town hall, the Romanesque cathedral and the old Jesuit Church—all practically wiped out by the bombings of World War II. World Wars were not thought of in George's early days as he gathered the eggs, ploughed the fields, reaped the harvest and helped to prepare the fruits of the summer's

* Father Kolkmeier died at Buffalo on August 18, 1958.

labor for storage—the quality of his efforts measured only by the strength of the child and the youth.

Other stories too were related at the family board or in the neighborhood gatherings. These came from friends and relatives who had made the venturesome journey to the land of opportunity across the Atlantic. Letters from America told of the fertility of the virgin soil and compared it with the starved ground in the Old World. Did they turn the thoughts of an eighteen year old farm boy from his few hectares to the endless acres of the great plains in the New World? His dreams certainly ranged across the Rhine, the ocean, the Hudson and the Mississippi. No doubt the letters mentioned the rigorous winters, the hot summers, the lonely plains, with, perhaps, hints of still savage Indians. How all the good items enticed and the difficult challenged the boy we do not know, but the time came when he saw there was no future for him in Delbrueck, no prospect for happiness on the little farm. With but seven or eight years of schooling, the developed strength of the farm boy, with the courage of his faith and the certainty of God's guiding providence, he set out from the land of his birth.

Motives

What the motives for his emigration were—hardships at home, the glamor of the new world, perhaps even escape from military service—we do not know. There is no record, and no one among the now living seems to have heard him tell. Nor can we find out anything about his route over the land and the sea, or of his first sight of the new world. The long voyage over the ocean, the long train ride through the land of his adoption must have been thrilling experiences. We do not find mention of them in the recollections of those who knew him. Evidently he spoke little of his early years.

Only of this we are sure: the journey was made in the year 1888, the month of October marking either the beginning or the end of travel. It seems to have been the end, for the uncertain account implies that George was at his Aunt's home in St. James, Minnesota, at the age of "nineteen and a half years." We gather that his new home was not in the village of St. James but on the farm of his relatives. Now he shared in the

farm labor of the new world with his aunt's family and gradually learned something of the local geography. Sundays and holy days brought a trip to Mass at the parish church in St. James. Later, George attended the church of the Jesuits at Mankato, forty miles from St. James. He must have done the forty miles often for his acquaintance with the Fathers at Mankato ripened into a desire to remain with them and we find George Sandheinrich leaving the farm and entering the service of the Fathers.

He used to recall in later years the long hours and hard labor on the farm but we cannot imagine that his move to Mankato was motivated by a promise of easy work and short hours. This does not fit the character of the future Brother Sandheinrich. In harmony with that character, known so well for sixty-three years in the Society of Jesus, would be the presumption that a restless soul was slowly finding its true home. If we are permitted to project backward the lines of a character, we might say that it was the attraction of the atmosphere of a religious house and the ready accessibility of a church where he could speak with Our Lord whenever he wished. Presumptions aside, it was the Holy Ghost leading him to his vocation.

Entrance

The interval between his arrival at the Jesuit house in Mankato and his admission to the novitiate is as obscure as his earlier years. There is some evidence George Sandheinrich was at the college of St. Ignatius in Cleveland, Ohio, during this time. A guess would be that he had applied for admission to the Society and had been sent from the tiny community at Mankato to the larger one at St. Ignatius where his suitability as a subject could be the better observed. At any rate he was accepted by the Superior of the Buffalo Mission of the German Province, Father Theodore van Rossum. From Cleveland he journeyed across four states to enter the novitiate at Prairie du Chien, Wisconsin, and there, under Father Edward Steffen as novice master, began a longer journey to holiness along the road that had been mapped by St. Ignatius.

George Sandheinrich joined the Prairie du Chien novices on April 4, 1891, thirteen days before his twenty-second birth-

day. Henceforth he was *Brother* Sandheinrich. Now he was at home. A fellow novice, Father Gustave Reinsch, describes him as admirable from the start: ready, obedient, cheerful and prayerful. The catalogues for the two years of his novitiate show that he was an assistant cook and helped with the general duties of the house, and in his second year was assistant buyer.

To Buffalo

On April 10, 1893 Brother George Sandheinrich pronounced the first vows of the Society of Jesus. Almost immediately he was sent to Buffalo to join the community at 651 Washington Street. As a Coadjutor Brother, he was to assist the Fathers in a boarding school with both college and high school departments and in St. Michael's parish. This was to be his home, the scene of his labors for the next forty-five years. For the first nine of these years he was in charge of the dining rooms of the community and of the students. Next he became a baker, two years as assistant and two more with full responsibility for providing all the bread, rolls and pastry for all under the Canisius roof. Near the end of his second year as baker the Buffalo Mission of the German Province was dissolved, its eastern section being assigned to the Maryland-New York Province. Under the new jurisdiction it was determined that Canisius would no longer house its students. As a consequence the major demands on the bake-shop were eliminated and Brother was assigned to building maintenance. In 1910, he became the master of the front door and entered his combination office and living room where he was to remain for twenty-eight years.

Perhaps it was during these twenty-eight years that Brother's gentle kindness became best known and admired. He met very many more people. But during the previous seventeen years, he had also been much admired and loved. Students, Brothers, Scholastics and priests held him in deep affection. For this we have the written word of one who lived with him in his bakeshop days. Brother Joseph Erhard recalled that, "Brother Sandheinrich always gave a good example. He was one to be imitated; he was never excited, al-

ways with a smile," and he did not hesitate to add, "He is another saint in heaven."

One sometimes wonders whether it was not his spirit of obedience, his calm obedience that is back of the words, "never excited." It could be that it was the way in which he carried out his duties. While he was assistant to Brother Haug in the bakeshop, a heavy snow covered Buffalo. It accumulated on the roof and in the gutters of the building. Brother was asked to undertake its removal, and he went about the job as if it were his daily work. His mind was always on what he was told to do. It was a present duty. For him it was an application of the dictum learned in that novitiate from the Exercises: *Age quod agis*. In this instance he was imitated not by a fellow Brother in the spirit of his vocation, but by a young student in the spirit of adventure. The boy followed the route along the roof opened by Brother. His journey above the street met with far less than approbation from the prefects. As for Brother, his smile proved his understanding both of the spirit of the boy and of the attitude of the prefects.

Sharing in the Kingdom

In his later years when he spoke of the long hours and the hard work on the farm, Brother Sandy never referred to the long hours and the hard work of the bakeshop or the boiler room, or on the roof of the college. These did not weary: he was sharing in the Kingdom, laboring in the company of his Leader. Brother's unconcern with the results of a duty performed was shown in one of those minor and not infrequent incidents in the life of the guardian of the door, the intermediary between the public and the community. Father Rector George Krim had agreed to the request of a Sister to hear her confession at a certain time. When the hour arrived the Sister went to the church and sent her companion to the rectory to inform the porter that the penitent was in the church. Whether Father Rector had actually been out or whether Brother was following instructions to have the Father on duty take care of such cases is not clear. But Brother replied to the young religious, "Father Rector is not in." Even on her in-

sistence that Father Rector had accepted the request and had made the appointment Brother still gently repeated, "But Father Rector is not in." At that moment, from her position, the Sister saw Father Rector appear at the entrance to Brother's office. Both she and the Brother heard Father Rector announcing his presence, "Father Rector is in, Brother." Since Father Rector had taken over, Brother was no longer involved. He moved to his desk and took up his interrupted work. There was not the least sign of confusion.

Mention of the desk and the information window suggests a brief description of Brother's cell. It was a fairly large room with the high ceilings of old buildings. Entrance was from the cloister through a door in the east wall. The west wall faced the street and was pierced by two large windows that were glazed in translucent, not transparent, glass. The south wall was nearly covered with wooden cabinets containing all sorts of supplies. The north wall held nearly all Brother's workaday world. Halfway along this wall was the desk. Next to it was the little window looking out into the vestibule. Through this, Brother could see the outside door of the house to his left and the cloister door to his right. He could open the narrow center section of the window to transact business with the visitor.

At this little window Brother met the world with modesty, sympathy, courtesy and kindness. The clergy and the bishop were received with reverence; the poor were brought to the attention of the moderator of the St. Vincent de Paul Society; the worried of conscience were provided with a confessor or a counselor; the merchant from the nearby market was given coins from the church collections in exchange for paper money; at times the police inquired there about unsocial visitors. From this little window even complainers went away less unhappy.

The Desk

The desk was Brother Sandy's workshop. It was the old-fashioned bookkeeper's desk at which he would stand as he wrote down Mass intentions, payments of pew rent, tuition and such alms as he was permitted to give. At this desk he counted and wrapped the collections from the Sunday Masses,

the novenas and other services as they were brought over from St. Michael's Church. From the desk's petty cash drawer he would, in the earlier days, give the five cent carfare to the Brothers, Scholastics and Fathers as they left for the Villa on Thursday. Later, when there was no more villa, and transportation costs had gone up, the largess was increased to twenty-five cents. On this desk was the telephone that demanded frequent attention. Lest time be wasted, Brother also kept on this desk thimble, needle and thread for mending garments and vestments. Between calls, records, mending and incidental duties, Brother would resume his interrupted rosary. The beads dangled from his fingers as he reached for the insistent telephone, or unlatched the little window, or pressed the button to signal a call for one of the Fathers.

Under the desk and concealed by it was the bed in which Brother took his rest at night. This bed was a shallow wooden box equipped with a mattress and the necessary coverings. As a kind of drawer it slid neatly and completely out of sight in the morning. From it little time was lost in answering the door or the telephone at any hour whatever. Brother was ever kind and prompt in his courteous responses to the call for a priest to administer to the sick, in giving information to pedestrians, and even in answering thoughtless people who called in the middle of the night for unimportant information. In this room there was no convenient spot for a daytime rest. None was needed because there were no free moments. Brother knew no eight-hour day, no forty-hour week.

Such living could well build up tension in a man. In Brother Sandy it did not. Many people came to know him well; none ever found him sharp, querulous, impatient or complaining in all the twenty-eight years he was the buffer between the community and the world as it came to 651 Washington Street. The long hours and the ever-changing theme of his work never made him less careful in his records or in his counting. The merchants did not have to check the change he gave them. So accurate were his money accounts that only once during the eleven year tenure of one Father Treasurer did they fail to balance, and that by a small amount.

Brother was not only helpful to the limit of his ability and training, he applied himself to becoming still more helpful.

His sleeping arrangement was only one example. Another was his study of the city map. Visitors to the community, newcomers and sometimes callers at his little window, would ask Brother about places in the city and how to reach them. When he realized how frequent these queries were, he went to work on the city map and the city directory. He learned streets, car lines, means of transportation. An enthusiastic admirer insisted that Brother knew not only more about the city than any member of the community but even more than delivery men and mail carriers. Brother also became quite ready with information on stores and the location of various kinds of merchandise. With him this practice did not turn into a hobby. Certainly he needed no such knowledge for himself. He rarely left the house, rarely even accompanied the teaching community on its weekly trip to the Villa.

New Home

But in June 1938, Brother Sandy did make a one-way trip to the site of the old villa. He was in his seventieth year and no longer able to bear up under the constant pressure which the porter had to sustain at the door of Canisius High School and St. Michael's Rectory. Father Provincial assigned him to the college community where there would be less demand on his physical strength. It was a vast change for Brother Sandy but a pleasant one. His environment was so different: from the noisy, dusty swirl of the downtown business and market area to a quiet residential section. Nearby, practically adjacent, were a park, a cemetery, the extensive grounds of a Catholic academy and of two Catholic hospitals. Stretches of lawn and beautiful trees presented themselves to eyes that were more accustomed to the dull masonry of the city. His new home was not, of course, entirely unknown to him. During those long years downtown he had, on occasion, visited the college. In fact he had lived through its development. When Brother came to Buffalo the place was a farm, with a brick residence and a barn. He used to recall the villa days of past years and the campaign to raise funds for the erection of the first section of the present college building.

The change, nevertheless, was external and had little effect on Brother's life which remained essentially what it had been.

Changes of place and occupation are by no means uncommon in the Society and are accepted willingly, but so smoothly and quietly did Brother enter his new home and new duties that it seemed he had experienced no change whatever. He was completely at home from the first hour, content and happy. He never expressed a sense of loss, never seemed to miss the bustling activity of downtown Buffalo. Now he lived in the midst of his brethren next to the community chapel. Less busy with externals and externs, he felt himself a more intimate member of the household and as such he was affectionately accepted.

He was put in charge of the community chapel, the temporary students' chapel and the several private chapels of the house. He supervised the wine cellar. He faithfully rang the community bells. His devotion to the details of his every charge was remarked by all. Chapels, altars, vestments, linens were always in order; bells rang on the minute without fail. Even in his last active days, when he was feeble and tired easily, he would remain up to ring the last bell. It was said of him with justice that he was as regular as a clock. Indeed, in a sense, he was the clock of the community. He helped to settle the problem of bells when the new residence was being planned. A program clock was suggested which would take care of every summons to every exercise. When this was mentioned to Brother, his comment was definite, "It is not necessary."

Because there was no sacristy workroom Brother kept many items of equipment in his own room. This was not the result of habits formed in his years of living in a house within a house as he did at St. Michael's. It was lack of space that necessitated the early erection of a new residence. Brother solved the problem by keeping candles, candlesticks, vases and sometimes flowers in his room. It was a large room and could easily accommodate these materials, but it was never cluttered with Brother's personal effects. Of these he had a bare minimum. Toward the end of 1949, Loyola Hall, the new residence, was ready for occupancy. Brother supervised the transfer of all the chapel equipment except that needed in the small students' chapel. He was now in his eightieth year but still faithful in all his work. So well did he plan and execute the

moving that there was no break in the regular Mass schedule either in the community chapel or in any of the private chapels.

Brother's new room was smaller than the one he left but it was practically empty. The chapel utensils were in places provided in the building design. His closet was almost bare, on the desk were a few books and a crucifix. The books were all solidly spiritual: the Scriptures, lives of the saints and meditation books, some in his native tongue. The one concession to comfort was a hospital-type bed, and this was really a health requirement. Brother was afflicted with asthma. As he advanced in age it grew steadily more severe until he could not sleep in a horizontal position. By this time the other usual weaknesses of age were clearly evident. Simple colds were dangerous in his condition and several times he was taken to the hospital with pneumonia. A number of times these illnesses were of sufficient gravity to justify the administration of Extreme Unction.

Cheerful Acceptance

In 1955 Brother John Byrns was sent to Canisius and took over some of Brother Sandy's tasks. It was not long before Brother's waning strength required a total transfer of all work from his shoulders. He accepted the relief with perfect equanimity although it imposed unaccustomed inactivity and presaged the end of life. He regretted the former and welcomed the latter. His successor was amazed at the cheerfulness with which he relinquished his keys. But it was not a great sacrifice for Brother Sandy. Nothing was really his. Besides, he evaluated the state of his health and the measure of his strength with full objectivity—and consoled himself with the thought that he would have more time to pray. All his life he had turned to spiritual things when obedience or charity did not demand physical work—to spiritual reading, the rosary, or to adoration of the Blessed Sacrament. And now, without any obligation of physical labor he would have more time for these exercises of piety. Sometime before his final decline, difficult breathing forced Brother to leave his bed in the very early morning hours. Long before he was to ring the rising bell he would go to the chapel. There he would check the preparations for Mass and spend hours in meditation until

it was time to summon the community to begin its daily routine.

Twice during the last few years of his life a complication of maladies brought Brother so low that he felt certain he was about to die. Doctors and nurses were of like mind. He was quite ready and prayed that he might die on a feast of Our Lady. In one instance his prayer was that he would die on the Feast of the Immaculate Conception; in the second his severe illness came in the summer and he begged to go to his divine Master on the feast of the Assumption of Our Lady. That he survived these illnesses was in no way due to any fight he made to live. Life on earth had no attraction for him; he yearned only to be with God. When his prayers for death were not granted his frequent comment was, "It is not easy to die." These words were in no way a complaint about his illness, his weakness, or the discomfort and pain he was enduring. It was rather the simple way in which he was estimating the difficulty of a task. It recalled his remarks about the long hours and hard work of the farm. Now it was the endurance required to rid oneself of mortality to put on immortality.

Brother recovered the second time enough to be brought back from the hospital. The doctor had thought that he would be as well cared for, and be in happier surroundings, among his own for his last days on earth and suggested a transfer to the infirmary at the novitiate. It was a pleasant change for Brother. Arrangements were made for a brief farewell to the community he had served so well and so long. The occasion was a happy one. His gentle smile was proof. It was also a happy occasion for the community as was attested by the heartiness with which he was greeted.

On his last evening at home Brother Sandy was brought to the community dinner. Father Provincial was in the city and came to preside at this manifestation of the affection. At the end of the dinner Father Provincial voiced the community's appreciation of Brother's career in Buffalo and, for his own part, assured him of the best of care at St. Andrew. Father Rector echoed the sentiments of gratitude and bade official Godspeed.

It was Brother Sandy's evening. He was grateful for the kind words of Father Provincial and Father Rector, for the solicitude of Father Minister, for the evident joy of the community at this reunion—the evidence of regret at the parting being suppressed. Brother could not make a public reply. He was a very tired and sick man. His appreciation was in his look, the bright glance and the little smile that lighted his countenance. He was not looking back. It was left for others to recall similar occasions when Brother had been honored: the celebration of his golden jubilee in 1941 when the day began with a solemn Mass of thanksgiving in St. Michael's Church and Father Francis O'Malley preached a glowing sermon; or the celebration of his diamond jubilee in 1951 when the bishop of the diocese, Most Reverend Joseph A. Burke, presided at the community dinner and spoke of the affection in the hearts of all who knew Brother, especially of those who had gathered about him that day from all the local houses of the Society. After the farewell Father Minister took Brother Sandy to St. Andrew. No preparation was needed on Brother's part. He had nothing to leave, nothing to arrange, nothing to carry with him.

Regular and Unobtrusive

In the practice of virtue, Brother Sandy was so regular and unobtrusive that he aroused no comment. To notice him kneeling in the chapel between duties would have been like giving attention to the furnishings. One would have been shocked to meet him without his look of peace, friendliness and interest in his eyes. To have him answer a request with a refusal or an excuse would have been upsetting. No priest arriving for Mass at a late hour ever found him other than instantly ready to prepare for, and then happy to minister, during the Holy Sacrifice.

In one who was as methodical as Brother Sandy the unusual might have been expected to stimulate, sometimes at least, an indication of annoyance or impatience. In him it never did. He made the unusual part of his routine. During his last term as sacristan the Bishop granted permission at times to offer the Holy Sacrifice in the homes of relatives or friends who were unable to attend Mass. No Mass kit was available. It

was up to Brother to assemble everything necessary. The evening before a box would be ready, complete to the last pin; the next morning it would be presented to the Father with a hopeful word that all was included and a prayer that the sick person would soon be well. The gratitude of the Father would ever be answered with Brother's "It was no trouble, Father." Thus it was with every request. The extraordinary he turned into the ordinary, when it was for others. It was no trouble, even when the request was not entirely reasonable.

Brother had a wise understanding of men and of their weaknesses. He was a shrewd and kindly judge of character. That he was never heard to be critical does not reflect on his honesty. Instant excuse was ready while he listened sympathetically to the complainer or victim, who found decisions hard to accept. While Brother Sandy would not join in the complaint, his smile and the twinkle in his eye would acknowledge the untoward or unpleasant fact. His was a joyful soul. He thoroughly enjoyed an amusing story and his appreciation was expressed by quiet, gentle laughter. The foibles of men he could find diverting if never indictable. Reprehension was not part of his jurisdiction and so not a matter of his concern. Brother Sandy was always charitable in speech; no one seems to remember him speaking an unkind word.

All Virtues

Lest these statements might rest on the judgment of one man, others were asked to give their opinions. Taken together the answers read like the list of virtues proposed by the Society for attainment by the Coadjutor Brothers: diligence in prayer and other spiritual exercises, contentment with the lot of Martha, simple and complete obedience, careful poverty, peace of soul, readiness to serve, joy in the hidden life. Brother Sandy gave constant edification and none left converse with him without a lighter heart. The outstanding characteristic of his life was probably this peaceful evenness. Modest and reticent, humble to the point of selflessness, he moved effortlessly through the common duties of a good religious. One Father stated: "What struck me most was his perfect devotion to his assigned tasks through the days and

months and years." One Father Minister remarked: "He was very much down to earth, had good practical common sense, was most generous with God and his fellow men and a model of common life." Another Father Minister, a bit worried about Brother's quiet manner of life, inquired if he were not lonely. The answer was a simple, "No, Father, I am never lonely."

On September 29, 1956, he reached the infirmary at St. Andrew and immediately assured everyone that he was happy to be there: that he much preferred it to hospitals. Here he was among his own. Father Rector wrote, "He spent his days as those who knew of his holiness would have expected. In his unique way he often expressed his yearning to be with his Divine Master, in patient longing and Christian hope."

Six weeks after his arrival, the infirmarian found Brother Sandheinrich one morning unconscious in his bed and called a priest to anoint him. Brother Sandy never regained consciousness. The struggle to go to Our Lord continued in the frail body for three days until at last his holy soul fled the confining world. The end came on November 8, 1956.

The general opinion was that the Society on earth had lost a saint. One Father remarked, "Brother Sandy may never be canonized but it is certain that he was exceptionally dear to God." Another said, "It is up to the Church, not to us, to proclaim that a person was a saint. Still all who knew Brother Sandheinrich well are convinced that, if the thorough examination which is prescribed were made in his case, his virtues would be pronounced heroic." A Brother who had worked with him said, "It was like living with St. Peter, St. Paul and St. Alphonsus." May he rest in peace.

Brother Michael S. Broderick

1901-1955

Charles A. Matthews, S.J.

On the feast of St. John the Apostle, 1901, Michael Stephen Broderick was born in Clonoon, County Galway, Ireland. For twenty-three years he remained a member of a modest and humble household. The limited financial resources of a small

farm did not permit much formal education for either Michael or his older sister who had lost their mother when they were very young. Like many of their Irish contemporaries, they probably advanced no higher than grade school.

Like many of his countrymen, too, Michael emigrated to the new world where Irishmen hoped to find security and success. He said farewell to his father and sister on Holy Thursday; 1924, and three days later, on Easter Sunday, embarked for America. He settled in Canada but after two years came to reside with cousins in New York City. "In the sweat of thy face shalt thou eat bread" was verified of the immigrant who worked as a laborer in the metropolis. While convalescing after surgery, Michael thought and prayed. The Mother of God and his own mother were powerful intercessors and the young Irishman accepted the invitation to dedicate his life and talents to God as a religious. Michael made application and was admitted as a postulant in September 1927 at St. Andrew-on-Hudson.

Another Alphonsus

If St. Ignatius had in mind an Alphonsus as his blueprint of a lay brother, Alphonsus would for twenty-seven years look upon his own replica in Brother Broderick who vowed his earthly life to work and prayer as a Coadjutor Brother in the Society of Jesus on St. Patrick's day in 1930. Using standards academic, norms professional and the criteria of the business world, one would scarcely have predicted much above mediocrity in human accomplishment for him. The providence of God, however, abundantly rewarded even in earthly achievement the efforts of Brother Broderick. For he devoted his life exclusively to work and prayer and that in the most literal sense.

During his noviceship Brother learned the art of baking. One month after his first vows, he became the pioneer baker at the new novitiate of St. Isaac Jogues at Wernersville. For five years he worked tirelessly while training younger Brothers to take his place. In June, 1930, he was transferred to Fordham University. For the next twenty years, apart from his annual retreat, two lengthy sojourns in a hospital, and a visit

to the Paterson, New Jersey, cathedral when his cousin was ordained to the priesthood, Brother Broderick was never away from the campus. To work and pray with and for his brother Jesuits, for the university students, the lay faculty and the other employees, was Brother's entire life. He never wished or intended that his external labor in the care of others should be a substitute for his own prayer or for fidelity to community exercises. His labor and prayer, as was right, complemented one another. For five years as director of kitchens and sacristan of the chapels, he fulfilled his offices in accordance with the wishes of his superiors.

The status of 1935 assigned Brother Broderick to the post of infirmarian at Fordham. Here he was a worthy successor to other devoted infirmarians like Brother Robert Dockery and Brother Joseph Keashen. After his appointment to this new type of work, Brother's life was passed in the rooms of sick Jesuits and students or in the Alumni Chapel adjoining the infirmary. To this must be added many hours of diligent application and persevering effort to qualify as a nurse and to be ready to substitute for a medical doctor in case of necessity. By training Brother Mike, as he was reverently called by the university students, was not a nurse and still less a doctor of medicine. But he applied himself to textbooks and learned much from Dr. Gerald Carroll, who was the university physician for twenty-five years till his death in 1954. Dr. Carroll visited the infirmary once each weekday, usually in the evening. He remained for an hour if there was need and, when time permitted, chatted with Brother Broderick about the health of this or that patient and of the remedies for his ailments. The native shrewdness of Brother Mike, as well as prayerful diligence, enabled him to enter into the mind of the physician. He soon became an excellent infirmarian and ministered carefully to the sick according to the directions he received.

Dr. Carroll's ministrations lasted an hour but it was the duty and privilege of the Brother to take care of the sick throughout the remainder of the day and night. This he did with the devotion of a mother. A patient could summon Brother Broderick at any time. There were no office hours

for him. And this was true through the days, the weeks, the months and the years.

Brother Broderick had personal experience of illness also. The writer knows that as early as 1942, he was quite sure that he himself had cancer. He was later to undergo two surgical operations that prolonged his life but never completely alleviated an almost paralyzing pain. Brother Broderick did not use sedatives for himself. It was his wont to step into the chapel, where, kneeling and clasping his crucifix, he asked strength from Our Lord to be courageous. Strengthened, he left the chapel and went to his patients. Few realized that the infirmarian was a sicker man than most of his charges for he always had a ready smile and a charming chuckle.

Shrub Oak

In April 1955, Father Provincial asked Brother Broderick to take charge of the infirmary of the new Loyola Seminary at Shrub Oak. There was need of an experienced man of deep faith and limitless charity who would be an inspiration to the younger members of the new community. Brother immediately manifested his readiness to do so, although his heart was unquestionably with the sick at Fordham. Two days after the publication of the status in June 1955, Brother Broderick left Fordham. Little did anyone suspect at the time that he would be one of the first patients in the infirmary at Loyola Seminary.

For five months Brother took care of the philosophers, Brothers and Fathers at Shrub Oak, manifesting the same interest and devotion he had at Fordham. Loss of weight and appetite, however, soon made it clear that the heroic infirmarian was failing fast. Surgery in a Peekskill hospital revealed that the end was near. I visited him in the hospital on December 22nd and was welcomed with a cheerful smile. While he clasped his crucifix tightly, Brother told how grateful he was for the privilege of suffering and how he prayed for strength not to waver. He died piously in the Lord on his fifty-fourth birthday, the feast of St. John the Apostle, 1955. May his generous and courageous soul rest in peace.

Brother Joseph-Marie Dietrich

1885-1958

Francis X. Curran, S.J.

"You have to suffer a lot, until your suffering becomes sweet." Apparently Brother Dietrich had reached the point where suffering for his Lord had become sweet, for these words, the infirmarian reports, were often on his lips as his long and painful illness drew towards its end. Until in his last months his increasing disability compelled him to resort to the support of canes, Brother Dietrich gave no sign of surrender to weakness. His small, spare figure with its military bearing (he had served in two armies) and its rather dour countenance hiding a sense of humor could be seen going quietly through the corridors and efficiently about the tasks assigned. Finally confined to his bed, he asked only for enough health to return to his work.

Joseph-Marie Dietrich, one of the six children of George and Teresa Ulrich Dietrich, was born in Bilwisheim, Alsace, on November 22, 1885. The language of his family was German and during his early years Alsace was part of the German Empire. While living in Strasbourg, he was called up to serve his time, from 1905 to 1907, in the Imperial German Army. In 1910 young Dietrich emigrated to the United States, where he supported himself at his trade as butcher in and near New York City. One of his places of employment was the military academy at West Point. Possibly this renewal of contact with the military inspired him to join the Regular Army of the United States. He enlisted in San Francisco in November 1914 and was immediately assigned to the Hawaiian Department. There in April 1916 he exercised the option then in use in the army to purchase his discharge.

Thereafter the future Brother returned to the New York area and there, save for a visit to his family in Strasbourg

in the early 1920's, he carried on his trade as butcher in various hotels and other establishments for a period of fifteen years. Obviously he was concerned about spiritual things, for he joined the Society of St. Thérèse of the Church of Our Lady of Mount Carmel, and was a member of the Nocturnal Adoration Society of the Church of St. Jean Baptiste. When in 1930 he moved to Washington, he enrolled as a member of the Confraternity of the Holy Sepulcher.

In 1931, he returned to Alsace, now a part of France, to visit his family. There he applied for admission into the Province of Champagne, and entered the novitiate at Florennes, Belgium, on July 1, 1932. He carried out his duties to the complete satisfaction of his master of novices. Yet understandably Brother Dietrich had a difficult time. He was in his late forties and had spent over twenty years away from his native land. Consequently he found difficulties not only with the local customs but with the French language. Therefore with the approval and praise of his Father Provincial he applied for transfer to the Province of Maryland-New York. In April 1934 Brother Dietrich once more crossed the Atlantic to the shores of America. He joined the community of St. Andrew-on-Hudson, Poughkeepsie, and there he pronounced his first vows on July 31, 1934.

Almost fifty years old when he finished his noviceship, Brother Dietrich spent another quarter-century in devoted service of the Society. The Brothers who knew him best and longest remarked on his capacity for hard work. They also commented on his quiet humor and the rigid self-control which enabled him to master a naturally quick temper.

After three years in the kitchen and clothes room at St. Andrew, Brother Dietrich transferred in 1937 to Georgetown University where until 1942 he acted as sacristan. In the same year he once more returned to the kitchen, this time at the Tertianship in Auriesville, where he pronounced his last vows on August 15, 1942. From 1948 to 1953 he was sacristan at Inisfada. In 1953 he joined, as cook, the small community at Shrub Oak, where the present philosophate was under construction. When the new community was constituted in the summer of 1955 Brother Dietrich remained as a member of the staff.

In the late summer of 1957 the first signs of the generalized cancer of the bone which was to end his life manifested themselves. Though he had to struggle about with the aid of two canes, Brother continued his work. At the end of November he entered St. Agnes Hospital, White Plains, where a series of tests indicated that his disease was terminal. Returning to the Seminary in mid-December, Brother observed common life as best he could, though he attended community exercises only in a wheel-chair. Early in January this proved too much, and Brother was compelled to take to his bed in the infirmary. During his last months he continued to be a source of edification to all who visited him. Though his disease was very painful—on doctor's orders his last weeks were spent under sedation—he never complained but manifested a perfect resignation to the will of God. On April 8, 1958, this good and worthy servant entered into the joy of his Lord.

* * *

ALL THINGS TO ALL

By imitation of the charity of our Lord we shall in a most striking manner pay due respect to His meek and humble Heart that preached the gospel to the poor, pardoned sinners, cured the sick, wept over his fatherland and had compassion on the multitude. And just as His love encompassed not only a few but every one of the children of God, no matter how wretched or depraved, so must our charity embrace the whole human race. We must search out those who have strayed, teach those who sit in darkness, inspire the faithful, and thus become all things to all men that all men may be saved.

VERY REVEREND FATHER GENERAL

Books of Interest to Ours

THE HISTORIAN'S CRAFT

History: Method and Interpretation. By William Leo Lucey, S.J. Chicago: Loyola University Press, 1958. Pp. xi-113. \$2.50.

Although this second edition of Father Lucey's introduction to historical method is substantially the same as that of 1948, a number of paragraphs have been added, explanatory footnotes have been expanded, and the suggestions for further reading that follow each chapter have been enlarged and brought up to date.

This book contains a brief but adequate study of all the major aspects of historiography. After establishing a fundamental understanding of his subject in the introductory chapters dealing with the social sciences in general and the meaning and value of history, Father Lucey discusses general historical methodology and use of sources. The work of evaluating material is taken up by his treatment of internal and external criticism. The study concludes by bringing the attention of the students to two aspects often undervalued—the need for effective presentation of the material discovered by research, and an awareness of the different philosophies or theories that influence the writing of history. The latter topic is especially well done through a brief, clear survey and criticism of the theories that have most influenced the writing of American history.

A careful comparison of this revised edition with its original will show the welcome addition of paragraphs on the Darwinian attempt to make history an exact science, the epistemological proofs for the possibility of valid historical knowledge, a warning on the subjective element in the evaluation of sources, and an additional plea for style in historical writing.

The chief value of this work is that it presents its subject matter, so essential for the student, in an eminently readable and interesting manner with numerous examples to illustrate the rules and principles of historical methodology which the author wishes to convey. This concretization of the problems inherent in historical research will greatly aid both in the reading of history and in the student's own efforts at writing historical papers. The author's consideration of sources under the aspect of witnesses to past facts gives good insight into the nature of the raw materials of historical research.

This book may well be a *vade mecum* of the undergraduate student as its predecessor, Father Garraghan's *Guide to Historical Method*, is of the graduate student. It is only on comparison of the two books that one realizes how well they complement each other. Both cover the same matter and in exactly the same order; Father Garraghan's book being a treatment on a more detailed and technical level. Father Lucey's illustrations and examples are mainly taken from American history since the undergraduate will find the literature and sources more accessible;

Father Garraghan deals more with European history on the supposition that graduate students should possess the tools necessary for the understanding and use of material in this field. With these two excellent books, both teachers and students in Catholic colleges now have at their disposal excellent guides in the difficult field of historical method.

WILLIAM J. BOSCH, S.J.

INDISPENSABLE

New Testament Introduction. *By Alfred Wikenhauser.* Translated by Joseph Cunningham. New York: Herder & Herder, 1958. Pp. xix-580. \$7.00.

Many hearts will be gladdened by this translation of the revised and enlarged German edition (1956) of this work by an eminent Freiburg exegete. Aiming at acquainting theological students, teachers of religion and those engaged in pastoral work with all the most important problems of an introduction to the NT, W. presents a scientific investigation of the circumstances in which each book of the NT was composed (author, destination, time and place of composition, occasion and purpose, literary form, sources and integrity), how these books came to be collected (history of the Canon), and the transmission of the text of these books both in the original and in the versions (history of the text).

The problems are investigated by historical methods in so far as the source material permits. Obviously there can be no conflict between the teaching of the Church and definite results of research. There can be conflicts between the results of Catholic biblical scholarship and some commonly accepted interpretations. W. takes care to defend the solutions which he puts forward, while giving adequate notice to other views and the arguments which support them. In some cases only a greater or lesser degree of probability can be attained, for the books themselves often give no clear information about their composition, and reliable ancient testimony is often wanting. Then, too, it is not always easy to reconcile the testimony of early writers with the internal evidence. Where it is not possible to make a categorical statement about certain problems, the *pros* and *cons* are enumerated so that a faithful picture of the state of scholarship on the particular point is presented.

Due proportion is maintained in spending more time on the content and form of the books than on the question of authorship. W.'s position on the possibility of dating the Gospels of Matthew and Mark after 70 A.D. is delicately put, and his position on the author of *Hebrews* is carefully stated. The Synoptic Problem and Form Criticism receive a good treatment.

Of great value are the bibliographies for each section. They are up-to-date, critical and include pertinent decisions of the Biblical Commission. The translation, which is excellent, has performed a real service in moving the additions at the end of the 1956 German edition into the text itself. This work is highly recommended to all of Ours.

VINCENT T. O'KEEFE, S.J.

MODERN ETHICS

Man As Man. By Thomas J. Higgins, S.J. Milwaukee: Bruce, 1958. Pp. xiii-585. \$4.50.

Father Higgins, author and for many years professor of ethics at Loyola College, Baltimore, has made an extensive revision of his ethics text, first published in 1949. Perhaps the most noteworthy feature of this revised edition is that it is very much *au courant*. Proof of this is had by perusing the copious index. It contains such up-to-date topics as: situational ethics, truth drugs, organic transplantation, atomic weapons, supranational authority, and the international community. In addition, the perennial ethical problems which beset man in his quest for the good have been recast and supplemented by further footnotes of current vintage.

The bibliographies at the end of chapters have been completely redone and are more extensive than in the original edition. In greater part they consist of articles and books published from 1950 to 1958. The entries are well chosen. The format is handsome and the print more arresting than in the first edition.

Man As Man belongs to the class of ethical works designed to prepare the college student for the moral decisions of life. The balance of principle and casuistry is nicely done. Accent is on the positive. For example, the virtues are stressed. Charity, justice, prudence, fidelity, etc., are assigned their rightful place in moral living.

This treatment of the virtues would be further enhanced were charity presented as informing the other virtues, as working hand in hand with justice. The reading lists might include references to the literature on the moral data of Holy Scripture.

Soundness of doctrine and clarity of thought recommend this book as a text or reference work for ethics courses. Our libraries will want to acquire it to replace the now obsolete first edition.

ROBERT H. SPRINGER, S.J.

SPIRITUAL HEALING

God Can Heal You Now. By Emily Gardiner Neal. Englewood Cliffs: Prentice-Hall Inc., 1958. Pp. ix-213. \$3.50.

This book is a sequel to an earlier work on the same subject. Evidently an investigation of spiritual healing, undertaken in a skeptical frame of mind, led to a firm belief in the presence of Christ's power in the healing ministry of the Christian Church. The present volume is an enthusiastic attempt on the part of Mrs. White to show spiritual healing as an essential ministry of the Church. According to the statement on the jacket, the book is a documented account of spiritual healing, but one searches in vain for the documentation. Countless examples are proffered, but in most instances they are cases that have been recounted to the author by a third party. Scientific documentation, in the sense that the words are used at Lourdes, simply is nonexistent in the book.

Fewer cases with careful medical records would be duller reading perhaps, but a far more cogent argument for the author's claims.

Due no doubt to the author's eagerness and personal feeling, there is a certain breathless vagueness at times. She speaks of sacramental healing but seems to be unsure of the constituent elements of a sacrament. Holy Unction, for example, seemingly specifically suited for healing, is listed as a lesser sacrament, not quite as effective as Baptism or Holy Communion. At other times Mrs. White seems to imply that the very act of laying on of hands has definite sacramental value. The part played by faith in the whole process is quite confusing. In some instances it is apparently conceived of as a necessity, while in other cases, the healing brings on the faith.

The whole emphasis is on bodily healing, although, on occasion, it is emphasized that the spirit is healed before the bodily healing occurs. There seems to be an avoidance of cases where bodily health was not achieved. The reactions of those who went in faith to be healed bodily without success are never mentioned.

If one accepts the author's position, this would be a very readable book. If, however, one seeks to be objective, it is a confusing book. The very number of cases recorded makes one wonder if the author does not strive to cover a weak argument with a deluge of cases that are, however, capable of other explanations in many instances.

The book ends with a list of spiritual healers who sincerely seem to be attempting a healing ministry. Their comments are the words of dedicated people, honestly attempting to alleviate suffering. A scientific elimination of natural causes would, however, be a much more valid and convincing argument for their efforts.

WILLIAM F. GRAHAM, S.J.

ON THE ROAD TO GETHSEMANE

The Secular Journal of Thomas Merton. *By Thomas Merton.* New York: Farrar, Straus and Cudahy, 1959. Pp. 270. \$3.75.

The Journal deals with the period of Merton's life from 1939 to 1941, from the time after his conversion to the time prior to his entrance into Gethsemane. It covers his stay in New York and Cuba, at St. Bonaventure and a retreat at the Trappist abbey which he was later to enter.

The *Journal* has its faults. It talks of things that were yesterday occurrences and problems but which have lost their interest today. Hitler, isolationism and other pre-World War II attitudes have an archaic ring about them now. Also to make a point the young writer will sometimes sacrifice accuracy to cleverness. But, to be fair to Merton, he himself notes the shortcomings in his introduction and has refrained from changing them because they do reflect his state of mind at the time.

There are qualities which far outweigh the faults. Merton had a remarkably deep spiritual insight for one so young in the ways of religious experience. He sings sincerely the praises of poverty, abnegation and imitation of Christ. He also shows flashes of humor in his

question-answer dialogues with himself. Interesting, too, are his literary reflections. He enjoys the imagery of Dylan Thomas and the competent writing of Joyce. He finds Mann tedious. At least that is one fault of which Merton himself cannot be accused. In all his writings, this one included, he is never dull.

GERARD F. GIBLIN, S.J.

VIGNETTES

Gospel Meditations. By Alfred O'Rahilly. Baltimore: Helicon Press, Inc., 1958. Pp. xv-286. \$4.00.

Alfred O'Rahilly, known to Jesuits because of his biography of Father Doyle, presents this book as an expression of gratitude. Ordained at the age of seventy-one, after forty years of service to both Church and state, Father O'Rahilly dedicates this work to his ordaining prelate, the Archbishop of Dublin. It is a worthy tribute of thanks and must be highly recommended to priests, religious, and laity; the layman will find it of particular value. The approach is always fresh; the language, clear and original; the thought, sensible and practical. There are one hundred meditations on the life of Christ. Each presents a vignette from a gospel scene. The picture is drawn with master strokes, and each individual meditation contains much matter for reflection. Very concrete and human are the people portrayed, and the figure of Christ Our Lord is presented in a way calculated to lead to love and imitation. This is not just another stodgy "point book." It will help to make mental prayer what it should be—a visit with a Person, God, who has "pitched His tent amongst us."

EDWIN J. SANDERS, S.J.

THE WORLD AROUND US

Wonderland. By John M. Scott, S.J. Chicago: Loyola University Press, 1958. Pp. ix-197. \$3.50.

On at least two counts, *Wonderland* is a particularly appropriate title for Father Scott's little book. The title obviously refers to the wonderful world around us, the world of magic in the sky, windlift, Brother Sun, and galloping light beams. But *Wonderland* is just as apt a description of the world of the imagination that Father Scott opens up to his readers. For the book is a sustained piece of imaginative writing that does credit to the author's own acute perception, fresh outlook on life, and feeling for the things about him.

The book is obviously written for younger readers. It is easy to imagine that Father Scott had a group of high school students in mind as he wrote. His theme is that the world around us is God's gift to us, and the miracles of daily living are but pale reflections of the God who is their creator. Each chapter brings the reader back to God who made all this wonderful world possible. The final chapter, which is one of the best in the book, sums up and repeats the theme of each of the chapters, "Like merchantmen upon the high seas, we look up over the clouds. Our vision opens into the lofty heavens, it speeds across the galaxies marking the far-flung outposts of space, and focusses on the great, white throne of God and upon Him who sits thereon."

Father Scott writes vividly, and his use of poetry is particularly effective. To balance and supplement the imaginative writing, there are excellent black and white photographs illustrating the text. Perceptive readers will find a hundred different uses for this little volume. On almost every page there are passages that can be used in English composition classes for imitation, for exercises in imaginative writing, and for oral reading. It is a fine reference book for elementary science courses in the grade school. Religion teachers will find it helpful for its inspirational examples of God's creation, providence, and love. It will be a useful volume for the retreat master, especially when giving retreats to younger groups. The examples are easily adaptable to the Foundation, the Kingdom, and the *Ad Amorem*. Father Scott's *Wonderland* is a profitable investment for all high school teachers and for those engaged in work that brings them into contact with younger people.

JOSEPH A. GALDON, S.J.

SIMPLIFIED

The Gospel Story. By Ronald Knox and Ronald Cox. New York: Sheed & Ward, 1958. Pp. xiii-437. \$4.50.

In this book, the famous Knox translation of the four Gospel accounts is harmonized into a single, continuous story. Father Cox, a Scripture professor in the seminary for New Zealand, has composed a commentary on the Gospel text. On the left-hand pages of the book, the harmonization is arranged into chapters and paragraphs. On the right-hand pages, Cox comments on each paragraph. The book was originally prepared as a text for Gospel discussion in the New Zealand Catholic Youth Movement, and has been reprinted five times.

Cox wishes to encourage people to read the Gospel and to make them more aware of the real life of the historical Christ. Therefore, he arranges the Gospel events in a certain logical sequence of his own, in order to show a unity of direction in Christ's life which is frequently missed. To intensify the atmosphere of reality, he avoids almost all disputes, selecting times and places for various pericopes in accordance with the interpretation of Père Lagrange. These selections are not considered solutions for debated points, but rather an unimportant background against which he wants the reader to meet Christ Himself. With this in mind, he rapidly describes the Mount of Transfiguration, allows us to hear a few Aramaic words, gives a calendar date to the institution of the Eucharist (Thursday, April 6, 30 A.D., 7:30 P.M.). His explanations are sometimes inadequate, due to lack of sufficient space. At times they are rather confusing (e.g., "Bind and loose refer to Peter's work of incarcerating and releasing prisoners."). Nevertheless, his comments are helpful in the lessons they draw from some of the pericopes, and in the air of historical reality they create.

However, for the purposes of study clubs and schools, such an approach tends to give a false impression to those who are professedly trying to learn about Christ and the nature of the Gospel. This same mis-

conception is fostered by the continuous narrative form of the Gospel text. Although this form enhances the smoothness and intelligibility of the original Knox translation, it reinforces the misconception that we have in the Gospels a scientifically accurate historical account of Christ's life. Yet the New Testament is not a mere chronology, but a salvation message written by believers for believers. It is the Church's own book, written by Herself. Our study groups deserve to enjoy the fruit of this more profound attitude toward the Gospels.

ROBERT J. KECK, S.J.

MARIAN SCHOLAR

Our Lady in the Gospels. *By Joseph Patsch, C.S.S.R.* Translated by Rev. Basil Wrighton. Westminster: Newman Press, 1958. Pp. 233. \$4.50.

Father Patsch lived in the Holy Land for twenty years. This fact, coupled with a scholar's knowledge of the Bible, history and archaeology, has contributed to a valuable book on our Lady. At the outset P. warns the reader against the danger of reliance on the apocrypha concerning Mary's life. The book is free from exaggerated statements and sentimentalism. As one reads through the chapters, however, one feels that it is somewhat of a *tour de force*. Without a doubt P.'s scholarship stands out clearly and offers many insights into the historical background of the times. Nevertheless, when this knowledge is framed in the few references to our Lady in the Gospels, one wonders whether any contribution is made to an awareness of our Lady's presence in Christian life. The two things never seem to fuse. The significance of our Lady's role in the Gospels is little enhanced by relating facts true of the times but merely conjectural with regard to any individual. The last two chapters present some material which fills in the background to the lately defined doctrine of the Assumption.

CHARLES P. COSTELLO, S.J.

THE PRIEST AND THE EXERCISES

Holiness of the Priesthood: Meditations and Readings for Priests. *By Josef Staudinger, S.J.* Westminster: Newman Press, 1957. Pp. 546. \$4.75.

The life of perfection lived by Christ, King and High Priest, is the aim of every priestly life. The various commitments he has freely assumed and the demands and problems that accompany them find their meaning only in relation to Christ's priestly life. This is the ideal that Father Staudinger offers the priest-retreatant in these meditations and conference-readings.

Following the division of the Spiritual Exercises, but avoiding a strict point by point presentation, the author plays upon this central theme skillfully and clearly. Content to suggest and highlight key dogmas on the priesthood rather than meditate for the priest, he encourages personal reflection. He carefully separates possible applications from the meditation matter itself. There is little preaching or false idealism to

mar this treatment, for there is an evident respect for the dignity of his fellow priests and for their own awareness of the meaning of the priesthood.

Two features are worthy of note. One is the author's familiar knowledge of Scripture. His use of passages from both the Old and New Testament (which can serve as compositions of place or which can fill out the Scriptural dimension of the Exercises themselves) are refreshing and thought-provoking. Brief references are also made to the Fathers, and examples are drawn from the lives of the saints. The other feature is the solid dogmatic and moral foundation for his material. Since every priest shares in the sacramental priesthood of Christ, sorrow for deliberate infidelity to grace, the practice of the virtues, the necessity for perfect service necessarily follow. Jesuit priests are sure to find helpful matter here in making their own private annual retreats.

PAUL OSTERLE, S.J.

KEY TO THE ADOLESCENT BOY

The Adolescent Boy. By William A. Connell, S.J. Edited by J. Barry McGannon, S.J. Chicago: Fides Publishing Association, 1958. Pp. 175. \$2.95.

The late Father Connell, an extraordinary Jesuit teacher and director of youth, left behind a collection of perceptive insights concerning adolescent boys and how to train them. This knowledge, which was originally formulated in talks to the Mothers' Guild and Fathers' Club of Marquette University High School, has been edited and adapted into book form by Father J. Barry McGannon, S.J.

The Adolescent Boy is intended primarily to be a guide for mothers and fathers of normal boys of our modern world, yet it will also be very informative for teachers and guides of high school boys. A penetrating understanding of the adolescent mind and will, amassed from thirty-three years of practical experience, pervades every page. Unencumbered by scientific jargon and a statistical approach, Father Connell presents the key to success in forming the adolescent—sympathetic understanding—in a warm and informal manner. One discouraging aspect for the reader may be that few will be able to match Father Connell's tireless patience, even though intellectually they assent to his principle that: "There is not a boy in the world who won't recognize and be won by sincere, persevering tolerance, and gentleness. He cannot resist it because his whole being calls for it . . . He is always looking for a world that shows understanding."

Although the unusual design and format make this an eye-catching book, one wonders if these features match the seriousness of the content. Still one must grant that the cartoons, which are scattered throughout the book, are cleverly executed.

The Adolescent Boy is highly recommended to all who come in contact with boys. Teachers and parents of students who attend Jesuit high schools will find this book particularly profitable.

EDWARD M. PICKETT, S.J.

AID TO COUNSELING

Fellowships in the Arts and Sciences, 1959-1960. *By Virginia Bosch Potter.* Madison: University of Wisconsin, 1958. Pp. vii-195. \$3.00.

Here, in one handy volume, is given full information concerning more than 7500 fellowships awarded annually by various public and private agencies to students starting or engaged in undergraduate or post-graduate studies. More than 5000 of these fellowships are available for study leading to the doctorate, along with stipends granted to the student ranging from \$1,000 to \$3,000 per year. The first edition came out in 1957, and the present edition differs from it but little. A new edition is promised each year.

The information on each fellowship includes such headings as the following: address of the director(s); purpose of the fellowship; fields of study in which it is obtainable; qualifications and requirements; period the award covers; stipend allowed; other allowances (tuition, grants to the college, family allowances); type of application (letter, questionnaire, interview); time schedule including deadline for application, date of notification etc.; the number of awards granted by this particular foundation. The listings are divided into pre-doctoral awards, post-doctoral awards, senior and faculty awards, and overseas awards. The fields include humanities, natural sciences, social sciences, and a general category which places no restriction on the field of study. Besides the chapters in which information is given, there is a chapter entitled "Counseling the Fellowship Applicant" which contains valuable hints on the qualities that directors look for in applicants and those modes of action that are to be avoided.

The book is to be very highly recommended to all of Ours who are in any way connected with placement services in our colleges and to those professors who have contact with our students in their senior year. All will agree that we have an obligation to our graduates to make known to them the almost countless opportunities for further study.

JOHN J. ROHR, S.J.

LAY MISSIONARY

Le Premier Retraitant du Canada: Joseph Chihouatenhua, Huron. *By Léon Pouliot, S.J.* Montreal: Les Éditions Bellarmin, 1958. Pp. 93. \$1.00.

The Jesuit of today will find many points of interest in this book about the mission activity of his confreres in early America. When one subtracts the somewhat bulky appendix of documents, the text comprises only fifty-six pages; it can be read at one sitting. This Indian is perhaps the greatest fruit of Jesuit labors among the Hurons and stands as a symbol of Jesuit missionary activity. Converted by the living Christian charity of the apostle, St. John de Brébeuf, this Huron, baptized Joseph, became himself an apostle. Missionaries will be in-

terested in the light that this book sheds on the apostolic problems of the time. Stress had been put on the education of the young, since the elders were considered too enmeshed in their ancestral prejudices and disorderly habits ever to be admitted to Baptism while still in health. The results of the school for Huron boys which was established at Quebec were, however, not too happy. This, coupled with the conversion of Joseph and his family, caused a shift in mission tactics and more stress was placed on the conversion of the heads of families and the chiefs of clans.

Christian philosophers will see in the case of Joseph the connaturality between the natural law and revealed law. His was the *anima naturaliter Christiana*, the fertile soil ready for the Gospel seed. His life can be a lesson to us today. One does not have to be a lettered and cultured man to live an integral Christian life. The best evidence for his sanctity is perhaps the fact that the missionaries considered him saint. After he died—the victim of an Iroquois tomahawk—Father Lalemant salves his disappointment at the loss of such a valuable lay apostle with the thought, "The saints have more power in heaven than here below." Since the chief obstacle to the Faith in Huronia was the charge that the missionaries were sorcerers who brought disease to the Hurons, some mention should have been made of the persuasive theory of Leo-Paul Derosiers as to the source of the disease. In actual fact the missionaries were the unwitting source of the malady. They carried along with them microbes to which they had become immune but to which the Indians had built up little resistance. However, this is but a slight oversight in a study whose main object was to portray the sanctity of a Christian Indian and his efforts to spread the Faith among his own people.

ANDREW A. CONNOLLY, S.J.

THE IGNATIAN WAY

Finding God In All Things: Essays in Ignatian Spirituality, Selected from Christus. Translated by William J. Young, S.J. Chicago: Henry Regnery Co., 1958. Pp. ix-276. \$4.50.

The articles presented in this book were selected from the first twelve numbers of *Christus*, a review published by the Fathers of our French Provinces. They are arranged in five parts: God, His Glory, Love, and Service; Christ and His Mother; the Problem of Prayer and Action; the Discernment of Spirits; Characteristic Ignatian Virtues.

The manuscripts of the *Constitutions* of the Society show that St. Ignatius corrected his preliminary view of the importance of the studies of the Scholastics. Whereas he originally considered their activity "a true prayer and one more acceptable" than formal prayer, later he signified by a marginal notation that he judged it "*much* more acceptable." Here is an image of Ignatius' own growth: how he turned from the many hours of prayer each day at Manresa to prayerful activity as a means of obtaining union with God. As far back as his trip to Jerusalem, Ignatius had chosen God as his companion throughout the

day, "expecting help from Him when he was hungry, and if he fell, he would look to Him for help in getting up." Then at La Storta his services were formally accepted by Christ. The problem of prayer and action receives consideration in three excellent articles. As quite commonly agreed, Ignatian prayer is not a storehouse upon which the person draws during his apostolic day, or as the day upon which the night of activity quickly settles. In the rhythm of life, an apostle's awakening, work, and sleep are not of a half-person, but of the entire man. According to Father Nadal, each community receives the special grace of its founder. The grace of the Society enables its men to enter a continuous cycle of prayer and action: their diligent work for Christ aids their prayer, their humble prayer aids their work. For Ignatius there was no dividing a man's life: the awakening of the person to life meant the resumption of his life in Christ. Similar instances of intellectual depth can be found in the other divisions of this book.

Father Young continues to put us in his debt by his diligent translations of the best Ignatian literature. Through his translation of these various essays from *Christus* the English reader can enjoy the latest thoughts of outstanding European scholars on Ignatian spirituality.

ARTHUR MORGAN, S.J.

UNITY OF THE BIBLE

Prophecy Fulfilled. *By Canon René Aigrain and Abbé Omer Englebert.*
Translated by Lancelot C. Sheppard. New York: David McKay Co., 1958. Pp. xii-274. \$3.95.

This book must be understood in the context of the reaction to the exaggerated emphasis on scientific exegesis, which in turn is a reaction to the allegorical interpretation of some of the Fathers. It belongs to the increasing number of books today that emphasize the spiritual unity of the Bible as against the all too one-sided study of its human origins. While approving of biblical study along scientific lines, the authors insist that this should not be to the detriment of the more important spiritual sense which was the preoccupation of the Fathers. While making allowances for their exaggerations, we must, if we are to listen to this book, endeavor to recapture their spirit. The book shows the continuity between the Old Testament and the New: how the former is a preparation for the latter; how under the dynamic concept of the Covenant, the Bible is seen as an organic whole. In the second half of the book the authors treat in separate chapters of the nature of God, the person of the Messiah, the universal character of revealed religion, the future life, the moral law, and the manner of worshipping God. These factors are then shown to constitute the main points of the Church's doctrine. Here a wrong impression could be given the general reader that the Bible is nothing but a book containing a body of doctrine rather than as a record of the encounter between Yahweh and His people.

The merit of the book is the happy choice of the biblical category of the Covenant as the key concept for rightly understanding Old Testament

history. The authors however, could have exploited this concept better if they pointed out that the Christian community is actually the fulfillment of the old Covenant.

The general reader will find the book an excellent introduction to the Bible. Students of the Bible will find that books like this fill the gap which is the result of a separate treatment of the Old and the New Testaments.

EULALIO BALTAZAR,

LANDS TO THE SOUTH

New Horizons in Latin America. By John J. Considine. New York: Dodd, Mead & Company, 1958. Pp. xvi-379. \$5.00.

During the last year several political events turned the attention of the American people towards Latin America. The general hostility shown in those events was due partly to economic conditions, but mainly to misunderstanding. This state of affairs also has religious implications. To promote a better understanding between the Catholics of the two Americas, Father John J. Considine offers us an interesting book on Latin American religious and missionary fields. It is divided into five large sections: Brazil, the Colossus; Lands of the South; World of the Andes; The Rise of Protestantism; Vignettes of Middle America. The last part of the book is given over to Catholic statistics.

The general style of the book is narrative. It gives us a vivid and entertaining view of the different countries and evidently has a missionary purpose. It lays no claim to originality or completeness. The main sources of information are the Maryknoll priests who are working in difficult areas on the continent. Due to this source of information, the book is mainly concerned with social apostolate and economic conditions.

Throughout the book a friendly and benevolent attitude is maintained and a praiseworthy open-mindedness as well. We may safely say that no one below the border will find "North American prejudices" in this book. It is written with objectivity, although it reveals the rather sad standard of living among the *indios* or the *rotos*.

One question that could be raised is: to what extent is this picture true? The single events and facts brought up in the book certainly correspond to reality. But in a book that proposes to give new horizons of South America, it is the overall view that counts, that is to say, the general impression the reader obtains from the book. When a portrait is produced, it is the soul of a country or continent that must be expressed. In this respect the book is less satisfying. Can I, as a Latin American, recognize in it the true face of my fatherland? I could hardly say so. Individual facts are there in abundance but, nonetheless, the deep personality of the country does not manifest itself.

One cannot but appreciate the great interest the author manifests in the missionary fields of Latin America; but when a foreigner examines this continent, no matter how friendly he may be, he will ordinarily obtain a distorted idea. Latin America must be viewed not only in the things by which it differs from other countries, but in its specific

traits, which are the results of lasting cultural elaboration. It is in the perspective of his historical and spiritual evolution that a country must be approached if one is to grasp the essential traits of its soul. Once this is achieved the desired mutual understanding offers no problem.

RENATO HASCHE, S.J.

MASS IN THE MISSIONS

Worship: The Life of the Missions. By Johannes Hofinger, S.J. et al.

Translated by Mary P. Ryan. Notre Dame: University of Notre Dame Press, 1958. Pp. x-342. \$4.75.

Neither pan-liturgists nor historical archaists but pastors of souls exiled from China, the contributors to the fourth volume of Notre Dame's *Liturgical Studies* hold that, "in order to carry out our missionary task today we need above all a worship that is fully developed from the missionary point of view" (p. 34). In the judgment of these members of the Institute of Mission Apologetics, Philippines, an adapted, intelligible liturgy can be, without subordinating its primary role, a catechesis forming those present into an apostolic community whose vitality will profoundly affect their unbelieving neighbors. Such a pastorally effective form of Mass celebration may not be liturgically ideal; yet it is for such a renewal that the authors make their realistic plea.

That the restorations desired can be effectively made even while observing existing rubrics is shown by a sample community Mass. To provide adequate but varied instruction in Christian doctrine, a four-year cycle of scripture readings is proposed. Properly observed feasts and socially administered sacraments (Baptism, Marriage, and Extreme Unction) can, likewise, be suitable occasions for imparting instruction. As aids to liturgical piety, the importance, qualities, and functions of native music and art are carefully analysed. For popular prayer the Christological psalms, not the comminatory and others explicable only by historical, geographical, or theological knowledge, are shown to be exceptionally apt. To maintain the spiritual life of the young community, so frequently without a resident priest, the possible value of trained, permanent deacons for the missions is prudently considered. Individual suggestions may not find favor (the advisability of extra-sacramental confession in the case of adult catechumens, for instance); the book's approach, however, is sound without being final.

The desire for greater use of the vernacular never becomes a demand for "Mass without Latin." The modification of present rites is in the interest of clarity and simplicity: "The Christian mysteries must explain themselves and reach our peoples' hearts" (p. 74). Lastly, insistence on a more flexible conformity in place of rigid, lifeless, world-wide uniformity is requested to take advantage of the prayer gestures natural to each people. Such an apostolic program, however, must begin in the local seminaries by integrating liturgical training with the entire clerical formation.

These desiderata are by no means pleas for self-determination. Roman

ecclesiastical authorities heed the attitude of ordinaries. Priests, then, must use the concessions already granted, plan for the future, and make their requests known to superiors. To help us appreciate this pressing duty and lofty privilege, *Worship: The Life of the Missions* was written. Love for the Church and the extension of God's Kingdom prompts the discussion throughout.

ERWIN G. BECK, S.J.

THEMES FROM THE TESTAMENTS

The Meaning of Sacred Scriptures. By Rev. Louis Bouyer, C.O. Translated by Mary Perkins Ryan. Notre Dame: University of Notre Dame Press, 1958. Pp. xi-258. \$3.75.

This fifth volume in the Liturgical Studies series consists of twenty-four lectures delivered by Father Bouyer, professor of the Catholic University of Paris, during the summer session at Notre Dame in 1956. The expressed purpose of the author is to illuminate significant themes and characteristics of the New and Old Testaments in order to show the richness of meaning latent in divine revelation, not to produce a formal commentary.

The most important parts of Father Bouyer's book are the first and the last chapters: "The Word of God in Israel" and "The Psalms and the Church." In the former the author indicates the relation of Scripture to tradition, insisting on the Bible as tradition's essential element, its nucleus, and, on the other hand, maintaining that tradition is the Bible's "proper atmosphere, its living environment, its native light." The uniqueness of the Bible among all writings claiming to be the word of God is shown by stressing the fact that the other literature reveals nothing of consequence concerning the future of man or the personality of God. It is the latter feature—the revelation of the nature of God—that is the concern of most of the chapters in this book. The author shows how God used certain writers of the Old Testament in order to reveal His different qualities or aspects: Amos to proclaim His justice; Osee to show that He was a merciful God; Isaias to remind men of His Holiness; and finally, Jeremias to stress that He was a God who demanded an interior religion, a metamorphosis of the heart. Along with these ideas of the individual prophets, there is a discussion of most of the general themes that constantly appear in the Old Testament: Cloud, Ark, Presence, Wisdom, as well as the two prime ones: Covenant and Word. In all of these, the author affirms the modern scriptural stand that the Old Testament is a preparation for the New, not so much through isolated prophetic texts as through the development of correct attitudes towards God and religion.

The author considers only a few themes in the New Testament, such as the concept of mystery in St. Paul, the phrase "Son of Man," and the Johannine ideas of light and life. The heart of the book is in the last chapter where the author concludes by giving his basic ideas on Scripture. He explains that revelation does not mean that new ideas were constantly added, nor that the ideas once given became more and

more complex, but rather that it is "the deepening of truths, very simple and very rich, which were given from the beginning and make up the unity of the divine Word."

A disconcerting factor noted in this book is that, in a field progressing with the rapidity of scriptural studies today, we find only one reference to a book published after 1950 and less than a dozen from the decade before these lectures were given. Little or no attention is given to the knowledge acquired from the Dead Sea scrolls, a fact that is especially remarkable when we consider that the author does treat of the themes of light and life in the writings of St. John. Moreover, the author's efforts to show the uniqueness of Scripture in relation to Greek religious literature may appear to some as a little out-of-date and an attempt to fight a battle already finished. On the other hand, Father Bouyer does offer us a new, deep insight into the meaning of Scripture. His revelation of the underlying unities in the great books of the Old Testament will certainly provide a key to greater intelligibility in reading these portions. This book will go far to deepen the reader's appreciation of the psalms used in the breviary.

WILLIAM J. BOSCH, S.J.

JESUIT MISSIONARIES IN NEW SPAIN

Historia de la Provincia de la Compañía de Jesús de Nueva España, Tomo II, Libros 4-6 (1597-1639). By *Francisco Javier Alegre, S.J.*, New edition by Ernest J. Burrus, S.J. and Félix Zubillaga, S.J. Rome: Institutum Historicum S.J., 1958. Pp. xxxii-747. \$6.00.

Father Ernest Burrus, S.J., and Father Félix Zubillaga, S.J., both of the historical institute of the Society of Jesus in Rome, continuing their remarkable work on the history of the Jesuit missions in New Spain, present the second volume of a newly edited "History of the Society of Jesus in the Province of New Spain." This work, written in 1766 by Father Francisco Javier Alegre, a Mexican humanist, is considered by historians to be one of the best in this particular field. It would have appeared in 1767 had not the Jesuits been expelled from Mexico. It was not till 1842 that Father Alegre's work finally saw publication.

The first of the present volumes, reviewed in our April 1957 issue, dealt with the pioneer work of the first Spanish Jesuits in New Spain: erecting churches, sodalities of Our Lady, schools and missions for the pagan Indians. The present volume embraces what can be called the period of consolidation, as well as the difficult period of expansion towards the Yucatan peninsula, Central America, and even present day Colombia. Once more we must point out the fine critical spirit shown by Father Alegre in the composition of his manuscript at a time when historical criticism was far from flourishing. In addition, we find his colorful accounts of the successes, labors, and glorious martyrdoms of many Jesuits very appealing.

To the manuscript of 1842 the present editors have added many explanatory notes and biographical data on some Jesuits who are not

well known. They have included critical interpretations of the historical facts presented by the author. All this has been made possible by scholarly research in archives and collections of manuscripts. The introduction, the appendix of unpublished documents and extensive bibliography make this new edition important for the history of the Church and of the Society of Jesus in the evangelization of the New World.

FRANCISCO DE P. NADAL, S.J.

THE THEOLOGY OF THE SACRED HEART

Heart of the Saviour (A Symposium on Devotion to the Sacred Heart).

By Josef Stierli, S.J. et al. Translated by Paul Andrews, S.J. New York: Herder and Herder, 1958. Pp. ix-268. \$3.75.

Ever since the extension of the feast of the Sacred Heart to the whole Church a century ago, the spread of the devotion to the Sacred Heart has been nothing short of miraculous. Still in spite of or perhaps more correctly because of its wide appeal, a great many of the difficulties that were proposed by its most rabid opponents prior to 1856 are still being aired today in certain quarters of the Church universal. It is still a veritable rock of scandal to the inquiring piety of some of the laity as well as to the more critical thinking of a number of Church scholars—Bible exegetes, moralists, dogmatists, liturgists, historians—all of whom find some flaw or other to criticize in the theory and practice of the devotion. And these criticisms are quite understandable when one keeps in mind the unpalatable external accretions that have become attached to the devotion in the course of the years.

These criticisms, ranging all the way from outright ridicule to serious charges of unsound theology, cannot, must not be easily shrugged off. It is partly to answer these criticisms, partly in the very answering to give the orthodox theological basis of the devotion that the present book was put together by Father Stierli in collaboration with three other Jesuits—Father Richard Gutzwiller and the two brothers Rahner, Hugo and Karl. There are nine essays in all (originally given as conferences at a students' congress in Bad Schönbrunn, Switzerland, in 1951); their arrangement is quite simple. The opening chapter is a frank, forceful setting forth of the criticisms, large and small, that have been leveled at the devotion by its critics. This is followed by four chapters, more or less historical in character, which cover practically all of history from Biblical times through the Patristic and the Medieval ages to our modern era. The last four chapters attempt a deeper examination of the dogmatic principles involved in the devotion and of its proper place in the total picture of divine Revelation and Church liturgy.

The continuity and flow of the work as a whole is truly remarkable, much more so when one considers the diverse authorship of the essays that go to make it up. Credit for this is due to the skillful editing of Father Stierli, and, in the English version, to the easy style of Father Andrew's translation. The latter has gone beyond the German text by appending Pius XII's *Haurietis Aquas* at the end of the nine essays where

it fits in most admirably. The editor in his preface states what the book modestly aims to be: a fragmentary contribution towards filling the lacuna of a comprehensive theological exposition of the devotion. One wonders whether its contribution is merely fragmentary, or whether, with its publication, there still exists such a lacuna to be filled. At any rate, *Heart of the Saviour* will be a notable addition to the rather meagre literature on Sacred Heart theology in English.

FRANCISCO F. CLAVER, S.J.

LITURGY AND LIFE

The Inner Life of Worship. *By Charles Magsam, M.M.* St. Meinrad: Grail Publications, 1958. Pp. 323. \$4.50.

As the author's imaginative thinking fixes the liturgy into the harmony of Christian living, a thoughtful perspective takes shape in the reader. Subtly, Father Magsam weaves his theme. Liturgy is not external rites and ceremonies. It is worship; it is the total Christian response. It is the expression of Christ's people of all that leaps out from reason into the center of Christian mystery, coloring all with the spectrum of Christ's new creation. These are totally Catholic thoughts, and why have we not expressed them before?

The relationships of worship to prayer life, to a full personality, to the Mystical Body of Christ, to the Mass, to the Sacraments, are thoughtfully worked out. When Father sketches the course of liturgical history, he shows that the organic growth of worship is dependent upon the dogmatic health of an age. Somewhat timidly, he hints that our age is ready for the strength of Catholic manhood.

In his treatment of the sacramentals, our Maryknoll liturgist discovers the beauty of little things in the light of Christian awareness. Then, he raises the problem of father leadership, and its intimate connection with the harmonious development of Catholic family life, particularly through worship.

These are many good insights and reflections for a single book. There is more. Chapter thirteen, "With Voice and Hands," deals with art. It describes the Christian sensitivity that should see and make beauty in all things. Somewhat irritating is the dogmatic assurance with which certain evaluations are advanced. It is not sufficient to possess a philosophy of art; great controversy can arise out of an application of philosophical principles. Again, with wonder, we watch Father construct the ideal Christian artist, a technical giant and saint of God; the treatment of more ordinary artists is left for someone else to discuss.

The price of the book seems high when we consider only its material advantages. A number of typographical errors contrast sharply with the author's exhortations in the thirteenth chapter. On the other hand, for the provocative thought content, the reader gets a bargain.

GEORGE R. GRAZIANO, S.J.

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The Milford Novitiate

Albert J. Labuhn, S.J.

An historic river in Ohio winds through territory which was part of the underground railroad during the Civil War. Eight miles before it empties into the Ohio, the Little Miami passes a small town, rushes toward a tall Gothic tower, then suddenly makes a sharp right turn, and flows below property now owned by the Society of Jesus. The town is Milford, Ohio; the tower surmounts Sacred Heart Novitiate of the Chicago Province; and the property is called Ripples.

Early Milford

In May, 1788, John Nancarrow, a Dutch burgomaster, surveyed and laid claim to land east of Cincinnati, Ohio, and in later years increased his acreage by profits on the grain market. But speculation finally ruined him, forcing him to sell his entire 230 acres in 1802 to Philip Gatch, for \$920.¹ By January, 1806, John Hageman had acquired ownership of sixty-four of these acres for his grain and flour mills, giving the name Hageman's Mills to the area.²

About the time Nancarrow sold his land to Philip Gatch, Mathias Kugler, an immigrant from Baden, Germany, came to Chris Waldschmidt's mills at Little Germany which is now Camp Dennison. A few years later he married Waldschmidt's daughter. After the birth of two sons, John and Mathias Jr., Mathias Kugler succeeded to his father-in-law's business, and merged with Hageman. Their interests soon grew to include gristmills, sawmills, papermills, a distillery, and a general store. Kugler's eldest son John acquired the entire enterprise about 1830, and moved to Hageman's Mills.³

¹ Arthur P. Bancroft, *A History of Clermont County* (Batavia, Ohio, 1880), p. 460.

² *Ibid.*

³ Robert L. Black, *The Little Miami Railroad* (Cincinnati, n.d.), p. 19.

Originally it had been necessary for customers to ford the river; hence, the little town was called Milford. Later, a toll bridge was built; but in protest against the exorbitant rates charged him John Kugler brought in stone to build his own bridge. Alarmed at the prospect of losing their best customer, owners of the toll bridge reduced Kugler's rates. Accordingly, he used the stone to build an inn, a stable, and several warehouses still standing in Milford. After his marriage to Rebecca West, he converted the inn to a home, making a trip to Paris to obtain fancy chandeliers.⁴ His mills had brought trade and settlers to Milford, and by 1836 the town was incorporated.⁵ In 1840, the Little Miami Railroad was completed from Cincinnati to Milford, John Kugler providing the site for the Cincinnati depot. And on December 14, 1841, the *Governor Morrow*, a twelve-ton, four-wheeled, ten-foot locomotive, with two coaches and a freight car, made the trip from Cincinnati to Milford in an hour and a half.⁶

John Kugler died intestate in 1868, and all of his property, valued at over half a million dollars, went to his wife Rebecca. A year later his widow married Edward B. Townsend. When she died without issue in 1871, the property and money was divided between Townsend and her brother John West.⁷

A portion of this inheritance was Kugler's Woods, at that time Milford's favorite picnic grounds. It was here that a narrow gauge railroad, a division of the present Norfolk and Western, which passes south of the Novitiate, was then laying its track. It bridged the East Fork River, came across what is now the Juniors' athletic field, ran directly in front of the shrine of St. Ignatius, and proceeded over the front lawn to Newtonville. But just after the track had been laid the company went bankrupt; and as a result the line was never opened to passenger trains.

⁴ Information gleaned from a souvenir sketch of Milcroft Inn, Milford, Ohio, a restaurant which was converted from Kugler's original inn.

⁵ Arthur P. Bancroft, *Gazetteer and Directory of Clermont County* (Batavia, Ohio, 1882), p. 49.

⁶ Black, p. 33.

⁷ Will of Rebecca West on file (1871) in Probate Court, Clermont County Courthouse, Batavia, Ohio.

The property also served as an entertainment center about this time. Baseball had found its way into American life. A field just inside the front gate of the novitiate became a baseball diamond. It was the home of the Milford nine, which was good enough to win the Silver Ball, symbol of the amateur championship of Ohio, and also regularly played the Cincinnati Redlegs' second team, sometimes defeating them.⁸ Wheelwrights, carriage makers, tinsmiths, and millers were among Milford's 732 people in 1880.⁹ Within the next fifteen years Milford would become noted for the elegant country homes of merchants and businessmen of Cincinnati.

Irwin Estate

The marriage of one of these Cincinnati businessmen, William Taylor Irwin, of the Irwin-Bahlmann Brokerage, to Louise Orr, daughter of a Cincinnati surgeon, brought yet another country home to Milford. Living in the city during the winter, the Irwins decided to buy a country place for the summer months. May, 1895, saw the purchase of Kugler's Woods, comprising eighty-eight acres, from the Townsend-West Estate by William T. Irwin. He promptly dropped the name Kugler's Woods and called the property Ripples, having noticed that the current of the Little Miami flowing swiftly over its boulder rock bed produced numberless ripples. Workers hired for a dollar a day hauled rock from the river for the new house. The rocks were spread out, the best being selected for the house, while the remaining ones were used for the barns and greenhouse. Irwin furnished the homestead, which had something of the hunting lodge about it, with carved tables, silver chandeliers, oaken bedsteads, and costly settees.

By September, the home was finished. In the ensuing years the Irwins had the pleasure of entertaining frequently, for their large mansion could provide as many as twenty-three persons with overnight accommodations. Carriages

⁸ Information received in a conversation with the Laudeman family, neighbors of the novitiate.

⁹ Bancroft, *Gazetteer and Directory*, p. 10.

carrying Tafts, Procters, and members of other noted families often rolled up to the twin-lamped door.¹⁰

Other buildings on a lower level of the property were a milkhouse with windmill overhead, and an icehouse. In 1905, a swimming pool was dug on the site of Kugler's maple sugar refinery. But the main attraction was the pavilion built in 1915. The Irwins had twin boys who died in infancy, a daughter, Janet, who died when she was twelve, and the youngest, Anna Louise, for whom they built the pavilion. It made the perfect setting for her debut and dances, for it had a dance floor sixty-two by thirty-three feet. Anna Louise's dinner-dances sometimes attracted as many as four hundred guests and Francis G. Baldwin was generally her escort. Anna Louise married Baldwin, and after World War I, she no longer used the Milford homestead. On her mother's death in 1922, she became sole heir to the house and property.¹¹

Missouri Province Expands

In 1925, the hundred year old Missouri Province numbered 1217 Jesuits, an increase of fifty-nine over the previous year. There were one hundred and seven Scholastic novices and thirteen novice Brothers under the care of one master of novices at St. Stanislaus Novitiate, Florissant, Missouri.¹² One man could train such a large number only with difficulty, and the overcrowded conditions called for another house of probation. Accordingly, Very Reverend Father Francis X. McMenamy decided to purchase property for a new novitiate. Because of the Province Procurator's poor health at the time, Father Aloysius A. Breen was appointed to assemble information concerning the relative merits of several proposed locations. Of them he wrote:

I was given a list of possible sites, eight of them, among which were Interlaken, Indiana, Milan, Indiana, Ottawa, Illinois, Fort Thomas, Kentucky, and a villa in Wisconsin. I visited each of

¹⁰ Information received in a conversation with the Craver family, residents of Milford.

¹¹ Will of Mary Louise Irwin on file (1922) in Probate Court, Clermont County Courthouse, Batavia, Ohio.

¹² *Missouri Province Catalogue*, 1925.

them and wrote a rather lengthy description of each one of them in particular.¹³

In the meantime Mr. Walter Schmidt, Cincinnati realtor and close friend of the Jesuits, was also asked to negotiate for the purchase of a site. Of his efforts he wrote:

In early 1925, Father Hubert H. Brockman, then President of St. Xavier College, saw me and told me of the prospective division of the Province. He stated that he thought Cincinnati would be the logical place for a Novitiate. He asked me to search for a suitable site, outside Cincinnati but reasonably close to it. After inspecting and rejecting many properties, as they did not meet the specifications, I finally found one which offered reasonable privacy and also proximity to Cincinnati.¹⁴

After the approval of Jesuit superiors Mr. Schmidt secured the land. A deed, dated June 3, 1925, transferred certain property from Anna Louise Irwin Baldwin to St. Xavier College, for the sum of \$94,000. It was Ripples, Milford, Ohio.¹⁵

By this time, oaks, elms, firs, pines, maples, walnuts, and cedars beautified the estate while bushes and picturesque shrubs abounded. During the summer, the Leibold-Farrell Building Company added a temporary two story frame building, 150 by 36 feet. It was large enough for sleeping quarters, chapel, study hall, library, and classroom for fifty novices.

Jesuits Arrive

On the morning of August 17, 1925, the doors of the new novitiate were opened by Father John Neenan and Brother Francis Schwackenbergl. They had come a few days early to unpack dishes, furniture, and bedding, in preparation for the arrival of the community.¹⁶ Brother John Hoffman came a day later, along with Brother Francis Widera.

¹³ Excerpt from a letter of Father Breen to the writer, March 1, 1957.

¹⁴ Excerpt from a letter of Mr. Schmidt to the writer, March 19, 1957.

¹⁵ Deed Book of Clermont County, 1925, County Recorder's Office, Clermont County Courthouse, Batavia, Ohio.

¹⁶ *Superior's Diary*, August 17, 1925.

On the morning of the twentieth, at 9 A.M., a train pulled out of Union Station, St. Louis, carrying two Jesuit priests and a group of novices.¹⁷ That same night, Father Hubert Brockman, Brother William Thirolf, and a number of Cincinnati businessmen motored through a heavy downpour of rain to the Baltimore and Ohio station, to meet the St. Louis train. At 9:30 P.M., the novice master, Father William Mitchell, his socius, Father Francis O'Hern, twenty-seven Scholastic novices and one novice Brother, sat down to the first community dinner in the erstwhile dance hall. At eleven o'clock the community retired, the Fathers and Brothers sleeping in the rock mansion.¹⁸

"Next morning the heavens were clear," reported one of the novices, "and we found ourselves located in a park surpassing in beauty anything we had anticipated."¹⁹ For two strenuous weeks the novices worked to prepare the grounds and buildings for the arrival of fourteen postulants who entered on September 2.²⁰ Then all settled down to regular novitiate life, but the advent of ten more novices from Florissant and the sudden death of novice Andrew Roche, broke the routine.

Making a Start

October 2 witnessed the blessing of the house, chapel, and statues, and that same night twenty-one novices began the first Long Retreat at Ripples. The feast of All Saints, thirty days later, found the Missouri Province with a daughter, the Ohio Vice-Province, under Reverend Father Jeremiah J. O'Callaghan.²¹ Plans for the new permanent novitiate were designed, revised, and sent to Rome for approval. The sixth Jesuit novitiate in the United States had made its start.

Shortly after New Year's Day, 1926, while Ripples was experiencing a very severe winter, Father Michael Eicher arrived as first Spiritual Father of the community.²² During

¹⁷ *Novice Diary*, August 20, 1925.

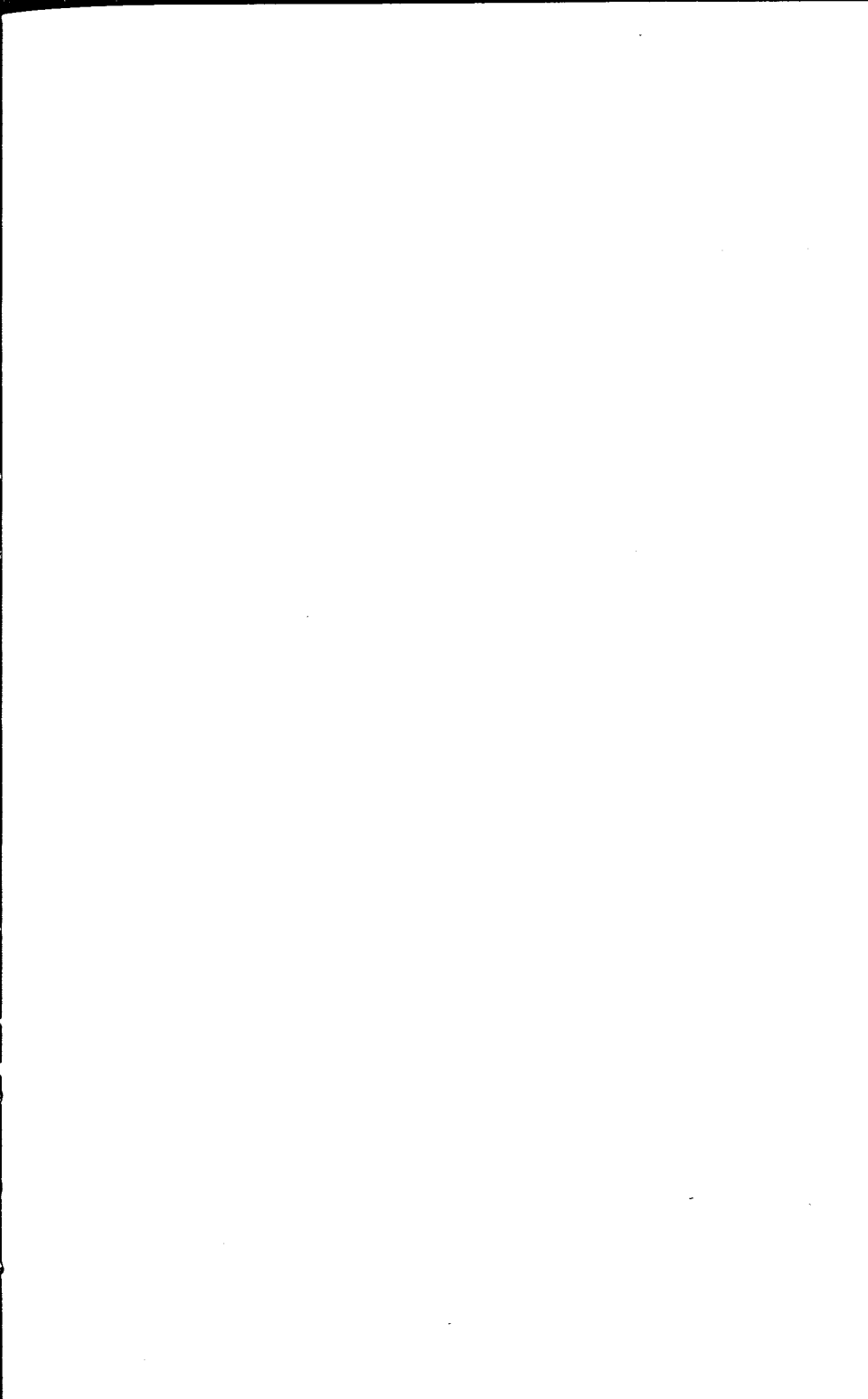
¹⁸ *Ibid.*

¹⁹ *Ibid.*, August 21, 1925.

²⁰ *Superior's Diary*, September 2, 1925.

²¹ *Ibid.*, November 21, 1925.

²² *Ibid.*, January 7, 1926.





SACRED HEART NOVITIATE

the next few months various local items made news in the novitiate—the first burse of eight thousand dollars was contributed to the house, a water softener was installed, some Guernseys were bought, and Brother Carl Ehrbar came from Florissant to take care of the chickens and gardens.

In spring, the novices built a shrine to the Blessed Virgin, placing in it the statue of Our Lady which had remained unburned in the 1882 fire in St. Xavier's Church, Cincinnati. On the first Sunday in May, the community began a custom, observed each year thereafter, of consecrating itself to Mary at the shrine.²³ Other firsts at this time were the donation of a Chevrolet automobile, a provincial visitation, and a visit by the American Assistant.

Then, on August 3, the Leibold-Farrell Building Company began excavations for the permanent building.²⁴ Due to the fact that a Juniorate had not yet been established, twenty-four pioneer novices had to leave Ripples for Florissant after pronouncing their vows. During the early months of 1927, the novices watched the structural skeleton arise. Then the building was bricked, stoned, and plastered. At once, scrubbing and window washing became a daily manual task for the novices.²⁵

Permanent Novitiate

The new three-story building was opened for visitors' inspection on August seventh.²⁶ One week later, all furniture from the chapel, dormitories, and refectory had been moved into the red-brick building. The happy day had arrived about two years after the first supper at Ripples. On August 13, 1927, the community sat down to supper in the new house, which became a home with the celebration of Mass the next morning in the chapel.²⁷

Several weeks went by and then an exchange sent six more men to Florissant for Juniorate studies, and brought thirteen Juniors and nine second-year novices from Floris-

²³ *Ibid.*, May 2, 1926.

²⁴ *Ibid.*, August 3, 1926.

²⁵ *Novice Diary*, July 25, 1927.

²⁶ *Superior's Diary*, August 7, 1927.

²⁷ *Ibid.*, August 13, 1927.

sant.²⁸ Early September welcomed another group of novices, including five from the Maryland-New York Province.

More Jesuits came to fill administrative posts. Father Francis P. Kemper, Rector of St. Stanislaus Novitiate when the move was made in 1925, became master of novices, replacing the ailing Father Mitchell.²⁹ Father Francis Haggoney took up the duties of Spiritual Father in place of Father Eicher. The juniorate faculty of Father William J. Young, Dean, Father Joseph Roubik, and Mr. Henry Linn, professors, immediately began Greek, Latin, and English courses for the Scholastics. The community numbered one hundred.³⁰

Two Retreat Houses

About the same time that the Jesuit novices arrived at Milford in 1925, Elet Hall on the St. Xavier College campus was the scene of a number of laymen's retreats organized by Father Joseph Kiefer. In 1931, these retreats were transferred to Milford's rock house and barracks, as the novices had termed the then unoccupied buildings. Father Thomas J. Moore was appointed full-time retreat director. In 1946 when Father Nicholas Gelin succeeded Father Joseph Flynn as retreat director, 1500 men were making retreats annually in the original novitiate buildings. Under the title of Men of Milford, these retreatants began the erection of their own modern retreat house at the southern end of the novitiate property. A fifty-five room, one-level Spanish Mission type retreat house was opened on November 11, 1949. With a thirteen room expansion in 1954, over 3500 men are now able to make an annual retreat under the present direction of Father Delmar Dosch.

Yet the Irwin rock house and the novitiate barracks were to see still another use. In June, 1955, permission was received from Rome to equip them as a high school and college retreat house. During that summer and fall the two buildings were completely renovated by Jesuit brothers with a new coat of paint, running water in every room, tile floors, and

²⁸ *Ibid.*, August 30, 1927.

²⁹ *Ibid.*, September 3, 1927.

³⁰ *Ibid.*, August 19, 1927.

a simply decorated chapel. On December 2, 1955, the Loyola Retreat House for Youth, under its founder and first director, Father Gelin, opened its doors to a group of pre-medical students from St. Xavier University, Cincinnati. Father Francis Wilson, present director, lists more than 1300 yearly retreatants from the colleges and high schools in the Cincinnati area.

Thirty Years Later

The Ohio Vice-Province became the Chicago Province on August 15, 1928. At that time it totaled 588 Jesuits. With steady increase of vocations it grew to number 1110 in 1954 and was divided into two separate administrative units on the feast of the Sacred Heart, June 25, 1954. One section comprised the states of Michigan and Ohio, with the exception of the Archdiocese of Cincinnati, and was called the Ohio-Michigan Region, having the status of a Vice-Province under the care of Very Reverend Father Leo D. Sullivan. The remaining area retained the name of the Chicago Province with Very Reverend William J. Schmidt as provincial. At this time both provinces entered a novitiate construction phase.

When the permanent novitiate building at Milford was erected in 1927, adequate funds were lacking with which to construct a suitable community chapel. Eventually, however, it became imperative to provide more spacious accommodations. April, 1955, witnessed the submission of blueprints for a new chapel at Milford. It would be built as a middle wing to the existing building, and its main floor would be the community chapel; also included in it would be seven basement chapels, a sacristy, three classrooms and a typing room.

During the summer months, Brother Schwackenberg with the help of a half-dozen novices began to clear the quadrangle behind the building. The statue of St. Joseph was removed and five large evergreens transplanted. In the fall bids were opened for the chapel construction. During the Ignatian Year, 1956, work progressed steadily, and the first Mass was offered on March 10, 1957. Dedication by His Excellency, Karl J. Alter, Archbishop of Cincinnati, followed on May 21.

The main altar, the only one on the main floor, is made of green and tan marble, with blocks of grey Indiana limestone providing the background wall. Liturgical symbols in bas-relief adorn the limestone blocks. Immediately in front of this wall suspended from a tester, hangs a large crucifix whose corpus is more than lifesize. The corpus is executed in a restful, afterdeath attitude.

Beautiful stained glass windows feature the Ignatian Spiritual Exercises. The east and west walls, also of the Indiana limestone, are each broken by eight high lancet windows a yard wide. These windows begin at approximately nine feet from the floor and mount to the ceiling. Each window has seven panels, the lowest of which is inscribed with a quotation from the Exercises. Beneath this main section of glass, at eye-level, is an individual "key-panel" which portrays a meditation from the Exercises. The order of the Exercises proceeds from the Gospel side, front to rear, and Epistle side, rear to front. Total construction costs for the chapel amounted to almost \$600,000. At last Milford had adequate facilities in which to train her novices.

Colombière College

Just as the labor of beginning a novitiate had taken place thirty years before, so too the new Detroit Province, erected in the Ohio-Michigan Region on August 15, 1955, now began the same complex task. Three hundred and thirty-four acres of land near Clarkston, Michigan, thirty miles northwest of Detroit were acquired. On the feast of the Sacred Heart, June 28, 1957, Reverend Father Leo Sullivan blessed the ground and dedicated the future novitiate to Blessed Claude de la Colombière. The following months were spent in grading and excavating the site. By dint of hard work and despite frequent rains which delayed progress, many sections of the foundation were poured before winter arrived in full force.

On October 16, 1957, Father Denis E. Schmitt, with Brothers John Bauer and Thomas Dublin, arrived to check and supervise construction. They brought with them temporary residences in the form of two trailers. One housed

the chapel, sacristy, and living quarters of the Father; the other, provided a kitchen, dining room, and living quarters for the Brothers. The next morning, October 17, feast of St. Margaret Mary, Father Schmitt said the first Mass on the property. Then events quickened their pace. The building rose from the ground and spread. On December 8, 1958, Father Ara F. Walker was appointed first Rector of Colombière. In January, 1959, a building four stories high, but due to the uneven terrain, built on five levels, was in final stages prior to the arrival of its first novices. Erected at a cost of five million dollars, the building is situated on a rather considerable elevation, and will provide its residents with a magnificent view to the north and west.

In the early morning hours of February 5, 1959, novice master Father Bernard Wernert, and his Socius, Father John Kehres, along with the Detroit Province novices, boarded a chartered Greyhound bus at Milford Novitiate. Later that same afternoon the bus entered Oakland County, Michigan, and with almost 300 miles to its credit, turned off U. S. Highway No. 10 onto a private drive. Colombière College was a fact.

Tribute to Ripples

Reverend Father Paul L. Allen, Milford's seventh rector, and one of the first novices to enter in 1925, now heads a community of 225. Father Robert Murphy, novice master, has the sixty novices of the Chicago Province under his care. Recent benefactions have furnished the Novitiate with a modern twenty-five thousand volume library, an up-to-date speech studio, and an assembly hall. The present community, entering the thirty-fifth year of Jesuit life at Ripples looks back upon the heritage of the past and realizes that a significant contribution has been made here to God's greater glory.

Vatican Manuscripts on Microfilm

Lowrie J. Daly, S.J.

In writing about the Knights of Columbus Vatican Film Library at Saint Louis University it is necessary to give some brief survey of the project's development even though several previous articles have detailed its history.¹

In March of 1950 the project first began to take shape with the proposal by Father L. Daly to Father Paul C. Reinert, president of Saint Louis University, and to Father J. P. Donnelly, director of the university libraries, of a project for filming sections of the Vatican manuscript collections. One idea behind the proposal was to preserve the documents by means of making a film copy of them. Another was to make the manuscripts more easily available to American scholars.

During the following months negotiations were carried on with Vatican officials, during which Father James Naughton, the first American Jesuit to be appointed secretary of the Society of Jesus, was of great help. Furthermore, the enthusiastic cooperation of Abbot Anselm Albareda, prefect of the Vatican Library, and of the late Cardinal Mercati, was of the utmost importance in presenting the proposals to Pius XII, who generously gave the unique permission. A few days before Christmas in 1950, the official answer of the Holy See was received. Saint Louis University was empowered to begin the filming and to become the sole depository of these Vatican research treasures on film. Shortly afterwards Father Donnelly and Father Daly went to Vatican

¹ Cf. for example, L. J. Daly and E. R. Vollmar, "The Knights of Columbus Vatican Microfilm Library at Saint Louis University," *The Library Quarterly*, XXVIII (July, 1958), 165-171; Thomas P. Neill, "An Adventure in Scholarship," *Books on Trial*, XV (March, 1957), 299, 342-343; Thomas B. Sherman, "The Vatican Film Library," *Saturday Review*, Vol. XL (May 11, 1957); James V. Jones, "St. Louis University Libraries," *Catholic Library World*, XXIX (1957), 29-35; L. J. Daly, "The Vatican Library: Mirror of History," *Columbia*, July, 1953; "A Medieval Monk Meets Microfilm," *ibid.*, November, 1953.

City. After a short stay, the former returned to St. Louis, while the latter remained in Rome to begin preparations for the selection of materials and the importation of necessary equipment.

Meanwhile Father Reinert was seeking additional financial aid so that the fullest use could be made of the permission. When the plan was made known to the Supreme Council of the Knights of Columbus and its possibilities had been explained and evaluated by Luke E. Hart, present Supreme Knight, the Knights of Columbus organization began a series of grants-in-aid which ultimately totaled some \$340,000 and made possible the very extensive microfilming project. It is quite significant in the light of the many recent discussions about the interest of American Catholics in scholarship that this important project for the preservation of so many records of our civilization and for the advancement of American scholarship was made actual by a national Catholic organization.

Large scale filming was begun in the fall of 1951 and equipment of various types was added until the group of some fifteen Vatican technicians were using eight large Eastman microfilm cameras (7 D's and 1 C), two large automatic developers, and a printer to accomplish the filming of over eleven million pages of handwritten materials. Of great help in giving technical advice, securing equipment, and stabilizing methods were Edward T. Freel (then head of the microfilm division of Remington Rand) and M. E. Brand of Graphic Microfilm, New York. The film used throughout was 35 mm. for the original negative and the two positive copies; one of the positive copies is now used at the Vatican Library.

Divisions of Vatican Library and Archives

The printed books and the manuscripts of the Vatican system may be considered under three different divisions. First of all, there is the huge collection of Vatican archival materials which makes up the famous Vatican Archives. These collections are composed of the "state papers" of the Vatican both as a civil and as an ecclesiastical government,

and their thousands of volumes fill the long rooms of the present Vatican archive building. Next, one can consider the printed books of the Vatican Library. Among the more than 700,000 volumes are thousands of rare volumes which make the collection extremely valuable to the research scholar. Finally, there is the Vatican manuscript section which is composed of thousands of volumes of handwritten books and documents. The basic unit division is a "codex," which is a bound volume of handwritten materials. Sometimes a codex may contain only one work; at other times a codex may include three or four books, or fifteen or twenty booklets or treatises. Sometimes a codex is a letter book, containing hundreds of interesting letters.

It was with this last division, the Vatican manuscript section, that the project under discussion was concerned. The ample budget made it possible to make a very generous selection of materials, and this selection was made from the Latin, Greek and Western modern language divisions. The principle of selection followed was that of filming everything considered to be of research importance to scholars in the Western Hemisphere. A codex was always photographed in its entirety, even though not all the materials in it were of equal importance. In the long run, this method saved time and prevented confusion. A further procedure was the page by page check of the film copy against the original codex so that a perfect film copy was obtained.

The manuscripts of the various collections included books and treatises from many different fields of study, and so it was necessary to consult with many scholars both in Europe and America. The end result of the project was the filming of some 30,400 codices containing over eleven million pages of handwritten materials.

Various Indexes to the Vatican Manuscripts

It must be recognized at the outset that there is no complete index to the Vatican manuscripts. A further difficulty lies in the fact, mentioned before, that codices often contain several books or treatises, whose only relation is that of being between the same covers. Or again, there may be a

group of codices which contain several hundred, or perhaps several thousand, letters, but there may be only a partial index within each volume. When it is remembered that some eleven million pages of materials are on film, the problem of indexes can be readily grasped.

In our experience the most accessible guide has been the dictionary card catalogue which contains about two hundred and forty thousand cards. It indexes some seven thousand codices chosen from various collections. The card catalogue is the result of a project initiated by the American librarian, William Warner Bishop, and carried on by means of grants from the Carnegie Endowment for International Peace. Unfortunately, the project had to be discontinued before completion. A photostatic copy in card form of this catalogue is available for consultation at the Vatican Film Library.

The card catalogue contains one main entry card for each title, while the subject and added entry cards contain about the same information as the main card. The amount of information on the different cards depends on such factors as the state of the text, whether edited or not, or its completeness in the copy catalogue. The filing system becomes much clearer to the American user if he spends some time consulting the book, *Norme per l'indice alfabetico dei manoscritti*, which explains the system and its principles.²

A second type of guide to the multitudinous materials is the collection of official catalogues. These catalogues sometimes overlap the card catalogue, but in other instances they provide the only complete information on a specific codex. The official catalogues are issued in printed volumes; each volume, written in Latin, lists and carefully describes a certain number of codices from a specific collection. Some of the collections have official catalogues for all their volumes, while others are indexed only in part in this way, and some not at all. For instance, the *codices Burghesiani*, a closed collection, are completely indexed, but the *codices Vaticani latini*, an open collection (still receiving accessions), has

² *Norme per l'indice alfabetico dei manoscritti*, (Città del Vaticano: Biblioteca Apostolica Vaticana, 1938.)

no official catalogue for many thousands of its volumes.³

The third set of guides for the researcher is to be found in the handwritten inventories. These volumes, about three hundred in number and sometimes several centuries old, are the only source of index information for a very large percentage of the Vatican manuscripts. Until recently they were accessible only at the Vatican Library itself. Now, however, there is a film copy available for consultation at the Film Library. These handwritten inventories are not free from error, but on the whole they are monuments of learning and at times are the only type of index which the researcher has available. Only handwritten inventories exist, for instance, for the ten thousand codices of the famed Barberini collection.

Those who use the Film Library are given a mimeographed list of the various indexes available for consultation, and the researcher can check off the different indexes as he consults them in pursuit of some author or other. On the average it seems to take about ten to twelve hours of consultation to check through the various indexes for a single author. If the author has many works or is quite popular, the task may take considerably longer.

Examples of Research Possibilities

It is difficult to make clear the enormous research possibilities in a collection of handwritten materials as vast as that of the Vatican Library. Perhaps one method might be to take a group of codices from some single collection, such as the Borghese collection, and briefly note their contents. The Borghese Collection contains 390 codices and it was Cardinal Franz Ehrle, S.J., who discovered that this collection was in large part a remnant of the old papal library at Avignon. It had been brought to the Borghese palace in

³ Cf. the following articles: Charles J. Ermatinger, "Catalogues in the Knights of Columbus Vatican Film Library at Saint Louis University," *Manuscripta*, I (1957), 5-21; 89-101; P. O. Kristeller, "Latin Manuscript Books before 1600: A Bibliography of the Printed Catalogues of Extant Collections," *Traditio*, VI (1948), 227-317; ". . . Part II. A tentative List of Unpublished Inventories of Imperfectly Catalogued Extant Collections," *ibid.*, IX (1953), 393-418.

Rome during the pontificate of Paul V (1605-1621), and Leo XIII bought it, together with some archival materials, in 1891. In 1952 the Vatican Library published the printed official catalogue of this collection.⁴

Some collections are rich in certain areas, and the Borghese collection from its very nature is composed largely of twelfth, thirteenth and fourteenth century materials, generally dealing with philosophy, canon law, and theology. For instance within the first hundred codices, some examples of theological materials are the following: a thirteenth or fourteenth century partial copy of Henry of Ghent's *Summa* (17); a fourteenth century copy of the *Summa* of the Carmelite friar, Gerard of Bologna (27); codex 29, a miscellany, which contains several different theological writings of John Wyclif, Robert Grosseteste, William Ockham, and William of Auvergne; and codex 36, which is a fourteenth century copy of some theological writings of Duns Scotus, Thomas of Wylton, and Henry of Ghent. There are several manuscripts of philosophical writings; for instance, codex 37, a fourteenth century manuscript of many Aristotelian treatises; codex 56, containing some treatises of Aristotle together with commentaries and notes of various writers on these treatises; while codex 57 is a thirteenth century copy of Averrhoes' commentary on the *Nicomachean Ethics* of Aristotle, and bound with it is a twelfth century anonymous commentary on Cicero's *De Inventione*.

There are several interesting collections of sermons; a thirteenth or fourteenth century copy of sermons for feast days and holy days throughout the year by the Dominican, John of the Bible, in codices 23 and 24; a fourteenth century copy of the sermons of the Franciscan, Bertrand de Turre (31), and a fourteenth century copy of the sermons of Pierre Roger, afterwards Pope Clement VI (1342-1352), in codex 41.

Even in this rather specialized collection there are books relating to branches of knowledge other than philosophy and theology. For example, there are several manuscripts

⁴ *Codices Burghesiani Bibliothecae Vaticanae*. Recensuit Anneliese Maier. Vol. 170 of "Studi e Testi." (Città del Vaticano: Biblioteca Apostolica Vaticana, 1952.)

dealing with civil law and a large number with canon law. Codex 64 is a fourteenth century copy of Witelon's *Perspectiva*, while codex 86 contains a group of medical treatises in manuscripts from the twelfth to the fourteenth centuries.

To show the variety of materials involved as one moves from one collection to another, some reference might be made to the *Vaticani latini* collection. In the codices Vat. lat. 10400 to 10410, we find quite a different type of research material. Codex 10401 is an eighteenth century *Théâtre historique*, a kind of world history book with names, dates, and events of various monarchies and empires. This codex was a presentation copy for Louis XIV. Codices 10404 and 10405 are two eleventh century copies of the Vulgate, while 10406 is a collection of letters of Innocent X (1644-1655) regarding the various legations of Scipio d'Elci. Codex 10408 is a miscellany of some forty-one different items of great variety; for instance, a letter of Father John Everard Nithard to the Queen of Spain dated October 25, 1668, f. 372; a description of the religious situation in Germany during the time of Emperor Rudolph, f. 586; some matters referring to the conclave in which Innocent XI was elected, and so on. A single codex, if it is a miscellany such as this codex Vat. lat. 10408 often offers many items of interest to the historian.

Manuscripta

To facilitate research and to offer the scholar an avenue of publication devoted especially to manuscript study, the Saint Louis University Library began publication of the journal, *Manuscripta*, in February of 1957. Issued three times a year, the periodical publishes scholarly articles of a general nature but directed to the aid of those actively engaged in teaching or research in the humanities and history, including the history of science. For instance, the first issue contained an article on "Research Aids: Note-Taking Systems," explaining the adaptation of the modern punch-card system to manuscript research.

A more specialized purpose of the periodical is the publication of articles based on research and study of the manuscripts in the various collections of the Knights of

Columbus Vatican Film Library at Saint Louis University. Such articles attempt to aid researchers, teachers, and directors of theses by making available to them information about and descriptions of these manuscripts, their use, indexes, contents, etc. A practical example of this has been the listing, in each issue during the past two years, of the Vatican codices (identified by collection and number) which are ready for consultation at the Library. By means of these lists, a scholar in any library or university, which has *Manuscripta* on file, can easily check whether this or that codex is available without going to the trouble of writing directly for such information.

The response to *Manuscripta* has been surprisingly enthusiastic. It now has a good coverage of universities and research centers in America and a growing list of European ones. We could most certainly use more subscriptions, however!

The completion of the new Pius XII Memorial Library at Saint Louis University will make possible the study of manuscripts under ideal conditions. Completely air-conditioned, the new library, equivalently a six story building, has a series of rooms on the first floor for the study of the Vatican films. The building itself is built to house one million volumes and provide seating for a maximum of 1700 students. It is hoped that these study conditions will increase the already growing number of users of the tens of thousands of manuscripts, and that American scholars will avail themselves more and more of the riches of one of the world's greatest manuscript collections. In this way the wishes of Pius XII "that these priceless treasures, the wealth of centuries of scholarship and learning" may find a "fitting home in a new and ample university library which will thus become a center for scholars throughout your vast land,"⁵ will have been fulfilled.

⁵ Letter of Pius XII to Very Rev. Paul C. Reinert, S.J., Jan. 2, 1953.

A Look At Catholicism in Nigeria

James L. Burke, S.J.

Editor's Note

On arriving at Rome on January 17, 1956 after a four month's visit to Baghdad College in connection with the then projected Al-Hikma University, Father Burke was assigned by Very Reverend Father General to a three or four weeks' visit to Nigeria, West Africa. In May, 1955, Archbishop Charles Heerey, C.S.Sp., and his educational assistant, Father John Jordan, C.S.Sp., had visited Father General to inquire in the name of the hierarchy of Nigeria about the possibility of an American Jesuit university somewhere in Nigeria, preferably in its eastern region. As a result of later conferences in New York with Father Edward B. Rooney, S.J., it was recommended that an American Jesuit should visit Nigeria, view its educational structure, and learn more of the projected university and of its curricula and of a proposed affiliation with an American Jesuit university.

After receiving inoculations and after obtaining both a British clearance and a Nigerian visa, Father Burke left Rome on the evening of February 8, 1956. The following is a brief account of this visit which was given over the Vatican Radio on March 19, 1956.

The 1956 visit of Queen Elizabeth sharpened public interest in Nigeria. Shortly after the Queen's arrival, I had the opportunity to spend more than three weeks there getting a look at what the Church is doing in education. Because most of the approximately two million Catholics are found in the lower part of that country, my visit centered on the two parts known as Eastern and Western Nigeria. Twice I stopped briefly in the northern city of Kano. At the airport on my arrival, on February 9, 1956, I was greeted by Monsignor Lawton, an American Dominican who is prefect apostolic at Sokoto in the extreme northeast. He is a graduate of Boston College where I was long stationed as a teacher.

My initial air journey within Nigeria brought me from Kano via Jos to Enugu—places which were not even names to me when I had arrived in Rome in mid-January. Enugu is the seat of government of Eastern Nigeria. It is a coal-town, rapidly increasing in population. Its inhabitants come from predominantly rural sections of Eastern Nigeria. For

a few days I stayed with the Irish Holy Ghost Fathers at Bigard Major Seminary, where approximately sixty-five seminarians were studying philosophy and theology. With the recent addition of more junior seminaries, where five years of secondary school work is done, there will soon be a larger number of major seminarians. Only two, I believe, of the 1955-6 group were due to be ordained that year. Most were in the early years of training. This major seminary at Enugu trains the candidates of the archdiocese of Onitsha and its suffragan sees. In addition to this major seminary in the east, there is also one in the west for the archdiocese of Lagos and its suffragan sees. This rather large number of native seminarians shows the strength of the Church in Nigeria.

White Cassock

During my visit at Enugu, I was asked to give a talk to the seminarians. Because I was in Nigeria to learn about its school structure, which is British in pattern if not yet in quality, I explained the corresponding school structure of the United States. I was repaid by rapt attention at the time, and, by having my picture taken later by one of the seminarians. I looked forward to seeing it, if only to see how I appear in one of the white cassocks which a native tailor made for me. The limitations of my travelling bag prevented making off with one of these white cassocks. But the picture, which might have been a memorial, never came.

On my first evening in Enugu, I had my evening meal—called “chop”—with Monsignor John, a gifted native priest, who is Archbishop Heerey’s vicar-general. He had recently been named a monsignor, and also awarded one of the Queen’s honors. Since my departure, he has been named Auxiliary Bishop of Onitsha. One of his assistants, too, is a native priest; and another is Father Pat Sheehan, local supervisor of schools, who has remarkable influence in the area.

Enugu, being a growing town, has several primary schools, as well as one of the twenty Catholic secondary schools. These schools are commonly known as colleges, and the one at Enugu is the College of the Immaculate Conception, popu-

larly termed C. I. C. This school, as another at Orlu and one in the British Cameroons, is staffed by Marist Brothers from Ireland. Indeed so many of the Catholic missionaries in Nigeria are from Ireland, that Prince Philip remarked that there seems to be an Irish, rather than a British, problem in Nigeria. These Marist Brothers are about to annex to their order what had been an autonomous group of native Nigerian Brothers. A Brother who is to serve as novice master arrived in Enugu a few days after my arrival. Like my journey to Nigeria, his, too, had been held up by the requirements for a visa, and for the necessity of an inoculation against yellow fever.

From Enugu, I travelled north with Archbishop Heerey. This journey may illustrate some of the frustrations of mission life in Nigeria. Well in advance of his trip, the Archbishop sent a letter to a pastor near Nsukka informing him when he would be there to confirm. But the letter had not reached him when the Archbishop arrived, so there was no confirmation. Moreover, the trip from Enugu to Nsukka is not an easy one. I was amazed to see how much red soil had gathered in my hair on this trip. But rural Nsukka has its consolations, too. In addition to an elementary school, it has a hospital with a nun doctor on the staff, and a teachers' training school for boys. Perhaps I should add that the common practice for girls to marry at the age of fourteen or fifteen renders secondary schools for girls much less common. Nsukka has one serious drawback as an educational center. It has a shortage of water which, at present, tends to put out of the question the use of an otherwise desirable site for the Eastern Nigeria university.

Nsukka stands out in my mind because I said Sunday Mass there, and became acquainted with the method of preaching to a congregation, most of whom understand only Ibo. Although English is the language in which education is imparted, most of the elders have had little or none of it. Hence, the following device: the priest gives one or two sentences in English; then an interpreter translates the message for the people. This method is not calculated to make for fiery oratory, but it does encourage direct and

simple religious instruction. At the Communion time, there were some ten to twelve rows of communicants. After Mass is over, the congregation stays for a long period. On this particular Sunday, they heard in Ibo the Lenten pastoral of their Archbishop. Then in their gaily colored Sunday clothes, they walk to the bush areas where they live. A few well-to-do people may ride bicycles or tandems. The only auto passengers were some Europeans.

Early in the ensuing week, I met Father John Jordan, who serves as a special educational officer for the hierarchy of Nigeria. He was my guide in my journeys through the east. As we drove over miles of roads, we constantly passed Catholic elementary schools, training colleges for teachers, and minor seminaries. It is through a chain of elementary schools, which usually serve both as church and school, that Catholicism has spread. The training of elementary teachers might not appear up to advanced standards, but it is improving and has made it possible to have auxiliary teachers to the priests, Sisters and Brothers, who, though numerous, could not cope with the numbers of children, ready and eager for education.

Towns and Villages

On Ash Wednesday we began a five day journey from Onitsha to Calabar and back through towns and villages, most of whose names are still a mystery to me. But I remember Orlo, Owerri, Ihiala, Aba, Ikot Ipene, Abak, Orlon and Calabar. Along the roads there were always crowds trudging in one direction or the other in single file. They carried goods of many varieties to and from markets, or they were out for water. Some of the well-to-do had bicycles, and rented rides on them. There were often trucks on the road, carrying religious signs. Children along the roads waved to us, calling out "Father" or "White Man." Some knowing children recognized the make of Father Jordan's car, and called to one another "Chevrolet", pronouncing the final "t."

In the Calabar area, the missions and schools are conducted by the St. Patrick Fathers, an organization formed to make more effective the volunteer mission work of Irish priests from Maynooth. While stopping at St. Patrick's College in

Calabar, where I studied the advanced certificate course in science, we experienced a Nigerian tornado; fierce gusts of wind, heavy rain, and all but constant thunder and flashes of lightning for an hour and a half. I had been told that February was part of the dry season. It seems, however, that the dry season often has a rainy interlude. The rain brings out flying ants, which dance fiercely around the lights. Strange as it may seem to us, these large ants are considered quite a delicacy in food by the Nigerians.

The roads, the storms, the heat and humidity encountered on this Onitsha-Calabar trip and return made me succumb for a few days to tropical illness and fever. To ward off fever, the missionaries usually take each day a few pills of paladrin or a similar remedy. Even this precaution did not save me. I was fortunate that a medical missionary doctor was passing through Onitsha, and that there was a nun nurse nearby who proved a great help. This particular nun, Sister Cyprian, is most energetic and a precious source of inspiration to her Nigerian patients.

On her advice, I made my trip to the west by plane. I would not want to over-recommend these planes and the grass strips on which they land as a remedy for nervousness. To connect with a plane for Lagos at Port Harcourt, I had to travel by road about two hundred and twenty miles. We took off at the end of another tropical downpour. A group of English and American Holy Child nuns, one of whom had been a pupil of mine in Boston, made the flight with me. Due to this connection, I got a lift from the Lagos Airport to the residence of Archbishop Taylor. Originally I had been scheduled to spend that day elsewhere, but telegrams in Nigeria, are not always delivered as promptly as one might like. Lagos, however, proved a pleasant interlude. I was entertained by a Socony official, who also had been a pupil of mine twenty-two years ago at Holy Cross College in Worcester, Mass. In the summer of 1955, he had heard that an American Jesuit was to make an educational tour of Nigeria, but he had not pictured his former corridor prefect and religion teacher as the one. He drove me to the Dominican Mission and the schools of Lagos and took me on Sunday to the company villa on the Gulf of Guinea. Arch-

bishop Taylor had me driven to the University of Ibadan. There Father Foley of the Society of African Missions explained the facilities of the University and briefed me on its educational system. Father Foley, is a member of the chemistry department and serves as chaplain to the sixty or so Catholic students. The University, located outside an ancient and overcrowded Mohammedan city, has a number of excellent buildings. Striking, indeed, is the library with reference rooms, stacks, study carrels and well equipped with books and periodicals. And all this since 1948.

Ibos and Yorubas

Recently a large Catholic church was erected on the campus. It was dedicated on Low Sunday, 1956. Here I said the students' Mass, which was well attended and at which there were about twenty-five communions. These students look forward to the eventual establishment of a Catholic university where courses in Catholic philosophy will serve to give direction and depth to secular learning. I had a two hour discussion period with over thirty of them. I was struck by the fact that in this group the rivalry between Ibos of the East and Yorubas of the West was not as evident as I had been led to expect. If there is one thing that can be said about the Nigerian students, boys especially, it is that they are grinds at study. They are keenly interested in British and U. S. systems of education and are surprised to learn that U. S. universities do not have the same methods of affiliation with foreign universities, as does, for instance, London University. They envisage a Catholic university in Nigeria which might be affiliated with Fordham University in New York City, take Fordham-supervised examinations and receive Fordham degrees.

From Ibadan I returned to Lagos through Abeakuta where the Catholic hospital was suffering from an acute shortage of water. There I met a volunteer German Catholic doctor, one of several who donate their services to the medical missions of Nigeria. He showed me an attractive mission calendar, with scenes from Nigeria and other parts of West Africa, designed to stimulate mission interest among Germans. These volunteer doctors and the nun nurses are badly

overworked in addition to having to cope with water shortages, humid heat, and insects of many varieties. But it is through such people that the Nigerian mission flourishes.

On my last days in Nigeria, I visited the College of Arts, Science and Technology at Enugu, which is limiting itself to the two year preparation for the advanced educational certificate, the normal requirement for university entrance. It is a simple institution in comparison with Ibadan. In Enugu I met the minister of education for Eastern Nigeria along with his British and Nigerian assistants. The Nigerian, who has a fine command of English, is a former teacher in the Catholic school system. Much of our talk revolved about the recently announced university for Eastern Nigeria, which had unrealized hopes to open modestly in the fall of 1956, and for which \$15,000,000 had been allocated. While a Westerner might believe that there is need for a more thorough primary and secondary school foundation for university work, the people themselves are convinced that the best products of their secondary schools should have university training—and preferably at home. A few hours after this interview in the office of education, I was off by plane from Enugu through Maikurdi and Jos to Kano, where I quickly obtained passage in a plane to Rome, due to the kindness of a Dutch Catholic official of the Royal Dutch Airlines.

In an article in the London *Tablet* on the Church in Nigeria, Archbishop David Matthew, former Apostolic Delegate to West Africa, singled out for high praise four of those with whom I had met in my brief visit: Archbishop Charles Heerey of Onitsha, Archbishop Leo Taylor of Lagos, Father John Jordan and Sister Mary Osmonde, religious superior of the Holy Child nuns. He also praised the training of native priests and urged the strengthening of religion in the villages and among men. He had concluded by writing:

“Nigeria is emerging as a modern state, dominated by city life and city politics. The movements of population are essentially the same as those in Europe during the Industrial Revolution. As in Europe, we must strengthen the Christian life of the village, so that the links may be remembered when young men are caught up in the great cities. With this and with a priesthood of their own, the self-reliant Catholics of Nigeria can look forward in confidence to their future.”

And it may be said in conclusion that Nigerian Catholics have a great source of inspiration in the late Bishop Shanahan of Onitsha, whose remains were recently interred in the Cathedral there. He it was who, initially almost single-handed, took a leaf from the book of Protestant missionaries, and began the establishment of the Catholic elementary school system rather than the erection of churches as mission centers. The mission structure could be a church on Sundays, but during the week it was a school. If one studies the Catholic population figures particularly for the Onitsha and Owerri areas where Bishop Shanahan worked, one can see how effective a weapon for conversion he found these schools, and the teacher-training schools which were their necessary concomitant. Bishop Shanahan surely was an inspiring as well as a wise churchman. His great pioneer efforts, which effected training of priest teachers and supervisors, brought great numbers of volunteer priests from Maynooth, and from several religious orders of priests, nuns and Brothers into Nigeria, and set a pattern for fruitful conversions. His mission-school work needs to be continued and consolidated, and, someday, crowned by a separate Catholic university or a Catholic university center at Ibadan.

Conclusion

After my return to Rome on March 3, a report was prepared for Very Reverend Father General, and discussions held with him and with Very Reverend Father Assistant. Later in the United States, a special investigation was made by Father Rooney and the writer concerning the affiliation of an unchartered Jesuit university in Nigeria with some American Jesuit university. There were consultations and correspondence with regional accrediting authorities, with state departments of education and with lawyers. A further report on this matter of affiliation was prepared for Very Reverend Father General who, the following September, declined the offer in the form in which it was extended.

Nigeria is to become independent in 1960. Since the visit, a new diocese has been formed from the Owerri diocese with its see at Omahaia, a stronghold of Seventh Day Adventists. Monsignor Finn, Prefect-Apostolic of Ibadan, has been

consecrated as Bishop of Ibadan. The American Marianists have assumed control of St. Patrick's College at Asaba. A new educational survey in Nigeria may be made during the summer of 1959 by Father John A. O'Brien of Notre Dame.

The Society and the Liturgical Movement

Paul L. Cioffi, S.J.

William P. Sampson, S.J.

WHEN Father General, after the last General Congregation, urged that "Ours, from the very beginning of the religious life and throughout its course, should be imbued with a fuller understanding and appreciation of the Sacred Liturgy," it may have appeared to some that he was breaking sharply with a longstanding Jesuit tradition.¹ Actually the attitude of the Society towards the liturgical revival has been the topic of much discussion, some of it extremely confused. To help throw some light on the subject every statement that is in any way pertinent has been drawn from the *Acta Romana*.

In the first part of this study the more significant findings will be presented without any attempt to relate them. Favorable and unfavorable will be quoted side by side. The evaluation of these findings will be the aim of the second part.

The Data

A. 1906-1929. Let us, then, look at the record. The liturgical movement could be dated from Pius X's *Motu Proprio* of 1903; the *Acta Romana* begin with 1906. The first item of any pertinence occurs in the *Chronicon* for 1914.² The

¹ "De Praecipuis Laboribus Congregationis Generalis XXX: Ad Universam Societatem" (21 Nov. 1957), *Acta Romana Societatis Jesu* XIII, 241.

² "Chronicon 1914" (31 Mar. 1914), *AR* I, VI, 71.

General permits certain scholasticates in France to have sung Masses on major feasts provided it be not too often nor too tiring and time consuming.

The next reference occurs in a letter of 1916 to the Provincial of Castile.³ In treating of the norms for our social apostolate the General recalls the fact that Saint Ignatius not only discouraged secular business for Ours but even rejected certain religious ministries such as Choir and sung services on the grounds that they would lessen our freedom to choose that which serves God's greater glory.

It is in 1922 that the first specific attempt is made by the General to formulate the attitude of the Society to the growing movement. In a letter to certain provincials on "The More Accurate Observance of the Liturgy"⁴ Father Ledochowski repeats the reasoning of Ignatius that liturgical observance must not hinder our freedom. He urges that Ours be very careful in following the rubrics and in order to achieve the "interior devotion" and "the external manner so becoming as to edify the assistants" he feels that an "understanding" of the ceremonies must be imparted to the Scholastics and our students. This "understanding" embraces both the knowledge of the ceremonies and their meaning.

In the same letter he commends the use of the liturgical *casus* and urges that the Brothers be given an appreciation of the sacred ceremonies and of the feasts of the Church.⁵ The students should have conferences on the feasts and ceremonies and a good explanation of the Mass. They should follow the sacred rites with suitable booklets and for special occasions such as Holy Week they should be so instructed, either verbally or by books, that they may really cherish and love the rites.⁶

In a response given on February 3, 1923, the General forbids

³ "Principia et Normae Quaedam de Operibus Socialibus" (25 Dec. 1916), AR II, 207.

⁴ "De Sacra Liturgia Pro Nostrae Vitae Ratione Accurate Peragenda: Ad Quosdam Praepositos Provinciales" (9 Jun. 1922), AR III, 475. (Translated in the *Selected Writings of Father Ledochowski* (Chicago, 1945), pp. 636-638.)

⁵ *Ibid.*, 475.

⁶ *Ibid.*, 475.

any common devotions for Ours, unless they be most infrequent on the grounds that they do not fit the peculiar spirit and end of our Institute.⁷

In the decrees of the 27th General Congregation (1923) the rejection of Choir is considered to be of the substance of the Institute.⁸ That same Congregation, repeating the *Epitome*, forbids the singing of Masses in our churches unless they further our end and effect the edification of our neighbor.⁹

When certain provincials requested the permission to have Solemn Masses in the scholasticates, the General with the unanimous consent of the Assistants gave the permission.¹⁰ It was restricted to six times a year (excluding Holy Week) and even then on the condition that the time and effort involved be carefully limited lest our more important works suffer. The reason for the permission was not the personal piety of Ours but rather that Ours might familiarize themselves with the ceremonies as the Church was urging all of her priests to do.

B. 1930-1934. In 1930, in a letter on the relationship that should exist between the Sodality and Catholic Action, written to all the Italian provincials, Father General called for an enlightened and intelligent participation in the liturgy of the Church by every Sodalist.¹¹ He urged that rather extensive liturgical instruction be given and that the liturgy be used as a source for their piety. He even mentions that greater attention to liturgical chant was needed.

A year later in one of his *Responses*,¹² the General commends active assistance at Mass for students. They should be

⁷ "Responsa, 38" (3 Feb. 1923), *AR* III, 609.

⁸ "Collectio Decretorum Congregationum Generalium Societatis Jesu a Congregatione Generali XXVII Approbata," *AR* IV, 33.

⁹ *Ibid.*, 105.

¹⁰ "Responsa" (19 Mar. 1924), *AR* V, 140.

¹¹ "De Mutuis inter Congregationes Marianas et Actionem Catholicam in Italia Relationibus atque de Iisdem Congregationibus Marianis Impensius Fovendis: Ad Praepositos Provinciarum Italiae" (18 Oct. 1930), *AR* VI, 669-670. (Translated in the *Selected Writings of Father Ledochowski*, pp. 804-813.)

¹² "Responsa" (5 Mar. 1931), *AR* VI, 952.

instructed in the part the faithful play in offering it. This is to be done through the use of missals composed for the laity. The aim is to see that the students take a greater part in the liturgical life of the Church for their own benefit.

In 1932, in a letter to the Italian provincials, Father Ledochowski gave his fullest treatment of the relationship of the Society to the liturgical revival.¹³ The occasion was a problem on the use of the dialog Mass but in the course of the letter the General ranges over the whole field of liturgical revival. For our externs he urges our priests gradually to introduce forms of active participation in conformity with the wishes of the Holy See even to the point of introducing liturgical chant. The danger, he feels, is not that Ours will exaggerate but that we will tend not to go far enough. In this same letter he points out that:

. . . according to the proper spirit of our vocation, we are bound to further with all earnestness even the least desires of the Apostolic See; we cannot remain indifferent to this movement, but we must most heartily cooperate and with all the means at our disposal.

He discourages non-liturgical devotions taking place during Mass and calls on our preachers to use liturgical themes in their sermons. To the end of fostering the liturgical life he suggests the use of manuals and booklets. Finally he concludes:

Therefore to enable Ours to promote the liturgical spirit with greater earnestness among the people it is necessary that they themselves be profoundly formed in that spirit, something which is perfectly consonant with our ancient traditions.

In 1933, the Director-General of the Apostleship of Prayer, James Zeij, S.J., wrote a letter to all the members, calling for books written on the method of assisting at Mass, participating intimately in it, and thereby following the liturgy more closely.¹⁴ This the General approved in a letter to the whole Society issued at the same time.¹⁵

¹³ "De Spiritu Sacrae Liturgiae in Nostris Templis et Operibus in Italia Impensius Promovendo: Ad Praepositos Provinciarum Italiae" (8 Dec. 1952), AR VII, 227. (Translated in the *Selected Writings of Father Ledochowski*, pp. 638-642.)

¹⁴ "Litterae Directoris Generalis Delegati Apostolatus Orationis: Ad Secretarios Nacionales, Editores Nuntiorum, Moderatores Diocesa-

A year later in a letter to the whole Society, Father Ledochowski urges that Scholastics and Brothers assist at Mass in accordance with the spirit of the sacred liturgy.¹⁶ In the same letter, he recommends as useful a series of conferences on the Breviary and the Psalms to be given to those who are to be ordained.¹⁷ A last passing reference is made to choosing matter for meditation in conformity with the liturgical cycle in accord with the spirit of the Church.¹⁸

C. 1935-1958. In the *Ratio Studiorum Superiorum* promulgated in 1941 a course in liturgy is set up for our theologates.¹⁹ The emphasis in the course is to be placed on the sources and the history of the liturgy.

In 1946, in a letter to the whole Society on the interior life, Father Janssens dismisses any fear that Ours may have concerning the use of Scripture and liturgical texts as a source of prayer.²⁰

In 1948, again writing to the whole Society,²¹ the General expresses his displeasure at some who have substituted liturgical meditations for the Ignatian Exercises. Not denying the value of such prayer, he affirms that their intention is not the same as the purpose behind the Exercises and should not therefore be used in their place.

Later that same year, he urges all provincials²² to make nos, Directores locales et Promotores Apostolatus Orationis" (25 Maii 1933), *AR VII*, 449-452.

¹⁵ "De Impensius Fovenda Pietate Christifidelium erga Sacrosanctum Missae Sacrificium: Ad Omnes Provinciarum Praepositos" (25 Maii 1933), *AR VII*, 447-448.

¹⁶ "Epistola ad Universam Societatem de Cotidianis Pietatis Exercitiis Rite Peragendis: Ad Universam Societatem" (2 Jul. 1934), *AR VII*, 827. (Translated in the *Selected Writings of Father Ledochowski*, pp. 393-423.)

¹⁷ *Ibid.*, 835.

¹⁸ *Ibid.*, 841.

¹⁹ "Ratio Studiorum Superiorum Societatis Jesu" (31 Jul. 1941), *AR X*, 226.

²⁰ "Epistola ad Universam Societatem de Vita Interiori Fovenda" (27 Dec. 1946), *AR XI*, 171-174.

²¹ "De Exercitiis Spiritualibus: Ad Universam Societatem" (2 Jul. 1948), *AR XI*, 475.

²² "Ad Urgendam Exsecutionem Litterarum R. P. Ledochowski de

sure the Brothers are instructed in the doctrines of the Mystical Body, grace, the sacraments and the liturgy. He asks that wherever feasible, the Brothers should receive Holy Communion within the Mass in accord with the mind of the Church.

In the beginning of 1949, Father Janssens wrote to all provincials on the exercises to be made by postulants at the close of their postulancy. After three days of first-week meditations they are to be given five more days on subjects such as the sacramental life.²³

In 1950, Father Janssens wrote a letter to all provincials on the Oriental branch of the Society.²⁴ In it he answered the question, "Is not the Institute opposed to the cultivation of the liturgy?" He pointed out how Saint Ignatius preferred the apostolic works of preaching, teaching Christian doctrine, hearing confessions and administering the sacraments; yet, he permitted the singing of Vespers if it would attract the people to our churches. Later the Society even became famous for the excellence of the liturgy in its parishes. Then, the General sets up various norms: for our parishes, the ordinary diocesan norms; for our colleges and high schools, the initiation of our students into active participation (which is in no way foreign to the true spirit of the Society); for our communities, abstention from Choir.²⁵

In 1952, in an instruction on the Apostleship of Prayer,²⁶ the General stated that the Apostleship should cooperate in general with the liturgical revival. The men engaged are told to follow the norms contained in *Mediator Dei*.

In the new *Ratio* promulgated in 1954, the liturgy course is again treated.²⁷ The purpose of the course is the explana-

Fratribus Coadjutoribus Societati Comparandis Riteque Instituendis: Ad Superiores Societatis" (30 Oct. 1948), *AR XI*, 517-518.

²³ "De Modo Peragendi Exercitia Spiritualia Exeunte Postulatu: Ad Omnes Provinciarum Praepositos" (9 Jan. 1949), *AR XI*, 666.

²⁴ "Epistola et Ordinatio de Ramo Orientali Societatis Jesu: Ad Omnes Provinciarum Praepositos" (25 Dec. 1950), *AR XI*, 887-901.

²⁵ *Ibid.*, 891-893.

²⁶ "Instructio de Apostolatu Orationis in Cura Pastoralis Adhibendo" (3 Dec. 1952), *AR XII*, 274-275.

²⁷ "Ratio Studiorum Superiorum Societatis Jesu" (31 Jul. 1954), *AR XII*, 587.

tion of the origins and history of the liturgy, the meaning of those rites and formulas

. . . by which the public worship of the Church, perpetually offered to God the Father by Christ, the High Priest and Head of the Church, is regulated and which takes in the Mass, the sacraments and sacramentals and the Divine Office.²⁸

The liturgy course is also to treat of the method by which the faithful participate in the divine worship. One of the effects of such a course should be the fostering of solid piety in the Scholastics.

Later, in the section on "Preparing for Future Ministries," the *Ratio* prescribes that Superiors make sure that there are men coming along who can instruct the faithful in Gregorian chant and even polyphonic singing.²⁹

Later in 1954, in an *Instruction on Buildings*,³⁰ the General stated that there should be only one altar in the main chapel of our new scholasticates, in order that Ours might follow those parts of the Mass which should be said aloud, answer to dialog Masses and on certain days sing *Missae cantatae* in accord with the approved customs of some provinces.

In 1955, the General commended to all, especially Scholastics and Tertians, the *Manual of the Apostleship of Prayer* which stressed familiarity with the principles contained in *Mystici Corporis* and *Mediator Dei*.³¹

Finally, in January 1956,³² when a schedule of topics was drawn up to be used as a basis for discussion at a Congress for Tertian Instructors to be held in March of that year, the seventh topic was the question: Should a more elaborate pastoral formation be added to those purposes of the Third Probation that are enumerated in the *Epitome*?

Before a report on the Congress was published, the Sacred Congregation of Religious called for a year of Pastoral

²⁸ *Ibid.*, 605.

²⁹ *Ibid.*, 631.

³⁰ "Instructio de Ratione Aedificiorum Societatis Jesu" (6 Nov. 1954), *AR XII*, 679.

³¹ "Nuntiatur et Commendatur Liber 'Manualis' Apostolatus Oratoris: Ad Omnes Superiores Majores" (1 Jul. 1955), *AR XII*, 796.

³² "Argumenta in Congressu Instructorum Tertiae Probationis Tractanda" (1 Jan. 1956), *AR XIII*, 54.

Instruction for Priests.³³ In view of these developments, the General in a letter to all superiors in May 1957³⁴ urged that the liturgical instruction called for in the *Ratio*³⁵ be put into effect, stating that it would be a disastrous error to presume *a priori* that our traditional theological formation could not be improved.

In the Instruction³⁶ which accompanied this letter the General called for liturgical practice in accordance with the mind of the *Magisterium*. Those of Ours who feel that since we do not have Choir nor solemn ceremonies for the use of Ours, we can let liturgical matters be handled by others, he classed as mistaken. He stated that our duties to parish life, to our students and to priests being formed by us demand our being able to direct them along these lines. He noted that we are very deficient in this matter in certain regions.³⁷

Evaluation of Data

The question arises, "Is there any intelligible trend that can be seen, or is one policy set forth and restated without change over the years?"

A. 1906-1929. A basic principle was established in the very first item, the *Chronicon* for 1914: liturgical observance must be limited by the time and energy we must expend elsewhere; our freedom and mobility must not be compromised. Even sung Masses are allowed if this balance is preserved. This principle was to be repeated constantly in subsequent declarations.

³³ *Constitutio Apostolica 'Sedes Sapientiae' eique Adnexa 'Statuta Generalia' de Religiosa, Clericali, Apostolica Institutione in Statibus Acquirendae Perfectionis Clericis Impertienda* (Sacra Congregatio de Religiosis, 1957), p. 74.

³⁴ "Monita Quaedam de Tertia Probatione et Instructio de Anno Institutionis Pastoralis: Ad Omnes Superiores Majores" (31 Maii 1957), *AR XIII*, 210-211.

³⁵ "Ratio Studiorum Superiorum Societatis Jesu" (31 Jul. 1954), *AR XII*, 605-606, 631.

³⁶ "Instructio de Anno Institutionis Pastoralis Secundum 'Statuta' S. Congregationis de Religiosis Decreto 7 Julii 1956 Promulgata" (31 Maii 1957), *AR XIII*, 215-219.

³⁷ *Ibid.*, 217.

The rising problem is explicitly dealt with in 1922 and Ours are urged for the first time in the *Acta* to impart an understanding of the ceremonies. To enable us to help others properly we must ourselves understand the ceremonies. Thus the motive behind our liturgical work is explicitated: the value it has in helping others, not our personal piety.

B. 1930-1934. From 1930 to 1934, five documents appeared. The liturgical outlook is urged on all, first on Sodalists, then on all externs under our care, and finally on all of Ours. To take part in the liturgical reform of our externs, we must have first been formed in that spirit ourselves.

Thus the instilling of the ideas of the liturgical movement for the first time is considered part of our formation. And for the first time the General insists that the spirit of our Institute is not alien to the spirit of the liturgical movement.

The principle of balance between liturgy and mobility so frequent before 1929 is not mentioned in these documents. No concrete changes, however, are made and there is as yet no implementation of a newly introduced principle: we must be profoundly formed in the liturgical spirit, a spirit that is in harmony with Society tradition.

C. 1935-1958. After the principle of harmony had been established in the period 1930-1934, the years up to the present consist in manifold attempts to apply that principle to our life by the use of liturgical themes for meditation, through the use of dialog Masses, through familiarity with the liturgical encyclicals, even by the sung Mass in our scholasticates. Gradually changes are made, new methods are tried.³⁸

The idea of balance between mobility and liturgical observance is no longer in the foreground. The Church wants the people to participate actively and the Society cannot ignore the Church's need. Anything so basic to our neighbor's need

³⁸ In the course of the study many more references were discovered and catalogued than were actually used here. Those that merely repeated in a less significant way, or contained relatively unimportant matter were not included in the footnotes. They involve, for example, such items as permissions given for solemn ceremonies on major anniversaries, the use of the liturgical casus and the like.

cannot be opposed to the spirit of the Society. There must be a more fundamental harmony between the two spirits.

The motive for liturgical observance for Ours remains the help of our neighbor. To help him effectively, however, we ourselves must become liturgical minded. The liturgical outlook, then, must become a part of the ordinary Jesuit's outlook.

Conclusion

The liturgical movement of modern times developed slowly over the years. Not every experiment proved fruitful; everything had to be tested first. The Society's reaction developed slowly also. As the Papal attitude clarified, the Society became more deeply involved but it was only over many years that all the implications of the new outlook could have their full effect.

The General's remarks on the liturgical formation of Ours in 1958 when he summarized the work of the 30th General Congregation, need have surprised no one since he says little more than what is contained in the documents of 1930-1934. But, whereas then it was a mere abstract principle, today it is a concrete force having its effect on us daily, forcing us to choose new means, adapt our approach, broaden our perspectives and test untried solutions.

In brief, the problem of the relationship between the Society and the work of liturgical reform has been settled; the problem that remains is one of discovering where in our training and our ministry it is to be implemented.

How Ignatian is the Sodality?

John C. Haughey, S.J.

Introduction

As Jesuits, most of us are aware of the basic facts surrounding Sodality beginnings within the Society of Jesus. Given a few minutes of research, we could find the important facts. Juridically considered, the Sodality of Our Lady

came into being in the year 1584 by virtue of the papal bull, *Omnipotentis Dei*, which sanctioned a group that had been functioning at the Roman College for some twenty years. The profile of the group's spirituality had been shaped by a young Jesuit, John Leunis, in the year 1563.

Is this the whole story of Sodality beginnings in the Society of Jesus? Do these facts give us the complete picture? If so, this was a startlingly simple beginning for a movement that was to snowball into a powerful force in the work of religious regeneration that was the Counter-Reformation.¹ Just how Ignatian are these Sodalities of Our Lady?

Many stressed an interdependence between the Sodality and the Society. Our present Very Reverend Father General sees the Sodality as "an imitation, according to the circumstances of life in the world, of the main precepts that give vigor to our customary spiritual life in the Society."² If we have here merely a Leunis creation, this statement would scarcely make sense. The Editor of *Acies Ordinata* examined this relationship at some length and concluded that, "The end as well as the spirit of the Sodality is, therefore, that of the Society, and was inspired by it."³ Both of these opinions seem to speak not merely of an intimate historical nexus between the two organizations, but of a basic harmony between them.

Father Josef Stierli, S.J., in an important monograph on this subject, states: "Just as the Society of Jesus is the spirit of the Exercises in the form of an organized religious order, so, too, the sodalities of Our Lady are its parallel in the form of the incarnation of the Exercises in a religious, apostolic lay society."⁴ This bold assertion would have us

¹ Stierli, Josef, S.J., "Devotion to Mary in the Sodality," *Woodstock Letters*, LXXXII (1953), p. 24.

² Janssens, Very Rev. Fr. John Baptist, "A Letter to the whole Society on the occasion of the Canonization of Saint John De Britto and Saint Bernadino Realino Concerning Our Ministries," (Woodstock College Press, 1948), p. 16.

³ Byrne, Cornelius, S.J. Editor, "The Sodality and the Society," *Acies Ordinata*, V, Nos. 3-4 (1929), p. 12.

⁴ Stierli, *op. cit.*, p. 23.

trace the Sodality back to the cave at Manresa. Father Hugo Rahner, S.J., seems to support such a retracing since he says, "All apostolic forces at work in the nascent Society of Jesus can be explained by the Spiritual Exercises."⁵

These citations point to an intimate relationship between the two religious associations that could be profitably reviewed. But even the most superficial glance back into Sodality beginnings will reveal much of the mind of the early Society on the problem of the layman's role in the Church, and, consequently, in our ministries. The concept of the lay apostolate was not a category alien to the first Jesuits, nor to Ignatius himself.

In addition, such a study will force us to review our ideas on the Society's manner of effecting the reform of the Church. Not to include the Sodality would be shortsighted since some hold that it was the most effective Jesuit device for bringing souls back into the Church.⁶ Such a claim would seem exaggerated for an organization which we have come to look upon as a youth movement. This paper will attempt an exposition of the beginnings of the Sodality of Our Lady in the Society.

We will begin by considering the situation at the Roman College immediately before the institution of the Sodality. We will then revert to the year of the Society's canonical birth, 1540, and study the lay groups formed by Jesuits during the lifetime of Ignatius. We shall find that these groups have a structure strikingly similar to the organization begun at the Roman College in 1563. After considering the implications in the data on these groups, we shall be able to form a clear picture of the contribution Leunis made to the movement. This will lead to the study of the Marian dimension of the Sodality and the significance of this feature in the organization. In each of the sections we hope to uncover gradually an answer to the question, "How Ignatian are the sodalities of Our Lady?"

In this section of our study we wish merely to indicate

⁵ Rahner, Hugo, S.J., "True Source of the Sodality Spirit" (*The Queen's Work*, 1956), p. 4.

⁶ Stierli, *art. cit.*, p. 23.

some of the significant developments at the Roman College prior to 1563 which presaged and, in part, determined the institution of the student way of life known as the Sodality. As in all the young Society's undertakings, Ignatius provided the blueprint. He instructed the rectors of the schools that, "great diligence is to be taken that the students make progress in letters and in piety."⁷ He urged the teachers, "both in their lectures when the occasion is offered, and outside of them too, to inspire these students to the love and service of God."⁸

We can trace the Roman College's reduction of these principles to act in the years 1560-63, when energies were being loosened, and channeled and patterns for living a holy life as a student were being given the young. A letter from the Roman College dated December 1561 informs us that it had become customary for teachers to detain their students after class and to assemble them on feast days to chant the Psalms or to sing the litanies. The purpose was to teach the youngsters how to sanctify feast days.⁹ During the following year, 1562, more organization was introduced into these spontaneous displays of devotion. What was before not clearly voluntary became strictly voluntary. Classes joined with other classes. These get-togethers also included a disputation on the matter covered in class, thus producing a closer correlation of the ends of piety and proficiency in study proposed by St. Ignatius.¹⁰ Those, who would conceive of the program introduced in 1563 by Leunis as something like spontaneous generation, would do well to reflect on the fact that the Fathers at the Roman College had founded or revived as early as 1561 several other pious associations by giving them fixed rules.¹¹ Although these were adult groups, the fact that spiritual rules were being given the laity by the Jesuits at

⁷ Farrell, Allan P., S.J., *The Jesuit Code of Liberal Education* (Milwaukee: Bruce Pub. Co., 1938) p. 73.

⁸ Ganss, George E., S.J., *St. Ignatius' Idea of a Jesuit University* (Milwaukee: Marquette Univ. Press, 1954) p. 66.

⁹ Wicki, J., S.J., *Le Père Jean Leunis S.J.*, (Rome: Inst. Hist. S.J., 1951), p. 37.

¹⁰ Wicki, *op. cit.*, p. 38.

¹¹ *Loc. cit.*

the Roman College makes the step now to be taken more intelligible.

When it is a matter of an ascetical ideal, we never find a lawgiver bringing abruptly into existence a way of life, precisely outlined, strictly delineated. Given the fervor of the Roman College, therefore, merely one step more was required to establish a stable ascetical program for student sanctification. This step which was accomplished by the newly ordained John Leunis, is not, therefore, the giant stride of a creative genius, but rather the prudent move of a spiritual director who sees the need to regulate growth and channel spontaneity. Rules assume the unleashing of energies and, as such, "belong to the future, guiding and controlling the energies of the body."¹²

We are in a position to see why it was that the one who launched the Sodality at the Roman College was unknown for many years after his monumental contribution. So inevitable was the move, so usual was the program that accounts of the activities of the youth group never mention his name. Investigation by Father Sacchini, sixty years later, revealed him as responsible for the organization.

Profiles of Society's First Lay Apostolate Groups

John Leunis taught in the lowest classes at the Roman College from 1560 till early in 1564, when he left for Perugia, never to return. There is reason to believe that he was not ordained until 1562.¹³ Professed in 1583 he died one year later, sixteen days before the canonical erection of the Roman College Sodality as the *Prima Primaria* or prototype of all future Marian congregations.¹⁴

His 1563 plan for the spiritual formation of the College's students is as follows:

Jesuit as director; student prefect.

Interior Life Program: Weekly Confession;¹⁵ Monthly Communion;¹⁶ Daily Mass; Rosary or Office of Our Lady; Daily Medi-

¹² Mullan, Elder, S.J., *History of the Prima Primaria Sodality*, (St. Louis: The Queen's Work, 1917), p. 46.

¹³ Wicki, *op. cit.*, p. 35.

¹⁴ Mullan, *op. cit.*, p. 39.

¹⁵ Mullan, *op. cit.*, pp. 43-49.

¹⁶ The frequency with which Communion was advocated by this and

tation and points of Meditation; Examination of Conscience.

Apostolic Program: Visiting the sick and the poor; Veneration of relics in Rome's churches.

Meetings: Mental Prayer made together daily; Sunday exhortation followed by Vespers.

Title: (in 1564) "under the special protection of Our Lady."

Personnel: approximately seventy students, ranging in age from nine to sixteen.

Purpose: Progress in Piety and Progress in Study.

Is there any historical precedent for this type of group in the earlier years of the Society of Jesus? Is it *sui generis* or does it reflect a pattern already in use prior to 1563? In at least three of the Society's colleges in the years prior to this, a similar program had been drawn up. The years 1557 and 1558 saw the outlines of these religious organizations for student sanctification take a fixed form at Syracuse,¹⁷ Genoa and Perugia.¹⁸ We also have evidence of the existence of other groups of the kind in the years after the death of Ignatius in 1556 and before the organization of the Roman College Sodality. But for the purposes of brevity and in order to arrive at some answer to the question raised by our title, we think it best to consider only those groups which existed within the lifetime of Ignatius and, even of them, to study only those providing the best documentation.

The Society of Jesus was born, canonically, in the year 1540. By this time, its members were already scattered in many parts of the world. Blessed Peter Faber was in Parma, Italy. His eighteen month sojourn in this spiritual wasteland was to result in nothing short of a reawakening of the entire city to the practice of its faith.¹⁹ Ignatius was of the opinion

other Jesuit groups, as Villaret mentions, speaks volumes for the devotion of the group. Villaret, Emile, S.J., *Les Congrégations Mariales*, (Paris: Beauchesne, 1947) p. 25. The frequency advocated for the sodalists did not differ from that which Ignatius had prescribed for the student body.

¹⁷ *Archivum Historicum Societatis Jesu*, "Les Premières Origines Des Congrégations Mariales" by Emile Villaret, S.J., January 1937, p. 36. Henceforth we shall refer to this article merely as *Archiv*.

¹⁸ Wicki, *op. cit.*, p. 40, footnote 17, gives a good summary of two student groups conducted by Jesuits which preceded the Leunis group.

¹⁹ Bangert, William V., S.J., *To the Other Towns*, (Westminster: The Newman Press, 1959) p. 73.

that Faber was without an equal in giving the Spiritual Exercises and this judgment is confirmed by his work at Parma. His apostolate there was that of giving the Spiritual Exercises to all who presented themselves. Deftly employing the principle of adaptation of the Exercises to suit the exercitant, he gave them constantly to the spiritually hungry citizens. To those who had been capable of receiving the full impact of the meditations of Manresa, Faber provided an outline of daily spiritual activities to be performed in the post-retreat context. These duties were, in effect, a living out of the vision of perfection glimpsed with brief intensity during the retreat. Faber provided a way of life that included the examination of conscience, Mass and meditation.²⁰ Now the fruit of the Exercises is essentially an apostolic spirituality. Those who made retreats under Blessed Peter Faber were not content with personal spiritual improvement but felt that the care they would have for the soul of their neighbor should rival that which they had of themselves.²¹

At this point in our development of Faber's Parma activities, a few insights of the late Father Peter Lippert in his *The Jesuits: A Self-Portrait*, will be of much assistance to us in understanding the results of this apostolate of the Spiritual Exercises. Lippert observes that "the birth which takes place in the Exercises is a personal and entirely individual affair, the experience of Damascus."²² Nevertheless, he continues, this individual transformation produces élan for joining with other individuals whose minds and wills have been seized by the same vision. "Indeed the whole build-up of this spiritual attitude brings and moulds like-minded souls together. The spirit of the Exercises was linked with the notion of organization" (p. 52).

When, therefore, we learn that a number of those who had listened to Faber, formed an organization that was an object of admiration sixty years later, it comes as no surprise. The significance of what really happened at Parma has long been

²⁰ *Ibid.*, pp. 104-5.

²¹ Villaret, *op. cit.*, p. 25.

²² Lippert, Peter, S.J., *The Jesuits: A Self-Portrait*, (New York: Herder and Herder, 1958) p. 52.

obscured because of an insistence on the part of Sodality and Society historians that Faber really founded the congregation of the Holy Name of Jesus. He did not; rather, because of him the group came into being. The organization did not get under way until he had left the city.²³ The reason for the mistake is a misinterpretation of the inscription over the oratory of the Congregation in Parma which names Blessed Peter Faber as the founder of the congregation and the year of its inception as 1540.²⁴

But what actually happened was that Faber's spiritual direction produced, when it was known that he was to leave Parma, a series of suggestions entitled "A Directive and Aid for the Preservation of a Truly Christian and Spiritual Life."²⁵ This document reads like a copy of the Sodality Rules. It was according to this outline, transmitted to individuals who had made the Exercises, that the group was fashioned.

The Parma plan for spiritual formation of the laity:

Jesuit Director.²⁶

Interior Life Program: Weekly Confession; Weekly Communion; Daily Meditation; Examination of Conscience; Night and Morning Prayers; Daily Mass and frequent Spiritual Communion.

Apostolic Program: The teaching of Christian doctrine to the young; Acts of charity towards the poor; "Every good work with assiduity."

Meetings: Weekly.

Title: Congregation of the Holy Name Jesus.

Personnel: adults; men of distinction.

Purpose of the group: 1. Sanctification of self; 2. Sanctification of neighbor.

²³ Tacchi-Venturi, Pietro, S.J., *Storia della Compagnia di Gesù in Italia*, (Rome: Edizioni "La Civiltà Cattolica, 1950), II I 253-55.

²⁴ Villaret, *op. cit.*, p. 25. The inscription reads: "Oratorium sub Titulo—Sancti Joannis Baptistae Decollati—Congregationis—Sanctissimi Nominis Jesu—a Patre Petro Fabro—Sancti Ignatii Loyolae—Societatis Jesu Fundatoris—Filio Primogenito Erectae—Ad Majorem Dei Gloriam et Animarum Salutem—Anno 1540." The only way to reconcile this inscription with the facts given by Tacchi-Venturi is to see this as the tribute of the Parma Sodality to its moving force and real source, Faber.

²⁵ Boero, Guiseppe, S.J., *The Life of Blessed Peter Faber, S.J.*, (London: Burns and Oates, 1873), pp. 28 ff.

²⁶ Villaret *op. cit.*, 25-6; Boero, *op. cit.*, 25-40.

This pre-Leunis sodality was a seed-bed of vocations. It furnished the Society with many of its first generation of Jesuits among whom was Father Anthony Criminale, the first martyr of the new Order.

But more to the point in this study is the important parallel which the beginnings of this group has with the beginnings of the Society. Neither organization lies at the end of a syllogism. Neither the Society of Jesus nor the little congregation of the Holy Name of Jesus came into existence because it was argued to eloquently by a founder. In both cases, the taproot which brought about the bloom was the Spiritual Exercises.

Saint Ignatius never established a third order and, yet, the next group which we will consider in our study was begun by Saint Ignatius in Rome.²⁷ Our information on the activities of this group is slight but sufficient to give some idea of the mind of the Saint on the Sodality concept. Ignatius began to preach constantly on the subject of charity in the fall of 1547 at the Church of Our Lady of the Way. As a practical application, he would mention the giving of alms to the deserving poor.²⁸ His sermons were so effective and the alms which poured in so abundant that it would have stifled his freedom in the writing of the Society's Constitutions to have undertaken their distribution. Consequently, Ignatius chose twelve of the most devout men in the parish and asked them to take over the task of dispensing these gifts which from that time on were unceasing.²⁹ This apostolic group was formed to fulfill a definite need. Unlike Faber's congregation which entered the apostolate as a result of intense basic training in the interior life, this company was fashioned by the apostolate and then given the spiritual training commensurate with the work of zeal undertaken.

Roman Profile:

Director: Jesuit Father.³⁰

Interior Life Program: Unknown.³¹

Apostolic Program: The distribution of alms to Rome's poor.

²⁷ Villaret, *op. cit.*, 23-4.

²⁸ *Archiv.* pp. 41-2.

²⁹ *Loc. cit.*

³⁰ Villaret, *op. cit.*, p. 24.

³¹ *Loc. cit.*

Meetings: Twice a week.

Title: probably did not have one.

Personnel: Twelve men.

Purpose of the group: self-sanctification and the assistance of their neighbor.

The destiny of this group is interesting. Requiring a broader base of operations because of the rapid growth of the group, they affiliated with a non-Jesuit Church where a certain Friar Felix de Montalto took a great interest in them. With the approval of Ignatius he became director of the group which was now known as the "Company of the Holy Apostles". This Friar was to become Pope Sixtus V, extending in 1587 many powers to the *Prima Primaria* by the bull *Romanum decet*.³²

Two years before this group was formed, another Jesuit priest, Father Paschase Broet, was at work in Faenza. The main concern of his ministry was the alarming poverty of the population. Saddened by his own lack of ability to cope with the situation, he undertook the formation of a group of men who could effect a change in their condition.³³ He sought so to train them that they could improve not only the temporal but also the spiritual plight of these underprivileged masses. Although Father Broet mentioned in his letter to St. Ignatius that he had given these men rules to sanctify their lives,³⁴ he does not say just what these rules were. More is furnished us on the apostolic dimension of this "Company of Charity" since its members visited the sick poor and exhorted them to frequent confession and Communion in addition to procuring medicine for their maladies. The composition of the group is tersely noted as "men of repute."³⁵

St. Ignatius formed the early Jesuits in varying degrees of immediacy. John Leunis had no direct contact with Ignatius since the founder of the Society died forty-four

³² Mullan, Elder, S.J., *The Sodality Studied in the Documents*, (New York: Kenedy and Sons, 1912) p. 16.

³³ Villaret *op. cit.*, p. 26.

³⁴ Prat, Jean Marie, S.J., *Mémoires . . . Du Père Broet* (Le Puy: J-M Freydier, 1885) p. 79.

³⁵ *Loc. cit.*

days after the young Belgian's entrance into the Order. Jerome Nadal, on the other hand, was so united to the spirit and the mind of Ignatius as to be designated his second self. Brodrick assures us that Nadal "once he surrendered to Ignatius, became Ignatian through and through, a second self by whom the Saint, fast-bound in Rome, could send his spirit on the widest travels."³⁶ "None of Ignatius' first companions who had been with him so many years understood Ignatius as well as this eleventh hour recruit."³⁷ His response in this area of early Jesuit activity concerns us in our attempt to learn how Ignatian this type of apostolate is. Does he furnish any evidence that would allow us to conclude to his approval or disapproval?

Nadal was responsible for the formation of no fewer than four such groups, two in Trapani, one in Messina and one in Paula.³⁸ They were all formed before the year 1551 and have sufficient similarity to allow of a single profile. It was customary for Nadal, at this time, to travel extensively in his promulgation of the Constitutions and he is responsible, therefore, for the institution of a way of life for the companies of zealous laity rather than for any prolonged direction of such an organization.

Nadal Profile:

All founded by Nadal and directed by Jesuits after his departure.

Interior Life Program: Morning Meditation;³⁹ Night Examination of Conscience; Frequent Communion and Confession.

Apostolic Program: Calabria: we only know of duty to constantly promote frequentation of Sacraments.⁴⁰ Messina: erected an infirmary in a debtors prison, cared for the imprisoned; begged alms for poor.⁴¹ Trapani: one group maintained a house for young girls whose children were illegitimate or who were separated from their husbands; the other had the obligation of performing a corporal or spiritual work of mercy each Sunday and holy day of obligation.⁴²

³⁶ Brodrick, James, S.J., *The Origin of the Jesuits*, (New York: Longmans, Green and Co., 1940) p. 206.

³⁷ *Loc. cit.*

³⁸ Mullan *History of Prima Primaria*, pp. 23-4.

³⁹ For the Nadal outline, *Archiv.* 37-39; Villaret *op. cit.*, 26-7; Mullan *op. cit.*, 23-4.

⁴⁰ *Archiv.* 39.

⁴¹ *Loc. cit.*

⁴² *Ibid.* 37.

Meetings: Every Sunday and Holy Day of Obligation.

Title: At Paula and Trapani, no mention of a title. At Messina: Polanco has a footnote to the effect that the Messina confraternity was most probably under the patronage of the Blessed Virgin Mary.⁴³

Personnel: Calabria: a small number of leading figures. Messina: sixty aristocrats. Trapani: groups of gentlemen, e.g., the viceroy.⁴⁴

Purpose: Sanctification of self and neighbor.

Villaret, commenting on the Polanco gloss, says that "ici comme pour d'autres institutions importantes de la Compagnie, Nadal semble avoir joué un rôle de premier plan, immédiatement après S. Ignace."⁴⁵

We will consider only one more such group. This one was begun in the city of Naples in the years 1553 and 1554. It soon had a female counterpart which was equally zealous. The fervour of life of both groups was so noticeable that they were compared to the communities of faithful of the primitive Church.⁴⁶

Naples Profile:

Founder and Director of women's group: a Jesuit.⁴⁷

Founder and Director of men's group: Father Araldo, S.J.

Interior Life Program: For women: Confession and Communion at least monthly; Daily Examination of Conscience; Daily Spiritual Reading (St. Bernard); Rejection of vanities.⁴⁸ For men: General Confession before entrance and group reception of Communion on feasts; Confession and Communion every fortnight.

Apostolic Program: Teaching of Christian Doctrine; the men publicly, the women in their own homes;⁴⁹ Women visited hospital for incurable; Exhorted all to frequent the sacraments.⁵⁰ Men: reconciliation of enemies; fostered vocations to the religious life; cared for sick in the hospitals; constantly exhorted faithful to frequent the Sacraments.⁵¹

Meetings: Sundays and feast days.

⁴³ *Monumenta Historica Societatis Jesu, Epistolae P. Hieronymi Nadal*, Tome I, p. 68.

⁴⁴ *Archiv.* p. 38.

⁴⁶ Villaret *op. cit.*, p. 29.

⁴⁵ *Archiv.* p. 39.

⁴⁷ Mullan *op. cit.*, p. 24.

⁴⁸ For the entire Naples outline, *Archiv.* pp. 33-5; Mullan *op. cit.*, 24-5; Villaret *op. cit.*, 29-30.

⁴⁹ *Archiv.* p. 34.

⁵⁰ *Loc. cit.*

⁵¹ *Ibid.*

Title: Women: (unknown). Men: "Society for venerating the Blessed Sacrament."

Personnel: Women: adults "some of common, some of noble and some of regal blood."⁵² Men: adults numbering about fifty, some of whom were doctors, some priests, all professional people.⁵³

Purpose: Sanctification of members and neighbor.

In the interests of brevity, we have considered only those groups which were functioning during the lifetime of Ignatius. Our exposé of even this period is by no means complete since Domenech and Lainez in Palermo,⁵⁴ Father Barzaeus in India,⁵⁵ and other Jesuits in Padua, Venice, Ferrara, Florence and Siena had undertaken the formation of like societies. Nor, as we have seen, were these sodalities absent from the school scene.⁵⁶

What was Ignatius' reaction to this kind of activity? Villaret summarizes his responses as follows:

As long as he lived, St. Ignatius followed very closely the progress in number and merit of these relief troops which doubled and amplified enormously the activity of his sons. He was kept informed; he was consulted. He approved, praised, and gave advice even on points of detail.⁵⁷

Significance of the Data

The amount of detail which we have been able to uncover on these groups has been meagre in comparison with other more publicized activities of the Society in its early years. Indeed, since the evidence exists only in shreds and patches, many historians of the Society have been able to overlook completely this dimension of the activities of the first wave of Jesuits. The reasons for the lack of documentation are not a reflection of the quality of the groups but rather indicate that the first Jesuits did not look on their endeavors as forerunners of a movement.

⁵² *Monumenta Historica Soc. Jesu Epistolae Patris Salmeronis*, Tome II, p. 829.

⁵³ *Archiv.* p. 38.

⁵⁴ Villaret *op. cit.*, pp. 27-8.

⁵⁵ Mullan, *op. cit.*, p. 24.

⁵⁶ Wicki, *op. cit.*, p. 40, footnote 17.

⁵⁷ Translation is from the *Abridged History of the Sodalities of Our Lady* by Villaret, translation by William Young, S.J. (St. Louis: *The Queen's Work*, 1957) p. 19.

The task of interpreting the significance of these activities remains. Embedded in the facts we shall see much that will clarify our notion of the nature of the Sodality of Our Lady. Although, as an organization it has grown away from the Society and been absorbed by the Church, still it is our concern since it arises out of our own earliest history.

The most striking constant to be glimpsed in the groups is that they did not come together because of any peculiar devotion, or to receive a spiritual refresher course, but rather they presented a clear pattern for living an intensely Christian life. The way of life was individual and yet communal. Incentive was derived from regular group meetings at which corporate acts of devotion and the director's sermon were the ordinary fare. It was commonplace to make frequent use of the sacraments as the major means of attaining sanctification. As Father Villaret remarks, the very frequency with which the Sacraments were received speaks volumes for the spiritual intensity of the groups since the age was notably remiss in this respect.⁵⁸

We also see the ever present factor of selectivity in the personnel. This was assured by the rigor of the prescribed duties, but also seems to have been due, in many cases, to the selection of aristocratic members. In any case, strict selectivity was an inevitable consequence of the lofty ideals given the sodalists. Of note, too, is the fact that women were not excluded initially from these organizations.

Another constant which is evident in the data is that there were no youth sodalities during the life of Ignatius. In fact, adult education of a specific nature—non-academic and ascetical—seems to have been the initial thrust of the early Jesuits.

Another feature worthy of note is the conception of the apostolate that we find in these early groups. The apostolic task seems to be considered as something over and above one's occupations. He is an apostle who generously involves himself in the extracurricular. The apostolate is a supererogatory task undertaken out of love for Christ. This con-

⁵⁸ Villaret, *op. cit.*, p. 25.

fined the work pretty much to the corporal and spiritual works of mercy.

But Ignatius' norm for the Jesuit choice of apostolate seems to look beyond the individual to a penetration of the social mass. He felt that "the good is more divine in proportion to its being more universal."⁵⁹ Although it would be anachronistic to look to these first sodalities for modern nuances in the notion of a social apostolate, nevertheless, it was part of Ignatius' thinking to look to the social potential of any undertaking of his followers.

The modern Sodality envisions the apostolate as primarily "in and through the professions." That less enlightened day saw it as apart from and added to one's occupation. In this connection, it is worth noting that one of the major reasons for the Society's immersion in the education of youth was that the Jesuit trained student might be a leaven in society.⁶⁰ In our school apostolate we were exploiting the social potential of our students. *Mutatis mutandis*, could the penetration of the society of the sixteenth century have been accomplished more effectively if these early lay apostolate groups had exploited their social potential?

The most obvious conclusion that one can draw from our brief study is the fact that the 1563 sodality of Father John Leunis was not the product of spontaneous generation. It did not fall meteor-like upon the Roman scene. For, prior to its conception, conditions at the Roman College were developing in such a way that a permanent organization was inevitable. Likewise, the Roman College sodality was pre-figured by many adult and youth groups; consequently, its entrance on the scene was not dramatic. It had, rather, to step out on a stage already crowded with groups playing similar roles.

A school-level sodality is merely one form therefore, which this concept can assume; there are many other forms which this instrument for lay sanctification can and did take. It would, consequently, be as erroneous to deny its school applicability as to identify it with the young. It is not a

⁵⁹ Ganss, *op. cit.*, p. 42.

⁶⁰ *Ibid.* p. 18.

youth movement and is as protean as the walks of life. Although the Sodality in its present day outlines has a certain fixity, yet it lacks the rigidity that would make it more suitable for one age rather than another, for one sex rather than the other, or for one profession rather than another.

Upon reflection, another striking feature presents itself. At no time in these years of growth was the formation of these apostolic groups of laity the assignment of the individual Jesuit, but invariably an addition of his own choosing. It is of major significance that so many of the first Jesuits, those trained personally by Ignatius, conceived of such a group as the better way of advancing the Kingdom. In fact, it was so common a response of the early Society to the Apostolic environment as to be almost a reflex action.

Father Dudon, S.J., informs us that one of the concerns of the pre-Society followers of Ignatius was: "When we are no longer here, who will continue the good begun by us?"⁶¹ Could they anchor the many works they had undertaken in a permanence which would insure an enduring effect? The answer to this question, of course, was the Society. The answer to this question for the individual Jesuit seems to have been, in many cases, the training of a lay elite whose interior life was intensified to a degree which would inexorably lead them to work for the sanctification of others. Certainly it is beyond dispute that two men vitally attuned to the same difficult purpose will make the possibility of its attainment more proximate than would be the case if only one man proposed the goal for himself. But an entire group provided a solution to the problem of the inadequacy of the individual Jesuit to cope with an enormous field of labor.

The problem which then confronted him was how to train these relief troops. The question, obviously, is an historical one. How did they train the lay elite? We have seen the programs devised in the years before our massive assault on society by way of the school apostolate. In these solutions there is a surprising uniformity. It was only natural that each director sought inspiration from his own spiritual train-

⁶¹ Dudon, *St. Ignatius of Loyola* (Milwaukee: Bruce Publishing Co., 1949), p. 255.

ing in moulding the program best suited for the circumstances. Since independent situations gave rise to uniform solutions, the reason for the uniformity will not be found in any one of the groups themselves but only in the basic pattern of spirituality which had formed the directors of each of these sodalities. But the bond of unity of the early Society, the source of its tremendous energies, was the spirituality of Saint Ignatius. Ignatius had achieved an interpretation of Christianity that transformed men.

Drawn by the vision the Spiritual Exercises afforded, these early Jesuits had nothing to give to the world but these tremendous truths. They taught them formally, in retreats, and informally, in preaching and in their ministries. Ultimately "all apostolic force at work in the nascent Society of Jesus can be explained by the Spiritual Exercises."⁶² Although we cannot trace the beginnings of every one of the early sodalities to an Ignatian Retreat, it would be naive to consider their existence as independent of the Spiritual Exercises.⁶³

The imprint of Jesuit spirituality was clear in every one of these organizations. When the information available is seen in proper perspective we can attribute originality only to Ignatius. The Sodality, like the Society, was born in the cave at Manresa. If originality must be ascribed to Ignatius, credit must be given to his first sons whose brilliant adaptation of the Ignatian way of spirituality unlocked for the laity its treasures.

Significant Historical Circumstances

If the Sodality way of life is not more suited to youth than to the adult, how can we explain its astounding proliferation on the school scene rather than on the adult level? Why did it 'take' at the Roman College? Why is the Roman College Sodality the *Prima Primaria* or sole head of all canonically erected Sodality groups? Ready answers to these questions can be found in a brief résumé of the circumstances accompanying the formation of the Roman College

⁶² Rahner, *op. cit.*, p. 4.

⁶³ D. J. Hassel, "The Sodalist and the Spiritual Exercises," *Woodstock Letters* 86 (1957), 195-239.

group. First of all, it was in Rome, at the Roman College. Secondly, the Society's major concern at this moment of her history was the education of youth. Finally, the most promising candidates of the Jesuit Order were sent to the Roman College for their intellectual formation.⁶⁴ None of these factors is without major significance.

The factor of Rome is self-explanatory. What was done in Rome was under the eye of the hierarchy more directly than what was done, e.g., in Siena. We know that many Cardinals visited the Roman College and they were assuredly not indifferent to the various dimensions of school life seen at the College.⁶⁵ Nor was Ignatius indifferent to what the Cardinals witnessed at the institution. He made it clear that one of his aims in founding that particular school was "to excite in visiting prelates and princes a desire to have similar schools in the regions which they govern."⁶⁶

Besides its geographically strategic position, the Roman College, in the mind of Ignatius and the other Jesuits, was to be the model school of the Society. The need for a model Jesuit school is evident from these few facts about the rapidity of school growth in the Society:

In 1546 the first secular students are admitted into a Jesuit College.

In 1548 the Society opens its "first fully constituted classical college."⁶⁷

In 1556 the Society is conducting no fewer than thirty-five Colleges which admit Jesuit students.

In 1586 the Order is conducting one hundred and sixty-two Colleges.⁶⁸

Although founded only a few years before his death, "the project Ignatius had most at heart was that of making the Roman College the center and model of the Society's educational work."⁶⁹ It was to be the best not only because of its situation in the capital of Christendom, but also for the "ornament its celebrity will be to the Apostolic See."⁷⁰ In addition, Ignatius was anxious for its superiority because

⁶⁴ Farrell, *op. cit.*, p. 70.

⁶⁵ Mullan, *op. cit.*, p. 40.

⁶⁶ Farrell, *op. cit.*, p. 70.

⁶⁷ *Ibid.*, p. 25.

⁶⁸ *Loc. cit.*

⁶⁹ *Ibid.*, p. 69.

⁷⁰ *Ibid.*, p. 70.

it was to "form the younger Jesuits in the scholastic traditions of the Order so that afterwards the methods and organization which they had observed in practice at the Roman College would through them become operative in the other colleges."⁷¹

Add to these facts, one more and the picture of the coming primacy of Leunis' Sodality becomes intelligible. In 1563 there were no fewer than two hundred and eighteen Jesuits studying at, or teaching in, the Roman College.⁷² This institution was the matrix, consequently, of the future schools of the Society. What was done at the Roman College was the criterion of educational worth. When there was fashioned in this institution an ideal Ignatian instrument, its multiplication was a certainty. Such was the case with the Sodality. It was a perfect reflection of the mind of the early Society applied to the school context. Since the majority of young Jesuits studying at Rome were to conduct schools in the far corners of the earth, this instrument was to be, within a few short years, as extensive as the Society's educational apostolate.

Leunis' Contribution

Lest we seem completely to evacuate the role played by the young Belgian Jesuit in the formation of the *Prima Primaria*, we will attempt a clearer explanation of his significance than the few facts given above afford. No list of circumstances, however numerous and significant, will explain away the substance of an event. It would be irrelevant and unprofitable to try to discover what Leunis' knowledge of the previous Jesuit Sodalities was—irrelevant, because it neither adds to nor subtracts from the splendor of his formula; unprofitable because it is impossible to know with certainty what he knew of the other groups.⁷³ We will prescind from a consideration of this.

Approaching the subject of his precise contribution nega-

⁷¹ *Ibid.*, p. 70.

⁷² *Ibid.*, p. 68.

⁷³ Authors differ on this question, and give little proof for their statements. Some insist that Leunis was fully aware of the structures of practically all the groups in the early Society.

tively, we must know what he did not do so that we may see the more clearly what he did. The *finis* of his group was not unique since it was one with that of the school itself. "He (Ignatius) regarded education as a means of attaining the end of his Society, the salvation and perfection of the students."⁷⁴ And in his rules for rectors he insisted that "great diligence be taken that the students make progress in letters and in piety."⁷⁵ These quotations alongside the explicit aim of the Sodality, "progress in piety and in studies",⁷⁶ convince us that his contribution does not lie in this direction.

Nor, as we have already seen, is he the first to have formulated a spiritual program for the students of a Jesuit school.⁷⁷ Negative, too, is his contribution to the means that must be taken to arrive at the goal of sanctification, i.e., frequent reception of the Sacraments. Not only are these common in the life of any zealous Christian, but were explicitly prescribed for the student body as a whole. Ignatius informed the Rector of the Roman College:

To advise the students that the custom of the College prescribes monthly confession, attendance at daily Mass, at sermons on Sundays and holy days, and at the explanation of the catechism.⁷⁸

A good example of the response to the Jesuit aim of piety and scholarship is provided by the College of Messina.

The Jesuits at Messina gave themselves wholeheartedly to the achievement of this twofold object (letters and piety), which was also the very basis of their own religious profession. Hence, they saw to it that the pupils attended daily Mass, had the catechism explained to them on certain days, and made a monthly confession. According to Polanco, they also made a daily examination of conscience and listened to a sermon on Sunday.⁷⁹

Nor can we attribute to Leunis the intensification of the spiritual life which we noted at the Roman College prior to 1563. Ascetical rules always presuppose devotion; they do not generate it.

In brief, then, when we attempt to comprehend Leunis' precise contribution, we will find it in neither his choice of

⁷⁴ Ganss, *op. cit.*, 185.

⁷⁶ Farrell, *op. cit.*, p. 73.

⁷⁸ *Loc. cit.*

⁷⁷ Cf. footnote 56.

⁷⁸ Farrell, *op. cit.*, p. 73.

⁷⁹ *Ibid.*, pp. 39-40.

goal nor in the means for the attainment of that goal. Nor is he alone responsible for the development of the fervor of the students; he and the other Jesuit teachers had fostered the spiritual growth which the Sodality intensified. Nor was he the first Jesuit to formulate a program of spirituality for devout students.

Positively considered, however, he was the first to form and organize a sodality at the Roman College. Herein lies his importance: at the Society's model school he was the one who adapted the spirituality of the Society to the students and imposed upon those accepting this way of life an organization.

That the rules which he laid down do not reflect his own spirituality, except in as much as it mirrors that of the founder of the Order, is testified to by the fact that in the many formulations of the Sodality, the substance remains unchanged. The rules of 1564 were added to and refined by those of 1574; those of 1910 were substantially the same as those of 1587. This accord is also evident in the new Apostolic Constitutions of 1948.⁸⁰

It must be admitted that the departure of Leunis a few months after the foundation of his little group at Rome, caused no disturbance at all. He was remembered occasionally as the first founder, but that was all. The Sodality did not suffer because of his removal as frequently happens with works that are too strictly personal.⁸¹

It would never have become the head of all future sodalities if its form did not reflect the mind of Ignatius, for the turnover of directors was great in the early years.⁸² Any tribute to Leunis is, therefore, a tribute to his conformity to the spirituality of the Society of Jesus, and to the mind of Ignatius. Organizational features were not overlooked by Leunis. He allowed for the election of a student prefect and had twelve division heads.⁸³ Exactly what the functions of these divisions were, we do not know.

It may be validly contended that sodalities, after all, are

⁸⁰ Mullan, *op. cit.*, p. 50.

⁸¹ From the *Abridged History of Sod.* by Villaret, p. 27.

⁸² Mullan, *passim* 51-71.

⁸³ *Ibid.*, p. 82.

sodalities of Our Lady and that there has been no mention of her in this review of Sodality beginnings. This is an important point. Leunis is responsible for making the Roman College sodality Marian. For this contribution he deserves the accolade of the centuries. But even here an undiscerning acceptance of his Marian contribution to the Sodality may mislead him who seeks to know the nature of the Sodality.

The Growth of the Marian Dimension

We have seen the distorted notions that a too simple picture of Sodality beginnings can give rise to. Oversimplification of Our Lady's place in the Sodality organization can, likewise, deprive us of precious clarity. Although devotion to her is not the essence of the Sodality way of life, the fact is that the Marian characteristic is an essential feature of the *Bis Saeculari* Sodality.⁸⁴ Nor has the Marian dimension ever been absent from the organization once it was introduced in 1564. If Leunis had contributed only this element to the movement, he would have justly deserved the name of a founder.

What precisely was the place given Our Lady in his Roman College group? We have two sources that we can go to for an answer to this question. The early historian of the Society, Father Sacchini informs us, "quae coepta superiore anno Sodalitas discentium erat, ea Beatissimae Virginis subiecta hoc anno tutelae est."⁸⁵ In addition to this testimony, we also have a letter written the year after the organization began and a month after Leunis' departure. The writer speaks of the recently born organization, describes the duty of all to recite daily the Office of the Blessed Virgin, or the Rosary, and adds that the students "eam (the Sodality) Beatissimae Virginis tutelae commendarent."⁸⁶

I submit that this word *tutela* is of major importance in arriving at a clear idea of what Leunis gave to the Roman

⁸⁴ *Bis Saeculari* Apostolic Constitution on Sodalities of Our Lady, (St. Louis: *The Queen's Work*, 1957) p. 16.

⁸⁵ Sacchini, F., S.J., *Historiae Societatis Jesu Pars Secunda* (Antwerp: Ex Officina Filiorum Martini, 1620) p. 307.

⁸⁶ Wicki, *op. cit.*, p. 39 note #15.

College group. For in its fullness the concept is unilateral meaning guardianship.⁸⁷ This is, as we shall see, imperfect compared to the concept which more perfectly expresses the sodalist's relationship with the Mother of God, that of Patroness.

It would seem, therefore, that John Leunis gave the necessary direction to the Marian ingredient without fully exploiting the riches which were to be discovered later. Indeed, Leunis' concept of Our Lady's place in the Sodality does not deny any of the vital relationships to a patroness, it merely leaves them undefined and implicit.

As Father Stierli's monograph clearly shows, the emergence of the concept of patroness is not the work of one moment or of one man. Its evolution is due, principally, perhaps, to two other founders of the Sodality as we know it today, Father Francis Coster, S.J., and the Father General Claude Aquaviva.

Whether or not Jerome Nadal who was prefect of studies at the Roman College from 1557-59 and rector there from 1564-66, was instrumental in giving the Marian impetus to the group or exploiting its potential, is something that we will never know. If Polanco's intimation is correct, it is quite possible that he influenced developments in the years immediately after Leunis' departure.⁸⁸ Since we are now on the thin ice of conjecture, we will prescind from the question of his possible contribution and move on to the surer ground of Aquaviva's role in the formation of the Sodality movement.

From the year 1564 till the year 1571 there was a rapid succession of moderators of the student group. In the latter year there arrived at the College a Jesuit Scholastic, Claude Aquaviva, future General of the Society of Jesus. He was given the direction of the group and for the next three years, by reason of his wisdom and organizational ability, it flourished. Although illness caused his removal after three years the period "was long enough for him to stamp the Sodality with clear characteristics, and to impress on sodali-

⁸⁷ *Latin-English Lexicon*, Ed. E. A. Andrews, (New York: Harper and Brothers, 1850) p. 1580-1.

⁸⁸ Farrell, *op. cit.*, p. 76.

ties yet to come, a direction at once supple and exact."⁸⁹ What Leunis left in outline became, in the hands of Aquaviva, mature statutes, mirroring ten years of experience in their formulation.⁹⁰

These rules of 1574 begin with the significant assertion, "The Blessed Virgin is the first patroness of this society."⁹¹ This was the first time that the word patroness was used to describe the relation of a sodalist to Our Lady.

Ten years later, in 1584, the canonical erection of the Roman College sodality as the primary sodality to which all other sodalities were to be affiliated, took place. What is of moment is that the general of the Society of Jesus at this time was Claude Aquaviva. The arrival of the Sodality at this stage of development is due to its erstwhile director, for it was his efforts which brought about papal ratification.⁹²

In 1587 Aquaviva formulated the Sodality rules in a final act. The first sentence reads, "Essendo la Beatissima Vergine Madre di Dio, Maria, principale Avvocata e *Padrona* di questa Congregazione. . . ."⁹³ This expression of Our Lady's role has not changed in all the intervening years. The modern Apostolic Constitution of 1948 states that Our Lady "is the principal patroness of the Sodality".⁹⁴ It is, therefore, to Aquaviva that we must look for the best expression of the relationship that exists between the Sodalist and Our Lady.

Since the word 'patron' is of importance, it is necessary to spend some few moments in discovering its meaning. The work has been done by Stierli. What follows is merely a paraphrase of his findings.⁹⁵ Initially a legal concept, it came into frequent usage in the Middle Ages. Free knights entered the service of men eminent for position or wealth. The knight

⁸⁹ Villaret, *op. cit.*, p. 27.

⁹⁰ For the Aquaviva rules cf. Mullan, *op. cit.*, pp. 63-8.

⁹¹ Stierli, *op. cit.*, p. 38.

⁹² "Claude Aquaviva, from the time of his election as General, looked upon the idea of canonical status with an eye that was more than favorable. He had a lively wish for its accomplishment. Motives were not lacking, and at the proper moment, he laid the matter before the Sovereign Pontiff." Taken from the Abridged Villaret, p. 31.

⁹³ Mullan *op. cit.*, p. 24.

⁹⁴ Also in the 1957 Version of the Common Rules, Rule ¶40.

⁹⁵ Stierli, *op. cit.*, pp. 41-2.

became the client and the lord the patron. A legal act sealed a surrender whereby the client pledged himself to a lifelong service—retaining, however, his previous social standing of landholder—and the patron bound himself to avenge the wrongs perpetrated against his client, servant and friend.

Enriched by legal overtones, the concept entered into usage in the world of religion. Its use in the description of a sodalist's manner of devotion to Mary is obvious. For it expresses a mutual relationship. She protects; he serves. He defends her from attack. She, in turn, defends him from what would do him harm. In its deepest expression, his devotion becomes a consecration and "consecration is the act whereby we initiate patronage."⁹⁶ Patronage means a contract, therefore, with the notes of service, protection and defense added as dimensions of the bond of the knight-lady relationship.

But John Leunis did not offer his students of the Roman College a form of consecration. And when we follow him down the paths he traveled after his departure, strewn as they are with many sodalities, we find no mention of consecration. Their devotion to Our Lady is still, it would seem, the unilateral one expressed by *tutela*; not the bilateral consecration of self to Our Lady, as patroness.

It is not difficult to imagine why the idea of consecration did not originate in Italy at all but rather in Northern Europe. The introduction of this feature of the Sodality was the work of Father Francis Coster, sometimes referred to as the cofounder of the movement because of the important results obtained by him.⁹⁷ The Protestant Reformation of his day created a situation calling for singularly valiant service. The need of an enlistment bordering on the military was less acutely felt in Italy than it was in the North where one who expressed a devotion for, or made a defense of, Our Lady was often openly hostile to his milieu.

In virtue of the contributions of both Coster and Aquaviva, we can see the evolution of the role of Our Lady in the sodalities of Our Lady. It must be added here that the conception of Our Lady as model-to-be-imitated is never absent from the

⁹⁶ *Ibid.*, p. 39.

⁹⁷ Villaret, *op. cit.*, 59.

very first moment of the group's inception. Since this is a mode of devotion common to every Catholic, it has not been considered in this analysis. It is, likewise, not adequately distinct from the mode expressed by patroness. The latter, however, has been singled out here for the light which a study of it affords.

As the role of Our Lady as patroness came into clear relief, there emerged a striking similarity to the role Our Lady played in the life of Ignatius. "The knightly service of love, as seen in the Sodality, has its model as well as its spiritual and historical background in the founder of the Society of Jesus."⁹⁸

Instances of this type are numerous in the life of the Ignatius. But the most fruitful example of the patroness dimension in the devotion of Ignatius to Our Lady is found in the night-long vigil before her altar at Montserrat at which he offered himself to her. His consecration is symbolized by the offering of his sword. By this act he signifies his desire to abandon his quest for fame and to fight only for her and with the weapons she supplies.⁹⁹ "Here was foreshadowed in its present form all future consecration to Mary in the sodalities of Our Lady."¹⁰⁰

The post-Pamplona but pre-Manresa Ignatius performs this act of consecration. A very rewarding parallel awaits one who compares this act of Ignatius with the consecration to Our Lady detailed by our late Holy Father in *Bis Saeculari*. Pius XII's description of the Sodalist's consecration, intentionally or not, is an exact reflection of that of fervent layman, Ignatius of Loyola, on the vigil of the Annunciation, 1522.

But the parallel is more than historical. As Father Stierli has pointed out there is also a spiritual correlation between the service required of a sodalist and the service Ignatius required of himself and his followers in behalf of Christ and His Mother. Now the compendium of Ignatian spirituality is the Spiritual Exercises. We are, therefore, again led back

⁹⁸ Stierli, *op. cit.*, p. 27.

⁹⁹ Dudon, *op. cit.*, pp. 55-6.

¹⁰⁰ Stierli, *op. cit.*, p. 29.

to the Spiritual Exercises to see if, from that vantage point, we can gain any knowledge of the nature of the sodalities of Our Lady.

Is there any similarity between the role of Our Lady in the Exercises and her role in the Sodality? The harmony between the two has been briefly and acutely handled in Hugo Rahner's "True Source of the Sodality Spirit." Here we will excise only bits of his study in an attempt to see the relationship between the Exercises and Our Lady's position in the Sodality.

Our Lady of the Exercises has a double role to play. In the first, she is the humble woman of the Gospels remaining in the background.¹⁰¹ In this role, she is a model whose virtues are to be imitated—the virtues of resignation, humility and conformity to God's will. But in her second role, she emerges with queenly bearing at every critical stage in the Exercises to point out the road. In this connection, Rahner refers to her as Our Lady of the Election.¹⁰² The triple colloquy is, of course, the technique which is used at every point which requires a decision. It is, likewise, the dogmatic foundation from which Ignatian devotion to Our Lady stems and, as such, is part of the plan of spiritual development of Ignatius' ascetical system.¹⁰³ "From the place which the Mother of Jesus occupies in the Ignatian view of the history of Salvation, we come to realize that the dedication which the sodalist makes of his life is, in reality, his reception under the Standard of Christ."¹⁰⁴

It is in this second role of Our Lady in the Exercises that we recognize the harmony between the Ignatian conception of the spiritual life and that of the sodalities of Our Lady. In brief:

Dogmatic considerations present us with the full richness of patronage. In his consecration, the sodalist achieves in his own fashion what the Eternal Son achieved with reference to His Heavenly Father. He surrenders himself completely in loving faith and trust to the mystery of the motherhood of Mary. Just as the divine Logos, in order to become man, entered into Mary in every way possible and she protected Him, so, too, the sodalist,

¹⁰¹ Rahner, *op. cit.*, p. 26.

¹⁰³ Stierli, *op. cit.*, p. 30.

¹⁰² *Loc. cit.*

¹⁰⁴ Rahner, *op. cit.*, p. 32.

by the consecration of his life enters into Mary that in her and through her he may arrive at the full stature of Christ and may by participation in the grace of Mary's maternity cooperate in the work of redemption.¹⁰⁵

It seems, therefore, that the clearer the role of Our Lady in the Sodality becomes, the closer it gets to a reflection of her role in the life of Ignatius and in his Spiritual Exercises. Leunis, Coster and Aquaviva, almost in spite of themselves, contribute essential dimensions which, when combined, become thoroughly Ignatian. Paradoxically, the more remote Ignatius becomes in time, the more authentically Ignatian is the lay counterpart of the Society which he founded.

Leunis assures the Marian direction and develops it to the level of the protectress. Coster adds the martial overtones with his contribution of consecration to Our Lady. Aquaviva aptly expresses her position in the Sodalities with 'patroness'.¹⁰⁶ When all elements are joined there is a clear reflection of Ignatius.

If, after seeing this close relationship between Ignatian thought and Sodality practice, one should conclude that the Sodality can only be accurately understood and conducted by Jesuits, he would be wrong. Such a conclusion would not be consistent with the minds of the popes in the last two hundred years, nor the present facts.

If, however, after reflecting on this relationship between the Sodality and the Spiritual Exercises, one concluded to the necessity of fusing the two, he would be correct. To call that organization a Sodality which is ignorant of the Spiritual Exercises—directly through the annual retreat; indirectly through the daily spiritual exercises—is to be guilty, ascetically and historically, of a misnomer.

The brief conclusion of this section, then, would be that we again see Leunis' greatness as deriving, not from his

¹⁰⁵ Stierli, *op cit.*, p. 43.

¹⁰⁶ Here we are dealing with historical fact and not with an assessment of the worth of such a concept in our own times. There are those who feel that the concept of patron leans too heavily on chivalry and feudalism to have modern application. The point that we wish to underline here, however, is that it perfectly represented the vital contributions of the first few decades of Sodality history.

originality, but rather from his instinctively Ignatian response to the apostolic challenges with which he was confronted.

Summary

To be content with the few facts usually given on the subject of Sodality beginnings is to do a disservice to both the Sodality and the Society. For by a study of the period we can learn much of the mind of the early Society on the subject of the Jesuit's role in the lay apostolate. In addition, such a study provides a clearer picture of the feasibility of Sodality work and its apostolic potential, as seen by the earliest Jesuits.

By confining ourselves at the outset to the Roman College, we saw the three years prior to the formulation of rules in 1563 as years of increasing Jesuit alertness to lay spiritual direction both for youth and adults. Devout students received more and more guidance; adult groups were formed and given a set pattern for living Christian lives intensely. Many of the teaching Jesuits presided over regularly scheduled meetings and communal devotions. A fixed plan for student sanctification was bound to emerge. When, therefore, the formulation of rules was made by Leunis, it was not a sudden creation but an intelligent stabilizing of already existing practices, an apt adaptation of Jesuit spirituality for students manifesting a desire of the *magis*.

Nor was the idea novel for it had its counterparts in the earliest history of the Society; in a sense, it seems to have been born with the Society. Peter Faber, in 1540, worked for the permanent and universal good and he alone was the reason why a group of the most influential and generous of his exercitants developed into an organization which had the same aims as the Society and a very similar spiritual program. Nor was he alone in this regard for Ignatius himself, as well as Nadal, Broet, Lainez, Domenech, Palmio and others began similar groups.

When the Roman College sodality and all these other groups are compared, they manifest a consistently uniform pattern. Some of the constant features are: a complete pattern for living a full Christian life, not a devotion; the major means

of sanctification are the Sacraments, spiritual duties and apostolic activity; the group features include fixed meetings and communal devotions; absence of youth groups until after the death of Ignatius; and absence of social overtones in choice of apostolate.

Some of the implications in the data provided by these groups are of moment. It was never a case of an assignment to Sodality work that initiated such groups, but they were always a response to the challenge of a ministry to which the individual was assigned; a response so common as to be almost a reflex of Ignatian training. The conditions which produced the first sodalities were similar to those which gave birth to the Society of Jesus. The congruence in the profiles of these early groups seems to require a cause independent of them—the Spiritual Exercises. Originality must be ascribed ultimately to Ignatius only; perspicacity in adaptation to Leunis and the others. The school sodality is merely one form which this Jesuit instrument of lay formation can assume; historically, the professional sodality is as justifiable as the youth group.

We saw the historical circumstances which prepared for the papal erection of the Roman College sodality as *Prima Primaria*. In brief these would be: the fact of Rome; the position of the Roman College in the mind of the early Society; the immersion of the Society in the education of youth; the number of Jesuits in training at the College; and the moderator who became Father General Aquaviva.

We lined up Leunis' contribution, at first negatively, by denying that he was the first Jesuit to have formulated a fixed program of student sanctification; by rejecting the uniqueness of the group's purpose and methods. He alone was not responsible for the fervor we find at the College. But positively, he was the first Jesuit at the Roman College to have adapted for student usage a program of intense Catholicity. This was not the result of merely personal devotion, but rather an accurate reflexion of the mind of Ignatius.

That the concept of Sodality is Ignatian can best be seen by a study of the role of Our Lady in the Sodality as well as in

the Exercises. The invaluable Marian direction comes from Leunis. Two essential contributions towards a refinement of the concept are provided by Coster and Aquaviva. When the insights of the three Jesuits are joined there emerges an authentically Ignatian dimension in the Sodality pattern of spirituality.

We have, in short, attempted a brief answer to the question "How Ignatian is the Sodality?" Our study has been successful only if it clarifies the setting in which the Sodality of Our Lady was born. Distance has not aided clarity. In the first two hundred years subsequent to *Omnipotentis Dei*, there were two thousand five hundred affiliations with the *Prima Primaria*. In any two year period since the first World War a number of affiliations in excess of 2,500 can be counted.¹⁰⁷ Expansion, however, may have produced distortion together with anemia and indifference. Although Jesuits conduct only four per cent of today's sodalities, it would seem that each of our sodalities could assume the commanding position once enjoyed by the group at the Roman College, and become a clearinghouse of the best ideas and techniques in Sodality organization. Is the past merely prologue to the Society's role in the future lay apostolate?

¹⁰⁷ Stierli, *op. cit.*, p. 19.

Father Leo Martin

1888-1958

Michael McHugh, S.J.

Every man is created to praise, reverence, and serve God and so to save his soul. But a priest is made for more. Every priest is ordained to give glory to God by helping other men to holiness and happiness in the service of God. And some priests are called to a still more specialized apostolate. These are destined to find their fulfillment in helping other priests to seek personal holiness and zeal for souls.

This special vocation within a vocation—to be a priest for priests, a Jesuit's Jesuit—was the lifework of Father Leo Martin. The years of his priesthood were spent as a scholasticate teacher and Tertian Instructor in the Oregon Province. Many hundreds, helped by him during thirty years, have the memory of a man who by his example and exhortation made them better priests and better Jesuits. How God prepared and used Leo Martin to stir up the grace of ordination in God's priests is the story of his life.

Leo Martin's father was Thomas L. Martin who had come from New Brunswick, Canada to Helena, Montana, in 1879. There he met and married Josephine Power, who had come West from Dubuque, Iowa. Helena was the year-old state capital of Montana when Leo was born in 1888. His father was a businessman in the city, head of the volunteer fire department, director and tenor in the choir of the parish church, which was the cathedral of the Helena diocese. Leo's mother was the sister of Tom C. Power, the first U. S. Senator from Montana.

Such political and cultural connections had their influence on Leo's character. He remained a staunch Republican all his life. In the Al Smith presidential campaign, Leo was adamant against the Democratic candidate, and was sharp in his invective against fellow faculty men who wanted to confuse politics and religion. Leo's invective, of course, was always tempered by the deep sense of gentlemanliness and politeness that was stamped on him by the social surroundings of his boyhood.

Part of the cultural training of the future tertian instructor was the attendance at dancing classes every Saturday afternoon during the winter. Leo went because he was sent. A friend of his in those days recalls him standing shyly as a solitary wallflower until told by the teacher to pick a partner. Then with shoulders sagging, Leo would make his reluctant way across the room and obediently ask some girl to dance. The shyness was something he never lost and the obedience was a quality developed to perfection.

Leo's early education was remarkable in this that he who became a great Jesuit teacher and a discerning director of nuns never had, before entering, Sisters or Jesuits for

teachers. He was educated at Hawthorne Grade School and Helena High School. His grades at graduation in 1905 were representative enough: A in history and mathematics, B in English, Latin, and physics, with a C in freehand drawing.

In later life, decisions would always present difficulties for Leo Martin but the big decision about his college education was made less difficult because of the death of Bishop Brondel in 1903. His successor to the See of Helena was Bishop John P. Carroll who came from Dubuque, Iowa, where he had been President of Loras College, called at that time St. Joseph College. Bishop Carroll spoke to Leo about going to Loras and perhaps preparing for the priesthood in the Helena Diocese. Leo liked the suggestion. His mother had died some months earlier in the year, his father did not want to keep up the family mansion, and there were relatives in Dubuque who could help him get adjusted. So Leo went away to Loras College to study to be a diocesan priest.

Loras College

The four years Leo spent there were quiet and substantial. He took no part in sports, and was far too timid to try out for debating or dramatics. His only contribution outside of class was to do some writing for the school paper. His really significant activity, however, was ascetical. It was admittedly an amateur's asceticism, clumsy and excessive. Classmates at Loras remember Leo Martin living during Lent on bread and coffee, a feat that cost him twenty pounds and gained him some practical experience in the problems of penance. Years later, Leo gave this advice to spiritual directors: "In general be easy on the young lest their freshness, spontaneity and exuberance be crushed and they become feeble and dependent. I wouldn't say this hasn't happened to me from my own mistaken self-direction."

But that was the mature reflection of later years. As a young man, Leo was a long way from such prudent discretion. During the summer vacations in Helena, he set up and followed a daily schedule of prayer and penance. Such ascetical ambitions were something of an embarrassment to his father. Had Leo's mother been living, she quite likely

would have been able to understand the strange gropings toward grace in her son. But Mr. Martin found it hard to appreciate and accept the behavior of his only child.

One summer a cousin stopped in Helena for a visit. After dinner Leo's father suggested they all go out to see the show that had just opened in town. Leo asked to be excused and went to his room. His father followed and found Leo kneeling at his desk. He did not want to attend the picture. Father insisted and Leo obeyed. During the movie, however, Leo kept his eyes closed and lips moving in prayer until a hard jab in the ribs from his father's elbow put a stop to the ascetical demonstration.

Bishop Carroll was more ready to recognize the real worth beneath such stubborn piety. When Leo graduated from Loras in 1909, he was told by his Bishop that he could go to any theologate he wished and complete his studies for ordination. Leo chose the North American College in Rome.

In those days, the seminarians of the North American College attended classes at the Urban College of Propaganda. They lived in a community at the house on Humility Street about a mile away. Leo grew fond of the tours through Rome with the other students. The community life at North American College was helping him overcome some of his native shyness. Leo's dancing teacher of Helena days might doubt that it happened, but Bishop White of Spokane used to recall the time when Leo Martin entertained the other students at recreation by demonstrating the latest steps in American dancing, Montana style. And Bishop White would add that he should know since he was Leo's partner.

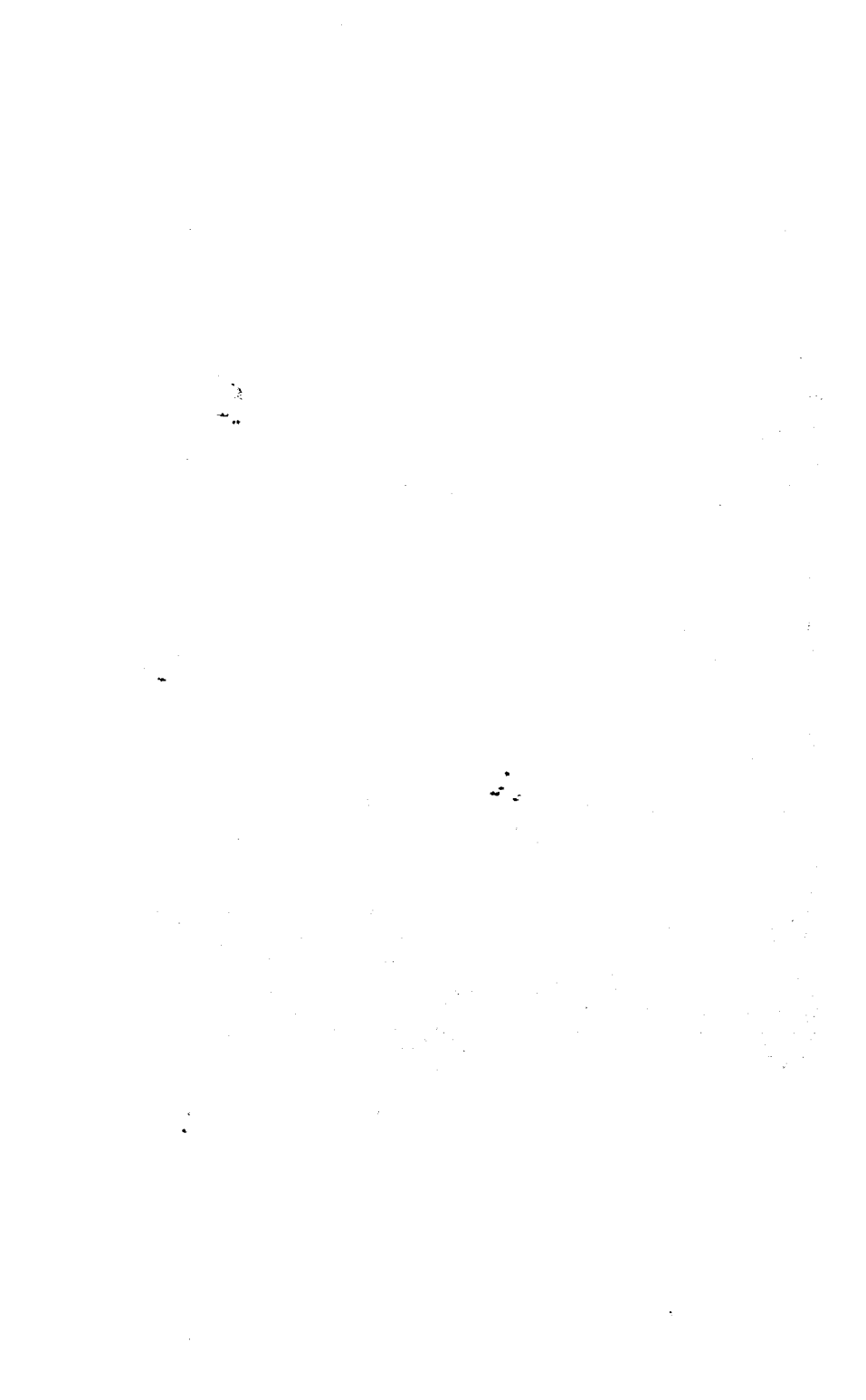
Another happy memory of those Roman years was the private audience Leo had with St. Pius X in May of 1911. The Pope gave the seminarian a souvenir medal of himself that Leo treasured all his life and had pinned to his pillow at death.

Despite such rays of grace, there were doubts disturbing his peace of soul during these days. Leo began to hesitate about going on to ordination for the Helena diocese. He wondered if he belonged in a religious order; he was particularly interested in the Society of Jesus.

Leo had, of course, heard of the Jesuits in Helena. The



FATHER LEO MARTIN



history of Montana is filled with the Fathers and Brothers of the Society. Twenty years before Leo was born, the Jesuits Father Francis Kuppens and Father Jerome D'Aste had started the Helena parish. When Bishop Brondel came to organize the Diocese of Helena in 1884, he took that church as his Cathedral but asked the Jesuits to stay on in residence until diocesan priests could be supplied. The last of these assistants to leave Helena was Father Palladino who departed in 1893. But Leo was only five years old at the time so his Helena contacts with the Jesuits could not have had much influence on his vocation.

Decisive Retreat

A decisive grace came during the first retreat he made at North American College in 1909. The retreat master was Father Elder Mullan, S.J. The effect made on Leo Martin by this retreat can best be seen by reading his own estimate written some fifteen years later in a notebook he kept during his private annual retreat:

Oct. 12, 1924—Started Retreat this P.M. Wish I had Fr. Mullan's notes. Oct. 15—*De Regno Christi*. Just about fifteen years since I made this meditation the first time. Then I was frightened at the price demanded. In spite of that I have been admitted to the Society. Mystery of predilection. No reserves now please God. Others who made that retreat in 1909 were certainly more generous with God.

It is characteristic of Leo Martin that he debated about this call of Christ during two full years. Sudden decisions never did become a part of his make-up. His spiritual director was Father Bernard Mahoney (later Bishop of Sioux Falls, South Dakota) who told Leo to decide what God wanted and then do it. Meanwhile, Leo was losing sleep and weight from worry. He asked permission to drop out of the seminary for awhile. The Rector agreed that it was better to go back to the States and make up his mind about his vocation.

Bishop Carroll was kind to the worried seminarian and gave him time to make up his mind. Leo did not go back to Rome in the Fall of 1911, but lived in Helena at the home of his mother's sister, doing his best to turn Aunt Sarah

Power's house into a private seminary. He wore black clothes, attended Mass daily, and set up a schedule of prayer and penance for himself. Seeking light and grace, he was imprudent in fasting and so continued to lose weight. He also caused himself a stomach disorder that gave him trouble for much of his later life.

Mr. Martin was understandably annoyed and disturbed at his son's activity and consequent poor health. He thought a change of scenery would be good therapy and so he took Leo with him to Los Angeles for a winter of rest and relaxation. While in California, Leo stopped to visit the Jesuit Novitiate at Los Gatos and to talk to Father Thornton, the novice master. He decided then to apply for admission to the Society and was accepted as a postulant on September 3, 1912. The response to the call of the Kingdom finally brought Leo the peace of soul he wanted. There were no more doubts about his desire to be a priest and a Jesuit.

Brother Martin went through the usual trials of a Jesuit novitiate and endured the tensions that a twenty-four year old experiences among the teenage novices. He soon acquired a reputation for sincerity and generosity of character that made him loved during his forty-six years in the Society. And he also acquired a reputation for absent-mindedness, forgetfulness and impracticality that made him laughed at, or laughed with, in the Jesuit communities he graced with his presence during those years.

Father Martin eventually thought that he had overcome forgetfulness, but he really never did. One of his Tertians came to him once and confessed being too absent-minded and impractical. Father Martin tried to console him by telling him that he too had once been absent-minded but he had conquered the failing. That was what he thought but he never did come completely down out of the clouds. The adult Father Martin of Port Townsend had his quirks: gazing off into space at the *Orate Fratres*, bursting out of private absorption in prayer to give the wrong response at Litanies, holding a forkful of food while wandering far afield in his breakfast reflection. As a novice serving community Mass, Brother Martin got interested in the Latin of the Missal while changing the book at the Gospel. Feeling his way

slowly down the steps with his feet, he stopped at the foot of the altar completely absorbed in the text, then realizing that Father Master was waiting, he hurried up to the Gospel side with the book, only to find that he had forgotten to bring the bookstand. Years later Father Martin was serving one of the Tertians at the main altar. After mass he carried the cruets to the sacristy for a refill, put them down, picked up the gallon jug of wine and carried it out to the sanctuary. There he stood wondering what was wrong and what to do. When Brother Sacristan brought out the filled cruets and took the jug, Father Leo shuffled sheepishly to a pew.

Absent-Minded

Father Martin and a group of his Tertians were once waiting to catch the ferry boat from Port Townsend to Seattle when he realized he had forgotten something. He asked the dock attendant if he might use a phone to call Father Minister. The man pointed to a phone on the wall and told him that it was old style and he would have to ring twice for the operator. Father Martin took the phone, pushed twice on a button marked Fire Alarm and waited for an answer. The boat coming into dock heard the alarm, reversed engines and headed away from shore. People poured out of their cars. The workman came running to pull Father Leo away from the fire bell which he was ringing again, still wondering why nobody answered the phone. When teased about the incident, Father Martin replied, "Things like this keep you humble; I mean, make you humble".

Brother Martin at Los Gatos was certainly not the type to be a Villa cook, but he was definitely the type to want to take his share of the work. He would volunteer to help carry the food to the Villa for the picnic lunch. Then along the way, while making examen, Leo would absent-mindedly tip his box or basket and, while he went on in blissful prayer, the sandwiches or silverware would slip out of the box and fall along the way.

Even Father Leo's habit of slitting open old envelopes and using the inside for notes dated back to Novitiate days. But despite such superficial oddities, the solid spiritual formation of Leo Martin went on and he pronounced his vows on Sep-

tember 3, 1914. Because of his age and previous education, he had only one year of Juniorate and then went to Spokane for philosophy in 1915. He studied at the "Sheds" of Gonzaga for a half year and then went to Mt. St. Michael's above Hillyard when it was opened in 1916.

Leo Martin put many years of his pre-Jesuit and Jesuit life into the study of philosophy. And philosophy put a great deal into Leo's makeup. He was quite willing to admit many faults of a nonphilosophical nature, such as shyness, laziness, impracticality, and general lack of backbone. But he never accused himself of an absence of mental ability or the lack of backbone to defend a known truth. His shyness and timidity and lack of decision gave way when face to face with what he knew to be true. In some philosophical battle, he was once taunted as being "a wishy-washy Thomist." Leo's reply was, "I'm not wishy-washy in that sense." He meant it honestly and humbly. He was quite willing to admit that he was wishy-washy about some practical affairs. But in matters that mattered, he knew and we knew that he made decisions and he had convictions. Another time in an argument on theology Leo was holding firmly to his position when his opponent shouted, "Who do you think you are, the pope?" The shy Leo got red in the face, his mouth screwed up in embarrassment at the comparison, he looked at his shoes and sheepishly mumbled, "No, not quite," but held doggedly to what he considered the truth.

At the end of the philosophy course, Leo was sent back to Los Gatos to spend two years of regency teaching Greek to the Juniors. In 1919, he was called home to Helena for the funeral of his father who had died suddenly at the Mayo Brothers Clinic in Rochester following an emergency operation. Mr. Martin had remarried after Leo's entrance into the Society. Neither father nor son seems to have been fully sympathetic with the moves of the other. Sometime after his father's death, Leo wrote these reflections on a retreat meditation:

Tender memories of home. Great grace. Father understands now. His sacrifices were worthwhile for him at least. He wants me now to hold nothing back from Our Lord.

Because of a privilege allowing early ordination to Scho-

lastics whose studies had been delayed by the war, Leo Martin received Holy Orders after his first year of theology, on June 26, 1921, from Cardinal Glennon in St. Louis. Father Martin made a list of some special intentions for his First Mass. At the top were his mother and father. Next was Bishop Carroll who had first interested him in the priesthood and wrote to congratulate Leo on his ordination and First Mass, "I regret very much that both these great events are not to take place in Helena, but we shall be with you in spirit."

Roman Biennium

The years after ordination Father Martin spent in Europe. His three remaining years of Theology were done at Valkenburg, after which he was sent to Rome for a biennium. His return to Rome after fourteen years was a greatly appreciated grace. Soon after his arrival, he paid a visit to the North American College on Humility Street. In the chapel he relived that memorable retreat under Father Mullan when the Kingdom of Christ meditation had made such an impression. One of the workmen remembered him and the recognition after fourteen years touched his always affectionate heart. He was invited to join the faculty in the Rector's private parlor after dinner. Leo fully appreciated the honor contained in such an invitation.

Father Martin was now thirty-six years old and found that the grind of studies did not get easier with age. His diary records headaches, nervousness, and dogged persistence. Here are some scattered sentences culled from his comments to himself:

I'm going to get Greek yet. Do a Latin sentence every day. I'm working like a horse. Stop the extensive and start the intensive. Get a pet topic and set it aside for study on Sunday. I'm getting to be a slave to a plan, my agenda needs a pruning knife. Have I too many irons in the fire? Desultory reading today. Brace up and spruce up. A reading carousal today. Read Zane Grey's *Wandered in The Wastelands*. Villa was a bore and had headache. Newspapers wrought havoc this morning. I'm getting about fifty percent out of my time. My program is too much. How can I relax? How about one Thursday a month entirely off? Read *Saturday Evening Post* today.

And the last days of his biennium were probably the

worst. His final examination was an ordeal Leo never forgot. He was tired and nervous. It was a two hour examination and the first was not too bad but the second was poor. Leo lacked aggressiveness, was diffident in the defense of his thesis on St. Augustine, and finally fainted before the finish. The examiners judged that since his arguments were weak and presented in so halting a manner, his teaching could not be approved. He failed. He wrote in the diary a few days later, "It seemed more than I could bear at the time but I asked help and now it seems less bad."

There was something to be gained from the failure. Father Leo was learning that his shyness and timidity were not virtues. And he drew up the following bits of counsel on how to take an oral exam. "Don't wait till you are catechised. Talk. Spout forth wisdom till you are stopped, *motu proprio*, as soon as you get a chance. Provoke difficulties of which you know the answer."

Father Martin then left Rome to make his tertianship at Florennes in Belgium. During and after the Long Retreat he gave the matter careful consideration and decided he had an obligation to ask for a second examination. Father Poullier, the Tertian Instructor, agreed and Leo wrote to Father General. His petition was allowed. Leo went back to Rome during the final month of tertianship, took the exam again and passed it. He then returned to the Province and found that the 1928 status assigned him to teach cosmology at Mt. St. Michael's.

The move from the student side to the teacher side of the desk did not have immediately happy results. His thesis at the Gregorian, "Was St. Augustine a Molinist?" did not qualify Leo Martin to teach cosmology. The diffidence and shyness that marked and marred his student days made his first teaching years at the Mount difficult. During the twelve years he taught cosmology, however, he became a great teacher. In fact some call Leo Martin the greatest teacher Mt. St. Michael's has ever had.

Proficient though he became, he did not do it by following the formula for success which he had written after his failure at the Gregorian. "Spout forth wisdom till you are stopped," may have been his counsel to others but it just

was not his way. His own teaching technique was to pose a problem and make the student think about it. He was a thinker himself and wanted to develop thinkers. The mere glib word and the shallow answer never pleased him. He seemed to grade his students on their questions more than their answers.

One never knew how long the cosmology lecture would last. If Father Martin finished his prepared matter before the end of class, he would dismiss the delighted Scholastics. Frequently too, he would forget to bring a reference book to class with him. Telling the students to wait, he would go to his room to get it. There he might get absorbed in the book and forget about the class.

Leo's approach to poverty was also distinctive. When he was at tertianship, a local Belgian tailor measured him for a suit at a bargain price. When the suit was delivered, it was found to be an abominable fit and cheap cloth. His immediate reaction was anger. His fellow Tertians remember his fuming about the "Fifteen dollar suit and a fifteen dollar fit". But he insisted on bringing the suit to the States and wearing it out to get his money's worth. Finally a cousin wrote to him one Christmas from Helena:

Are you still of the same opinion about the suit as you are about the overcoat or must I come to Spokane to talk you into it? I wish you would not be so obstinate. The suit you brought home from Europe seemed shabby to me and not up to the dignity of a priest, gentleman, and professor. Consider that you contribute to our happiness, and piety, by letting us fuss over you.

His scrupulosity of a sort shows up also in the following incident. He was about to board a city bus in Spokane with another Jesuit when he realized that the only fare he had was a Seattle bus token. He felt he could not use a Seattle token in a Spokane bus. His companion said, "Give me that token. I can use it in Seattle next week. I'll pay your way now". Father Martin agreed. The bus came and both got in. Two metallic pieces jingled in the fare box. After riding in silence for a half mile, Father Martin asked, "Father, did you use that Seattle token to pay my fare?" "Yes." "I thought you would. I don't believe I could have done that, Father, but I thought you would."

During Father Martin's last six years at the Mount, he was the Father Rector of the community. There is a story told about him that shows how his sense of propriety and his sense of humor made decisions difficult. Some Scholastics came for permission to put on a play. It was an original production and Father Martin asked to hear the plot. As the Scholastics described the comedy situation and acted out a bit of the dialogue, he laughed and asked to hear more. When they had finished their preview and Father Rector had done wiping the tears of laughter from his eyes, he solemnly said, "I think your play is lacking in proper decorum. I can not give you permission."

Tertian Instructor

In 1939, at the end of his term as Rector at the Mount, Father Martin was made Tertian Instructor at Port Townsend. He was happy in the appointment because all his life Leo had dreamed of being able to help priests. Yet he was quite conscious of the responsibilities of the position. And he was, as always, acutely conscious of his own limitations. He must have had sharp memories of the many poor starts he had already made—the painful years of deciding his vocation, the failure in his examination at the Gregorian, the complaints he occasioned during his first years of teaching at the Mount. At the close of his first year as Tertian Instructor, he wrote to the Father Provincial, "I hope I get another chance next year."

Father Martin got another chance every year for the final nineteen years of his life. The some six hundred Tertians who were trained by him during that time are the best judges of how much he meant to their spiritual formation. Certainly we may be safe in saying that six hundred priests are better men and better Jesuits because of their contact with him.

What made the contact so rewarding was due in large part to the fact that Leo Martin was one of the rare men who both understood human nature and were able to make allowances for it. He was eminently able to have compassion on the misinformed and the erring because he realized that he himself was beset with human weaknesses. His laboratory

for the study of human nature, indeed, was first of all himself. He checked and analyzed his own failings and tried to find the correct manner of improvement. His colloquies with himself in his spiritual notebook are significant. Here are some scattered samplings:

I should determine so to make the last two days of my retreat as if I were just beginning, as if I had hitherto done nothing.

My uneasiness and eagerness about mail must be stopped.

Another fault. I promise too much. I must count the cost before promising hereafter.

I'm told I take too much. The *Agere Contra* for me would be in asserting myself more.

I'm too shy. Must get about a bit more. Got the light my shyness was really a defect of character.

Mediocrity is hard to get out of but I'm going to do it with God's help.

Understanding human nature is one thing and making the proper allowances for it is another. Leo Martin once wrote, "Between the two extremes of the certainly good and the certainly bad, much is uncertain. We must try to find out what is good and what is from fallen nature, and how far good and how far bad. Take counsel. It may be necessary to tolerate the bad for the sake of some element good for the individual—or to tolerate the repression of something good for the sake of getting rid of something especially bad for the individual. Because they fail to realize this, very few spiritual fathers become eminent, a gift to be wished for and prayed for."

Leo Martin wanted men to be themselves and to let their human nature grow under the action of grace. He had learned that the hard way and was conscious of what he called "My big Los Gatos mistake: I tried to be Father Piet and Father Woods at the same time. Better to be Leo Martin and use Father Piet's advice and Father Woods' advice." He enjoyed individualists. He seemed glad to have sincere radicals in the community. He loved the little foibles of human nature. He loved the latest bits of news about the Province and welcomed the Tertians when they came back from supply calls to make their report and tell what they had heard.

Kindness was an habitual concern. He tried so to arrange supply calls that his Tertians could be close to home, relatives

and friends on holiday occasions. He would, in a motherly way, caution the Tertians to cover up warmly during the midnight meditations lest they catch cold. He would weep without shame on hearing of a hurt or injustice suffered by someone. The key to understanding his cultivation of the virtue of kindness is found in the fact that Leo himself suffered so intensely from real or imagined offences. He was easily hurt by a harsh word; he dreaded the loneliness and misunderstanding that can so often be a part of community living. These random comments of his show the makeup of Leo Martin:

Feast of St. Leo: Many visitors. It may be all form but it touches.

My happiness should not depend on the smiles of Fathers and Superiors.

The Society of Jesus is not a club where members can be black-balled for getting on the nerves of others.

A couple of letters from relatives with soft soap explanations that don't explain. Christmas greetings dated December 27th. I'm not wanted, or rather negatively, I'm not loved in the family. If the same thing happens to me in the Society, I'll have to keep in the state of grace and accomplish something. Try to love God more. I'm still making my happiness the standard.

Leo's kindness came easily because he realized how much unkindness hurt in his own case. But the universal charity, which was probably his most outstanding virtue, did not come easily at all. It was won by many a hard battle. The charge of St. Paul to Timothy, to "be instant in season and out of season, reprove, entreat, rebuke in all patience and teaching," was a lifelong challenge to Father Martin. Because he disciplined himself to temper the expression of his anger most people who knew him did not know that he was inclined to impatience with people. Yet naturally he did not like certain types.

Small people with provincial pride and cocksureness, people without depth or sincerity of character, people who lacked real refinement, what he called "the correspondence course variety." Such people were hard for him to live with. Most likely, though, they never knew it, for Father Martin expressed his anger mainly to himself in his diary. He names no names but we know from these scattered notations that

charity was a virtue Leo worked at in season and out of season:

X came along and monopolized the conversation as usual, constantly causing cross currents in the conversation. Will he ever learn? I needn't love him for what he hasn't got.

Y is continually irritating me by assumption of superiority and constantly correcting. Probably something amiss in me to let these things worry me but I'm going to take him to task for his officiousness as soon as I can do so conveniently.

Z is something of an old woman. Hard to resolve to get on with him.

Some men have a distorted sense of values. They tear everything to pieces, lack delicacy, tact, refinement. Some expression of regret certainly due me. Can I call this to his attention in such a way as will make an impression?

Certain considerations of courtesy due even to an inferior which are repeatedly violated by Fathers in dealing with Scholastics.

Seems to me it takes real courage to keep straight when one knows the crookedness even in places where one's idealism would not think it was.

A spiritual alms today from X about treading on other people's toes. The pot calling the kettle black!

It is difficult to compress a man's life into a few pages and more difficult to summarize his teaching. But if any compressed statement of what Leo Martin tried to impress on his Tertians is possible, it is that they should not expect more from their priesthood than Christ got from His. Such was his capsule version of the priestly vocation. He drove the lesson home year after year in the Long Retreat points and conferences. What success his insistent teaching had was not due especially to his eloquence or ability as a speaker. Father Martin had little oratorical ability, his Long Retreat points were short and his conferences were solid but seldom electrifying. Leo's impact came from the fact that he lived what he taught. He had schooled himself to look for no more from his own priestly vocation than Christ got.

He was content therefore patiently to put in the long years of training, directing and guiding, without recognition or publicity, without apparent success and often enough without much in the way of thanks. He kept at his prayer and study, he worked at the universal charity and affable gentlemanliness for which he was known, he patiently suf-

ferred his own faults and foibles of character for which he was laughed at and loved. Long years of contemplation of the life of Christ taught Father Martin what to expect.

He expected no less in death. As Christ's priesthood had meant the painful agony of humiliation and desolation and suffering on the Cross so Father Martin was willing to accept the crosses connected with his own painful death. He spent the final four months of his life in a hospital suffering from cancer of the prostate gland. He endured shame and embarrassment from the care of the nurses, humiliation from his lack of physical control, and his good nature and charity were imposed on by tactless visitors. When the physical or emotional pain was intense, he would be brief and abrupt. When relief came, there came also the memory of his irritable feeling and with simple humility, he would scrupulously beg pardon of doctors and nurses.

The human in Leo was with him to the end. He was eager for news of the Province and Society, glad to get letters but worried about not being able to answer them. He was disappointed when he realized he had to give up his work. This news depressed him until Dr. Reilly, his physician and close friend, scolded him and reminded him to live the prayer for generosity of St. Ignatius, to give, fight, labor, and ask no reward save that of knowing he was doing God's will. Simply, Father Leo thanked Dr. Reilly and asked forgiveness for his failure and begged prayers that grace would make him strong.

A few days before Leo died one of the priests at his bedside asked if he was still able to pray. Father said he could still pray and that he was asking that God's will be done. He went on to admit that he had wanted to beg that God would take him soon because of the pain, but was now grateful that he had not given into that temptation and made the mistake of selfishly praying against God's wiser Providence. In life and in death Father Leo Martin kept at his specialized vocation of teaching Jesuit priests to be like Jesus Christ.

Geographic Distribution of Jesuits

1958

William J. Mehok, S.J.

This article has a long history. About ten years ago, fund raising organizations for American Jesuit institutions came in search of factual data on the whereabouts of all members of the Society of Jesus. In rapid succession, the author of a book, two authors of articles for nationally circulated magazines and the supervisor of a survey on the Church in Latin America followed in search of similar information. If this information is of such interest to non-Jesuits, *a fortiori* it must be of similar or greater interest to members of the Order.

By way of orientation, it is best to present a synoptic view of the personnel of the entire Society bridging the gap between Jesuits as ascribed to the various provinces and as living in different parts of the world. This is done in Table 1.

In Table 2 we shall subdivide this last row into the different countries in which Jesuits live. These will be further subdivided according to their grade in the Society (priest, Scholastic or Brother) and, if they live outside their own provinces, according to whether the territory in which they live is in the same country as their own or not.

Unless otherwise specified, province catalogues for the year beginning 1958 are the source of data here given. The phrase "Ineunte anno 1958" is itself misleading since the publication dates range from August 1957 to June 1958. Also, there is a slight difference between the "Prospectus Societatis Iesu Universae Ineunte Anno 1958" and the information which, in some cases, was later printed in province catalogues.

Jesuits belonging to the Province of Bohemia and the Vice-provinces of Romania and Slovakia require special treatment. We can only estimate how many there are from the antiquated figures given in the above-mentioned "Prospectus" and make further assumptions about their geographic distribution.

Much futile speculation can be saved if one convinces himself that "Ex aliis provinciis" and "Extra provinciam degentes" (or their equivalents) do not represent a complete disjunction. There is a third possibility, namely, outside one's own province but not in the territory, or at least jurisdiction, of another province. This is another way of saying that there are parts of the earth that have not been officially assigned to the Society. This explanation partly accounts for the 67 Jesuits in row B 2 of Table 1 who would be considered "Ex aliis provinciis" if the above terms were strictly correlative.

In some cases the reason for the discrepancy is the fact that province catalogues do not come out simultaneously and hence the same person can be reported as living in one country according to one province catalogue and in another country by a later catalogue of another province. This time factor probably explains the imbalance in number of Scholastics.

Furthermore, there are Jesuits living in an alien province but not considered under its jurisdiction. "Capellani militares" are a good example, although there are others in Jesuits "extra domos," "in via ad. —" and "de bello nondum reduces".

Whenever these or similar doubtful cases came to my attention they were solved on this principle. A Jesuit is assumed to live in the country housing the headquarters of his own province unless 1) he is in a house of his own province in some other country or unless 2) he is listed in another province catalogue as living in a country of its territory. If this principle could be rigidly applied, then the sum of those living outside their provinces would equal the sum of "ex aliis provinciis" for all the provinces of the Society.

The reason why columns 5 and 6 of Table 2 are given as they are is that the new instructions concerning "applicati" and "non-applicati" had not yet been put into practice by all the provinces and that information could not be given. It is hoped that such information will be forthcoming in future years. Column 5 gives the number of Jesuits living in a country who belong to another province, which other

province has territory in the same country. For example, the exchange of men among the ten United States provinces would come under this heading. Column 6 gives the number of Jesuits in another province as well as country. Thus, for example, any non-English Province Jesuit living in England would come under this column since there is only one province with territory in that country.

The subtotal of Table 2 designated as "Group I" should present no difficulty. It represents the actual count of Jesuits living in the territories of 76 provinces (viceprovinces, independent missions and regions) which embrace 90 countries. "Group II" accounts for the remaining 458 members of the Society. Here we are confronted with a two-fold uncertainty. First, we are not sure of the exact number since the data concerning some of these are for the years 1954, 1955 and 1957. Certainly there have been changes since then. Secondly, assuming that this is a correct figure, we have further assumed that members of the Slavic Assistancy listed here live in the territories of their own Provinces except for the 62 who are listed in Group I.

By way of summary, we might call attention to a few of the more significant details of the tables. About 22% of all Jesuits live outside the territory of their own provinces. As nearly as can be determined, 7% of these are applied to another province and 15% are not. Viewed differently, about 11% live in another province and country and 11% live in another province but the same country as their own.

The following countries have over one thousand Jesuit residents: United States (7,406), Spain (4,054), Italy (2,395), India (2,157), France (1,878), Belgium (1,304), Canada (1,153), Brazil (1,114) and Western Germany (1,011). Combined, these account for a total of 22,472 Jesuits while the other 80 or more countries account for the remaining 33% of all Jesuits.

Statistical surveys are never a substitute for thought. A number of cautions have been given to curb the uncritical. To the hypercritical the author can only offer Hobson's choice, this or nothing. To those who object that the figures given here are almost two years old, we can only say that not even the 1959 number of Jesuits is available, to say noth-

ing of their geographic distribution. Although the absolute number of Jesuits may change from year to year, their relative proportions and positions do not change very much, especially in countries where the absolute numbers are large.

Table 1. Distribution of 34,014 Jesuits according to grade and migratory status. Year beginning 1958.

MIGRATORY STATUS	Priests	Schol- astics	Coad- jutors	TOTAL
	1	2	3	4
A. "Socii adscripti"	17,679	10,594	5,741	34,014
B. "Ex aliis provinciis"				
1. In other province	3,570	3,207	721	7,498
2. Not in other province	16	39	12	67
C. "Numerantur"	21,265	13,840	6,474	41,579
D. "Extra provinciam"	3,586	3,246	733	7,565
E. "Degentes"	17,679	10,594	5,741	34,014
B. "Ex aliis provinciis"	3,586	3,246	733	7,565
a. "Applicati"	1,398	366	344	2,108
b. "Non-applicati"	1,878	2,780	304	4,962
c. Probably "applicati"	294	61	73	428
d. Probably "non-applicati"	16	39	12	67

A. "Socii adscripti": Unduplicated number of Jesuits according to province catalogues 1958 as explained in text.

B. "Ex aliis provinciis": 1) Jesuits known to be living outside the territory of their own provinces and in the territory of another province. 2) Jesuits who are known to be outside the territory of their own provinces but are not reported as living in the territory of another province.

C. "Numerantur": Sum of A + B and D + E.

D. "Extra provinciam": Jesuits known to be outside the territory of their own provinces.

E. "Degentes": Jesuits living somewhere on earth, either in territory assigned to the Society or some other territory.

B. "Ex aliis provinciis": a) Those certainly designated as "applicati" by province catalogues. b) Those certainly designated as "non-applicati." c) Province catalogue data insufficient to assert that these Jesuits are certainly "applicati," but it can be assumed that nearly all are. d) It is reasonably assumed that these Jesuits are not applied to another province.

DISTRIBUTION

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Table 2. Geographic distribution of 34,014 members of the Society of Jesus, and of 7,565 Jesuits living outside the territory of their own provinces. Year beginning 1958.

COUNTRY and CONTINENT	JESUITS LIVING IN COUNTRY				FROM AN- OTHER PROV- INCE but	
	Priests	Schol- astics	Broth- ers	TOTAL	Same	Diff.
					Country	
	1	2	3	4	5	6
ENTIRE SOC.	17,679	10,594	5,741	34,014	3,834	3,731
Algeria	35	2	1	38	0	0
Belgian Congo	196	66	71	333	0	22
Cameroons	3	2	1	6	0	1
Egypt	30	3	7	40	0	8
Ethiopia	15	6	3	24	0	2
Fr. Equat. Afr.	28	3	7	38	0	6
Madagascar	185	38	72	295	0	79
Mauritius	5	0	1	6	0	2
Morocco	8	1	1	10	0	0
Mozambique	16	2	11	29	0	0
Réunion	3	0	1	4	0	1
Rhodesia-North	56	10	15	81	11	11
Rhodesia-South	73	6	20	99	0	14
Ruanda-Urundi	12	3	0	15	0	0
Un. of So. Afr.	17	0	3	20	0	0
AFRICA (15)	682	142	214	1,038	11	146
Alaska	35	2	8	45	0	4
Barbados	4	0	0	4	0	0
British Honduras	28	5	2	35	0	14
Costa Rica	661	336	156	1,153	21	72
Canada	3	0	0	3	0	2
Cuba	83	51	64	198	0	28
Dominican Rep.	35	5	16	56	0	15
El Salvador	33	22	26	81	0	16
Guatemala	18	3	7	28	0	10
Haiti	9	1	3	13	0	0
Honduras, R. of	12	0	0	12	0	2
Jamaica	69	8	3	80	0	3
Mexico	263	274	113	650	143	17
Nicaragua	20	7	16	43	0	18
Panama	11	.6	7	24	0	4
Puerto Rico	13	6	3	22	0	6
United States	3,993	2,799	614	7,406	1,472	317

COUNTRY	1	2	3	4	5	6
AMERICA, N. (17)	5,290	3,525	1,038	9,853	1,636	528
Argentina	152	153	66	371	1	56
Bolivia	43	27	29	99	0	5
Brazil	469	318	327	1,114	206	36
British Guiana	44	2	0	46	0	0
Chile	114	72	51	237	0	55
Colombia	264	316	137	699	0	79
Ecuador	87	153	46	286	0	67
Paraguay	21	9	10	40	0	6
Peru	58	51	46	155	0	8
Uruguay	53	23	20	96	0	14
Venezuela	76	34	68	178	0	34
AMERICA, S. (11)	1,363	1,158	800	3,321	207	360
Ceylon	62	7	13	82	3	11
China-Mainland	94	0	42	136	0	136
China-Taiwan	134	17	21	172	0	172
Hong Kong	59	4	2	65	0	14
India	1,094	723	340	2,157	535	323
Indonesia	145	71	29	245	0	51
Iraq	29	13	2	44	0	2
Israel	2	0	3	5	0	5
Japan	177	128	28	333	0	206
Korea-South	6	0	1	7	0	1
Lebanon	88	7	27	122	0	33
Macau	10	1	4	15	0	7
Malay, Fed. of	2	0	0	2	0	2
Nepal	8	3	1	12	0	4
Philippines	289	214	49	552	0	238
Portuguese India	27	0	5	32	0	2
Portuguese Timor	1	0	0	1	0	1
Singapore	8	0	0	8	0	3
Syria	10	0	0	10	0	0
Thailand	6	0	0	6	0	6
Vietnam	5	0	1	6	0	6
ASIA (21)	2,256	1,188	568	4,012	538	1,223
Austria	259	124	81	464	0	166
Belgium	744	435	125	1,304	64	97
Denmark	18	3	5	26	0	5
France	1,332	381	165	1,878	298	193
Germany-East	136	20	38	194	4	3
Germany-West, Saar	501	346	164	1,011	137	141
Greece	16	2	4	22	0	0

DISTRIBUTION

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COUNTRY	1	2	3	4	5	6
Ireland	274	186	65	525	0	37
Italy, Trieste	1,367	393	635	2,395	279	467
Luxembourg	5	1	0	6	0	1
Malta, Gozo	29	44	40	113	0	1
Monaco	3	0	1	4	0	0
Netherlands	342	197	92	631	0	15
Poland	273	202	130	605	96	7
Portugal	124	112	113	349	0	1
Spain	1,485	1,556	1,013	4,054	564	143
Sweden	12	0	2	14	0	1
Switzerland	90	8	19	117	0	18
Turkey-Europe	2	0	1	3	0	3
Un. King.-Eng.	393	217	65	675	0	66
U. K.-Wales	33	0	13	46	0	10
U. K.-Scotland	32	0	6	38	0	1
Yugoslavia	104	58	73	235	0	1
EUROPE (23)	7,574	4,285	2,850	14,709	1,442	1,377
Australia	157	124	25	306	0	17
New Zealand	5	0	0	5	0	0
Pacific Islands	24	4	12	40	0	12
OCEANIA (3)	186	128	37	351	0	29
Dispersi	159	19	94	272	0	1
GROUP I (90)* (17,510)	(10,445)	(5,601)	(33,556)	(3,834)	(3,664)	
Territory of Prov. (V.P.):						
Bohemia (1955)	74	53	52	179	0	0
Romenica (1957)	9	3	8	20	0	0
Slovakia (1954)	70	54	68	192	0	0
Place unknown	16	39	12	67	0	67
GROUP II**	(169)	(149)	(140)	(458)	(0)	(67)
GRAND TOTAL	17,679	10,594	5,741	34,014	3,834	3,731

- 1) Priests living in the country indicated.
- 2) Scholastics living in the country indicated.
- 3) Coadjutor Brothers living in the country indicated.
- 4) Total number of Jesuits living in the country indicated.
- 5) Total number of Jesuits from another province of the Society but the same country living in the country indicated.
- 6) Total number of Jesuits from another province of the Society as well as from another country living in the country indicated.

* GROUP I: All figures as given in province catalogues I. A. 1958 except some data in columns 5 and 6. For lack of more accurate in-

formation, all Jesuits under the China Visitor are assumed to be applied to the area in which they are working and also come from a different country.

- ** GROUP II: Figures given here lack certainty. 1) They are not based on province catalogues I. A. 1958. 2) Jesuits are assumed to be working in the territory of the three provinces (viceprovinces) mentioned except 62 socii of these provinces listed in GROUP I.

Temporal Coadjutor Assignments

Leo B. Hyde, S.J.

The figures below, based on the Province Catalogues of the American Assistancy for 1959, show the variety of work being done by our American Temporal Coadjutors. The survey deals with 579 Brothers, of whom 550 are stationed in the United States and 29 are in the Foreign Missions and Alaska. Not included in this survey are the 53 Brother Novices listed in the Catalogues.

	U.S.	F.M.	Total
Archivist _____	1	—	1
Architect _____	1	—	—
Athletic Equipment _____	3	—	3
Bakers _____	11	—	11
Prefect of Boarders _____	—	2	2
Assistant Prefect of Discipline _____	1	—	1
Bookbinders _____	6	—	6
Buyers _____	56	5	61
Carpenters _____	32	5	37
Master of Ceremonies _____	1	—	1
Supervisors of Clothes Rooms _____	52	5	57
Directors of Building Construction and Repair ..	16	6	22
Cooks _____	39	2	41
Supervisors of Student Cooperatives _____	6	—	6
Supervisors of Dining Rooms, Kitchens, and Storerooms _____	66	2	68
Supervisors of Farms _____	12	—	12

BROTHERS

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Supervisor of Fish Cannery	—	1	1
Garagemen	21	1	22
Gardeners	37	1	38
Supervisors of Buildings and Grounds	27	4	31
Supervisors of Heating Systems	54	2	56
Infirmarians	47	3	50
Instructors in Agriculture	4	—	4
Instructors in Baking	2	—	2
Instructor in Music	1	—	1
Instructor in Radio	—	1	1
Instructors in Various Technical Subjects	12	—	12
Supervisors of Laundries	15	—	15
Assisting Librarians	13	—	13
Mailmen	13	—	13
Supervisors of Mechanical and Electrical			
Maintenance	49	6	55
Metal Workers	7	1	8
Engineer of Mission Boat	—	1	1
Orant Pro Societate	11	—	11
Painters	10	—	10
Business Manager of Periodical Press	2	—	2
Poultrymen	3	—	3
Printers	4	—	4
House Treasurers	1	2	3
Assisting House Treasurers	24	4	28
Assisting Province Treasurers	9	—	9
Custodian of Radio Station	—	1	1
Receptionists	38	1	39
Office Manager of Retreat House	1	—	1
Sacristans	98	6	104
Sanctuary Society Moderators	11	—	11
Secretaries	21	2	23
Assisting Seminary Guild Directors	4	—	4
Shoe Repairmen	7	—	7
Brothers Socius to Provincials	7	—	7
Stonemasons	2	—	2
Tailors	19	—	19
Supervisor of Seismograph Station	1	—	1
Promoter of Brothers' Vocations	1	—	1
Winemen	9	—	9
Supervisors of Workmen	14	1	15
Assisting Writers	3	—	3
At the Disposition of Father Minister	17	3	20
Watch Repairmen	1	—	1
Boys' Club Moderator	1	—	1
Total Number of Various Assignments	55	25	60
Total Number within these assignments	924	68	992

Books of Interest to Ours

RAMISM AND ITS INFLUENCE

Ramus, Method, and the Decay of Dialogue. *By Walter J. Ong, S.J.* Cambridge, Massachusetts: Harvard University Press, 1958. Pp. x-408. \$10.00.

Ramus and Talon Inventory. *By Walter J. Ong, S.J.* Cambridge, Massachusetts: Harvard University Press, 1958. Pp. 588. \$10.00.

The Harvard University Press has published within the year three impressively learned, readable Jesuit studies in the humanism of the Renaissance. In *The Praise of Pleasure*, Father Edward Surtz has provided an admirable elucidation of Saint Thomas More's enigmatic classic, *Utopia*; in *The Scholastic Curriculum at Early Seventeenth Century Cambridge*, Father William T. Costello has made available the results of his authoritative inquiry into the Scholastic strands woven inextricably into Renaissance and post-Renaissance university learning; and, now, Father Walter J. Ong gives us his erudite history of the complex origins, internal developments, and all-pervasive after-effects within Western thought of the methodological movement which scholars today (for example, Perry Miller, Miss Rosemond Tuve) are just recently beginning again properly to detect and to identify as Ramism. Each of these three books notably manifests the personal vitality and originality in thought of its own priest-author; taken together, they reflect cheerfully, hopefully on the excellences of insight and of outlook, the resources of significant dialogue, which are characteristic living notes of the Society's best traditions in Catholic scholarship, our own rich cultural inheritance from the past. Needless to add, in the light of their distinguished Harvard Press sponsorship, all three works carry on at a high intellectual level the collaborative inquiry into the history of ideas for which literary studies at Harvard University have for a long time been renowned.

Father Ong's work on Peter Ramus, Pierre de la Ramée (1515-1572), the enormously influential French logician (and/or dialectician) and educator, is divided into four exactly, richly documented "Books:" the first outlines the issues of Ramism in intellectual tradition, and reviews, in particular, the biographical vectors in Ramus' career, how, for example, he came to be so fierce an anti-Aristotelian, out of sympathy as well with Italian humanism, and why, so far as one can tell at this distance, he abandoned his Catholic religion late in life some time after the death of his closest associate, the Catholic priest, Omer Talon, and, finally, how he lost his own life in the terrible Saint Bartholomew's Day Massacre at Paris in 1572—in the days before men of all parties had come to see clearly that the only way to fight an idea is by another idea, and not by the fire or the sword.

Father Ong's second "Book," in a sense his most revolutionary and

crucially important one, reviews the ancient classical and medieval backgrounds of Ramism, and argues convincingly that the Ramist "rigged terminology," its "cult of dichotomies," its "corpuscular epistemology" or "quantitative bias"—in a word, its abstractionism—arise from the failure of the thirteenth, fourteenth and fifteenth century Scholastic logicians to discover and develop a sufficiently flexible system of language control which might have enabled them to deal effectively with the Aristotelian logic of probabilities as well as with the new calculus of propositions which should have come in in their own times. Thus, long before Ramus (or Descartes, or Kant, and long indeed before the days of "symbolic" or mathematical logic), the intellectuals were disposed to accept the abstract reflections of reality in the structures of their own minds as the only intellectually permissible account of reality which the human mind could find. Here Father Ong's account of Arts Scholasticism corrects many long-standing misapprehensions: this scholasticism, the predominant one by far at the universities, was little influenced, it now seems clear, by the major theologians, who went quite separate ways from the arts faculty and who often enough taught at religious houses of study altogether outside of the university milieu. It was for the most part a philosophy for teenagers, for whom explicit and fixed picture-diagrams and the monologue of the teacher seemed pedagogically better-suited than did the fluid give-and-take of conversational dialogue. In the more free-wheeling open world of aural and oral discourse, one arrives less conveniently on schedule at the already agreed-upon pigeon-holes into which the teenager and, later, the Ramist came to imagine that all knowledge as a commodity must be sooner or later stored away. The role of two of Ramus' predecessors, Peter of Spain (Petrus Juliani) and Rudolphus Agricola, is examined by Father Ong in some detail. He speculates that Peter of Spain's *Summulae logicales* may well have been the seed-bed for the Ockhamist errors (*avant la lettre*) which, as Pope John XXI, Peter himself later on condemned. Peter of Spain's Commentary on Aristotle's *De Anima* is, Father Ong tells us, "a curiously unmetaphysical metaphysics." The Paris faculty of arts, even in its Golden Age, had been far more interested in physics than in metaphysics. In 1274, on the occasion of the death of Saint Thomas Aquinas, they had promptly requested permission of the Dominican general chapter at Lyons to see his notes on *How to Put Up Aqueducts and How to Make Mechanical Devices for Military Operations*; they showed not the slightest interest in seeing his unfinished *Summa theologiae*. Father Ong includes Father Suarez and Cardinal Bellarmine among later thinkers who were unhappily influenced by the scientism of Agricola's place-logic (*topoi* or *loci*), that which "helped make them . . . different from Saint Thomas Aquinas."

Father Ong opens his third "Book," on Ramism, with an examination of the Ramist dialectic, and he closes it with an examination of the Ramist rhetoric. He notes several times that Ramus conceived of the enthymeme (in the sense of Boethius) as a "truncated syllogism,"

rather than in the sense of Aristotle as a syllogism which moves from at least one probable premise to a probable conclusion. The Ramist mental cartography was unable to place probabilities or ambiguities within its mathematical coordinates without an unwanted blurring or impairment of the systematic efficiency with which it wished to plot all human thought. Probabilities are not the only realities which vanished on the Ramist map of the mind. The Ramist world is a silent one in which all aural resonance has been stilled. The "plain style"—the plainer, the better—becomes the standard idiom of discourse. Poetry is no longer conceived of as a third dimensional reality which intersects the world of dialectics; though the Ramist begins by allowing it a second, traditional dimension in the world of rhetoric, this methodological simplification ends by conceiving of poetry as little more than visual imagery, or, finally, as just "the art of versifying well." The sound-sense of poetry makes little sense in a world from which sound has been banished, and in which intellectual discourse ever approaches closer to a schematic shorthand as its ideal.

In his short (and final) fourth "Book," Father Ong wonderfully traces with telling economy of detail the widespread diffusion of Ramism, to Germany (especially), then to England, and in time to New England. Father Ong discusses the presence of Ramism in the works of such different personalities as Sir Philip Sidney, Gabriel Harvey, John Milton, Richard Mather, John Wesley, and William Temple. He notes significantly elsewhere that Edward Taylor, the only early New England poet of consequence, was "the least Ramist of all New England writers." In our own twentieth century spatialized universe of thought, one from which we have nearly succeeded in banishing the sound of human voices, we are, argues Father Ong, as yet making our silent, insulated way over a largely non-rhetorical, non-poetical terrain, depersonalized and instrumentalized, where the climate, chilly still for the most of us, is one that Ramist winds blow in.

Readers of Father Ong will find in this clearly definitive study a most carefully argued foundation for his innumerable learned articles and essays in literary theory and criticism, in the evaluation of our culture, and in the history of ideas. These articles have been appearing with astonishing frequency in our most highly respected scholarly journals here and abroad: this reviewer thinks here in particular of two recent essays, (1) "A Dialectic of Aural and Objective Correlatives," which appeared in the April, 1958 *Essays in Criticism* (published from England), and (2) "Voice as a Summons to Belief," which appeared in the 1957 volume of *English Institute Essays, Literature and Belief* (published by the Columbia University Press). The present work is handsomely enriched with nearly a score of fascinating illustrations (for all that they are not oral), which are carefully described at the outset so that none of their intricate import need be lost.

A second volume, *Ramus and Talon Inventory*, has been simultaneously published by the Harvard University Press; this inventory of the hundreds upon hundreds of separate printings of books by

Ramus and his associate reveals as nothing else might—with patience infinite and with thoroughness—the enormous international impact of Ramism.

Some of Father Ong's readers will certainly wish to enter into dialogue with him on some of the argumentation and implications of this, his most sustained and ambitious work. It is not altogether clear to this reviewer, for example, why Father Ong tends to regard the written word as necessarily inferior to the word that is spoken, nor why he should regard the advent of printing as having put an end so effectively to the best traditions of learned dialogue and of vitally reasoned spoken discourse. The superiority of the spoken to the written word has, of course, been long ago argued by Plato, in the *Phaedrus*, and elsewhere, but for reasons to which Father Ong himself nowhere adverts. It is easy enough, too, to think of the slavish kind of excessive bookish addiction against which Father Ong is reacting. But unless Plato's dialogues had been committed to writing, and thus in written form preserved, would not most of the wisdom we call Platonic and Socratic have centuries ago vanished like voices into the air? Is not the human experience of our greatest artists still available to us precisely because they controlled or interpreted certain areas and moments of it by the written form of their speech? For example, in Marcel Proust's *The Guermantes Way*, the sweet, sad voice of his grandmother in Paris which Marcel hears on the telephone at Doncière has become a meaningful "presentation" of the artist simply because the narrator explores the voice-experience in written language, so as to enable readers of printed books to re-create the experience, and thus to interpret its meaning for Marcel as well as for themselves. Certainly for scholars there are obvious senses in which the advent of printing has enabled them as never before to enter into many complex dialogues which without written and printed books could never conceivably have come to pass. Father Ong would clearly not deny this development, but his book seems waywardly unwilling at times to admit it.

Finally, some teachers might be understandably inclined to question Father Ong's emphases on the fact that all efforts at the systematic ordering of knowledge are inevitably limited articulations of reality and, as such invariably short of the truth. The total manifold of reality is, of course, ultimately recalcitrant to any perfect scheme or system either of classification or of presentation. The "schematic fallacy," as Father John D. Boyd, another Harvard graduate, has argued (in a privately circulated monograph) is a powerful short-circuiting of thought and an insurmountable obstacle to the imaginative, personalist discovery of the real. But all human knowledge, it would seem, progresses by tentative hypotheses of one sort or another, written or oral. Though we should certainly be disinclined today to accept the ready-made categories of Ramist thought, nevertheless all of us, including Father Ong, would need to keep silent, in voice as well as in the gestures of writing, if we were unwilling at least pro-

visionally to make use of some scheme or structure of ideas, some agreed-upon method of inquiry coherent enough to sustain our voice during a period of some duration, to direct our language in a meaningful additive way. As Father Ong himself grants, man's non-systematic possession of truth has its own disadvantages: it is confused. One is even inclined to wonder at times if Father Ong's own vast attention to etymologies, to the original root-meanings of words, is sufficiently consistent with the natural tendency of words to accommodate themselves to the changing situations of continuing colloquy, and to the new meanings which develop within spoken or written discourse.

But these reservations are all of decidedly minor import. They are meant in no way to qualify the truly extraordinary achievement of Father Ong, who in the most gracious, lighthearted manner offers himself here as our most reliable guide through the Tibet-like intellectual mazes, difficult, precarious, and oddly exhilarating of the rarified Ramist way. On one page of his book, Father Ong tells us in praise of the *Dialectical Invention* of Agricola, that it "rang true in the way neo-Latinism at its best could ring true, as a dialogue carried on with a past sensed as still living in the present." His own classic in English rings true exactly in the same high, rewarding sense.

WILLIAM T. NOON, S.J.

THE SOCIETY'S SPIRIT

The Jesuits, A Self-Portrait. By Peter Lippert, S.J. Translated by John Murray. New York: Herder and Herder, 1958. Pp. 131. \$2.25.

This is a small book in size and summary in treatment, but Father Lippert succeeds in giving us a portrait that is in excellent focus. There are thirteen short chapters which could well be read at a single sitting, but there is nothing hasty or superficial in Father Lippert's treatment of a very broad and complicated subject. The writing is very compact, and the informed reader will think that there is enough matter in each chapter for expansion into a volume.

In general, this *Self-Portrait* can be described as a very urbane correction of the exaggerations and false emphases which have turned so many attempted portraits into caricatures. Principles that can easily be misunderstood are put back into their original context, and practices which have a tendency to frighten are presented as they are carried out in actual Jesuit life, with the result that exaggerations and distortions are corrected and the general picture restored to its proper focus. The principle of fraternal correction, for example, cannot be understood unless it is examined in the context of fraternal charity which prevails in the living body. There is no need of enforcing obedience when it is given willingly and cheerfully in a wholehearted desire to signalize oneself in the service of the great Commander of the Society, Who is Christ. Obedience, therefore, does not make the Jesuit a robot in the hands of Superiors, nor does the fourth vow of the professed constitute them a sort of pretorian papal guard, or in Francis Thompson's infelicitous phrase, "Janizaries of the pope."

Uniformity of training, far from depriving individuals of all personality, really serves to preserve and accentuate it, while the mutual regard they are taught to have for each other from the novitiate on, emphasizes one's personality while serving to make association smoother and pleasanter.

Father Lippert is not unaware of the baffling personality of St. Ignatius, and calls the readers' attention to the fact that the Jesuits are less Ignatian than the Friars Minor are Franciscan or the Order of Preachers Dominican, in the sense that Ignatius communicated less of his personality to his Order than did Benedict and Francis and Dominic. Never were they called Ignatians or Loyolans.

One might read this slight volume at a sitting, but one will come back to another and another reading if one wishes to assimilate its condensed matter.

There is a Preface by Father Martindale. The translation by Father John Murray has a stately flow. We notice a slight topographical misprint on page 44 where the river Llobregat is mentioned instead of the Cardoner as the scene of St. Ignatius' great enlightenment during his stay at Manresa. The type and printing are excellent.

WILLIAM J. YOUNG, S.J.

IGNATIUS' NEGLECTED COMPANION

To the Other Towns: A Life of Blessed Peter Favre First Companion of St. Ignatius. By William V. Bangert, S.J. Westminster, Maryland: Newman Press, 1959. Pp. xi-331. \$4.50.

After reading what was probably a copy of Blessed Peter Favre's *Memorial*, the great St. Francis de Sales remarked: "I like to think that the Society is determined to do no less for the honor of this first companion of its founder than it has done for the others." Unfortunately, as the author of this most recent biography of Favre points out, the breath-taking episodes of such greats as Loyola, Xavier, Borgia, Campion and others only served to overshadow the gentle deeds of the most lovable of Ignatius' early companions. Through this first American biography of Favre, Father William Bangert will do much to dispel the clouds of obscurity that have so long hung over Blessed Peter.

The book begins with a short account of Peter's boyhood in the heart of Savoy. There follow two chapters summarizing the gathering of the companions of Ignatius at Paris and the early history of the group in Italy. With chapter four we begin what might be termed Peter's own proper story. And it should be added here that the story is well told. A faithful record is given of Favre's travels "to the other towns" of Continental Europe from Germany to Portugal. Throughout, the author very nicely intersperses selections from Favre's spiritual writings—his *Memorial* and his letters—which give us an excellent insight into the workings of grace in the remarkable soul of this holy man.

Quite apart from its spiritual worth this biography has a great

deal of interest for the historian. It pictures a man who lived and travelled in a Europe reeling under the very first impact of the Protestant Revolt. It was to be Favre's task to help in the spiritual revival of Northern Italy, an area not at all immune to the attacks of Protestantism, weakened as it was by the cancer of radical humanism. In Germany Peter was to combat the enemy in his own stronghold. And if it was Peter Canisius who received the ultimate credit of being the second Apostle of Germany, it was Peter Favre who not only started him on his way, but did the spade work for him in such centers as Regensburg, Mainz, Cologne, and elsewhere. The same could be said about Favre's stay in the Netherlands—at Louvain to be specific.

This life of Blessed Peter Favre is not a definitive biography. It was not meant to be, as the author himself points out in his preface. For the uninitiate the book may be a bit provoking at times because of a habit of throwing in Latin, French and Spanish words and even phrases when they might well have been put into English. Moreover some readers may feel that the historical innuendoes are too numerous. But these are trivialities. Father Bangert is to be commended for a task well done. We can only hope with him that this volume may incite other scholars to further research in so neglected a field.

HERMAN J. MULLER, S.J.

MEDITATIONS ON THE PRIESTHOOD

"Stir Up the Fire". By *Ludwig Weigl, S.J.* Translated by Isabel and Florence McHugh. Milwaukee: Bruce, 1959. Pp. xvii-233. \$4.50.

In seventy-nine considerations developed according to the Ignatian method of mulling over a truth of faith, Father Weigl, the spiritual director of the seminary at Regensburg, Germany, analyzes the Sacrament of Holy Orders. Leaning heavily on Scripture texts by assiduously drawing out their relevance to the priesthood in a special sense, Father Weigl carries his analysis through the five parts of his book: the essential character of the Sacred Priesthood, its mission, its equipment, its blessings and its relationship to the Most Holy Trinity. His aim is to guide the priest-readers towards a deeper understanding of the bedrock of their priestly being—that they may see the gift of the grace of ordination and use it as it is meant to be used. Solidly based on theological and dogmatic principles, these considerations will satisfy the need of many a priest who would rather have this type of meditative reading on the priesthood than the commonplace exhortatory books on the same matter.

Though expressly written for priests, this book has significance, too, for all seminarians who will soon receive the same great gift of the Sacred Priesthood. Reflections from this book will give them an insight into the full import of the mystery of the priesthood, making them fully appreciate all the gifts of ordination and stirring their hearts with Pentecostal ardor.

The suggested readings at the end of each consideration are excellent. The first four parts of the book are proportionately well-developed.

However, the reviewer feels that the last part (on the relationship of the priesthood to the Most Holy Trinity) merits a fuller development.

REYNALDO P. LORREDO, S.J.

LANDS TO THE SOUTH

Latin America: An Historical Survey. By *John Francis Bannon, S.J.* and *Peter Masten Dunne, S.J.* Milwaukee: Bruce, 1958, revised edition. Pp. x-625. \$7.50.

When the first edition of this survey appeared in 1947 there was still some reason to hope that Americans would not forget the lesson which World War II had taught them on the importance of Latin America. But, as events in the ensuing eleven years—Mr. Nixon's recent and unceremonious reception in South America is a conspicuous instance—show, the lesson has largely gone unheeded, although it is more sorely in need of learning today than ever before.

The present edition of this survey, assuredly timely in its appearance, ranges through the three great eras of Latin American history: colonial, revolutionary, and national. In the English-speaking world, long indoctrinated in the anti-Spanish bias of Whig history, the scholarly writings of revisionist historians have not as yet had appreciable effect on popular presentations. The result is that the colonial period of Latin American history is still a sensitive topic, a fact which is reflected in Father Bannon's chapters on this period. On the one hand, he seems reluctant to allow the sins of Spaniards in the New World to stand without exculpating qualifications. Conversely, practically every statement to the credit of Spain has the ring not so much of factual statement as of protestation by one, who, though speaking the truth, expects to be challenged or disbelieved as a matter of course. Despite the climate in which the discussion must be carried on, Father Bannon's chapters on the colonial era are capably done. Wisely a good deal of attention is accorded the Old World background from which the colonial civilization of Latin America absorbed so much of its character and many of its forms.

The chapters on the national era have undergone the most extensive revision. The section opens with survey chapters on the general situation in Latin America at the outset of the national era, and on the relations between Church and State at this time. The section closes with a good survey of the role the U. S. has played in Latin America from the time of the Monroe Doctrine, and a brief attempt to discern the direction our Latin neighbors will take in the coming decades. The major part of the section consists of single chapters devoted to each of the major nations and areas, carrying the story forward from the achievement of independence up to the present day. Of course, within the limits of a single chapter not all the precisions a native son might like to see can be made, while in the attempt to present such a great mass of information a few factual slips are inevitable.

The student of history as well as the general reader should find

in this survey a satisfactory introduction to the immense field of Latin American history. For further work there are reading suggestions at the end of each chapter, for the most part to English-language works. The squat and clumsy format of the first edition has been replaced by a more readable page in double columns. And while the maps are, in general, adequate, the lack of any attempt at pictorial documentation is regretted.

JAMES G. MCCANN, S.J.

ETERNAL HAPPINESS

Heaven. *By J. P. McCarthy, S.J.* New York: P. J. Kenedy and Sons, 1958. Pp. 143. \$3.00.

Father McCarthy was obviously performing a labor of love when he gathered together all the pertinent texts from scripture on the subject of heaven, and wove them together into a harmonious unity that is at once theologically sound and highly readable. This is primarily a book for meditation or meditative reading, and the use of scripture in this regard is particularly effective. Part I discusses the road to heaven—heaven as our destiny, our hope, and the reward of merit. Part II treats of heaven itself in some of its more profound theological aspects—the beatific vision, the resurrection of the body. There is a fine chapter in the second part on the incidental joys of heaven that emphasizes an element of eternal happiness that is all too often overlooked.

Father McCarthy is a great admirer of St. Thomas More. He confesses that this little volume is much in debt to St. Thomas' *Dialogue of Comfort Against Tribulation*. Unlike Father Gleason's profoundly theological chapter on Heaven in *The World to Come*, Father McCarthy is primarily concerned with providing fruit for profitable meditation rather than plumbing the depths of the theological implications involved in the subject of heaven. It must be remembered that throughout the volume, the author is using scripture as a preacher, and more often than not, the texts are used in an accommodated sense. While Father McCarthy has not neglected the theology involved, he seems to have been mainly concerned with providing a book of fruitful meditations for the priest, religious and layman, as well as a handbook for the preacher faced with the prospect of preaching on the joys of heaven.

JOSEPH A. GALDON, S.J.

BETWEEN FANTASY AND REALITY

The Image Industries: A Constructive Analysis of Films and Television. *By William F. Lynch, S.J.* New York: Sheed and Ward, 1959. Pp. 159. \$3.50.

The vast technological civilization of the United States has at its disposal mass-media of communication which are producing cultural changes and patterns of questionable value. Social responsibility for the popular forms of culture has been shirked by the groups immediately involved in the productions of film and television. Father Lynch sees the absolute need for the artists, the creative theologians,

the trained critics and the universities to assume the crucial role demanded by the situation. The issues involved center around the failure of the media to differentiate between fantasy and reality; the weakening and flattening out of the area of feeling and sensibility in the public consciousness; the curtailment of freedom of imagination by the purveyors of the techniques for the fixation of the imagination; and the 'magnificent imagination' as seen in the spectacular projection of the dream which loses contact with the true lines of our human reality.

Father Lynch diagnoses these diseases of fantasy, flatness, fixation and magnificence in the mass-media culture by many examples drawn from film and television productions of recent years. Economic factors lie behind many of the decisions and choices for production, and they exert an inhibiting influence on the free pursuit of the artist. This is substantiated by the fact of the desertion of the television industry by many promising young writers, discouraged by so many rejections on economic grounds. Of particular interest will be the author's discussion of freedom and the imagination.

In the latter section of the book, Father Lynch gives a portrayal of American humanism which has become inhuman. The symptoms of its malaise lie in the disintegration of the spirit of regionalism, the collapse of tragedy and comedy, and the breakdown of craftsmanship. Admittedly these are provisional labels but the cursory investigation points to problems calling for serious consideration.

The final plea of the book is to the artist and the creative theologian. Repeatedly the insistence is beyond the immediately moral and the realm of censorship. Mutual respect for the competence of the other must prompt the artist and the theologian to meet on the level of freedom and the real in their consideration of the human person.

The author's thesis is convincingly argued, although many details are not equally suasive. The challenge is terrifying.

CARROLL J. BOURG, S.J.

MEDITATIONS FOR YOUTH

Alive in Christ. By *Ralph Campbell, S.J.* Westminster: Newman Press, 1959. Pp. 344. \$3.75.

Father Campbell, in this book of meditations for young people of high school-college age, has followed out the pattern of the liturgical year. Thus the one making the meditations progresses and grows in union with the mind of the church as each year she relives the life of Christ in her liturgy. The book then has four parts. The first part covers Advent and the Christmas season, wherein Christ's early life and the life of his mother are central themes. The second part for Lent follows closely the opening meditations of the Ignatian *Spiritual Exercises*, stressing generosity on the part of the one meditating and bolstering this generosity by the example of Christ in his passion. The third section holds before the meditator's eyes the victorious Christ and the joys of heaven. The last part deals with incorporation

into and growth within the Mystical Body of Christ. So the year comes to an end with renewed emphasis on the action of the Holy Spirit in one's daily life and on the role that must be played by everyone in action towards his fellow men.

This series of meditations has been a long time in preparation. Many of them, in less polished form, have already been tried and tested by Father Campbell in his work with Gonzaga High School students during his years as sodality moderator. As a result the style is clear, simple, realistic. Illustrative examples have been drawn from the everyday life of the youthful men and women for whom the book is intended. Stress is placed on practical apostolic endeavors suitable to them. Other praiseworthy features of this collection of meditations are the use of extensive quotations from the New Testament and from papal encyclicals, a short paragraph layout which makes the book attractive and less forbidding than some books aimed at the same age group, and two short introductory sections which introduce the beginner to the method of meditation and to some basic terms used in regard to the supernatural life.

Not everyone will like every meditation, but then that is always the case with a book of this kind. To some, the scene proposed for the imagination of the meditator may occasionally seem rather difficult to grasp. To others, a colloquy here and there may seem stilted in language. All in all, however, the book is well suited for those to whom it is directed. It should be of immense help to sodality moderators, Catholic youth leaders, Legion of Mary directors and members of their groups as well as to all youth, unaffiliated with such groups, who seek to learn to approach God-through mental prayer.

ROYDEN B. DAVIS, S.J.

COUNSELING THE ADOLESCENT

God, Sex and Youth. By William E. Hulme. New York: Prentice-Hall, 1959. Pp. 179. \$2.95.

This book is one of a growing body of literature of which priests must take note. We are the privileged ministers of the Sacrament of Penance which is beyond all compare. But there is in its very transcendence a perennial deficiency—supernaturalism. (The fault is, of course, in our dispensing, not in Christ's providing.) Glorifying in our spiritual power as priests we tend to neglect the natural means at our disposal. Grace, however, does not spurn the natural but demands it. And the more sound the natural component, the more perfect the supernatural composite. Grace does not somehow transmute nature in man. For all his divine dignity man remains man, in need of, and responding to, natural helps and motivations.

The deficiency is compounded in that the Sacrament, as actually administered, is severely confined in time and space. The priest as physician must administer a treatment in three minutes' time to a patient painfully on his knees and cornered in a box. How strange a place of consultation for the spiritually ill! The very exigencies

of the situation have meant that we all but abandon the healer to play the judge. Yet the trained counselor or therapist will spend an hour a week with one individual in the relaxed atmosphere of a well-appointed office. The Protestant minister, deprived of the Sacrament, has had to capitalize on the potentialities of the natural. He gives abundantly of his time and advice to souls in need.

In many instances, at least, the minister exercises the art and science of pastoral direction with more signal success than the Catholic priest. In fact from the evidence at hand one wonders whether the Protestant clergy as a whole is not better trained and more proficient than their Catholic counterpart in counseling and pastoral psychology. If this book is any indication, they are.

Dr. Hulme is professor of pastoral theology and pastoral counseling at Wartburg Theological Seminary (Lutheran), Dubuque. His book shows wide experience in counseling young people. His whole manner invites confidence without alienating the sensitive adolescent. Though this volume does not give theory, it evinces professional knowledge of counseling and psychology. The nondirective technique, for instance, is used in the frequent interviews recorded in the book.

The principal areas explored are: the meaning of marriage and sex, proper procedures in dating, the treatment of masturbation and homosexuality, the problems of married couples and parent-child conflicts. These questions are handled with reverence. Prayer is insisted on. Sex is oriented toward procreation and the Creator.

As is to be expected, however, errant behavior is not as severely judged as by Catholic moralists. Masturbation is sinful if it is a *regular practice*. Certain deviations are simply arrested sexual development. For that matter sexual problems sometimes respond to a purely psychological approach, where the moral proves ineffective. At any rate such errors in the book are only occasional *obiter dicta*. Hence it is not prohibited reading for Catholic. They do mean, however, that it should not be put into the hands of young people, for whom the book was written.

This reviewer strongly suggests that Ours who have not studied through a work of this kind, the practice and art of counseling adolescents—professionally—begin with this one. It is high time we take problem cases out of the box to the parlor and use the techniques of scientific counseling, a natural means which surely the Holy Spirit does not want us to ignore. It is past the time when spiritual directors of our own should have some training in psychology.

ROBERT H. SPRINGER, S.J.

BLUEPRINT FOR COUNSELORS

Guidance and Counseling for Catholic Schools. *By Lawrence J. Saalfeld*, Chicago: Loyola, 1958. Pp. 264. \$4.50.

This is a welcome addition to the existing titles on this subject. Many ideas garnered from it can well be used by Catholics and non-Catholics alike, but for the Catholic school it is a must in order that

our counselors and principals, educated in a general course on the matter, may fully orientate their thinking along Catholic lines and integrate sound Catholic principles into their program.

Chapters one to eleven deal with organization, integration, and operation of the many phases of Christian guidance and counseling. Chapter twelve offers many specimen forms and materials adaptable to meet the needs of a Catholic school.

The author calls to mind a very fundamental principle for a guidance program in a Catholic school: attention must be brought to the needs of the individual in soul and body, and we ought not to sacrifice this in an attempt to educate the masses. All that we have learned in our regular courses must be used, but we must add our traditional sources of strength: spiritual depth, the workings of grace, and knowledge of the ways of the devil. Thus, Christian education will be assured and perfected.

In the organization of guidance services a thoroughly Catholic character and approach must be used because it deals with matters related to the sanctification and salvation of souls. That this may be accomplished, our guidance personnel should have not only teaching experience and educational training, but also religious experience. To this end the basic qualification for a Catholic guidance worker is the possession of the gift of Counsel, which comes from an abiding presence of the Holy Spirit.

We must note that counseling in any area must be done with the best Christian growth in mind. And we must not lose sight of our responsibility of preserving and developing vocations to the priesthood and the religious life. We must use the workings of grace and the Holy Spirit. On a natural basis alone the results of counseling will be uncertain, limited, and often faulty in the light of Christian objectives. To achieve good Christian citizenship, the spiritual works of mercy are necessary, for true happiness on earth flows from unselfish service for the bodies and souls of others.

An important part of the book is the chapter on vocational guidance. It recalls that Pius XI in his encyclical on the Christian education of youth defined education as the preparation of what one must do and be here below in order to attain the sublime end for which he was created. We must not only look forward to contentment on the basis of what is most lucrative. We, as Catholics, must realize that our ultimate goal is to serve and glorify God in our life's activities and to save our soul. The first question by a Catholic counselor must be whether God has called the student to the priesthood or the religious life. However, no matter what is chosen, the works of mercy should be incorporated into the choosing.

Chapter twelve gives many useful forms and materials for Catholic school guidance. It is ready-made for many phases of the guidance program and easily adaptable to one's own needs. The author has done a remarkable service for Catholic schools by providing a workable plan or blueprint for Catholic counselors.

FRANCIS C. PFEIFFER, S.J.

PSYCHOLOGY FOR PRIESTS

Psychology, Morality and Education. Edited by Fernand Van Steenberghe. Translated by Ruth Mary Bethell. Springfield, Illinois: Templegate, 1958. Pp. ix-128.

This is the English version of *Psychologie et Pastorale*, a collection of the better papers delivered at a clerical congress in Liège. The theme of the discussions is the contribution of modern psychology to the personal life and social work of the priest and religious. Examined in detail are the need and value of psychology for the education of the priest, the fruitful exercise of the pastoral ministry, for the teacher in the classroom, the director of vocations and for the promotion of the life of prayer.

Of the six contributors to this symposium the best known is Canon Joseph Nuttin, psychologist and author esteemed by his psychological confrères. Speaking here of our seminary training in psychology, he rightly complains that philosophical psychology has left us with too rational a concept of man. This lack of focus needs correcting by a knowledge of the part the emotions and infra-conscious impulses play in human behavior. Experimental psychology, still retained as a seminary course, has contributed pitifully little to our knowledge of man. Study of the psychology of religion and of social psychology, particularly human relations, is a grave need.

The Canon points out the inadequacy of "reading a book" to supply the deficiency in our training. The only solution is the presence of a psychologist on the staff of every major seminary. His role should be not only to teach courses but to do research on the problems of psychology which have a bearing on pastoral ministries. But the scope of Canon Nuttin's remarks is broader than this. His paper is a survey in brief of trends in contemporary psychology. Particularly rewarding is his evaluation of the contributions and deficiencies of depth psychology.

In the second paper Canon Widart reflects on the nature and extent of psychological freedom. He finds the solution of the antinomy of freedom versus determinism, not by denying either component, but by diminishing the antinomy itself. We have made too distinct a cleavage between the voluntary and nonvoluntary factors in human activity. In reality both integrate a single psychological process. The activity is initiated by the determinants (hormones, instincts, habits, the infra-conscious, intellect) but terminates in a conscious and selective acceptance or rejection by the will. This active receptivity is the essence of freedom. Since the will is not creative, it requires these determinisms of its very nature.

"Psychology and Vocation" tries to find a norm for determining the presence of the internal call to the priestly and religious state. We can no longer look to piety as a distinctive sign. With our awareness today of the depth of conjugal spirituality, we must seek a more refined norm. The author finds the answer in the different ways used to achieve the end common to both the religious and married states. Some

experience "the active presence, the living love of God perceived, taking possession and gradually predominating" (p. 113); others "need to find some human support in life to encourage them to do the good of which they are capable" (p. 110). The author goes too far, however, in separating the internal and external calls. The Holy Spirit in his internal summons surely respects and promotes those qualities which the Church demands in those to whom she extends the external call. The interior invitation is to assume priestly existence not *in vacuo*, but in a way of life determined by the Church. The two calls are complementary.

Other papers in the book delineate the difference between neurotic and true guilt, and evaluate the data of psychology for the pedagogue. "Psychology and Prayer" has little to offer the reader.

Despite occasional lapses the translation is well done. The language is nontechnical. Jesuits will profit from reading this book. True, so short a work cannot fill the gaps in our psychological equipment; at least it will make us aware of the lacunae and suggest what we can do about it.

ROBERT H. SPRINGER, S.J.

SAINT AUGUSTINE AS PREACHER

Nine Sermons of Saint Augustine on the Psalms. *Translated by Edmund Hill.* New York: P. J. Kenedy and Sons, 1959. Pp. xi-177. \$3.50.

Selected Easter Sermons of Saint Augustine. *Translated by Philip T. Weller, S.T.D.* St. Louis: B. Herder Book Co., 1959. Pp. vii-329. \$4.95.

All have some acquaintance with Saint Augustine as a great philosopher and theologian. His *Confessions* have a place among the world's great literature. It is, however, to quite a different Augustine: Augustine, the pastor of souls, that we are introduced in these two books of his sermons, among the first to appear in English.

Father Hill, an English Dominican, is a convert and a graduate of Oxford where he first became interested in Saint Augustine. In his introduction he sketches the religious and social background against which the bishop of Hippo preached. The various heresies of the time are described briefly. Augustine frequently refers to them in his sermons, especially to the Donatists whom he vigorously attacks, sometimes at great length. The section on Augustine's method of interpreting Scripture is particularly helpful, since we must understand his principles—so different from our own—if we are to appreciate his sermons. We must accept the fact that Augustine was no biblical scholar even for his own times. On the other hand, however, we must remember that like the other Fathers he had a firm grasp on the totality of revelation which he brought to his interpretation of a passage. For this reason, as Father Hill rightly points out, we must give him respectful attention.

Each sermon or group of sermons (they all concern Psalms 18-31) is preceded by a translation of the Psalm according to the text Augus-

tine used. The translation is free and colloquial, sometimes strikingly so. The reader will find anachronistic references, e.g., to the X-ray, the microscope, the Stock Exchange. The author gives an apology for his colloquialisms on the basis of Augustine's conversational style. Contractions are the rule and many of the expressions are most felicitous. I think that Saint Augustine comes out quite well in the process. Some, however, may balk at such renditions as "this heavenly huckster" (*negotiator coelestis*), "Got it?" (*Tenetis hoc*), etc. Yet, the sermons make pleasant reading and can give a new dimension to the Psalms of the breviary.

Father Weller's book contains thirty of Saint Augustine's Easter sermons. They are chosen from different periods of Augustine's life and cover the liturgical period from the Easter Vigil to the Second Sunday after Easter. Two sermons on the Creed and one on the Lord's Prayer delivered to the candidates for baptism at Easter round out the collection.

The introduction is the author's doctoral dissertation submitted to Catholic University and explains the Easter Vigil as it existed in Africa at Augustine's time. The fact that we have recently witnessed the restoration of the ancient vigil gives special importance to this introduction and indeed to the whole work. It is interesting to note that for Augustine the Christian Pasch was considered as a sacramental re-enactment of the whole work of redemption rather than a mere commemoration of the resurrection alone. Father Weller's description of the catechumenate and his scholarly reconstruction of the Easter Vigil in Africa are most enlightening.

For many of the sermons the author has gone outside of Migne. His translation is more stately than Father Hill's but no less effective. What stands out above all in the sermons is Augustine's concern that the people understand what they have done or are to do in the liturgy. While the sermons are rich in dogmatic content, they are never "heavy" but direct and full of fervor.

The whole work is very well documented. There are almost one hundred pages of notes and an adequate index. It may be recommended to all of Ours both as a great help for their own understanding of the Easter liturgy and as a rich source of ideas for sermons and conferences.

ROBERT T. RUSH, S.J.

INTUITION INTO LIBERTY

Augustine: Philosopher of Freedom. *By Mary T. Clark, R.S.C.J.* New York: Desclée Company, 1959. Pp. 273. \$4.50.

Freedom can mean freedom to choose. Augustine does not ignore this liberty of choice, freedom *from* necessitation. But the key Augustinian insight is into liberty of self-fulfillment, freedom *for* perfect response to God's loving initiative. Mother Clark has traced this Augustinian notion of freedom from its obscure foundation in the pagan Greek philosophers, especially Plotinus, through the writings of Augustine himself, down to its development by Anselm and Thomas,

and its proclamation to the modern world by Maurice Blondel. An interesting chapter on the twentieth century notion of freedom sketches the contemporary pertinence of the Augustinian insight. By contrast, Sartre's atheistic existentialism is justly proposed as a symbol of modern man's tendency to seek freedom without God. But one might seriously question whether the author should without considerable qualification write off the contribution of the existentialist school in general as "a travesty of freedom" or as "freedom for the sake of revolution."

There is abundant and suggestive documentation from Augustine's works. This book should find welcome as a compact and clear presentation of a "fundamental intuition into liberty, an intuition today all too frequently lost sight of even by the Christian world which inherited it.

EDWARD V. STEVENS, S.J.

THE INTOLERANCE OF THE TOLERANT

An Introduction to the History of the Western Tradition. *By Edgar N. Johnson.* Boston: Ginn, 1959. Pp. Vol. I, x-822; Vol. II, viii-799. \$8.00 each.

Many of the best features that have resulted from the strong competition in the field of modern textbooks have been incorporated into these two volumes. The sixty-four reproductions of outstanding art masterpieces of the western tradition, many of them in color, are the equal of anything to be found in the most expensive art books. The maps are of a particularly eye-catching modern design. The distinctive notes of this text are its attempt at interpreting Western civilization in terms of the conflict between two points of view, humanism and asceticism, and its emphasis on the cultural aspects of the Western tradition. It expertly brings the student into contact with the great men and ideas of the past through the quoting of relatively long passages of great literature and through detailed condensations of prose and poetry classics. The style achieves clarity without sacrificing readability. It is unfortunate that these excellent qualities only result in making this book more lethal.

Explicitly, Professor Johnson proclaims that he is attempting to be tolerant, humanistic, and impartial. Implicitly, to anyone for whom religion is not a mere consoling emotion, the author's attitude is secularistic, rationalistic, and naturalistic. Almost every charge made throughout history against the Church's doctrine and morals will be found in the two volumes of this textbook. The supernatural and any life after death is implicitly denied, religion in general is a "natural means to calm uneasy souls." "Jesus and his followers were simple folk looking for some religious escape from the miseries of their environment." The sacrament of penance is a "periodic emotional purge" in which one confesses to the priest, "the medieval man's psychiatrist." The Trinity was the first step in Catholic polytheism which was soon followed by the "development of mariolatry, or the cult of the Virgin Mary, the Christian Magna Mater . . ." The Church "had

tolerated the growth of a quasi-polytheistic cult in its sanction of the adoration of the Virgin and the saints." "It is no exaggeration to say that the cults of the innumerable saints constituted the popular religion of the Middle Ages (and of course of Romance countries today)." Monasticism provides "a retreat for those whom the world has no place . . ." and ". . . for those who are lonely or grief-stricken, it became, as it was to remain, a means of escape from the prison-house of reality." The early Protestant Churches do not fare much better at the Professor's hands for they too are condemned for their harshness and intolerance.

The real evil of this book is not so much these dogmatic assertions of incorrect ideas concerning the Church and religion. Much more deadly are the clever half-truths and implicit attitudes created by reporting as the whole objective truth an exclusively anti-religious or secular point of view. Unfortunately, because of this text's other excellent merits mentioned above, many students will trust its interpretation and will be led into an attitude of hostility and disdain for the Church and religion. Since religion has played so important a part in our past, the distortion found in these volumes will preclude its readers from ever arriving at a true understanding of the western tradition.

WILLIAM J. BOSCH, S.J.

ONE SOLUTION TO A PROBLEM

The American High School Today. By James B. Conant. New York: McGraw-Hill, 1959. Pp. 140. \$1.00.

Every community through its high school system should achieve a threefold objective: provide a general education for all the pupils as future citizens of a democracy, provide elective programs for the majority to develop skills immediately marketable upon graduation, and educate adequately college-bound students capable of handling advanced academic subjects, particularly foreign languages and mathematics.

Few communities, however, except those of large Eastern cities in which there are "specialized" schools, achieve this goal. Why not? Roughly seventy-five per cent of the nation's public high schools graduate less than one-hundred students annually. For a school of this size to offer a sufficiently diversified curriculum would require an exorbitant monetary outlay. Needless to say, communities seldom, if ever, make this outlay. Instead, the small schools in these communities require all students, regardless of ability or interest, to take an academic program. Two injustices follow: the vocationally oriented, though constituting a majority of the student body, are obliged to study courses which at best only the top quarter of their class can grasp; and secondly, the academically talented are never fully exploited because the tone of instruction is inevitably lowered to accommodate the less gifted.

President Conant would eliminate such schools and establish in their place centrally located "comprehensive" schools. These would be schools

in which under one roof and under the same management a rich, diversified curriculum would be offered satisfying the needs of all the youth in a given community. Moreover, if such a plan were adopted, the total number of high schools on a nationwide basis would be reduced from about twenty-one thousand to approximately nine thousand. As a result the teacher-shortage would be alleviated and other professional personnel would be able to make more effective use of their talents over a wider area.

This is a practical report based on a survey made of one-hundred and three public schools in twenty-two states. It deals with facts and the recommendations, though drastic, seem wise.

EUGENE M. FEENEY, S.J.

TWO FOR CATHOLIC ACTION

The Fundamentals of Catholic Action. *By J. M. Perrin, O.P.* Translated by Fergus Murphy. Chicago: Fides, 1959. Pp. xvi-74. \$1.25.

Training for Leadership. *By Vincent J. Giese.* Chicago: Fides, 1959. Pp. 159. \$2.95.

These two books complement each other. The first writer offers a solid blueprint for action; the latter pauses in the midst of activity to reflect briefly on the way he has come. Father Perrin's is a valuable little paperback, addressed to all those who have undertaken action for the kingdom of God. It is a booklet to be pondered slowly and often. In short, thought-provoking chapters the author first determines certain characteristics of fruitful human activity; next he sketches the noble virtues of the Catholic man of action; finally, he concisely and compellingly reveals the unifying harmony which can and should exist between spirituality and activity.

One caution: in subsequent reprintings, the publishers would do well to attend to the translation. In many places the sentence structure and punctuation should be checked, and unfortunate turns of expression changed.

Mr. Giese's book, with its photos, attractive cover, pleasing format and style, makes a better appearance, but it lacks the depth of Father Perrin's analysis and thus suffers by comparison. It is a more inductive work, based on years of experience in a Chicago parish, helping young people enter parish life. The formational value of activity is stressed, perhaps overly so. For the author seems to undervalue the stern asceticism of personal improvement and of the long-range view.

Of special interest to Jesuits will be the chapter on the role of the school in apostolic formation. Speaking from valuable experience gained as chairman of a workshop on this subject at the Second World Congress of the Lay Apostolate, Mr. Giese points out some provocative lines of inquiry, questions which religious educators should be asking themselves these days. There is also a helpful last chapter, an examination of conscience for chaplains of Catholic Action groups.

JAMES A. O'BRIEN, S.J.

INTEGRATION OF STUDY AND PRAYER

Prayers From Theology. By Romano Guardini. Translated by Richard Newnham. Freiburg: Herder and Herder, 1959. Pp. 62. \$1.50.

Msgr. Romano Guardini needs no introduction. His writings for the German Catholic Youth Movement have established him as a writer of challenging spirituality. *Faith and the Modern Man*, *Lord*, *The End of the Modern World* are well known. His new book is a collection of prayers he and his theological students used to recite after his lectures on different tracts of theology. Concepts on the mystery of grace, original sin, the Redemption, the Trinity, the fullness of eternity, are recast from the thesis format into affective meditations on the theological data.

Clarity of concepts and penetrating insights are evident throughout this slender volume. The title of Msgr. Guardini's new book was well chosen. Studying God in the Trinity, Incarnation and the Church is not, necessarily, formal prayer. Something else is needed. This book could well be another step towards the integration of the study life with the prayer life.

JOSEPH B. NEVILLE, S.J.

GOD IN THE SCHOOLS

What Happened to Religious Education? By William Dunn. Baltimore: The Johns Hopkins Press, 1958. Pp. xv-346. \$5.00.

Western political tradition, the inheritance of the United States, does not make much sense once severed from its religious origins. Yet a determined effort has been made, in recent years, not only to sever the nation from its religious past but actually to deny that religion ever had a role to play in our national life.

"Absolute wall of separation," "exclusion of religion from the public school curriculum"—these slogans of today are read into the thoughts and actions of the Founding Fathers. Present opinion becomes past history and we are told that our national existence had its origin in and depends upon a divorce of public life from religion. And yet there is the fact: it was with religious convictions about the nature of man and of the world, about man's destiny and the way he should live that the people of America conceived this new nation.

Father Dunn's valuable book is built around a judicious selection of the opinions of the founders of the public school system on the role of religion in education. From these opinions and the *de facto* situation in the early schools, he concludes that there was an almost universal tradition in the first seventy-five years of our national history that religion belonged in education. If this be true, then what happened to religious education? It is the author's thesis that religious teaching in public schools was impaled upon the horns of a dilemma: "In holding two convictions, namely that religion belonged in public education and that instruction in sectarian doctrines could not remain in the curriculum . . . (they) created for themselves a dilemma, in the attempt to resolve which they eliminated both religion and sectarianism. Such seems not to have been their intent, but such was the result of their actions."

JAMES P. COTTER, S.J.

ESSAYS ON THE BIBLE

Pattern of Scripture. *By Cecil Hastings, Vincent Rochford and Alexander Jones.* New York: Sheed and Ward, 1959. Pp. 96. \$75.

This book consists of three essays on the difficulties and rewards of reading the Bible. The first and shortest essay treats the real problem that reading the Bible bores and even frightens many Catholics. The author responds to the problem rather vaguely and, it seems, naïvely. She tells the reader to relax with the Bible and not to be "subconsciously thinking of the Old (Testament) as, more than anything else, a storehouse of difficulties." It also appears to be an oversimplification to say, "if once we glimpse the vision of God's great plan, working its way through historical events, as recorded in the Scriptures, then our problems of boredom should be more than half overcome."

The second essay speaks of the unity of the Bible. God's plan of salvation is the theme, and it is traced from Abraham, through the history of Israel, and on to its culmination in the establishment of the Church. Such a brief, panoramic description tends to be superficial, but it is nonetheless a very fruitful point of view for a reader to have.

The third essay is a good discussion of Our Lady and her place in the Old and New Testament. The author prudently restricts himself to a few texts and shows how much more meaning can be found when the texts are read under the guidance of the Church, and with the light of research and scholarship.

ROBERT J. KECK, S.J.

ADULT EDUCATION

Handbook of Catholic Adult Education. *Edited by Sister Jerome Keeler, O.S.B.* Milwaukee: Bruce, 1959. Pp. 95. \$1.35.

"Handbook" is perhaps too definitive a label for this ninety-five page paperbound collection of twenty essays on aspects of the Catholic role in adult education. As an introduction, however, to this sprawling and fast-growing field, this volume describes *some* of the programs which have been developed under Catholic auspices and attempts to formulate lines for future planning. The book is divided into three sections: areas of interest, institutional resources, and common problems. It also includes a list of existing Catholic programs and a selected bibliography.

Sister Jerome Keeler, who has been one of the pioneers in this field, highlights her introductory essay with a sentence which might well serve as a topic sentence for future Catholic endeavor: "Considering the limited resources of most of our Catholic institutions in matters of buildings, finance, and faculty, it might be well to concentrate on courses which only we as Catholics can offer, instead of trying to give those which others can give as well or far better than we—the vocational and recreational courses, or even more serious courses in industry, business, carpentry, photography, and the like."

Future writings on the topic should include a program for the use and evaluation of television, radio and the motion picture; suggestions

for cooperating with existing agencies; a more clearly defined series of objectives; and a continued warning against the bootless frenzy to duplicate non-Catholic educational programs.

JOHN M. CULKIN, S.J.

PARENTS AND VOCATIONS

Parents' Role In Vocations. By Godfrey Poage, C.P. and John P. Treacy, Ph.D. Milwaukee: Bruce, 1959. Pp. vii-132. \$2.95.

In vocational literature there are many important works to help guidance counsellors in assisting young people to choose a vocation. Books and pamphlets aimed at helping the young people directly are also available. Few volumes have ever appeared to aid the God-given vocational counselors, the parents. This book certainly makes up for that lack in this crucial field.

The work is a cooperative effort. Father Poage is well known for the high level of his writings on vocation promoting. Doctor Treacy offers a vocation guidance course for teachers at our own Marquette University. Both combine to present a significant contribution to the field. No phase of the parents' role is omitted. The reader progresses from the concept of the Catholic home through the different forms of guidance needed at the pre-school, elementary and high school levels. The presentation combines good practical wisdom with much psychological insight. The most important section, Chapter IX "Deciding A Vocation", is excellent psychology. Both supernatural and natural motives blend to present an excellent idea of what the call to serve God really is, and how a parent can decide whether his child has such a call.

The book deals primarily with fostering religious and priestly vocations. Jesuits can profitably employ the work to examine whether we encroach on the parents' rights in this field, and how the parents can be brought to realize and practice their obligations in aiding their children to choose a state of life. The "Parents' Self-Rating Scale" (pp. 127-130) could be offered to parents of students in Jesuit schools to see whether they are carrying out fully their duty to prepare their sons in an intelligent fashion to choose a state of life.

EDMUND G. RYAN, S.J.

THE CHURCH IN A REVOLUTIONARY AGE

The Nineteenth Century in Europe: Background and the Roman Catholic Phase. By Kenneth Scott Latourette. Harper: New York, 1958. Pp. xiv-498. \$6.00.

Professor Latourette, well-known for his seven volume *History of the Expansion of Christianity*, initiates with this book another extensive project—a five volume, comprehensive study of the history of Christianity from 1815 to the present day. In the first half of this volume the author briefly outlines Christianity's development from its foundation to the eighteenth century and then provides a detailed treatment of the political, economic and religious aspects of the period immediately

preceding the century under discussion. The second half is a comprehensive survey of Catholicism during this age of revolution (1815-1914). The author considers all major aspects: the papacy, the history of religious orders, congregations, and societies, devotional life, developments in theology, dogma and the other intellectual fields, and ends with the history of the Church in each of the major countries of Europe and in mission fields. An exceptionally fine bibliography completes his study.

Professor Latourette expressly declares his active Protestant background in the introduction, yet he never allows his personal convictions to influence his scholarly objectivity. In fact, his care for Catholic sensibilities is patent, but happily this does not lead to any distortion, but rather to a balanced interpretation. The author has had all of the sections dealing with the Church read by Monsignor John Tracy Ellis before publication; standard Catholic authors such as Pastor, Pourrat, Leflon, Hughes are constantly cited; Catholic encyclopedias in English, French, German, and Italian are used; doctorate theses from the Catholic University and articles from the *Catholic Historical Review* are employed. The treatment of the Society of Jesus is very favorable. The author relies on Father Campbell's work which, if it is not the most modern or most scholarly history of the Society, is adequate for a survey of this type.

Here is a volume that deserves to be placed on all bibliographies for modern history courses, and one that should be read by all who wish to become acquainted with the historical background absolutely necessary for an intelligent understanding of the Church in our day.

WILLIAM J. BOSCH, S.J.

SEARCH ON THE LEFT

Voices of Dissent, A Collection of Articles from Dissent Magazine.
New York: Grove Press, 1959. Pp. 384. \$3.75 cloth, \$1.95 paper.

This book contains a series of articles collected from *Dissent*, a magazine devoted to democratic socialism. It is divided into five sections; Socialism and Political Ideas, Life and Politics in America, World Politics, Politics and Psychoanalysis, and Man and His World Today. As in most collections of this kind the quality of the work is uneven. It ranges from a few rather strident intramural squabbles with the traitor liberals to some good penetrating analyses. Especially impressive are the articles by Asoka Mehta on the democratic industrialization of Asia and a tragic soul-searching by Ignazio Silone.

The last four sections of the book, which are discussions of individual social problems, are clear enough in intent. The first section, however, which is a kind of a group search for self-identification, presents a problem. The older socialists are in the position of the husband who wants to argue but whose wife agrees with all his arguments. They are rebels without a cause. The younger socialists have had to redefine their position. The question is, "What does it now mean to be a socialist?" What does he fight for and against? They fight against

any of the uncriticised orthodoxies which contribute to social injustice. In any case, the important thing is to remain critical, not to let go unexamined any of the institutions that tend to harden the arteries of a democratic society. They are no longer so interested in the image of the perfect society but rather in correcting the injustices of society as it develops. Here arise two problems. One is that injustice is a maladjusted relationship among men and to understand it, one must have a theory or an image of what man is. The socialists do not offer any definition in this book. The second problem is one of identification. All men are interested in the problems of injustice. Does this make them socialists? What is the particular aspect of their critical investigation of society that enables them to restrict to themselves the title of socialist? It may be only a problem of words, but after all, words are not just words.

EDWARD J. LAVIN, S.J.

INTRODUCTION TO HISTORY

Historian's Handbook: A Key to the Study and Writing of History.
By Wood Gray and Others. Boston: Houghton Mifflin, 1959. Pp. vi-58. \$1.00.

This manual of historical methodology provides an introduction to the science for the college freshman, a guide for the advanced student, and a convenient reference manual for the practicing historian. All of the necessary topics are treated: the nature of history, the choice of a subject, pursuit of evidence, criticism, construction of the paper, and communication. The distinctive note of this handbook is its practical nature; one-third of the book is devoted to a bibliography of the basic source books for obtaining historical information, and another third is concerned with the mechanical details of the actual writing of the term paper. The authors have allotted only two pages to a discussion of the involved subject of evaluation of sources and the establishment of their objectivity. Because of this jejuneness, they fail to warn their readers of the different philosophical viewpoints, especially those of the deterministic schools based on economic, geographic, and/or racial theories, that can, and have, prejudiced much of the historical research and writing in the past.

This handbook is noteworthy for its compact and comprehensive presentation of the information essential in order to write profitable and correct historical studies. The publishers are especially to be commended for their attractive format and reasonable price.

WILLIAM J. BOSCH, S.J.

ANGLICAN VIEW OF REUNION

The Recovery of Unity. *By E. L. Mascall.* New York: Longmans, Green, 1958. Pp. xiii-242. \$5.75.

Since E. L. Mascall is an Anglo-Catholic, it is to be expected that in the present book, in so far as his argument is Catholic, much of it will be unacceptable to the Protestants; and in so far as it is *Anglo-*

Catholic, a not insignificant part of his thought will be completely unacceptable to the Roman mind.

His interest in the present work is to emphasize the necessity of a *theological* approach to ecumenical discussions rather than a continued discussion based on expediency. His claim seems valid that the search for union on the basis of common denominator can only mean union on the basis of the least member of that union.

Mascall's search for a theological approach is in the spirit of Father Bouyer's *The Spirit and Forms of Protestantism* of which he makes abundant use. Dogmatic union among Protestants and Catholics can only be achieved by going behind the Protestant controversy of the 16th century and re-examining the presuppositions of that controversy in terms of the philosophy of nominalism and the inheritance of the decadence of late medieval theology and worship. The resolution of the Papal question can only be achieved by going behind the conversion of the Roman Empire, to rediscover the essential function of episcopacy and the essence of the primacy of Peter.

It is the impression of the reviewer, however, that the central question in any approach to discussion with the Roman Church, lies in the field of ecclesiology and the nature and extent of authority. Unhappily, the author presupposes a position on the possibility of error and sin in the Church of Christ which must be abhorrent to the Roman Catholic. Only by first resolving the nature and authority of the Church on earth can the question of Episcopacy and of the Primacy of Peter be resolved.

The publication of the book is especially timely in view of the anticipated ecumenical council announced by the present pontiff, as it puts in clear relief the precise questions which are most in need of renewed affirmation and clarification for the benefit of the Anglican communion. If this is achieved, the book will have served a most useful purpose.

DANIEL F. X. MEENAN, S.J.

MODERN SANCTITY

The Hidden Face. By Ida F. Goerres. New York: Pantheon, 1959. Pp. 428. \$4.95.

The Hidden Face is a translation of *Das Senfkorn von Lisieux*, a life of St. Thérèse of the Child Jesus. This life of St. Thérèse is one of the most comprehensive to appear to date, combining many of the best facets of previous biographies and adding its own material. It has the narrative strength of John Beever's *Storm of Glory*, the spiritual acumen of Urs von Balthasar's *Thérèse of Lisieux*, and the critical insight of Robo's *Two Portraits of St. Thérèse of Lisieux*. It is an excellent biography and it will be many years before it is replaced.

Frau Goerres is perhaps best when she attempts to fix Thérèse in the milieu of late nineteenth century France by indicating the factors, religious and social, that framed Thérèse's character on the natural level. Her relationships with her family, the influence of her parents and sisters, are carefully traced. The author does well in debunking

many of the legends that have grown up about Thérèse. These have put her *Story of a Soul* on a par with the Gospels and have made the little way a discovery uniquely Thérèse's, independent of all forms of piety that had hitherto been practiced in the Church. On the latter point, one has only to read the works of St. Francis de Sales and Père de Caussade to see that conformity to the will of God down to the smallest detail of life has always formed the solid foundation of Christian piety. What Thérèse did was to give it a newer emphasis.

Frau Goerres tries deliberately to bring Thérèse down from the pedestal on which overly pious individuals have placed her. She emphasizes the early faults of character, the lapses of taste, the narrowness of outlook the saint showed. She makes Thérèse human to show the remarkable quality of the final sanctity that the young Carmelite nun achieved.

St. Thérèse was called by Pius X, the greatest saint of modern times. Frau Goerres echoes that judgment. "The modern times" part of that statement is underlined by the fact that it was only in February of the present year that Mother Genevieve of the Holy Face (Celine), the last of the Martin sisters who did so much to promote their sister's cause, died in the Carmel of Lisieux.

GERARD F. GIBLIN, S.J.

SYMBOLS FOR LIVING

The Paradise Tree. By Gerald Vann, O.P. New York: Sheed and Ward, 1959. Pp. 320. \$4.00.

Father Vann attempts in this book to situate the Christian revelation and life within the context of universal symbols, and, at the same time, to point to the realities underlying properly Christian elements of symbol. To do this, he subjects to cursory analysis the life of Christ, the commandments and the Sacraments, and at much greater length in the second part of his book, the Mass, attempting to point out the symbolic meaning of these for the "pattern of Christian living."

In so doing, Father Vann seems to confine his interest to emphasizing almost exclusively what the medieval scripturist would call the *moral* significance of symbol. Because of his insistence on this peripheral value of the rich symbols of Christianity, his book can easily be called a moral exhortation rather than an exposition of meaning. He dwells at great length, for example, in treating of the consecration of the Mass on its symbolic value for showing the necessity of conformity to the will of God. Communion, on the other hand, provides an opportunity for insisting on the sacredness of the human body.

Perhaps the unity of the book would have been somewhat enhanced, if the author had kept a particular audience more clearly in mind in its composition. Father Vann directs his remarks to such disparate groups as religious superiors, lay people, and church architects. His style is too popular to be of interest to the expert, and yet too obscure to be appreciated by the popular reader, e.g., by making undeveloped

reference to the Babylonian deities Marduk and Tiamat; to the ancient practice of orienting church buildings, etc. Against the position he takes in Chapter One, that modern man has been losing his sense of symbol, Father Vann seems to presume in his reader so vital an awareness of what may be called universal myth-elements that he can build from these to a deeper understanding of Christian myth: e.g., in his repeated reference to the "puer aeternus."

Finally, Father Vann allows association to travel unchecked, whither it will, so that unity of emphasis is lost. Take, for example, his analysis of the one word "*rationabilis*", in the "Hanc Igitur" of the Mass (p. 183). In the course of this we are led from the meaning ascribed to the word, through the idea of sacrificial fire, elements of "fire-worship" in Christianity, Sinaitic theophanies as fire, Moses, law and its opposition to legalism,—all in the scope of a few pages.

In short, then, it strikes this reader that the very nature and breadth of the problem at hand are too vast to be adequately resolved in any single volume.

DANIEL F. X. MEENAN, S.J.

THE CHURCH'S BOOK

The Bible in the Church. By Bruce Vawter, C.M. New York: Sheed and Ward, 1959. Pp. 95. \$75.

This readable popularization by the author of *A Path through Genesis* is designed to sketch the history of the Bible in the Church and the claim that it is the Church's book. The first chapter shows that neither ignorance of nor indifference to the Bible are marks of true Catholicity, despite prevalent contrary impressions. The Church is not adverse, for example, to vernacular translations, but rather to private interpretations incorporated under the guise of faithful translations.

In his second chapter, Vawter discusses the varying viewpoints on a rule of faith. For the Protestant this rule is the Bible; for the Catholic it is the Bible and tradition. Historically this has led to different emphases in the two camps. For Protestantism the perspicuity and sufficiency of the Bible became all important. For Catholicism there was first the question of determining the canon, then the myriad difficulties of keeping scriptural statements and traditional doctrine in balance. The Church has never pretended to be subject to the Bible. Rather she has insisted that she wrote the New Testament and defined the limits of the Old. Therefore she is the Bible's custodian and interpreter. And hence living tradition assumes a paramount place in any consideration of a rule of faith.

The third and final chapter is devoted to a consideration of the role of the Bible in the Church. To understand this role, the notions of inspiration, revelation, exegesis, and tradition must be properly understood. Vawter does a fine job defining each of these terms in non-technical language for the lay reader and in showing their mutual interplay and opposition.

RICHARD E. DOYLE, S.J.

PRACTICAL VIRTUES

The Virtues on Parade. By John F. Murphy. Milwaukee: Bruce, 1959. Pp. 144. \$2.95.

This book, a collection of short articles that first appeared in the archdiocesan newspaper of Milwaukee, considers the most practical virtues for the modern American Catholic. The author follows closely the order and divisions suggested by St. Thomas Aquinas in the *Secunda Secundae*. The entire thirty-nine essays can be grouped roughly around the three theological and four cardinal moral virtues, with the majority clustered around the two eminently practical ones of justice and temperance.

The audience envisioned by Father Murphy is that of average Catholic laymen who are more interested in learning how to practice a certain virtue than in discovering precisely what it is or how it fits into the scheme of things. By using such imaginative sub-titles as: How to Play God, How to Avoid Being Avoided, and How to Avoid the Rising Cost of Blood Pressure, Father Murphy succeeds in winning the attention of his readers. Since the author presumes that his readers will not have much time for quiet thought, he has assumed the task of getting his ideas across quickly, and, if possible, with a twist that will cause them to be remembered.

Since the author's ideas are freshly presented and carefully applied to our American scene, this book might well provide ample material for a number of Sunday sermons.

ARTHUR S. O'BRIEN, S.J.

POETRY AND HUMAN EXPERIENCE

Literature and Belief: English Institute Essays, 1957. Edited by M. H. Abrams. New York: Columbia University Press, 1958. Pp. 184. \$3.75.

There has been so little agreement in recent years on the foundations of aesthetic theory, that this selection of essays from the 1957 Columbia English Institute comes as a pleasant surprise. It is heartening to find men of the critical stature of M. H. Abrams, Douglas Bush, Cleanth Brooks, Father Walter Ong, and Nathan Scott, basically in such agreement on the much vexed problem of the relationship between literature and belief.

The common denominator that soon becomes apparent is the position that, since literature is a specifically human activity, the poet's beliefs are a constitutive element of his poetry, and are thus an important object of the critic's attention. This is clearly an important and much-needed corrective for the excesses of the "poem-as-organism" wing of the New Criticism. The common ground is that the work of literature is indeed to be apprehended for its inherent values, but that in so far as it represents human beings and human experiences, it also involves "assumptions and beliefs and sympathies with which a large measure of concurrence is indispensable for the reading of literature as literature."

Professor Abrams maintains, like the others, that poetry is essentially cognitive, and insists that the poet "cannot evade his responsibility to the beliefs and prepossessions of our common experience, common sense, and common moral consciousness." Professor Brooks speaks of literature as "experience seen in the perspective of human values." Father Ong, in his incisive essay on "Voice as Summons for Belief," stresses the communicative role of the implicit understructures of values, norms and beliefs which control any literary work. Professor Scott considers the same elements as they operate in the creative process; appealing to Maritain's *Creative Intuition in Art and Poetry*, he shows how the "vision" of the world expressed in the poet's work is constituted by "his most fundamental beliefs about what is radically significant." Professor Bush's essay, though following the same general lines, is less satisfactory. In his effort to define an "ethical humanity" common to all literature, he finds it necessary to censure any commitment that is more definitive than his own least common denominator; thus he scores Dante, Crashaw and Hopkins for their too specifically Christian beliefs.

If these essays are symptomatic of a current trend in criticism, they are important as an indication that criticism has taken a giant step forward toward a realization of the role of belief and value in the critical endeavor.

J. ROBERT BARTH, S.J.

EXCELLENT LIFE OF PIUS

Crown of Glory: The Life of Pope Pius XII. By Walden Hatch and Seamus Walsh. New York: Hawthorn Books, 1958. Illus. Pp. 272. \$4.95.

This is a revised and enlarged memorial edition of the life of Pope Pius XII which was first published in March, 1957. It is certainly an attractive volume, and the style in which it is written makes it easy, one might even say exciting, reading. There are many photographs, which illustrate the whole span of the Pope's life. Sketches before each chapter reflect the scene depicted in the chapter.

In essence, the book is a simple, straightforward life of the late Pontiff, but it is by no means a mere catalogue of the dates, times and places in which he appeared. Rather, it is the story of the man himself, of his struggles, joys and sorrows. The reader glimpses his great desire for the priesthood, his struggle with ill health and the joy that his ordination brought him; then the reader is introduced to the Pope's intense desire for world peace, his struggle to preserve it, and the sorrow that was his when his efforts came to nought.

The only adverse charge that can be made about the book is that it insinuates that Pius XII is a saint and that his canonization is inevitable. This is something that every Catholic should pray and hope for, but it is not to be assumed at this early date. This is but a minor flaw in a book that is exceptional for its readability. The style seldom drags and at times the reader is conscious of the fact that his reading has taken on a sense of anticipation that is seldom experienced outside the best of fiction.

JOHN J. ROHR, S.J.

NOW REIGNING

Pope John XXIII: A Life of the New Pope. *By Andrea Lazzarini.*
Translated by Michael Hatwell. New York: Herder and Herder,
1959. Pp. 145. 25 photographs. \$3.25.

This little biography, one of the first published about our new Pontiff, has already appeared in three different foreign language editions, and three more are being prepared. The author has been literary editor of *L'Osservatore Romano* for the past thirty years and is, consequently, well versed in Vatican affairs. The term "biography", however, must be loosely applied to his work since, in so short a space, he cannot hope to encompass the events, atmosphere, and personal response of seventy-seven crowded years.

The reader's attention often seems equally divided between text and notes. Roughly speaking, the text covers the procession of posts assigned to Angelo Joseph Roncalli, while the notes constitute an attempt at background. Of the two, perhaps the more significant area for the definitive biographer of the future lies in the material covered in the notes. To mention only a few possible spheres of study: there is the effect of Bergamo and its dynamic Bishop, Giacomo Radini-Tedeschi upon the life of the young priest; there is the turbulence of the Church-State problem in late nineteenth-century Italy; and there is the work of almost twenty years among the eastern European Catholics in Bulgaria, Turkey, and Greece. Add to these eight more years as the Apostolic Nuncio to post-war France and another five spent as Patriarch of Venice, and we can understand the compression required to relate the whole in less than 150 pages. On the whole, however, the author has succeeded in his task, and his short sketch presents perhaps as clear an outline as we can hope for at this time.

WILLIAM T. JONES, S.J.

PHILOSOPHY THROUGH THE AGES

History of Philosophy, Vol. I. *By Johannes Hirschberger.* Translated
by Rt. Rev. Anthony Fuerst. Milwaukee: Bruce, 1958. Pp. ix-516.
\$8.00.

The author considers history of philosophy as a progressive reflection towards an objective systematic solution of philosophical problems and therefore, he presents in this book not a mere outline of history but a philosophical endeavor. The presentation is flowing, stimulating, and the format is exceptionally clear. The material of each key philosopher (from Thales to Nicholas of Cusa) is divided into his life, works, editions, English translations, bibliography and his thought. The bibliography of the original German (1949) has been brought up to date and now includes many English titles. The two indices are remarkable. Some 25 important modern philosophers are indexed in this volume of ancient and medieval thought. The volume aims at the college undergraduate but the synthetic presentation should also stimulate the professional philosopher.

The author's unifying outlook is the Platonic current. In developing this, he sometimes oversimplifies; however, in these instances he is often most provocative. Instances of his Platonic "unity" are: Form plays the same role for Aristotle as it does for Plato; "To develop metaphysics as Aristotle understood it means simply to Platonize"; St. Thomas "does not actually accord sense perception any more importance than does Plato". We can appreciate how even Thomistic metaphysics must be understood and judged in the light of Platonic motives. He traces the Platonic element all the way to Cusanus. The latter's *coincidentia oppositorum* is a "Platonic dialectic" that forms a continuum of the Middle Ages and modern times, of German rationalism and Christian philosophy. With such a closing, the author prepares the reader for the second volume.

ROBERT H. COUSINEAU, S. J.

THE ROLE OF THE CATHOLIC UNIVERSITY

Patterns for Educational Growth. *By Theodore M. Hesburgh, C.S.C.*
Notre Dame, Ind.: University of Notre Dame Press, 1958. Pp.
xv-71. \$2.25.

Today men are once again demanding that schools fulfill their essential functions. As President of Notre Dame, Father Hesburgh has at the beginning of each academic year related the role of a Catholic university to contemporary educational problems and opportunities. The first six of these inspiring short sermons constitute the present book.

"Wisdom and Education" reaffirms Christian wisdom, not mere learning, as the purpose and goal of university education. The kind of activism demanded by an incarnational approach to human progress is outlined in "A Theology of History and Education." Excellence and the zealous effort to obtain it form "The Mission of a Catholic University." The value of ideas in the battle for men's minds is beautifully set forth in "Education in a World of Social Change." "The Divine Element in Education" looks to the layman as bridge-builder between the divorced worlds of the temporal and the spiritual. The needless schism between scientific and divine truth is the burden of "Education in a World of Science."

Positive, optimistic, confident—these short addresses spring not so much from enthusiasm as from the conviction that education is "a common task of uncommon importance" to which a Catholic university can make a unique contribution.

ERWIN G. BECK, S.J.

SPIRITUALITY FOR THE LAITY

Journey to Bethlehem. *By Dorothy Dohen.* Chicago: Fides Publishers, 1958. Pp. 96. \$2.50.

Dorothy Dohen, one time editor of *Integrity* magazine and author of *Vocation to Love*, has in this slim volume assembled seven short essays on phases of the spiritual life for the layman. They begin with thoughts on the preparing of one's soul for Christ by the practice of

penance, continue with suggestions for the use and value of silence and suffering, point up the place of hope and prudence in the Christian life and come to an end in the last two essays with very practical, balanced comments on the exercise of charity in group activity and on the not so easy 'little way' of St. Therese.

In the course of the essays, Miss Dohen calls the layman to a life of heroism in imitating Christ, not the heroism of the cloister and the monk, but that which is suitable precisely for the layman in his daily living. The examples she offers to illustrate and embody the principles of which she writes are apt and to the point. Her style is simple with a certain insistence on the basic and the fundamental which makes the book excellent for quiet meditative reading. She never seeks to answer what is often unanswerable, for example, the question of suffering. She does much more by indicating the relationship between each act of daily living and the more perfect following of Christ.

ROYDEN B. DAVIS, S.J.

THE HISTORICAL KEY

The Movement of World Revolution. By Christopher Dawson. New York: Sheed and Ward, 1959. Pp. 179. \$3.00.

To understand secularism, communism, and nationalism, forces that divide the world today, Professor Dawson suggests a return to the study of European history.

The movement of world revolution started in Europe with the Reformation, the reaction against Renaissance humanism, giving rise to two societies: the humanist Baroque, with its kings and beggars, and the austere Calvinist Protestant, with its egalitarian core of traders and shopkeepers. Rationalism paved the way for greater change in the thought-life of Europe, until the French Revolution finally triggered the movement toward secularization that we know today. Religion has become a private affair, and the intellectual community of culture has almost completely become secularized. Oscillation from one form of absolutism to another created divisive revolutionary movements of which Marxian communism and Afro-Asian nationalism—both Western in origin and orientation—are today's threatening swells.

Afro-Asian nationalism has fed on the missionary expansion of Western Christendom and the spread of Western ideologies. Though inspired by Western political ideas and technological achievements, Afro-Asian nationalism is anti-Western. The wounds inflicted by Western colonial exploitation take some time to heal.

In the face of today's crisis, what force can save twentieth-century man? Christianity, Professor Dawson answers, which transcends race, time, and place. Just as in the past Christianity gave Europe the basic strength and unity that still undergird it despite countless revolutions and two World Wars, so now Christianity offers itself as the only transcending force and basis of East-West unity. Christianity, however, must not be confused with Western culture or technology.

To the Christian alive to the problems raised by secularism, Marxian

communism, and nationalism, this book is timely. To men who seek the key to the understanding of world history, this book is timeless,—“must” reading to those who have not abdicated their right to think.

JESUS M. MONTEMAYOR, S.J.

CHRISTIAN RENEWAL

Towards A New World. By *Richard Lombardi, S.J.* Translated and condensed from the Italian. New York: Philosophical Library Publishers, 1958. Pp. xvi-276. \$6.00.

It might be well for the reader to begin with the last chapter of this work. There it is stated that, while the accomplishment of the plan for a return to Christian values outlined in the second part of the book may sound like a dream, details of the plan need not necessarily be put into practice in the order indicated. The individual or the group may start reorganization at any level: that of the family, the profession, the parish, the diocese, the nation, and from there gradually influence the levels above and below. By reading the last chapter first, the reader will see the value of individual ideas in the plan, and not get the idea that Father Lombardi's scheme requires a special charism for every institution.

The great value of the book lies in its spirit of optimism and faith. The first step toward a new world is spreading the belief that our present problems can be solved by a return to Jesus. And the history of our times bespeaks a need for Christian renewal. The author describes the age of achievement as an age of great despair and destruction due to the wrong use of our achievements. It is an age humiliated, uncertain of itself, purposeless. Two solutions to the problem of our age have failed thus far to respond to man's spiritual need: extreme individualism and extreme collectivism. History again looks to Christ for the balance between freedom and solidarity.

Father Lombardi stresses that the carrying out of the proposed plan will entail a struggle against the evils at work in society. This idea of the Two Standards recurs throughout the plan he outlines for the New World (Part II). And the imagery of the spiritual conflict lends itself to the theme of the book: an assembling of the forces that work together for good.

The members of the hierarchy, the clergy, religious superiors, and laymen in charge of influential institutions in Christian Society, might well have different ideas than the author as to the feasibility and method of organization. And the external reorganization of group activity under the single heading of Catholic Action may be less of a need in the United States than elsewhere. But simplification and pooling of resources are part of reorganization too. The author's suggestions on methods of self-evaluation are excellent.

Father Lombardi makes his strongest calls for reorganization at a higher level, and for pooling of resources and talents, in the field of propaganda: radio, television, and every type of Catholic publication. All will not accept the order and the emphasis of Father Lombardi's plan.

But all will gain a great appreciation of the spirit of charity and humility and cooperation required for the task that historical events impose upon Christian society. And every reader of "Towards A New World" will be inspired by the breadth of vision, the lack of pettiness and absorption in narrow personal interests, the call to generosity and dedication that underlie the theme of the Italian Jesuit's message.

JOHN A. DOTTERWEICH, S.J.

STUDY IN CONFIDENCE

An American Amen. By John A. LaFarge, S.J. New York: Farrar, Straus and Cudahy, 1958. Pp. 254. \$3.75.

Father LaFarge's new book, a companion volume to his autobiographical account *The Manner Is Ordinary*, is a moving reflection upon his long and fruitful life as an American, a priest, and an intellectual. His explanation of the title is a thrilling statement of the basic attitude of hope that he brings to these three interrelated levels of his life: "Though a priest is relatively but a small person, quite lost as he paces a bridge of thought between time and eternity, the years have taught him he may glimpse depths of the voluminous river that flows beneath it all. My life philosophy, touching on questions such as the ultimate meaning of life, the authenticity of human liberty, or man's hope for unity and peace, is one of confidence, expressed in the word Amen: confidence in my country, in my holy faith, in my fellow-man."

Father LaFarge's reflections on society, the family, history and government, are probing and perceptive; his approach to the race question is, as always, incisive and profoundly realistic. But it is in his meditations on the nature of his priesthood and the role of the priest in the modern world that his words have, for the Jesuit and priest reader, their deepest meaning. "The priest says *Amen* . . . not to the sentiments nor even to the prayers of a single individual, but to the Church, with which he holds a continual dialogue . . . He does not just *say* Amen; he *is* Amen: his life, his total commitment, is a response to the Creator's own commitment in his regard."

This is an important book, and a book that is ripe with the wisdom of years. For priests, for Catholics, indeed for all Americans, it is a source of light on the decisive importance of Christian values for our modern America. It brings to the modern world and its problems the spiritual insight of a man of great mind and heart, who has seen and fully lived the priest's dedication to the work of Christ.

J. ROBERT BARTH, S.J.

FAR EAST TODAY

Recent Oriental History. By Horacio de la Costa, S.J. Manila: Ginn and Company, 1958. Pp. 60. \$0.75.

Father de la Costa has written a brief but excellent survey of the complex and seemingly unprecedented situation in the Far East, rather euphemistically styled in some quarters as "The Far Eastern Resurgence." Intended to supplement Steiger-Beyer-Benitz's *A History of*

the Orient, the present brochure covers the history of India and the Southeast Asian countries from the middle of the nineteenth century to the present. Together, the two form a complete history of the Orient from the earliest times to the Space Age.

One of the best qualities of the present work is the clear and masterly analysis of the events that led to the present tension in the Far East. Unhesitatingly and surely, the author's vibrant narrative brings the reader face to face with the various factors and circumstances that, unappreciated at the time of their occurrence, now explain why in their efforts for "freedom and a fair chance to achieve a reasonable amount of security and stability for themselves as independent nations . . . the experience of colonial rule has left among Asians a strong residue of hatred and fear of Western imperialism."

For example, although by the "second decade of the twentieth century considerable material and social progress had been achieved under the guidance of Western powers," and conditions in India and Southeast Asia had eased somewhat in "the form of technical development, efficient administration and social welfare," still it was true that "their economic resources were being exploited mainly for the benefit of their respective mother countries."

As Father de la Costa writes, "There is much to be said for the view that the communist threat in Asia cannot be effectively met except by close cooperation with the anti-communist powers of the West . . . Thus, the principal and most urgent task of those who, both in the West and the East, have the best interests of Asia at heart, is that of making possible a system of collective security against communist attack or subversion which would at the same time give effective assurance to former colonial countries that they will not again be subjected to imperialist domination, whether economic or political."

J. S. ARCILLA, S.J.

WOODSTOCK LETTERS

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Dean's Report

Terrence Toland, S.J.

This year's Dean's report on our present academic situation adopts a double viewpoint: a look through the window, and a look in the mirror. Ninety-year old Woodstock is much too young to indulge in any lazy complacency with recognized achievements; but Woodstock is also much too old, too seasoned and wise, not to realize that a valid self-inventory includes both what others see when they look at her and what she herself sees when she scrutinizes her own activities, ideals, motivation, and dedication.

Through the Window

People are noticing and talking. I am sure we have all had quite enough about the Middle States' evaluation of 1958; but only last week a college dean passed on to me a recent comment of Dr. Finla Crawford, the chairman of the visiting team: Woodstock remains a highpoint in Dr. Crawford's wide experience with Middle States. And he was particularly impressed, he told this dean, by the scholarship of the faculty. The evident endurance of this impression would seem to justify redusting the feather on last year's cap.

A quick survey indicates a wider representation from both faculty and student body in the matter of publication, and in papers delivered last year at various conventions. What is noteworthy is this wider representation. Not only is the name Woodstock better known but it is connected with more and more members of our academic community.

Spontaneous remarks give evidence that our work at Woodstock today is being more associated in the minds of our alumni with the work—indeed with all the various works—of both Provinces. Since this is why we exist, it is good that others recognize such a relevance and continuity in what busies us here. There is less of the "four lost years" sort

Given at Woodstock College Convocation, September 9, 1959.

of thing, and of the charge that modern man's problems are given at Woodstock the attention appropriate to a perpetual-care cemetery; there are more comments about our caring, about Woodstock's looking out as well as in. And about Woodstock's going out, too: for talks in Jesuit communities; for regular courses given and taken, in other colleges; for full-scale participation in the recent Maryland Province College Theology Institute at Georgetown; for attendance on the part of both faculty and students at various meetings, congresses, conventions. Others have noticed this with approval, with gratitude; it has encouraged a mutual respect, a healthy pooling of ideas, a recognized community of interests—in short, it has led to a better realization that this is all of a piece, that Woodstock figures concretely and in detail in the life and activity of the Provinces it feeds. And we in turn have benefited immeasurably by a reciprocal inflow of talent, interest, and stimulus from the Jesuits who return to Woodstock for visits, lectures, and summer seminars.

Still looking through the window, some observers raise a question or two. Is there, they ask, a growing tendency for the current Woodstock product to make with the ready answer about the "new-look" in theology; not, it would seem, without a certain touch of condescension? And is there a bit of a self-conscious "Look, Mom, no hands!" in Woodstock's forward-looking stance of 1959? Finally, some wonder, do these wide and lively interests assure increased responsibility to first-things-first, namely, to the habit of study, to a serious dedication to theology, operative outside the panic period of annual repetitions? This report attempts no analysis, apology, nor even a possible explanation, but only a sampling of favorable and unfavorable comments by those who look at us from the other side of the mile path.

In the Mirror

Looking in the mirror, looking at ourselves, we note, for example: some 4280 volumes added to our library holdings last year with an average of 2100 items loaned out per month; some sixteen members of the faculty and student body delivering papers at national and regional conventions; forty degrees in theology conferred last year by Woodstock (twenty-

two licentiates and eighteen bachelor degrees); seven academic degrees received from other institutions (two doctorates and five master's degrees); the applause after the spring disputation which was as deserved as spontaneous; the results of the high school student questionnaire and the impressive vocation booklet; the ecclesiology bibliography, the translations of theological articles; *Theological Studies*, *Woodstock Papers*, *Woodstock Letters*, the *Theologian*; the annual Mariological Society award; a certain improvement in examination performance; the foreign student tours; the commendable efforts to improve the weekly circle format; the gratifying results of the summer program—the formal courses, the reading, the language program, the seminars. To judge from observation and from the detailed reports given me by the directors and the theologians in charge, the summer seminars this year were vastly improved in their purposefulness, genuine profit, and downright hard work. In the revamping of the cycle, so far so good. My fingers were crossed in bringing in Dom Gregory Murray¹ but they have since been confidently uncrossed. Loading the summer for the incoming first-year men was done under the magic rubric of "experiment." We'll think more about it, but it seems to be a good move.

Looking more deeply, we notice certain undertows in the academic stream. There is a tension between the faith which should control our theological task, and the yearning for a free inspection of all truth; a tension, that is, between a methodological skepticism which aims to probe the plausibility and assimilate the reality of the system of values on which we rest our case and a pseudo-sophisticated doubt. For if it is a distinct disservice to forget that in revelation and in the living magisterium we have the first principles of theology as a science, it is naive to forget that we started to learn and live these principles from the first days of grammar school.

Other tensions smack more of confusion. Lines of opposition, for instance, are sometimes drawn between the penetration of truth in its own climate of birth and development, and the communication of the good news in the streets of

¹ Dom Gregory Murray, O.S.B., of Downside Abbey, England, gave a summer course in the liturgy during August 1959.

the marketplace. Or one can pine for the satisfaction—even thrill—of the theological experience without calculating the painstaking, personal work necessarily demanded to condition self for such an experience. Or decide that what is labeled “traditional” is an embarrassing piece of family baggage. Or one can use the canard technique on such things as “manual theology,” “categories,” “term and proof memory,” “Denziger theology,” and relegate the ugly beasts to a theological Gehenna. But a pertinent question to be faced, with hardheaded wisdom and shrewd reckoning of fact, is whether or not it is fair to condemn something for not being more than it is: to criticize a tool because it is not the finished piece of art, to complain that a capsule is not a first class feast.

Valid or less than valid, these tensions are with us. No commentary except this: we should not fear these conflicts, nor resent them; nor attempt to resolve them by one-sided dissolution—pretending will not make them disappear. If they involve growing pains, at least we can say this much: however painful, they point to growth and vitality.

Next Year

A quick look at the coming year unearths no bag of tricks. This least of servants continues to be humbly awed and privileged to be associated with Woodstock's staff and student body. We hope for further profit from outside cooperation in catechetics and one of our regular seminars; in a rather tightly dictated curriculum, we welcome the admittedly small feature of a *disciplina specialis* elective; with a view to an intelligent priestly sympathy, an on-the-scene institute in psychiatry is being explored; the further implementation of our program to modify the second-third year cycle in both content and approach has promising possibilities. In brief, we hope that faculty and student body will continue, along with their dedication to the job at hand, to share with the administration their welcome suggestions, insights, and criticisms.

Ninety years old, *Alma Mater* Woodstock is rather much concerned with her task of theologizing for its own sake, and with the pertinence of this preoccupation to the problems of the world we live in, as well as to the personal, enriched fulfilment of the individual. However coincidentally, it seems

striking that in the same year as Woodstock's first *schola brevis*, a somewhat older Holy Mother Church convened the Vatican Council which managed to describe this same concern for an understanding of faith that is enriching and relevant. We read in the fourth chapter of the dogmatic constitution, *De Fide Catholica*:

Ac ratio quidem, fide illustrata, cum sedulo, pie et sobrie quaerit, aliquam Deo dante mysteriorum intelligentiam eamque fructuosissimam assequitur tum ex eorum, quae naturaliter cognoscit, analogia, tum e mysteriorum ipsorum nexu inter se et cum fine hominis ultimo.

Our roots are in the timeless Church; our youth is up to us.

Ninetieth Anniversary

Thurston Davis, S.J.

Just forty years ago, on the day of Schola Brevis in 1919, Woodstock was once again, for a little spell, breathing easy. School began that year in a welcome lull between her big bouts with Spanish influenza. Only a few months before, that frightful thing had stopped classes, called off disputations, and interrupted meetings of the Ratio Academy. It had brought nursing Sisters into these monastic corridors and filled the chapel with more than usually prayerful philosophers and theologians. Forty years ago today, the first attack of that strange plague was over; the second, even more terrifying, was to come with the onset of winter.

Election day, 1919, was approaching. Some little while before, Father Provincial had expressed the wish that the old Province custom of not voting be rescinded. All were given permission to exercise their franchise. And none too soon. For that November a reputedly anti-Catholic Republican was running for the Maryland governorship against a well-known Democrat named Ritchie.

Given at Woodstock College Convocation, September 9, 1959.

Come election day, off went Woodstock to the polls—in limousines thoughtfully furnished by the Democratic party. The house diaries record how, all day long between classes, Woodstock's light brigade of 153 Democratic voters rode back and forth to Harrisonville. It was a great day for the party of the poor. When night fell and the votes were counted, Ritchie won the contest by exactly 154 votes—Woodstock's 153 plus one, doubtless his own. From that day on, Ritchie was in, voting was in, and—needless to say—Woodstock was in! They used to tell the story in my time here that that very fall we got the concrete road that runs down to the bridge from the front gate. Be that as it may, I like to think that on that election day of 1919, the College, so lovingly built by the Fathers of Naples fifty years before, moved into the full sunlight of realization of its responsibilities to the City of Man—the moiling, toiling world of modern times, for whose salvation and redemption all the cornbread was baked, all the dogmatic notes memorized, and all the young minds honed razor-sharp with subdistinctions. Looking back from this vantage point of 1959 to far-off 1919, Woodstock's golden anniversary year, it is surprising to note how, in some respects, little has changed. Just the week before the Woodstock Democrats made their safari to Harrisonville to elect Governor Ritchie, America's lead editorial, written by its editor, Richard Henry Tierney, a former Woodstock professor, put it right on the line—a line somewhat different from that of the future "labor" priests, who were then still Novices or Juniors:

What American labor needs most just at present is candid criticism. What it needs least are some of its present "leaders," who propose the theory that 107 million Americans must bow to the will of three million who are affiliated with the American Federation of Labor.

Just to prove that things don't really change too radically, here are a few more items from that same issue of *America* (Nov. 1, 1919):

In Chicago the teamsters are striking. . . . In New York, 22,000 longshoremen declared themselves on "vacation." . . . Drug clerks in 3,700 pharmacies are striking for an eight-hour day, a closed shop and a thirty-five per cent increase in wages. . . . The strike

of the pressmen continues, and it has not been possible for the central office of the Apostleship of Prayer to send out its leaflets for November or the November issue of the *Messenger*. In the meantime, the great national steel strike drags into its sixth week, and the dark menace of a coal strike, that would prove a national calamity, rises above the horizon to absorb the universal attention.

When classes began in 1919, Khrushchev was not coming, but the mammoth celebration of Woodstock's fiftieth birthday was. It came in mid-November. Cardinal Gibbons ("in all his red ribbons") rode out from Baltimore. The thirty-six pieces of the Woodstock Orchestra broke into the overture to *Aïda*. Father Charles Herzog nobly defended immense theses from *De Christo*. During the festivities, Father Timothy Barrett crowned the fifty years, not with fifty, but—characteristically, as though his memory had failed him—with *sixty* alcaics, into which he wove the limpid names of Woodstock's great: bedecking his Latin lines with the names of Maldonado, Paresce, Mazzella, Pantanella, and Sabetti—yes, and the inevitable *linea longa nigra* and the famed Woodstock Walking Club, too. For no one can ever recount Woodstock history without mention of Father Frisbee and his famous nineteenth-century marching and chowder society. Here is how Father Barrett set Father Frisbee and the W.W.C. to meter:

*Historiam alta mente colentibus
Clamosa prostat turba scholastica,
Woodstockienses Ambulantes,
Impavido duce Patre Frisbee.*

Then, since Woodstock has always kept one foot forward into the future, on that same day and in this very hall, Messrs. William Cullen, George Strohaber, Walter Summers, and Henry Avery, theologians of bygone 1919, read four long papers to prove that "The Modern Electronic Theory of Sub-Atomic Structure is Logically Consonant with the Principles of Scholastic Philosophy." Volume 49 of the *Woodstock Letters* tells how, beginning at the drowsy hour of 3:00 P.M., His Eminence and the other distinguished guests listened, doubtless with delight, while for two hours—with Father Sestini's stars looking down from the ceiling—the room rang

with talk of mass and energy, beta particles, free electrons, positive and negative charges, helium, lithium, beryllium, and the relation of mass to ether. In refuting one phase of the theory of relativity, one of the speakers averred: "We hold to ether as to a matter of faith." How much of the ether escaped into the audience that long afternoon we shall never know. But, at any rate, when the academy broke up and the Cardinal drove back to Baltimore, Woodstock had celebrated its fiftieth anniversary by proving that it was girded to confront the oncoming atomic and hydrogen age—the age in which your lives as Jesuits would someday be lived. Woodstock's ninety-year past—some of it glorious, all of it happy—is all prologue. It is prologue to you and your lives in a Society which, as ever before, stays eternally young, untiringly ready to measure up to the challenges of new times and fresh apostolic perspectives.

The Hydrogen Age

What does it mean to be an apostle to the hydrogen age?

Obviously, ours is not a totally different era from those that preceded it. Superficially, many of the same old debates and struggles are going on that went on before. The deeper currents of mankind's course from the cultural headwaters of primitive life to the great wide sea of the fullness of Christ flow too deep in the stream of history for forty—or even ninety—years profoundly to have changed their direction. But if these are undisturbed, surely we must concede that the face of the waters has been mightily moved.

Historians tell us that if we had wanted to live relatively quiet lives in the modern period, it behooved us to be born early enough in the nineteenth century to have spent our working days between 1870 and 1914. From that later date onward, things have been increasingly in turmoil. Today, as the inheritors of the troubles of World Wars I and II, we are caught in the viselike embrace of a protracted cold war, whose origins are already shrouded in history and whose end is not in sight. Increasingly, men talk of survival as the one possible and feasible objective on the horizon. With clichés that somehow, paradoxically, anesthetize us against the realities that confront our generation, we describe our

contemporary plight in terms of "the last chance," "buying time," "brinkmanship" and "confrontations at the summit."

There is no need to review here the drift of the past few years. Though we may know these events but roughly, who is unaware of what has been happening in Eastern Europe, in the Middle East, in Southeast Asia, in Africa—and what now appears to be taking shape in the Caribbean and throughout all Latin America? Each of these areas, and every sector within them, has its own story to tell.

Everywhere, one who would swim in the tides of today and tomorrow must breast the waves of catastrophic change effected by the quite understandable struggle of the poor of the world to share in the wealth, health, and opportunities of the rich. You and I shall not live to see the end of this revolution, which in fact has only begun. Our days must be lived out amidst the innumerable present and future crises of which it is the prolific mother. Restive new nations, pushing frantically toward human and liberal standards of life; mushrooming and hungry populations; vexing problems of how to distribute the world's actual and potential food supply; the so-called colonial question; the world-wide dilemmas of racial justice; the prevention of nuclear war; the harnessing of technology; the control of space; the unending quest for a secure basis on which to construct some kind of unity for a divided world—these are but a few of the major questions that loom on the horizon of your present and future apostolate as Jesuits.

One senses everywhere an ominous uneasiness. There is a kind of global gossip abroad in the world that things are not going well, and that the sacrifices and strenuous efforts that would be needed to set them right again are too onerous for ordinary folk like us to bear.

These quakings of the earth are felt even here in our sturdy and prosperous United States of America. Though preoccupied by our gadgets, though insulated by our affluence from the ills of the rest of the world, we have of late been shocked into the realization that the world is in ferment and turmoil and that we have been called to be its leaders in such an hour of universal unrest.

Since the whole earth has felt these tremors, we find that

our own house, even in this moment of our destiny, is not in order. True, we live in the midst of plenty. Each year our gross national product zooms higher. Wage averages—and prices, too—spiral upward annually. To stave off recession or depression, we are told that we must learn to consume and consume. So, we discard our cars before they are old. We fill our homes with accessories. We pad ourselves with comforts that are the product of an economy astronomically higher than those of the tormented and struggling lands to which we grudgingly dole out a pittance in what we call "foreign aid." Rich as we are, however, we know all too well that here, too—here in the United States—something is profoundly wrong.

In a dark mood, one might liken the course of our American society through the twentieth century to the glamorous and well-advertised "champagne" flight of a giant aircraft. We fly high and untroubled above the swarming problems of less fortunate nations. Our motors hum in perfect coordination. Padded armchairs snap back at the touch of a finger. Svelte hostesses smilingly serve us piping hot suppers. Quietly and confidently, over the public address system, the flight captain announces that our plane, thanks to a strong tail wind, will touch down twelve minutes ahead of schedule at our anticipated destination. Yet all the time our great ship, ineluctably guided by its high-precision instruments, is flying a collision course with an obstacle which, though it looms bigger and ever bigger on our radarscope, we seem powerless to avoid.

If the entire earth is in upheaval, obviously these turbulent stirrings of the human race must shake and menace the inner lives of every single man and woman. Too often today, for many, the reaction to the world's disturbed state is a sort of unconscious and indefinable despair, small in its beginnings, but later, big, strong and clinging, like a runaway weed. Seemingly insignificant attitudes, minor concessions and conformities, microscopic withdrawals of our moral forces along the taut lines where each battles to hold his interior castle—these initially small defeats can burgeon finally into a thicket of spiritual defection and ultimate total capitulation.

Arthur Seaton is the name of the unsavory hero of *Satur-*

day Night and Sunday Morning, a strange new type of proletarian novel that has come recently out of England. Seaton says: "Everyone in the world is caught somehow, one way or another." Again: "Me, I couldn't care less if the world did blow up tomorrow so long as I am blown up with it." There is a multitude of Arthur Seaton's around these days—the growing crowds of those who "couldn't care less."

Quick Action

Such, in stark lines, is the inner and outer shape of the world that you, as priests, are ordained to serve and save. Your priestly years stretch before you, inviting and challenging your best and highest efforts. They will pass quickly. As I remarked earlier on, four theologians stood here forty years ago explaining sub-atomic physics to Cardinal Gibbons. Three of them were dead before I came to theology twenty years ago. Only one venerable veteran of that quartet remains—Father Avery, in the infirmary of Shrub Oak. Therefore, if I may say it in a quite different context from the one in which it was first uttered, "What you would do, do quickly."

These are the sometimes boring, but necessary and fruitful, years of preparation. Preparation for what? First, and above all always, for a holy and dedicated priesthood. Wherever we go, whatever we do, in the long and sometimes lonely years after Woodstock, we are nothing if we are not good priests. And Jesuit priests.

So much is expected of us. Prayerfulness, discipline, firmness of purpose, balance of judgment, readiness to understand, strength with suppleness, selfless dedication, breadth of sympathy, an uncompromising flexibility, intolerance of what is shoddy, impatience with the second-best, love for the poor, patience with the stupid—all these qualities must distinguish the Jesuit. And besides, he must be genuinely competent, intellectually alert and open, profoundly humble and truthful, and unremittingly charged with the forces of an interior life.

Just exactly a year ago, in Rome, I had the privilege of a long interview with the stalwart little priest who founded the Christian Democratic movement in Italy. He was Don Luigi Sturzo, and he died at the age of 87 just a month ago yesterday (Aug. 8, 1959). As we parted, he said: "The

Society of Jesus must find a new role to play in the modern world." I do not know and cannot say what role he would have assigned us, for there was no time, unfortunately, to ask him. But I do say that each one of us must help our dear Society to find the new corporate part or parts that the age demands us to play.

To make this discovery, to help one another in doing so, we must know—each as best he can—the temper of the modern mind. Prudently, as occasion offers, we must confront it with honesty, sympathy, and understanding. We have not been ordained for the nineteenth or the sixteenth centuries.

To achieve an understanding of the modern mind does not mean to neglect the traditional disciplines. Rather, it seems to me, one must engage himself, with much greater energy even than people did in the past, in the work of mastering them. Philosophy, theology, history, philology and textual criticism, mathematics and the physical sciences—there are no short cuts down any of these paths. But, as you know perfectly well, there are various ways of approaching them. They can be studied in a timeless and a selfish solitude. On the other hand, the inevitable loneliness of the scholar can also—and should—be peopled with an immense and heartening company. Here at Woodstock that company comprises the vision of those minds, young and old, to whom you will come as teacher. What are their problems?—the dilemmas they wrestle with and try to resolve? the peculiar anxieties and tensions of their time? How does one formulate—and each of us must do it—a specific pastoral theology that will meet the needs of real people of this century, working out their salvation in the precarious milieu of a pluralistic society?

There are dozens of things one could say on this point. Only a few words must suffice. For one thing, respect and appreciate the laity. Work with them. Find roles for them to play. Give them scope wherever you meet them—in retreat houses, colleges, universities, missions, parishes, everywhere. If you do, you will be acting in the best tradition of the Society. Secondly, and likewise in the tradition of our Society, value—and act as though you value—freedom over coercion. This is a hard lesson for a priest to learn. More-

over, it will help, on a thousand occasions, to recall the principle expressed in the Presupposition to the Exercises, namely, that we should strive to be more ready to put a good construction on our neighbor's proposition than to condemn it. Fourthly and finally, be positive. The clerical mind can be so dreadfully repressive and negative. Study, think, act, judge—and later rule—predominantly and wherever possible, in affirmations.

Then, too, be scholarly. I am sure you understand me when I use the word "scholar." There are many, many rooms, from attic to basement, in the house of learning. Not all of us are called to the blue gown and pure *Wissenschaft*. None of us, however, can escape the demands of genuine intellectual competence.

All of a Piece

There is no fine line running through the Society to divide those who need to be proficient from those who need not be so. Whether you spend your days in a Tokyo parish or in the Vatican Observatory, in a university chemistry lab at Fordham, or in a second-year high classroom in Philadelphia, Manila, or Rochester, it is, in the last analysis, quite the same. Our labor for Christ in the Society is all of a piece. The battles of the Society for the minds of men are fought and won not only in graduate school seminars, at B. C. or Georgetown, but also, and sometimes more triumphantly, in Guayaquil and Osorno, on the playing fields of Blakefield, the concrete campus of Xavier, or under a mango tree in Puerto Rico. Our common Jesuit enterprise goes well only when all of us share fully and joyfully in it, and when all bring to each dovetailing phase of it the same dedicated competence.

Finally, a word about creativity. We are priests or soon shall be. Many of the normal and everyday outlets and expressions of the creative life would seem to be denied us. We do not found families and watch our children and children's children grow. Forty years ago, passing the stones in the Woodstock graveyard, dear Father Leonard Feeney read there on the granite slabs "names that are cancelled in a mighty stroke of love." Our names may be cancelled, but

not our creative urge. Keep that in mind. And do not fail to create. Create a great school, a thriving parish, a good book, a splendid sodality, a top-notch department of physics or modern languages.

The obedience of the Society is perfected by the initiatives of the subject. True, our obedience demands that we submit and be ruled *sicut cadaver*. But, according to the mind of St. Ignatius, there should be a lot of life left in that selfless and supple corpse. And the old man's staff is not supposed to gather cobwebs in a corner; it is meant to get the old gentleman across the street and up the stairs. Recall the letter on obedience. There is no room there for *dolor, molestia, tarditas, lassitudo, obmurmurationes, aliaque vitia non sane levia*. Our obedience is a positive and creative thing. It is characterized, as you can review for yourselves in the twelfth section of the letter, not only by *humilitas* and *simplicitas*, but by *perseverantia, promptitas, alacritas, diligentia, celeritas, exsequendi studium*, and—what we all need lots of—*fortitudo in rebus arduis*.

Over the old chapel in the cemetery we read: *Societas Jesu quos genuit eorum caros cineres caelo reddendos sollicite heic fovet*. Soon enough, as it does for all, death will call us home from the ardors of this hour of action, and the instant evening of life will disperse the heat of the day. On some future Woodstock anniversary, we too shall be gone, and the mortal part of us will be among the *cari cineres* of our dear Company. Just now, however, we are *in via*, and we have like Robert Frost and his old horse, "miles to go" before we sleep. We journey together as Jesuits. Where is the road? Does it begin somewhere over the hill yonder later on? No. You are on it today, this day of *Schola Brevis*, for Woodstock is not off somewhere at the end of a detour. In fact, Woodstock is one of the best and straightest stretches on the whole turnpike. There will be curves and hilly country farther on where you can check your brakes. This is a good spot for testing your accelerator.

The Georgetown University Observatory

Francis X. Quinn, S.J.

In 1832, Sir George Airy, Astronomer Royal of England, mentioned that he was unaware of a single observatory within the limits of this country. Whether it was due to a sense of injured pride or, as Professor Loomis of New York University pointed out, aroused interest in astronomy resulting from the reappearance of Halley's Comet in 1835, the years 1836 to 1843 witnessed in this country a sudden awakening to the science of astronomy and the construction of many astronomical observatories.

One of the oldest of the observatories in this country is the Georgetown observatory established in 1842-43. The naval observatory situated close to the Georgetown observatory was founded shortly after this time. The oldest observatory in this country, that of Williams College, preceded Georgetown's by only seven years. The Georgetown observatory was established at a time when Georgetown College, with which it was associated, was struggling for existence. To erect any building, especially one destined to house an astronomical observatory, calls for a considerable amount of money. The College itself was in no position to help, and were it not for the generous donations of devoted friends, the task would have been impossible. Father Thomas M. Jenkins, S.J., gave his own patrimony for the new building and induced his family to assist him in furnishing the observatory with some of its best instruments. Father Charles Stonestreet, S.J., also gave to the observatory some money left to him by his mother. The project received neither national nor state aid. The building was erected and equipped by members of the Society of Jesus and their relatives.

The man responsible for the Georgetown observatory was, however, Father James Curley, S.J., who was destined to be its director for almost fifty years. Born in Ireland on October 25, 1796, Curley became a Jesuit at the age of thirty on September 29, 1827. Two years prior to his ordination he came to Georgetown as professor of natural philosophy,

as physics was then termed. When he was ordained to the priesthood, he added to his teaching schedule classes in chemistry. From that time, he spent twenty-two years teaching chemistry, twenty-six years teaching physics as well as occasionally filling the position of professor of botany. Added to this schedule was his service for almost half a century as professor of astronomy.

It was Father Curley who selected the site for the new observatory. It was an excellent choice—a hill some one hundred and fifty feet above the Potomac. His selection was considerably better than that chosen for the naval observatory where mist from the river hampered observation and malaria attacked the health of the observers. The fact that Father Curley determined to place the Georgetown observatory on ground that was both high and dry eliminated such interference. He drew up the plans for the building, superintended its construction and gave full instructions for the purchase of instruments.

Difficulties

The present building, a landmark on the Potomac, was begun in 1843. It was built and fitted with granite piers for the instruments at the cost of \$8000, and was then equipped with \$18,000 worth of astronomical equipment which at that time was second to none. The purchase was by no means an easy task. In 1842, there were no manufacturers in America of such equipment. This necessitated travel abroad, and there was no way of being certain how soon the new instruments would be available for use. The years of waiting for a five-inch equatorial telescope experienced by Father Curley—a period of seven years, 1842-49—prove this inconvenience.

By the spring of 1844, the observatory was ready to receive its first instrument, and Father Curley immediately set to work calculating the exact latitude and longitude of the new building. Astronomy at that time was considerably different in its method of research than it is today. The instruments required to achieve precision had not as yet been designed. Despite this lack, Father Curley determined the latitude and longitude of the Georgetown observatory

with remarkable exactness, and these determinations became those accepted for the city of Washington, D. C. The method which he employed was that of moon calculations observed both at Georgetown and at Greenwich. When the Atlantic Cable was laid some years later and signals interchanged between America and England, Father Curley's estimate was discovered to be correct within three-tenths of a second.

A monument to Father Curley's diligence as a scientist is his three volume daily weather record from January 1, 1835 until March 1, 1889, one month before his death. For the first fifteen years, entries were made fifteen times daily. These were later reduced to two entries a day, the first daily recording being at five o'clock in the morning.

The revolution of 1848 in Rome exiled many Jesuit scientists who had already established a reputation for themselves. Three of these, Father DeVico, S.J., Father Secchi, S.J., and Father Sestini, S.J., came to Georgetown.

Father DeVico was a man of many talents. Not only was he a scientist whose merit was recognized in his appointment as director of the observatory of the Roman College, but he was a gifted musician as well, whose compositions attracted considerable notice. While at the observatory of the Roman College, Father DeVico discovered six comets and for his discovery was awarded a gold medal by the King of Denmark. This medal is still at Georgetown.

Remaining in this country but a short time, Father DeVico went to London, presumably to attend to the purchase of new equipment for the observatory. While in London, he contracted a "strong illness of the chest" and died there, November 15, 1848, at the age of forty-three.

Father Angelo Secchi

There is some evidence to indicate that while at Georgetown Father DeVico was appointed director of its observatory. This appointment, however, is uncertain and his stay in this country was certainly too short to provide him with an opportunity for astronomical work. Such an appointment, however, would certainly have relieved Father Curley of a singularly heavy burden which as we noted above, he carried in addition to his teaching assignments at Georgetown Col-

lege. At any rate, Father Curley continued as the observatory's director and, in 1854, became a member of the National Association for the Advancement of Science.

Father Angelo Secchi, S.J., destined to assume charge of the observatory of the Roman College, commenced his study of astronomy at the Georgetown observatory and also taught physics at the college. His stay in this country lasted scarcely a year, but it was, nonetheless, a year of outstanding accomplishment. While teaching physics, he made original researches in the field of electricity and constructed much of the delicate apparatus himself. As a result of this work, he wrote a treatise entitled *Researches in Electrical Rheometry* which was subsequently published in 1852 in the *Smithsonian Contributions to Knowledge*. He also designed and constructed seismographs for the study of earthquakes as well as a meteorograph for the recording of weather data.

After his appointment as director of the Roman College observatory in the early 1850's, Father Secchi began his researches in physical astronomy for which he became so well known and for which he is sometimes called the father of modern astronomy. It was while he was director of this observatory that he remarked that he regretted not having made himself more familiar with the instruments of the Georgetown observatory, and that had he a copy of Father Curley's book on the transit instrument he would have been spared two years of labor and study. Father Secchi was one of those unusually talented men who, in whatever field their enthusiasm may take them, make new and original observations. Beyond a doubt he was one of the greatest astronomers of the last century.

Before the revolution of 1848, Father Benedict Sestini, S.J., had been Father DeVico's assistant at the Roman College observatory. While at Rome, Father Sestini had begun to study the color of the stars and, under the direction of Father DeVico, published a record of his observations. Upon his arrival at Georgetown, he again directed his attention to this subject. Although the telescope which he used was small, his method was fundamentally the same as that by which modern astronomers study space reddening due to clouds of dust in interstellar space. The manuscript of his

observations in which he concluded that there was no difference in the color of the stars observed at Rome and at Georgetown is still preserved in the observatory's library.

From September 20th to November 6th of 1850, Father Sestini made a most remarkable study of the sun's surface. During this time he was able to observe it almost every day and watch the change in the sun spots. He was also a skilled draftsman and this talent he employed by sketching the day by day changes on the sun's surface. These drawings were later lithographed and published by the Naval Observatory. These same drawings are still of valuable assistance to the modern astronomer as a study of the motion of sun spots across the face of the sun, and they show the outlines of the smaller spots more clearly, perhaps, than do modern astronomical photographs.

In 1852, the first *Annals* of the observatory, a quarto volume of two hundred and fifteen pages containing a description of the observatory, was published and distributed. It was through this book that the observatory found a place in the list of observatories of the *Nautical Almanac*. This resulted in the reception of domestic and foreign observations published annually, and over the years this accumulation of annals has grown into a valuable library.

With the completion of Father Curley's treatise on the transit instrument and Father Sestini's work on the color of stars and the observation of sun spots, the research activity of the observatory slackened for more than twenty years. The task of making routine observations and preparing them for publication, in addition to a heavy teaching schedule at the College, consumed more time than the overworked director had to spare. It was, moreover, Father Curley's explicit intention in establishing the observatory that it should be an institution for students. In fact, the publication of the *Annals* in 1852 was even intended in part to serve as a textbook, listing in detail the manner of manipulating the instruments. But as Father Curley was advanced in years and became less able to accomplish the active work for which he was noted, new constructions were undertaken by the College which made it next to impossible to supply the necessary funds for maintenance.

Father John Hagen

In the autumn of 1888, the year before Father Curley's death, Father John G. Hagen, S.J., was appointed the second director of the Georgetown observatory. Although he was an Austrian by birth, Father Hagen spent a number of years in this country and was familiar with its language. At the universities of Bonn and Münster he had undertaken special studies in higher mathematics and astronomy and had even been director of a small observatory for a number of years.

With the advent of its centennial celebration in 1889, new life was instilled into everything associated with the College. The College itself had long since developed into a University, and it was Father Hagen's plan to raise the observatory from the status of an institution for instruction to one where original research might be accomplished in keeping with university work.

His first job, however, was to renovate the building and to attend to necessary repairs. This project kept masons, carpenters, and painters busy for more than three months, while instrument makers and electricians were occupied restoring and improving the instruments. Even a few new instruments, such as a chronograph, were purchased and a system of communication installed between Georgetown and the Naval Observatory. Contributions essential for the success of this undertaking were slow at the start, but within a few years, donations amounted to \$20,000. This made possible the purchase of a new equatorial telescope with a twelve-inch aperture to replace the first equatorial telescope with a five-inch aperture. It also made possible the erection of a dome on the observatory's grounds to house the old equatorial telescope where it is now the guide telescope for the five-inch Ross camera mounted beside it. Thus the five-inch equatorial telescope purchased with so much difficulty by Father Curley has served the observatory for more than a hundred years.

While the purchase of the new telescope was in progress, Father Hagen consulted with other astronomers about a new and suitable research project. In 1888, Professor Edward Pickering of Harvard suggested the observation of variable stars. Father Hagen started on this work at once, and his

memorable set of volumes of hand-drawn charts and magnitude scales of variable stars became one of the major achievements of his life. This work, begun in 1890, is known as the *Atlas stellarum variabilium*. The study of variable stars is still an important field; for many important discoveries, which tell us what we know about the dimensions and structure of the universe, are based on the properties of these variable stars. Father Hagen's *Atlas* is still a valuable reference work for the astronomer.

An able mathematician, Father Hagen addressed an audience of about two thousand members of the Society of Scientists and Mathematicians at their Congress at Frankfort-on-the-Main in 1897. In this address he made known his proposal of publishing the then little known works of the great mathematician Euler. As far as can be determined, this monumental task was never finished by Father Hagen. It required not only unending hours of study but also constant appeals to American friends to take care of the cost of printing which at that time was estimated to be almost \$40,000. He did manage, however, to publish a three volume synopsis of higher mathematics.

Father Hagen's rapid improvements encouraged the University to increase the observatory's staff of observers. In 1890, Father George A. Fargis, S.J., was appointed assistant to Father Hagen. This made it possible for Father Hagen to undertake new fields of work and led eventually to the observatory's attainment of the honor of being the first to prove the feasibility of photographic transits.

At the time when Father Sestini was making his drawings of sun spots, Professor Henry of the Smithsonian was urging him to attempt photographing them. Photography plays an important role in observations in as much as visual observations are subject to the impressions of the observer. The visual observation, consequently, suffers from what is called the "personal equation." Father Fargis now devoted his research efforts to develop an instrument for making photographic observations of the transits of stars.

Some years prior to his appointment as member of the United States Weather Bureau and while engaged at the Harvard observatory, Professor Bigelow had attempted to

solve this problem Father Fargis applied his skill as an observer and photographer to this task in 1889. Thus the further development of this project devolved entirely upon the Georgetown observatory, and it was Father Fargis who first realized what had been sought for so long a time, the invention of the photochronograph—an instrument which recorded the first successful observations of star transits photographically—and the elimination of the “personal equation.” While it is true that this type of instrument is no longer employed for this purpose, it is basically, nonetheless, the photographic zenith telescope by which the only really accurate determinations of time are made in this country.

Father Rigge

During the years before 1900, Father W. F. Rigge, S.J., who had begun his work at the observatory in 1873 made his important studies of solar eclipses. His little volume on graphic methods of predicting eclipses and occultations is a welcome handbook for the astronomer who works in this field. In 1893, the photochronograph was built and housed in a building connected with the observatory. Experiments with this instrument had not been completed when a study of the constancy of the earth's axis of rotation was undertaken. Before this time it had been supposed constant, but now it was suspected of slight alterations. Such variations are so small that it needs the most refined observation to discover them. Previous methods had necessitated observation correction of the instrument level by means of the spirit level. To eliminate this correction, Father Hagen floated his telescope in a basin of mercury and used photography to record permanently the observations. This was known as the floating zenith telescope.

Encouraged by the success of this device, Father Joseph Algué, S.J., who came from Barcelona in 1891 to study at the observatory, invented another based on the principle of reflection. First successful observations were made with this reflecting zenith telescope in April 1893. The instrument was later taken to Spain and eventually shipped to Manila where Father Algué was appointed director of the Manila observatory. Here Father Algué became known as the world's best

authority on tropical cyclones and typhoons in the Far East. He later donated the instrument to the United States Navy.

Although Father Hagen had eliminated the spirit level by the invention of the floating zenith telescope, it was thought necessary to test the visual and photographic determinations of latitude on more equal terms. This resulted in the construction of the photographic zenith telescope at the Georgetown observatory—a zenith telescope with a photo-chronograph replacing the eyepiece.

In March of 1893, a new twelve-inch equatorial telescope was installed at the observatory. From the beginning of Father Hagen's administration, the work of renovation, the construction of the photochronograph and of three new latitude instruments, and now of the twelve inch equatorial was accomplished more efficiently and at less expense in this country than they could have been done abroad. The lenses of the twelve-inch telescope gave complete satisfaction. During a series of experiments the positions of a score of double stars, the inclination of Saturn's ring, the satellites of Jupiter and its equatorial belts were all successfully photographed.

In 1906, Father Hagen was transferred to the Vatican observatory and was succeeded at the Georgetown observatory by Father John Hedrick, S.J. Before becoming a Jesuit, Father Hedrick had studied astronomy in Argentina's Cordoba University under Professor Benjamin Gould. Gould was, without a doubt, one of the most energetic astronomers of his day. In his fifteen years at Cordoba University, he published fifteen quarto volumes listing the positions of 73,000 stars, all determined from photographic observations.

As director of the Georgetown observatory, Father Hedrick spent most of his time continuing the observations with the photochronograph. His publications, nine in all, are scattered throughout the astronomical journals both at home and abroad. In 1914 he left the observatory.

When Father Hedrick left Georgetown the observatory was placed under the direction of Father P. Archer, S.J., who devoted most of his efforts to teaching astronomy. In 1923, Father J. L. Gipprick, S.J., was made director of the observatory, but his regular work as head of the physics department

kept him too busy to do more than keep the instruments clean and ready for use.

Each new director had been faced with two serious problems: (1) the preparation for publication of a huge amount of observational material—a task which in itself would require years; and (2) since visual work was becoming a thing of the past, the purchase of newer instruments was imperative to replace older equipment.

Father Paul McNally

In 1925, Father Edward C. Phillips, S.J., was appointed director, and Father Paul A. McNally, S.J., was made his assistant. Father McNally at the time was studying new methods of astronomical research at the Lick observatory of the University of California and was an honorary fellow of that institution, the first to hold that honor. In 1928, while in the midst of his studies, he was called to Georgetown to assume the role of director of the observatory. Father Phillips had been appointed provincial of the Jesuits of the Maryland-New York province, and from that time his scientific career was sacrificed to the duties of an administrator. Father F. Sohon, S.J., was made Father McNally's assistant.

Father McNally continued work observing the variable stars and the occultations of stars by the moon. Along with this work, he began a systematic program for their photographic observation, and over the years these observations have accumulated to form a photographic plate library which today consists of a few thousand plates. He also ordered two new photographic cameras for the observatory as soon as funds were available, and the mounting of the original five-inch equatorial telescope he had rebuilt so that it could be used for the cameras.

In 1932, Father McNally headed an expedition to Fryeburg, Maine, to observe there a total solar eclipse. His equipment was small due to limited funds. On the morning of the eclipse, the all-Jesuit team rehearsed their actions until each motion became automatic. They were rewarded by procuring a picture considered among the best ever taken of a solar eclipse. This photograph brought the Georgetown observatory back into the notice of other observatories throughout the world

and won the Silver Award at the Chicago World Fair. It was also exhibited by the Royal Photographic Society of London.

As director of the Georgetown observatory, Father McNally undertook three more expeditions to observe solar eclipses. First, in 1936, he went to Kustanai, Siberia, in Russia with the assistance of the National Geographic Society. The following year, in conjunction with both the National Geographic Society and the United States Navy, the expedition was to Canton Island in the South Pacific Ocean. Three years later in 1940, he journeyed to Patos in Brazil along with the National Geographic Society and the National Bureau of Standards.

While observing the 1940 eclipse in Brazil, Father McNally became interested in making more precise observations of the contact time of the total phase of the eclipse in order to compute corrections to the relative positions of sun, moon, and observer. If made, such observations would provide a check on our knowledge of the motions of the earth and moon in their respective orbits. They could also be used for the measurement of long arcs between points on the earth's surface.

With the advent of the war in 1941, Father McNally devoted much time to liaison work between the University authorities and the government. Unless a military program could be established at Georgetown College, there would be no students. Under such circumstances, a large institution without sufficient endowments would have been impoverished in an effort to sustain itself. By the end of the war, Father McNally had become completely immersed in the project of building a new medical center.

The next to take over the post of director of the observatory was Father Francis Heyden, S.J. Destined for the astronomical observatory in Manila, Father Heyden had completed his studies at Harvard in 1945. But in January of that same year during the struggle for the city, the Manila observatory was completely destroyed and Father Heyden remained at the Georgetown observatory. The following year, the first graduate student applied for admission to the Georgetown observatory and before the year was completed, enrollment

increased to three. As time went on, more students came to the observatory in the hope of working for their degree in astronomy. This was due in part to the government's increased interest in this science.

Before the commencement of the war, work had been started in conjunction with the Bureau of Standards on spectral studies of the sun. This work, interrupted by the war, was resumed by Father Heyden in 1949. The observatory possesses today one of the finest large dispersion spectographs for work on the sun.

China and Africa

In May of 1948, the Georgetown observatory took part in observing the solar eclipse from an observation site in China, and in 1952, with the assistance of the United States Air Force, six sites, designed and constructed at the Georgetown observatory, spanned the distance from Africa to Saudi Arabia.

The success of the expedition of 1952 opened the door to other and more ambitious projects for the observatory. In June of 1954, and December of 1955, the Georgetown observatory undertook two new solar eclipse expeditions in conjunction with the United States Air Force. The purpose of these expeditions was not so much a large scale survey of the entire earth as it was to test and evaluate the methods proposed for accomplishing such a task. In achieving success with any one of these methods, difficulties in attainment of precision had to be met. On both of these ventures, the experience obtained in previous expeditions was of considerable value. Certain problems have yet to be solved before the expedition's goal can be said to have been satisfactorily attained. These difficulties involve accurate knowledge of the sun's and moon's position with respect to the earth as well as exact information as to the radius of the earth and its distance from the moon, the contour of the moon at the moment of each contact, and the value of T —the difference between ephemeris and universal time.

A recent listing of the observatory's research projects (August 1, 1958) demonstrates the scope of its activity. These projects are:

(1) Contracts with the Air Force Cambridge research center for the reduction of solar eclipse observations into data useful for geodetic measurements on the surface of the earth.

(2) Contract with the Air Force Cambridge research center for the development and testing of equipment for the observation of artificial satellites; the training of personnel for field observations and the reduction of the observations at Georgetown.

(3) National Science Foundation grant for the study of titanium and the faint lines in the solar spectrum.

(4) Contract with the United States Army map service for the measurement and reduction of positions of three hundred stars in the field of Orion for fundamental star positions.

(5) Contract with the United States Army engineers for study of the atmospheres of planets for evidence of water vapor or its equivalent.

(6) National Science Foundation grant for derivation of corrections to the photographic positions of stars in the astrographic catalogue.

(7) National Science Foundation grant for collaboration with the University of California for the measurement of spectrum plates taken in the California physics department (Still pending).

(8) Consultation contract with the Air Force for geodesy.

(9) Special research project for testing the fit of spheroids.

For more than a century now, the Georgetown observatory has forged its path through the realm of science, contributing generously to our better comprehension of the universe. Members of its staff, and especially its directors, have been men of intellectual eminence and dynamism. Today it measures up to the accomplishments of its honored past, guided by its director, Father Francis Heyden, S.J., with as steady and as strong a hand as those of its early directors. With such a record and with such a director and staff, it may be confidently assumed that the Georgetown observatory will continue in its great and historic tradition.

The Third Degree of Humility

Carl A. Lofy, S.J.

Because the importance of the third degree of humility is realized by every Jesuit, a new discussion of the subject demands no apology. The present treatment of it limits itself to one specific aspect, the aspect of suffering. The consideration of the three degrees of humility, as found in the text of the Exercises, mentions explicitly only the choice of poverty and contempt with Christ poor and contemned, yet there is no one of us who has not heard, more or less frequently, the words "and suffering with Christ suffering" added by retreat masters and commentators. Indeed, the addition has become so traditional that we seldom question its validity, even though there are very definite reasons for so doing. The most obvious of these is that Saint Ignatius, a man most careful in his choice of words, did not explicitly use them. Secondly, to ask of the exercitant the love that chooses any and all forms of suffering is by no means the same thing as to ask of him the love that chooses poverty and contempt. This paper, therefore, focuses on this addition of the words "and suffering with Christ suffering" to the words of the third degree of humility, and seeks to answer the question whether or not the text of the Spiritual Exercises¹ justifies such an addition.

A study of the reasons for the addition will help to clarify the question. They are basically the following. Inasmuch as choosing poverty and contempt does involve choosing a form of suffering, it is easy to generalize it into the choice of suffering in general. Secondly, the only motive explicitly mentioned in the third degree for choosing poverty and contempt is the desire to imitate the poor and contemned Christ. Hence it is easy to go further and to ask the exercitant to choose whatever Christ chose, even suffering.

Three different desires can therefore be distinguished.

¹ A complete historical analysis of this question would not be out of order, but it would take us far beyond the scope of this paper.

1) The desire for poverty and contempt, 2) the desire for suffering, and 3) the desire for whatever Christ chose. These three are not, of course, mutually exclusive. The second virtually contains the first, and the third virtually contains the first two. But according to the actual words of the Spiritual Exercises, the third degree of humility involves only the first, the desire for poverty and contempt, and this does *not* virtually contain the last two. May a retreat master, when presenting the third degree to the exercitants, generalize what is given in the text so as to include within the third degree the desire for suffering or for whatever Christ chose?

It is important to note that we are not asking whether or not the retreat master may or even should call his exercitants to the desire for suffering elsewhere in the Exercises. Nor are we questioning the worth of the desire to suffer with Christ. Indeed, it is one of the most glorious threads in the fabric of Christianity, for the Master Himself made the willingness to take up the cross after Him the necessary prerequisite of those who would be His disciples. The glory of His Church and the astonishment of His enemies is that that challenge has been accepted through the years, not with reluctance, but with joy and confidence. Saint Ignatius himself insisted that all the prison-chains in the world were not sufficient to satisfy his desire of suffering for Christ. There can be no question, therefore, about the sanctity of the desire to suffer with Christ and to choose whatever He chose. What is questioned in this paper is only whether or not the text of the Spiritual Exercises justifies these desires being included by retreat masters in their presentation of the third degree of humility.

Proper Context

The answer must be sought in the consideration of the three degrees of humility as it is found in its proper context within the Second Week, and not simply in isolation from the rest of the Exercises. For it was clearly not intended to be an isolated consideration, as can be seen from the note immediately preceding it:

"Before anyone enters on the Elections, that he may be well affected towards the true teaching of Christ our Lord, it will be

very profitable to consider and notice the three following degrees of humility, considering them from time to time during the whole day, and in like manner to make the colloquies in accordance with what will be said below."²

This consideration, therefore, is to be made before one enters the election and is to be kept in mind throughout the day of election. From this appears the connection between this consideration, the election, and the Two Standards, which St. Ignatius meant to be an introduction to the election.³ More than this, the purpose of the consideration on the three degrees of humility is, according to the text quoted above, that the exercitant "may be well affected towards the true teaching of Christ our Lord." These words clearly recall the Two Standards, where we consider "the intention of Christ our Lord,"⁴ and how He sends His disciples "throughout the whole world diffusing His sacred *doctrine* through all states and conditions of persons."⁵ Finally, the colloquies suggested in the three degrees are simply a repetition of the colloquies of the Two Standards. From all this it is clear that the three degrees play an integral part within the Second Week, having a close connection with the Two Standards and with the election. It is in this context that we must study the third degree of humility.

Definite realizations, therefore, are presupposed in the exercitant before he ever comes to consider the three degrees of humility. The basic presupposition, of course, is that the Kingdom contemplation has aroused in him the desire to signalize himself in Christ's service. But *how* is he to signalize himself? He must imitate Christ. But this, however true it might be, is too general for Saint Ignatius. Christ has many facets to His personality and there is much in Him to imitate. The exercitant must specify, direct, and channel his desire to imitate Christ if he is to have any hopes of success. But where precisely is his imitation of Christ to begin? This is the question which the Two Standards

² *Text of the Spiritual Exercises*. Westminster: Newman Bookshop, 1943, p. 52.

³ See note immediately preceding the meditation on the Two Standards.

⁴ *Ibid.*

⁵ From second point of second part of Two Standards.

answer for him. Satan's strategy against him is very specific: to bring him to pride, because from pride he can bring him to all the other vices. And what means will Satan use to bring him to pride? Riches and honors. Riches and honors to pride and all the vices: this is the strategy of Satan against most men, a strategy that is centered in one particular vice, pride.

Christ's pattern is equally specific and precise. Its center is humility. Humility is not chosen at random. It is the key to the other virtues, the door to progress.⁶ The immediate, specific task of the exercitant, therefore, is humility. And humility is best achieved through poverty, insults, reproaches, and contempt. The greater his willingness to serve Christ through a life of the virtues, the greater must be his willingness (and even desire) to bear these necessary means to humility.

These are the realizations presupposed in the exercitant before he comes to consider the third degree of humility. When he does, it is clear that poverty and humiliations are being asked of him because, as means to humility and thus to all virtues, they constitute an integral part of Christ's strategy. Choosing poverty and humiliations will involve the choice of a form of suffering, but they are presented, not under the aspect of suffering, but in relation to further progress in the service of Christ. If this is not true, then all the work of the Two Standards has gone for nought.⁷

⁶ There is a basic presupposition underlying the entire Two Standards meditation, namely, that the imitation of Christ consists in the life of the virtues. It is a supposition in full accord with the traditional definition of the illuminative life as "the following of Christ by the positive exercise of Christian virtues." (Tanquerey, *The Spiritual Life*. Tournai: Desclée & Co., 1930, p. 454). That humility is the key to the other virtues is also not original with Saint Ignatius. It is a common principle of Christian asceticism that "God resists the proud and gives grace to the humble." (I Peter: v, 5). Thus Tanquerey calls humility "the key that lays open the riches of grace," and "the foundation of all the virtues," since "without it there is no solid virtue, and . . . with it all other virtues grow in depth and perfection." *Op. cit.*, p. 531.

⁷ It might be objected at this point that suffering itself is a form of humiliation and as such a means to humility. It certainly may be so

The actual consideration of the three degrees of humility, therefore, is meant to summarize and to test the realizations of the Kingdom and Two Standards and thus to prepare the exercitant for the election. As a test, it asks the exercitant how much he really wants to help in spreading Christ's kingdom, and how much he really wants humility, the basis of all virtues. Hence the name: three degrees of *humility*. Is he content with the humility by which he "submits and humbles himself"⁸ to the point of not committing mortal sin, or of being indifferent to created things so as not to deliberate about committing venial sin? Or does he genuinely and sincerely want to "conquer the whole world (for Christ) and to subdue His enemies," even to the point of choosing a course of action involving difficult means when an alternative course involving riches and honors would be equally for God's glory?

This is the test, and Saint Ignatius is aware that only the personal inspiration of Christ's example can lead the exercitant to so strong a determination. Hence, presupposing it known from the Two Standards that poverty and humiliations are being dealt with as the means to humility, he immediately reminds the exercitant by the Kingdom and Nativity contemplations that Christ has chosen poverty and contempt before him. This he does by the words: "poverty and contempt with Christ poor and contemned." But then, to recall the Two Standards and the entire strategy there explained, he adds: "rather than riches and honors." Seen in this way, the third degree summarizes, while it tests, the realizations of the Second Week, and therefore "should be kept in mind the entire day of election."

considered. But Saint Ignatius is speaking here of the humiliations which are directly opposed to worldly honors. In the Kingdom he speaks only of insults and reproaches, in the Nativity contemplation of insults and affronts, in the Two Standards of reproaches and contempt, in the second degree of humility of "dishonor," and in the third degree of contempt and being esteemed as useless and foolish. None of these terms suggest suffering in general.

⁸ These words of Saint Ignatius, used explicitly in describing the first degree of humility and implied in the next two, leave little doubt that he meant these three degrees to be exactly what he called them, degrees of humility, and not (say) of love, perfection, or obedience.

From all that has been said, it is clear that Saint Ignatius mentions poverty and humiliations in the third degree of humility, and not (say) chastity, obedience, or suffering in general, because the former are the most effective means to humility, the basis of all the other virtues. It should be equally clear that he is dealing with poverty and humiliations, not insofar as they involve suffering, but insofar as they constitute the means to further progress, so that even if they did not involve suffering they would still be an integral part of the Second Week.

If, however, the third degree is considered alone, apart from its context in the Second Week and without reference to the Two Standards, it is no longer clear that poverty and humiliations are being considered precisely as the means to humility. They appear to be only facets in the imitation of Christ chosen at random, for no intrinsic reason. Hence, one reading the consideration out of its context would feel free to add to these two, any other facets of Christ's personality that he chooses. And since, as we saw earlier, poverty and contempt do involve suffering, it is the facet of suffering that is most often added to the third degree of humility.

Such an addition completely ignores the pattern of life proposed by Christ in the Two Standards, ignores the fact that poverty and humiliations are being dealt with only as means to humility and that the important point of the third degree of humility is not that it involves suffering but is the means to the most fundamental of all virtues. The addition of the words, "and suffering with Christ suffering," involves much more, therefore, than a mere addition of words. It entails an arbitrary switch in Ignatius's view of the life-pattern of Christ. The purpose of the consideration was to make the exercitant "well affected towards the true teaching of Christ" as studied in the Two Standards. But now, without having had explained to him how suffering fits into Christ's plan, he is suddenly asked for something for which he has not been prepared, something which has little to do with the strategy already studied. The double insight that poverty and humiliations lead to humility and humility to all the other virtues is passed over, and suffering, not humility, becomes the center of his attention. This distraction from

humility at the very moment of election is a worse evil than the general confusion the exercitant suffers at this sudden and unexplained shift of plan.

Not Justified

The answer to our original question, therefore, stands inescapably before us. Regardless of the value and sanctity of the desire to suffer with Christ and to choose *whatever* Christ our Lord chose, these generalizations in the presentation of the third degree of humility are not justified by the text of the Spiritual Exercises. Rather, they disrupt the entire psychological development of the Second Week and take the exercitant's attention away from the central point of Christ's plan: humility.

We said earlier that it was beyond the scope of this paper to discuss whether or not the desire for suffering may or should be included elsewhere in the course of the retreat. The following observations, however, can be made. The Third Week is a better time to introduce it, since there the exercitant is studying Christ precisely in His life of suffering. Secondly, if the desire for suffering is asked of the exercitant, the place of suffering in the plan of Christ should be explained to him as clearly as possible, just as the place of poverty and humiliations as the means to humility was explained to him in the Two Standards.⁹ Finally, if for some reason the

⁹ It has been said by some that no reason can be given for the desire to suffer with Christ beyond the desire to imitate Christ, that there is an element of the inexplicable and suprarational in this desire. Such people appeal to the words of Saint Augustine: "Give me a lover and he will understand." That there is an inexplicable element is certainly true. It lies first of all in the *desiring*, in the eagerness to embrace. Such generosity is inexplicable except in terms of love. But *what* we desire, and the reason we desire it and not something else (v.g. patience, celibacy, etc.) need not be inexplicable. To have a rational reason for directing our desire to imitate Christ precisely to the area of suffering by no means detracts from the love that inspires us to imitate Him. Nevertheless it is true that some lovers of Christ could wish to suffer *only* because Christ suffered, without concerning themselves about any further reasoning. Yet even this desire involves a judgment of confidence in the goodness of Christ's character. Consequently the desire to suffer with Christ could be termed inexplicable, inasmuch as one might not be concerned about the reason Christ had

desire for suffering is included in the presentation of the third degree of humility, then it is very important that it be included also in the oblation of the Kingdom and in the pattern of the Two Standards as well. In this way the exercitant will have been sufficiently prepared, both in terms of inspiration and information. Even when this is done, it should be fully realized that, unless suffering is dealt with precisely as means to humility, humility is being de-emphasized and that there is no longer question of three degrees of *humility*, since the desire to imitate Christ has now been channelled to something other than humility and the means to it.

It remains only to consider three possible objections to the interpretation of the third degree of humility advanced in this paper. The first of these arises from the words which precede the oblation of the Kingdom contemplation. Here Saint Ignatius encourages the exercitant to act against "his sensuality, worldly and carnal love" by making the oblation. In the oblation, however, he mentions only poverty and humiliations. It would seem, however, that because of the words, "sensuality and carnal love," the addition of suffering and penance would be justified.

Now admittedly, we do normally regard bodily penance and suffering as the remedies against sensuality and carnal love, and it strikes us at first as strange that only poverty and humiliations are mentioned in the oblation. The explanation is to be found in the fact that Saint Ignatius is already anticipating the Two Standards and the role of poverty and humiliations in the plan of Christ as there explained. His meaning for the words, "sensuality, worldly and carnal love," therefore, must be broader than our meaning for these terms, and the same as that found in the note at the end of the meditation on the Three Classes of Men, where he explicitly speaks of the choice of actual poverty as an act "against the *flesh*."

The second objection arises from the twelfth rule of the Summary, where we are told that continual mortification

in choosing suffering. Nevertheless, it is explicable in the sense that we do know He had a good reason and we are in no way prevented from legitimately seeking to discover what that reason was.

and abnegation are the means to the third degree of humility as it is expressed in the eleventh rule. Since continual mortification seems to be a means to the desire for suffering rather than to the desire for poverty and contempt, it would follow that the third degree of humility may and should be generalized to include the desire for suffering.

In answering this objection, we should recall that the eleventh rule contains two parts, the first general, the second particular. The general element is "to abhor *wholly and not in part* what the world loves and embraces and to desire with our whole strength *whatsoever* Christ our Lord loved and embraced." In this general willingness to choose whatever Christ chose is already virtually contained the desire to choose suffering, since suffering is certainly one of the things Christ chose. But just as the general readiness to imitate Christ was channelled and directed in the Two Standards to humility and the means to it, so the desire in the eleventh rule to choose whatever Christ our Lord loved is channelled and directed to "reproaches, false testimony, injuries, and being treated and accounted as fools." The continual mortification of the twelfth rule, which is expressly stated to be the means to the "degree of perfection" mentioned in the eleventh, must therefore, also have a general and a particular element. It must involve, not only the general mortification of our desire for whatever the world loves, but also (and especially) the particular mortification of our desire for riches, worldly honors, and a great name among men. This is clear from the letter of Polanco in which he states that Saint Ignatius esteemed those mortifications which touched honors and self-esteem more than those that caused suffering to the flesh, such as fasting and hair shirts.¹⁰

Twelfth Rule

The continual mortification of the twelfth rule, taken generally, is the means, therefore, to the development of the desire to embrace whatever Christ loved and embraced, and the particular mortification of our desire for worldly honors and esteem is the means to developing the desire to embrace

¹⁰ MHSJ, *Epist., Ign., III*, p. 501.

the contempt that Christ embraced and so to come to humility. The eleventh and twelfth rules do not therefore exclude the desire for suffering, but they do emphasize again the means to humility, and it is precisely in this emphasis that they can be equated with the third degree of humility.

The final objection is that we customarily think of the third degree of humility as the source of our crucifixion to the world. The third degree of humility, however, seems to have little to do with crucifixion to the world unless it includes the notion of suffering in general.

It is certainly true that the third degree of humility is one of the chief characteristics of the Society of Jesus and also that it has much to do with our crucifixion to the world. So characteristic is it that it is at the basis of the vow of the professed not to desire any office within or outside the Society. What is the reason for our binding ourselves under vow not to desire honors? Is it not that we are men of the third degree of *humility*? Is it not that we have learned in the Two Standards the real danger to pride lurking in honors? Only obedience, the manifestation of God's will so evident that we would sin not to obey, can assure us that God's glory demands our acceptance of these honors, so much do we desire their opposites. The third degree of humility, as understood in this paper, constitutes a very essential part, if not the entirety, of our crucifixion to the world because it strikes at what men of the world especially love: riches and honors.

In conclusion, let it be said that we have not attempted in this paper to de-emphasize the value and the necessity of the desire to suffer with Christ. That desire is one of God's most precious graces and deserving of the deepest efforts and prayers of each of us. Our purpose was not negative but positive: to restore to humility the place it deserves in the third degree of humility and in the service of Christ.

Foundation and First Administration of the Maryland Province

Robert K. Judge, S.J.

Part I: Background

Introduction

From the year 1634, when the Jesuits first landed on the shores of Saint Clement's Island until 1833, when the Maryland Province of the Society of Jesus was founded, America had been mission territory for the Order. Suppression, which lasted in America from 1773 until 1805, checked nearly all corporate labor of the missionaries, who assumed their duties as diocesan priests.¹ After 1814, when the Society was restored throughout the world, the need for a regional administration became increasingly evident. The mission already had its novitiate, its college and missions whose problems were of such a nature as to demand the attention of a superior, subordinate only to the General, with authority to make decisions of some importance as he should see fit. It was in large part due to the foresight and interest of Father Peter Kenney, Visitor to the American missions in 1830, that the decision to grant province status to the Maryland mission came about.²

Preparations: 1832-1833

A formal request on the part of Father Kenney to grant province status to the American mission is dated August 28, 1832,³ following the election of Father William McSherry

¹ Their only official relationship was the Corporation of Roman Catholic Clergymen of Maryland, a property-holding body designed to preserve the lands formerly belonging to the Society until the Order should be restored.

² John M. Daley, S.J., *Georgetown University: Origin and Early Years*. (Washington: Georgetown Univ. Press, 1957) p. 279.

³ Kenney to Roothaan, Aug. 28, 1832, VIII (*Missio Marylandiae: 1831-1833*), *Archivum Romanum Societatis Iesu (ARSI)*.

as first procurator on August 14, 1832.⁴ Because of his new appointment Father McSherry sailed from New York to Rome on September 10 with Fathers Barber and Mulledy⁵ to report to Father General and receive the necessary instructions for the new province. That it was by no means certain how much territory would be included is evident from a letter of McSherry's shortly after his arrival in Rome. Of one thing he was certain: Missouri would remain a separate mission.⁶

Finally, on June 4, 1833 Kenney wrote to Dzierozynski and his consultors that the Maryland mission had been elevated to the dignity of a province, with Father McSherry as its Provincial, and on July 8, 1833 the Georgetown community was assembled in the ascetory for the official pronouncement.⁷ It must have been with great pride that this community listened to the decree of erection of Father General John Roothaan.

Since the mission of the United States of America has sufficiently increased, and since nothing more desirable is sought than the creation of a legitimate province of the Society, and, indeed, since the mission possesses a suitable number of members, Georgetown College as well, and its own novitiate, and includes also many other residences—this is why, having thought it over for a long while, and having commended the matter to God many times in my prayers, and having often discussed the matter with the Fathers Assistant, it seemed best to decree, as we do now, that the above named mission, as it was subject to this one Superior up to now, shall have a place in the rank of provinces under the title of the Province of Maryland with all the faculties and privileges of the other provinces and especially the provinces across the sea in accordance with the Constitutions of the Society and the decrees of the general congregations.

Enacted at Rome, Feast of the Purification, Feb. 2, 1833.⁸

⁴ Index Procuratorum, Acta Provincialium Congregationum: 1832-1896. *Maryland Province Archives (MPA)*.

⁵ Kenney to Roothaan, Sept. 8, 1832. VIII, *ARSI*.

⁶ McSherry to ?, Nov. 9, 1832. Correspondence 1830's, *Woodstock College Archives (WCA)*.

⁷ House Diary, July 8, 1833. *Georgetown University Archives (GUA)*, 86. Cited by Daley, *op. cit.*, pp. 274-275.

⁸ IX (Epistolae Generales at Miscellaneae: 1833-1837), *ARSI*.

Physical State of the Province in 1833

At the time of the Province's foundation its area included the whole of Maryland, with missions to the north, extending into York, Adams and Berks Counties of Pennsylvania, and to the southwest as far as Alexandria, Virginia. The Province could boast of a full college at Georgetown, another as yet incomplete at Frederick (It remained incomplete.) a novitiate at White Marsh, and residences at St. Thomas', Newtown, St. Inigoes, Bohemia, St. Joseph on the Eastern Shore, and St. Mary's in Alexandria, while in Pennsylvania there were residences at Conewago, Goshenhoppen, Paradise, Philadelphia and Lancaster, although the last mentioned as well as Bohemia were administered by secular priests because of the scarcity of Jesuits.⁹ By July 8, 1833, the day on which Father McSherry was read in as Provincial, there were 78 members in the Province: 34 priests, 17 scholastics and 27 coadjutor brothers.¹⁰ These 78 members were variously employed in our twelve churches and residences (including eight farms), over 22 missions, one university, one college, one school, one novitiate and one scholasticate. The growth of the Province, then, since the Society's restoration, had been indeed encouraging, as was attested by Father General.

William McSherry, S.J.

The man upon whom was placed the burden of office was a native American, the son of Anne and Richard McSherry, whose estate bore the name of "Retirement." William, the third son of this Irish planter, was born on July 19, 1799 at the estate six miles from Charleston, now in West Virginia.

On November 6, 1813 he entered Georgetown College, but on the 6th of February, 1815 took his place among the novices of the Society, who were then at Georgetown. After being sent to Rome to pursue his philosophical and theological studies his historical interests prompted an exploration of the Society's archives. To him American history owes the discovery of Father Andrew White's *Relatio Itineris*, narrating the voyage of the *Ark and Dove*, the fullest account we

⁹ Province Catalogue for 1833. MPA.

¹⁰ *Ibid.*

have of the settlement of Maryland. These, together with many early reports of missionaries, McSherry copied for the benefit of scholars. Of no little importance also are the manuscripts in the language of the Maryland Indians which he came upon—the only documents we have in the dialect of these tribes.¹¹

After ordination at Rome, probably in 1825 or 1826,¹² McSherry was appointed minister of the medical and literary colleges at the Institute of Turin, whose rector was Father Roothaan. In 1827 he is listed as residing at Rome, probably preparing to become Socius to Father Kenney, which he became in 1828. A year later he was at Georgetown as professor of humanities, and in 1830 he became the minister for the College, and procurator and house consultor as well the following year. In 1832 he added his former task of professor to these other offices, before being recalled to Rome later that year.¹³ Upon his return to Rome he was admitted to the number of the solemnly professed by his old friend and rector, John Roothaan.¹⁴

McSherry was, therefore, one of the first American Jesuits to complete the traditional course of training, and as such, was fully acquainted with the Society's institute and techniques of operation. But he had also the invaluable firsthand experience with the mission's difficulties. By nature a very amiable and kind person, he was only thirty-four years old when he became Provincial.

Part II: Educational Efforts

Georgetown

Georgetown University, with thirty-three members of the Society in residence, and, therefore, constituting nearly

¹¹ John Gilmary Shea, *History of Georgetown College* (New York: P. F. Collier, 1891) pp. 118-122.

¹² Because the set of Roman Catalogues is incomplete, we are unable to determine the year of McSherry's ordination. He was probably in "short course," since he is listed in 1824 among the *auditores Theologiae Moralis*. Edward I. Devitt, S.J., "History of the Maryland-New York Province," ch. VIII, *Woodstock Letters*, LXII (1933), 310-313.

¹³ Province Catalogue, 1827-1832. *MPA*.

¹⁴ *Ibid.*

half of the Province, was the great charge of the Jesuits in Maryland.¹⁵ Then in its forty-second year,¹⁶ the University had an encouraging enrollment: 183 scholars, 172 of whom were boarders, eleven semi-boarders—altogether an increase of twenty-two over the preceding year.¹⁷

Academically, the University seemed to be proving its worth. The honor recently conferred upon the mission was followed shortly by another to Georgetown, when the Sacred Congregation *De Propaganda Fide*, by decree of March 30, 1833, conferred upon the College the power to grant degrees in philosophy and theology.¹⁸

The financial status of Georgetown at this time, however, was far from happy. Kenney, writing to McSherry in Rome, in February, 1833, to acquaint him with the state of affairs in Maryland, was elated over the fact that Georgetown's "trustees are without limit empowered to receive, manage all the property, real or personal belonging to the College; so that they can now receive donations, if they can get them, to any amount in money or lands."¹⁹ But the fact is that the trustees had little opportunity to exercise their privileges in financial matters. It is true that a grant of \$25,000 in city lots was made that year by the Federal Government, but the deed for the property was not executed until February 20, 1837.²⁰

Until 1833, Georgetown, in accordance with the Society's custom forbidding acceptance of stipends or tuition fees, had been obliged to rely solely upon the charity of friends for its sustenance. Numerous requests for a dispensation to accept tuition fees from students, according to the American custom, effected no satisfactory reply from Rome.²¹ But with

¹⁵ Province Catalogue for 1833. *MPA*.

¹⁶ Although founded in 1789, the first students were not received until 1791. Daley, *op. cit.*, p. 279.

¹⁷ Mulledy to Roothaan, Oct. 28, 1833. *ARSI*; Daley, *loc. cit.* According to Grivel's account of July 9, 1833 Georgetown had 160 pupils for the academic year 1832-1833. Devitt, *op. cit.*, 348.

¹⁸ Daley, *op. cit.*, p. 275.

¹⁹ Kenney to McSherry, Feb. 14, 1833. IX, *ARSI*.

²⁰ Daley, *op. cit.*, p. 280.

²¹ It is interesting to note that the requests for a dispensation had first come from outside the Society, namely, from Bishop Rosati of

the arrival of McSherry from Rome as the first Provincial came Father General Roothaan's *Ordinatio de Minervali*, containing the conditions under which the long-sought concession to the American Jesuits was to be applied. It was dated February 1, 1833 the day before the Province had been erected.²² It can be judged just how necessary was this concession from a letter of Father Mulledy, the Rector, to the General, in October of the same year, where he stated that poverty was hindering the missionaries and the College especially.²³ In 1835 the College was \$30,000 in debt²⁴ and in 1837 we find McSherry writing to the General of his having received a plea from Georgetown's procurator for \$20,000, if the College was to be sustained.²⁵ Perhaps a significant drop in enrollment, from 172 boarders in 1833 to 130 boarders in 1835 could partially explain the dearth of funds in 1835.²⁶

Disciplinary problems in 1833 were of great concern to Georgetown's administrators, as is evidenced in letters of the period. In acquainting Father McSherry with the problems of the College, Kenney describes the discipline:

. . . in general, I fear the pupils are not so good or so well contented as they have been for the last few years. . . . But I dread that much must arise from the very grown youths, who have so long had their fling in the world.²⁷

With regard to the "great rebellion" of November, 1833²⁸ we find the Provincial explaining to his Superior that the uprising among the students has been quelled, and twenty more students dismissed.²⁹ Such occurrences as this, however,

St. Louis, who was desirous of having a flourishing university in his diocese. Gilbert J. Garraghan, S.J., *The Jesuits of the Middle United States* (New York: America Press, 1938) I, 305 ff.

²² Letter Book: Generals to Maryland Superiors: 1804-1838, *WCA*.

²³ Mulledy to Roothaan, Oct. 28, 1833. IX, *ARSI*.

²⁴ Vespre's Memoirs of the 1st Provincial Congregation, 1835. July 3, 1835. IX, *ARSI*. In the same part of this memoir Vespre is clearly enraged at the mismanagement of Georgetown's funds.

²⁵ McSherry to Roothaan, Nov. 12, 1837. IX, *ARSI*.

²⁶ G. Fenwick to Roothaan, Jan. 30, 1835. IX, *ARSI*.

²⁷ Kenney to McSherry, Feb. 14, 1833. IX, *ARSI*.

²⁸ For a full account of the affair of, cf. Daley, *op. cit.*, pp. 285-287.

²⁹ McSherry to Roothaan, Dec. 31, 1833. IX, *ARSI*.

seem in retrospect an inevitable factor in the growth of so venerable an establishment as Georgetown.

Frederick

Although Georgetown was Maryland's greatest undertaking, the other educational endeavors of the Province cannot be overlooked. Saint John's Literary Institute in Frederick, Maryland seems to have escaped, during its brief existence, the memorable difficulties that beset Georgetown. Founded in 1828 by Father John McElroy, it "became the rival of Georgetown, and remained so until 1853, when it received a check by the expulsion of a large number of students at one time."³⁰ St. John's procurator appears to have experienced few of the headaches that tormented his fellow procurator in Washington, although state opposition toward financial aid was perhaps as strong. We note in Kenney's previously mentioned letter to McSherry in 1833:

McElroy has actually obtained an Act of Assembly, giving him \$400 per annum for his school. It met great opposition in the Senate, but passed with a clause that the governor should appoint visitors to report to the Assembly every year the affairs of the institution and the number gratuitously educated. The bigots wanted to oblige him to teach ten boys without any pay for every hundred dollars which the state would give him. He is only obliged to teach one for every hundred dollars.³¹

It is doubtful whether the concession of the General to accept tuition fees was applied at Frederick, since we find in a history of St. John's Church that "the College was in a measure a free school, as many students were educated gratuitously."³² Furthermore, in the records of the First Provincial Congregation it is explicitly stated that about 100 youths, who must have comprised nearly the entire student body—if the figures for 1832-1833 are accurate—were educated gratuitously.³³

That the College enjoyed some success in its education is

³⁰ "St. John's Church and Residence, Frederick, Md." *Woodstock Letters*, V (1876), 108.

³¹ Kenney to McSherry, Feb. 14, 1833. IX, *ARSI*. The decree of the senate granting the annuity is dated Jan. 17, 1833.

³² *Woodstock Letters*, *loc. cit.*

³³ 1st Postulatum, Act. Prov. Cong.: 1832-1896. *MPA*.

affirmed in the same article, where we read that "St. John's has given many vocations to the Society, and to the legal and medical professions some of the most distinguished names in this city and state."³⁴

At the Provincial Congregation of 1835 it was proposed that a *gymnasium* or secondary school be erected at the *Collegium Inchoatum* at Frederick. In approving the measure the General insisted that it be conducted as a "Latin school."³⁵ The General's wishes were fulfilled.

Novitiate

In the 1835 Congregation it was proposed that the Novitiate be moved to Frederick, not only for economic reasons, but for the scholarly benefits to be obtained from residing at a college, as well as the catechetical and missionary opportunities at Frederick.³⁶ The Novitiate, moreover, according to McSherry, was in debt as much as \$20,000.³⁷ Since the lands at White Marsh were not producing, it was suggested that Frederick would be a much better location in every way. Frederick was definitely determined upon, and by April, 1834 a house had been bought there for \$6,000.³⁸ Shortly thereafter the novices with their superiors moved from White Marsh to their new home. A letter from the General in 1836 indicates that the number of novices during these years continued to increase steadily from thirteen in 1833.³⁹

The Scholasticate remained at Georgetown throughout McSherry's administration. In 1836 the General granted permission for the Scholastics to attend classes with the extern students, but insisted that their residence be kept separate from the students' quarters.⁴⁰

One last project is recorded in Kenney's letter of 1833, where he mentions that Dubuisson's "poor school" at Phila-

³⁴ *Woodstock Letters, loc. cit.*

³⁵ 1st Postulatum, *loc. cit.*

³⁶ 3rd Postulatum, *loc. cit.*

³⁷ McSherry to Roothaan, Dec. 31, 1833. IX, *ARSI*. Only a quarter of the lands, amounting to c. 2000 acres were under cultivation. *Ibid.*

³⁸ Vespre to Roothaan, Apr. 5, 1834. IX, *ARSI*.

³⁹ Roothaan to McSherry, Apr. 14, 1836. Early letters of Generals, *WCA*.

⁴⁰ *Ibid.*

delphia has been granted a sum of money, but not the power to award degrees.⁴¹ This school, about which we have so little information, would seem to be the inspiration for St. Joseph's College, founded in 1851 by Father Felix Barbelin. Since the Jesuits had not returned to St. Joseph's Church until 1833, after an absence of thirty-three years, due to lack of missionaries,⁴² this school was doubtless in an embryonic stage.

At various times proposals were made by the hierarchy of the United States to the Jesuits either to staff completely or to supply administrators for Catholic colleges. Bishop De Neckere, for instance, very eagerly sought the assistance of the Maryland Jesuits in erecting a college in his diocese of Louisiana.⁴³ When the Provincial declined, the bishop appealed to the Missouri Jesuits, by whose efforts St. Charles College at Grand Coteau was founded. Again, as early as 1837 the Archbishop of Baltimore had petitioned the Maryland Jesuits to undertake the administration of Mount St. Mary's College, Emmitsburg,⁴⁴ and to furnish both faculty and administration for St. Mary's College, founded by the Sulpicians at Baltimore. The seminary attached was to remain in the hands of the Sulpicians.⁴⁵

The Society did not hastily reject these offers, since the advantages to be had from a college in such a large and flourishing city as Baltimore were indeed numerous. Nevertheless, the Province at this time was straining to the breaking point because of the small number of members.⁴⁶ Already the seminary at Washington had been abandoned, for lack of funds and professors, and opportunities were being sought to sell the property.⁴⁷

⁴¹ Kenney to McSherry, Feb. 14, 1833. IX, *ARSI*.

⁴² Devitt, *op. cit.*, ch. X, LXIII *W.L.*, 226.

⁴³ Kenney to McSherry, *ibid.*

⁴⁴ Gabaria to Roothaan, July 25, 1837. IX, *ARSI*.

⁴⁵ McSherry to Roothaan, Oct. 12, 1837. IX, *ARSI*.

⁴⁶ *Ibid.* In passing, the College of St. Louis, which became an *Academia Magna*, in December, 1832 with the rank of University, ought to be mentioned, although it belonged entirely to the Missouri Jesuits, who had received their start from the Marylanders, and who were still receiving generous aid from them.

⁴⁷ Vespre's Memoir of the Provincial Congregation, 1835. IX, *ARSI*.

Part III: Missionary Labors

Maryland, Pennsylvania and Virginia

The country missions in Maryland, Pennsylvania and Virginia were staffed by *missionarii excurrentes* from the residences of the Province. There were at least twenty such missions, the most extensive of which were in Pennsylvania. To White Marsh was attached the mission of Boone's Chapel at Annapolis; to St. Thomas' Manor the missions of Charles and Prince George Counties: Newport, Cornwallisneck, Pomphret, Nangemoyia, and Cobbneck; to Newtown, in the northern part of St. Mary's County the missions of Sacred Heart at La Plata, Lady's Chapel, St. Joseph, St. Aloysius at Leonardtown, and St. John; to St. Inigoes near the southern tip of Maryland the mission of St. Nicholas; to St. Joseph's on the Eastern Shore the mission at Denton.

In Pennsylvania, to the priest at Conewago was assigned the missions of Gettysburg, Littlestown, and "the mountains," including the territory around Emmitsburg, Maryland (Washington County); to Goshenhoppen the missions of Reading, Lebanon, Massillon, Pottsville and several others. A resident pastor was stationed at St. Mary's Church in Alexandria, Virginia, as well as at Paradise, Pennsylvania, where Father Beschter was operarius, and at St. Joseph's Church in Philadelphia. Later a former mission, St. Mary's, in the city was entrusted to the Society. Secular priests operated our churches at Bohemia in Cecil County, Maryland,—though Brother Heard was in charge of the farm—and at St. Mary's in Lancaster, Pennsylvania.⁴⁸

Several reports to the General during these years indicate that these missions were effecting much fruit. Father Dzierozynski, the Master of Novices at Frederick, in 1836 emphasized this fact several times in correspondence with Father Roothaan,⁴⁹ each time attributing much of the success to the

The subject of the Washington Seminary was the 7th article in this memoir. The money derived from the sale was to go toward building another seminary somewhere in Washington. Gonzaga College replaced it in 1848.

⁴⁸ Province Catalogue for 1833. MPA.

⁴⁹ Dzierozynski to Roothaan, Feb. 29, 1836; Aug. 10, 1836. IX, ARSI.

capabilities of McSherry. The Provincial's Socius, Aloysius Young, had written from St. Thomas' Manor early in 1834 that these missions, in fact, the Province in general, were in good condition.⁵⁰

Father McSherry, with the weight of the Province on his shoulders, was not so optimistic as his brothers in Christ about the state of affairs. In August, 1835, he wrote Father Roothaan that for the good of the Province either some of the rural missions would have to be discontinued, or some of the Province's property, that is, the farms on which the larger residences were located,—and which, incidentally, largely supported the Novitiate and the Georgetown Community—would have to be forsaken.⁵¹

The urgency of this appeal can be appreciated after reading the eighth postulatam of the 1835 Congregation, which requested that (1) the number of missions be lessened; (2) that they be disposed of little by little in order that colleges might be opened in the larger cities, such as Richmond, Philadelphia and New York; (3) that some of the farms in Maryland be sold, and in turn land be bought where colleges seemed possible; (4) that the Fathers assigned to the missions proposed for disposal should be reassigned to travel about, preaching missions (in the popular sense) and giving the Exercises.

The reasons advanced for these petitions were the following: that it was almost impossible to progress if the missions and outlying parishes be retained; that the establishment and maintenance of colleges was a work more important for the Church in the United States; and, finally, that, since there seemed no little danger of a dissolution in the union of the States, it would be most necessary that the Society have houses scattered about, so that ours, when ejected from one territory might have places of refuge.⁵²

The General's reply to this request of 1835 was that the gravity of the proposal required more time for deliberation.⁵³

⁵⁰ Young to Roothaan, Jan. 30, 1834. IX, *ARSI*. He also wrote that the Provincial was clearly satisfying all.

⁵¹ McSherry to Roothaan, Aug. 30, 1835. IX, *ARSI*.

⁵² 1st Prov. Cong., Acta Prov. Cong.: 1832-1896. *MPA*.

⁵³ *Ibid.* The same reply was given to proposal no. 7, in connection

Another proposal was made for the maintenance of a single house, which would serve as headquarters for this mission band, with its own superior whom these missionaries would visit at least twice a year. No reply was made to this postulatum.⁵⁴

On numerous occasions McSherry begged for missionaries from Europe, who would be willing and able to work among the various nationalities, for the most part among the German farmers of Pennsylvania. So overworked were our missionaries, and so hindered were they by material needs, that the Archbishop of Baltimore in 1837 took occasion to suggest that the Society concentrate its efforts principally on education, at the same time urging the acceptance of St. Mary's College in Baltimore.⁵⁵ Archbishop Whitfield pointed out to the Provincial

... According to our present system a great portion of the time of the different missionaries was necessarily taken up with temporal concerns, to obtain a meagre support for themselves and their slaves.⁵⁶

McSherry was in agreement with him on the point last mentioned, but was unwilling to be influenced by the Archbishop in disposing of missions and in educational endeavors, principally because he thought that the prelate's motives were governed by economic interests.⁵⁷

The great zeal of the Society for the foreign missions expressed itself in the interest shown toward the new Liberian

with disposal of unprofitable property, that a lot (referred to as *hortulum*), in Washington, adjacent to St. Patrick's Church, and to the abandoned Seminary, apparently, should be sold. St. Patrick's had originally been promised to the Society by the Archbishop, but in view of the fact that the Church would clearly never be given to the Society, and since the lot of itself was too small for worthwhile development, the land was entirely useless. The records of the 1st Congregation do not mention the Seminary explicitly, although Vespre, in his Memoir, mentions only the Seminary as the subject of the 7th proposal.

⁵⁴ *Ibid.*

⁵⁵ McSherry to Roothaan, Mar. 13, 1837. IX, *ARSI*.

⁵⁶ *Ibid.*

⁵⁷ The Archbishops of Baltimore eagerly looked for the annual Pension paid them by the Maryland Jesuits since the time of Archbishop Carroll. This question will be treated in Part VI.

mission for Negroes. In the Second Provincial Council of Baltimore, which met in 1833, after numerous attempts on the part of Bishop John England of Charleston to provide for the freed Negroes deported to Liberia, it was proposed that this mission be entrusted to the Jesuits.⁵⁸ On November 7 of the same year McSherry informed the General of the transactions of the Council,⁵⁹ but he must have realized from the beginning that such a mission would be all but impossible for the Province with so many home missions and so few members. Perhaps he was hoping that some Fathers could be sent from Europe. In the end the mission had to be refused by the Society. Father Fisher, in his article on the Liberian mission comments, "the infant Church could hardly be expected to send even one missionary to Liberia where in 1842 the Catholics numbered only eighteen."⁶⁰

Another project which might have proved extremely fruitful for Catholicism was an Indian mission in Michigan, offered to the Maryland Jesuits about the same time, and declined for apparently the same reason that the Liberian mission had been declined.⁶¹

Part IV: Difficulties Concerning Property Church Property

The Maryland Province during these years possessed many parishes from which, generally speaking, sufficient funds were obtained for the maintenance of the priests attached as well as for the church buildings themselves. A question arose in the Second Provincial Council of Baltimore as to whether the churches built and served by Regulars were to be considered their own property or that of the local ordinary. If the question should be decided in favor of the Regulars,

⁵⁸ Henry P. Fisher, "The Catholic Church in Liberia," *Records of the America Catholic Historical Society*, XL, 1929), 265.

⁵⁹ McSherry to Roothaan, Nov. 7, 1833. IX, *ARSI*.

⁶⁰ Fisher, *op. cit.*, 263.

⁶¹ McSherry to Roothaan, *ibid.* This mission in Michigan is included under the title of "Foreign Mission Proposals" because of the nature of the apostolate.

the collections from the faithful would be theirs to dispose of without the intervention of the bishops. Moreover, the bishops would not have it in their power to appoint priests whenever vacancies occurred, since control of these churches would depend entirely upon higher superiors of the religious orders. Fear, evinced by the Jesuits over the prospect of a decision favorable to the bishops, concerned churches owned by the Society and operated by secular priests. The question, however, was dropped by the Council of 1833. McSherry, who had attended, wrote the General that all the bishops seemed to favor the Regulars, and many, in fact, petitioned the Regulars to work in their dioceses.⁶² In 1837 the question again arose at the Third Provincial Council in Baltimore, but no decision was arrived at by the hierarchy because, as McSherry wrote, "They have not clergymen to attend even their own missions."⁶³ An example of the desperate need of secular priests may be seen in the case of the division of the Philadelphia diocese into two sees, proposed by Bishop Kenrick. In the proposal the bishop decided to place St. Mary's Church under the care of the Society because, he said, the Jesuits had once claimed the church as their property. McSherry emphatically denied any such claim; nevertheless, the care of the church was imposed upon the Society,⁶⁴ and Father Krukowski was sent to labor among its German-speaking parishioners until his death in October of the same year.

Farm Property

The proceeds from the farms in Maryland and Pennsylvania had caused some disturbance for many years. The lands were not producing in proportion to their extent, which between the years 1824 and 1830 had totaled about 16,580 acres.⁶⁵ St. Inigoes, for example, with 3,000 acres, in 1830

⁶² McSherry to Roothaan, Nov. 7, 1833. IX, *ARSI*.

⁶³ McSherry to Roothaan, May 13, 1837. IX, *ARSI*.

⁶⁴ *Ibid.*

⁶⁵ According to a list of Fr. Dzierozynski's, then Mission Superior. Total and individual number of acres on each farm cited by Thomas Hughes, S.J., *History of the Society of Jesus in North America* (London: Longmans, Green & Co., 1908), Documents, I, Part I, pp. 379-380.

produced an income of \$500; Newtown, with 750 acres, no income from 1826 through 1830, after an income of \$300 for 1825; St. Thomas', with 1000 acres, \$240 in 1827, then nothing from 1828 through 1830; White Marsh, with 2,000 acres, \$480 in 1829, then nothing from 1830 through 1839; Goshenhoppen, with 780 acres, \$200 in 1830.⁶⁶ Between 1824 and 1830 about 2,140 acres throughout the Province were sold, the largest plot amounting to 1160 acres in Anne Arundel County.⁶⁷ Therefore, by 1830, according to Dzierozynski's list, the total acreage amounted to 14,440.

In 1837 McSherry wrote the General that farms in Maryland⁶⁸ totaled 13,500 acres, whose average value he would estimate at not more than \$12 per acre, and perhaps, he adds, on a closer estimate, they would be less valuable.⁶⁹ This estimate of McSherry's puts the value of the farms at \$162,000. If he was relying on his own knowledge of temporalities, of which he admitted himself a poor judge, there is a great possibility of error. No explicit information concerning the value of each farm was in his possession when this letter of 1837 was written. In his own words:

I have not been able as yet to give the information with respect to our real property. It will be necessary to inquire from each place what would be the probable value, and it will require an intelligent, active person or persons to obtain a good price for our lands, which are generally poor.⁷⁰

That the income was far below normal is indicated in the same letter, when McSherry thanked the General for the sum granted the Province through the *Association de Lyon*, adding that it was "a great temporary relief."⁷¹

In 1835 the question of selling the slaves and farms had come before the Provincial Congregation. The second postulatium, as it was presented to the General, was somewhat modified, in that it requested permission to sell all the slaves

⁶⁶ *Ibid.*, pp. 380-381.

⁶⁷ *Ibid.*, p. 379.

⁶⁸ Whether he means the State or Province of Maryland is uncertain; since this is a report on the Province's property the latter would seem more probable.

⁶⁹ McSherry to Roothaan, Aug. 6, 1837. IX, *ARSI*.

⁷⁰ *Loc. cit.*

⁷¹ *Ibid.*

to Catholic masters and to change completely the mode of administration of the farms. The reason given for the complete revision on the farms was that a great utility could be derived from the lands if they were under the care of expert farmers.⁷² It was suggested that the plantations be divided up into five or six farms, as had apparently been done at St. Inigoes.⁷³ Roothaan's immediate reply was to the first part of the postulate, concerning the slaves, which was a matter he thought required further deliberation.⁷⁴ It was evident, however, by 1837 that the General was desirous of the sale of the farms, since McSherry indicates that he was awaiting a favorable opportunity for the sales, both of slaves and lands.⁷⁵

Financial difficulties of the American banks in 1837 delayed any opportunity for sales. McSherry wrote that

. . . The sale cannot be so urgent at the present time, when the whole country is embarrassed beyond description in the currency. All the banks in New York, Philadelphia and Baltimore have refused to pay specie, and even some of the banks of this place [Georgetown]. We will be prevented on account of this from disposing of our servants. We could not at the present time obtain one tenth part of what we could have obtained last year for them.⁷⁶

Then he remarks about the serious financial condition the farms have caused:

My time at present is wholly taken up in endeavoring to collect what little I can to support the Noviceship. I have not had in hand more than \$50 for one month, and have received only \$250 from the farms since Father Vespre left. . . . I am not much versed in temporal affairs and have no one to consult in whose judgement I can have confidence. St. Inigoes, with 90 slaves and 3000 acres of land has not yet paid the entire tax of 1835.⁷⁷

⁷² Provincial Congregation, 1835, Act. Prov. Cong.: 1832-1896. *MPA*.

⁷³ Vespre's Memoir of the Provincial Congregation, 1835. IX, *ARSI*. There were also some opposed to the reformation of the lands, who wished all the farms sold in order that the Province could concentrate its efforts on the erection of colleges. Grivel to Landes, Oct. 24, 1835. IX, *ARSI*.

⁷⁴ Prov. Cong., 1835, Act. Prov. Cong.: 1832-1896. *MPA*.

⁷⁵ McSherry to Roothaan, May 13, 1837. IX, *ARSI*.

⁷⁶ *Ibid.*

⁷⁷ Presumably a land tax. These farms were considered secular property, not church property, since the days of Lord Baltimore, when

White Marsh, with 100 slaves, and perhaps more than 3000 acres of land, is in debt, and unable to pay any tax and barely able to support the slaves on it. Bohemia, Newtown and St. Thomas' are the only places from which anything was given last year, and what was given was far less than such places should be capable of giving. Had I a procurator who could aid me in the management of temporals I would at least not be despondent, and might sustain myself.⁷⁸

Father Haverman wrote in December, 1837, accounting for his administration of the lands at Newtown. With the aid of fifteen or twenty slaves the farm had given \$400 in the past two years to Father Provincial, after years of hardly yielding anything. He comments on the fact that some procurators of the Province are not sufficiently acquainted with their duties, having no rules of procedure. He insists that there are many facts of such a nature, which ought to be corrected, but of which Father Provincial has no knowledge.⁷⁹

The farms were not sold, except for occasional transactions, but have continued through the years to operate, albeit on a less elaborate scale. The slaves who had worked them, however, presented such varied and complex problems that they were finally sold in 1838. The problem of the farms cannot be properly understood apart from the slave question, but for the sake of order, this latter question will be approached separately.

Part V: The Slave Question

The Problem

Quite apart from the moral issue of slavery, the Jesuits in Maryland had realized for some time that slave labor was not the most advantageous means of working a farm. The slaves were unskilled and deprived of any personal interest in the farms they worked. Often enough, a Negro, after being bought at a general sale, would find himself separated

clerics were not recognized as owners of property. One advantage was that they could be sold also as secular property, free from all ecclesiastical restrictions.

⁷⁸ *Loc. cit.*

⁷⁹ Haverman to Roothaan, Dec. 13, 1837. IX, *ARSI*.

from his family, with little hope of reunion. In general, the treatment of the Maryland Jesuits' slaves was more considerate than customary, and records show that the Fathers inconvenienced themselves to keep families together and to look after the spiritual needs of their servants. Nevertheless, owing to the poor state of the farms and the constant demand upon them as sources of revenue, it seemed expedient that the slaves be sold, and skilled farmers be hired to operate the lands. If, on the other hand, the lands were to be sold—a proposition which many were inclined to favor—the slaves would surely have to go.

The slave trade had been a thriving enterprise and one from which the Jesuits of the late eighteenth and early nineteenth centuries, unfortunately, cannot be excluded. Before 1832 most of the sales had been transacted to pay off debts which occurred from time to time throughout the Province. But in 1832 all the slaves but one at Bohemia were sold, according to a letter of Father Kenney.⁸⁰ Such an *en masse* disposal of the slaves, although it proved to be very beneficial at Bohemia, was an extraordinary venture for the Jesuits. Father Grivel, the master of novices at White Marsh, had written to the General in January, 1831, asserting that the Negroes could not be sold without, at the same time, abandoning the cultivation of the crops, because of the near impossibility of finding farmers. Grivel offered as the reason for this difficulty the fact that there were very few free men who were not either proprietors themselves, or of easy access to some proprietorship.⁸¹ This would be a strong argument at the Congregation of 1835 against the sale.

Since 1831, when Grivel reported a total of 400 slaves,⁸² the number had been gradually depleted. The sale at Bohemia has already been recorded. In 1835, before the meet-

⁸⁰ Letter of Oct., 1832, cited by Joseph Zwinge, S.J., "Jesuit Farms in Maryland: The Negro Slaves," *Woodstock Letters*, XLI (1912), 277. The number sold was about 10.

⁸¹ Grivel to Roothaan, Jan. 26, 1831. VIII, *ARSI*.

⁸² *Ibid.* The Abbe Marechal stated in his 23 Propositions against the Maryland Jesuits, Jan. 15, 1826, that the Jesuits possessed 500 "African men" in their *servitude*. Cited by Hughes, *op. cit.* I, part I, Documents, p. 544.

ing of the Provincial Congregation in July, about sixteen slaves were sold from St. Thomas', the Provincial's residence, bringing a total income of \$6,100. Shortly afterwards eleven slaves were sold for \$7,182 from St. Inigoes to former governor of Louisiana, Henry Johnson, while a few minor sales were made to neighbors.⁸³ These sales, which probably involved the best of the slaves, must have impressed the Provincial as a very opportune method of securing badly needed funds. Nor was McSherry alone in this opinion. In 1836 Dubuisson gave the total number of slaves as 300.⁸⁴ Father Zwinge recorded 272 Negroes in the final sale in 1838,⁸⁵ and it is certain that there were some few slaves remaining on the various farms after 1838, because of sickness or old age or some such reasons.

Reasons For and Against the Sale

The second postulatam at the Congregation of 1835 was easily the most important as well as the most controverted question. It has been seen already how important was the second part of this postulatam, concerning the farms. The reasons proposed for the first part, namely, that all the slaves be sold to Catholic masters, were as follows: (1) the Fathers involved were annoyed by the innumerable distractions and found it impossible to fulfill their spiritual duties; (2) the same Fathers were exposed to the danger of spiritual shipwreck; (3) the greatest gain to be derived from the slaves was the price of their sale; (4) a great profit could be made from the lands if they were in the care of experienced farmers.⁸⁶

Father Vespre, the province procurator, in his memoir of the Congregation, noted the following comments made on the proposal: to sell the slaves would be the same as to sell their souls to the devil of heresy and unbelief; if the government should free the slaves, it would grant an indemnity to the proprietors, as was done in England; if the

⁸³ Zwinge, *op. cit.*, pp. 280-281. McSherry gave Fr. Carberry \$1,500 to pay his debts at St. Inigoes, and put the balance into the Arca.

⁸⁴ 1836 Memoriale of Dubuisson *re* the sale of slaves. IX, *ARSI*.

⁸⁵ Zwinge, *op. cit.*, p. 282.

⁸⁶ Congregation of 1835, Act. Prov. Cong.: 1832-1896, *MPA*.

slaves should revolt, they could not remain on our lands; it would be a scandal to Catholics and Protestants alike to see priests selling their Negroes.⁸⁷

The reply to the second postulatam has already been stated: it required more deliberation. Roothaan was struck by the seriousness of the case, and was determined to protect the spiritual welfare of the slaves. In a letter to McSherry in 1836 he cautioned "pereant potius omnia emolumenta temporalia, quam ut per nos animae pereant!"⁸⁸

There was a lapse of a whole year before the General considered the deliberation sufficient. Sometime in 1836 Father Dubuisson, formerly the Socius under Kenney, drew up a memorial of the reasons advanced for and against the sale of the slaves. It is very thorough and much of it deserves to be set down here, since it was this document which most probably influenced the General in his final decision on the question.

The document begins by recalling that all the slaves at Bohemia had been sold. There remain now the Negroes on the farms of Maryland, which total about 300. Two wealthy and distinguished men from Louisiana, one Catholic, the other Protestant, have applied to buy all the slaves. They have promised to transport them to Louisiana where they will have full exercise of their religion. The question is, now, whether it is expedient to sell these 300 slaves. The following pages then sum up and criticize the reasons proposed.

The first reason proposed for the sale of the slaves was the first advanced before the Congregation, namely, the hazard to the spiritual life of the Fathers and the obstacle to tranquillity of soul; our Fathers tend to adopt the habits of farmers and masters, which are directly opposed to the manner of humble missionaries.

On this point Father Dubuisson comments that some dangers to the spiritual life also abound in the city parishes. In advancing the other side of the question, he contends that the spiritual difficulties must really be attributed to the system

⁸⁷ Vespre's Memoir of the Congregation, 1835. IX, *ARSI*.

⁸⁸ Roothaan to McSherry, Jan. 15, 1836. Letter Book: Generals to Maryland Superiors, 1804-1838, *WCA*.

of administration as it now exists. On the farms, as elsewhere, those who wish to meditate can do so. Besides, he adds, the Fathers who have expressed fear of such dangers have not, for the most part, been administrators, but have rather been in charge of missions or congregations—not plantations—for a short while.

With remarkable frankness Dubuisson sets down what he considers the great sources of the spiritual ills: (1) the independent spirit of the American nation; (2) the condition of the country and the people, which, on the one hand, causes great progress in industry, commerce, politics, etc., while on the other it forces us to yield to the prejudices of the people. We cannot live secluded, regular lives, as in Europe. (3) The spiritual poison spread among our young men by certain Fathers from Europe (England and Ireland, especially) of brilliant talent, but of such conduct as to give the impression of habitual infraction of the rules with an absence of all appearances of piety and of self-restraint.⁸⁹

The spiritual dangers alleged by some have obviously annoyed Father Dubuisson more than anything else. He continues with reasons for the sale. At Bohemia, where the slaves have been disposed of, the farms are producing. On the other hand, this success is due largely to the wise administration of a Brother. The civil state of the neighborhoods in which there are slaves becomes every day more critical. There is danger of revolt on the farms. Where there is disorder the masters are obliged to punish the slaves, but such action is not suitable for priests. The slaves, Dubuisson insists, above all should not be freed, since more dangers than ever would beset them. Moreover, owing to financial straits we are forced to sell some from time to time.⁹⁰

There follows a brief account of the temporal needs of the Province and the advantages to be gained by the sale: farm revenue is insufficient to meet the expenses of the Province; the debt of the College, because of recent construction work there, has been considerable; the Government donation of \$25,000 to Georgetown⁹¹ has not yet been realized and perhaps

⁸⁹ 1836 Memoriale of Dubuisson re the sale of slaves. IX, *ARSI*.

⁹⁰ *Ibid.*

⁹¹ Referred to *supra*.

will not be for some time; we cannot take anything for the Scholasticate at Georgetown without fear of forcing the Novitiate to beg for its necessities; the four largest farms (White Marsh, St. Thomas', Newtown, St. Inigoes) have so far produced little for the Province. Finally, once the slaves are sold, only a small tract around each residence would be cultivated, since farmers would be allowed to work the rest of the lands.

The reasons proposed against the sale are more numerous, since Dubuisson was himself convinced of its error. Our farms, he states, according to the present situation, afford an asylum for aged Fathers and those unfamiliar with the English language, as well as those who, because of defective education or of bad temperament, do not belong in the colleges.

The Negroes, moreover, have a strong repugnance to being sold and transported down South. Is it not a cruel thought to force them to leave their old masters? It would always be necessary to retain a certain number, because of the aged and infirm, and the husbands and wives married in Maryland.

Of no little importance is the fact that the philanthropists are daring us to throw the first stone, wishing to embarrass us as we sell our slaves, while they grant them liberty. The whole affair could be of incalculable scandal to the Church and to the Jesuits in particular.

Finally, it is to be feared that the great sum of money involved would not be properly accredited by the banks, especially now, when the country is in the throes of such turbulence.⁹²

The end result was that those in favor of the sale were victorious by a vote of six to four.⁹³ Roothaan's decision, however, was as yet unknown. Perhaps a note from McSherry may have been of some influence, in which he said, "If the Negroes are retained, all the profits from the farms will be required for their sustenance, and neither the Novitiate nor the Scholasticate can exist."⁹⁴ Finally, on October

⁹² Dubuisson, *loc. cit.*

⁹³ In favor were McSherry, Muledy, Gabaria, Ryder, Fenwick and Vespre; opposed were Dzierozynski, Grivel, Dubuisson and Young. *Ibid.*

⁹⁴ McSherry to Roothaan, Aug. 30, 1836. XI, *ARSI*.

27, 1836 the General approved the sale, but only upon the following conditions:

1. That the slaves have the free exercise of the Catholic religion and the opportunity of practicing it. Therefore,

a. They are not to be sold except to proprietors of plantations so that the purchasers may not separate them indiscriminately and sell them.

b. It must be stipulated in the sale that the Negroes have the advantage of practicing their religion, and the assistance of a priest.

c. Husbands and wives must never be separated, nor children from their parents, *quantum fieri potest*.

d. If a servant, male or female, have wife or husband on another plantation, they are to be brought together, otherwise they are by no means to be sold into a distant place.

e. Those who cannot be sold or transported on account of old age or incurable diseases must be provided for as justice and charity demand.

2. That the money received from the sale be in no way spent in making purchases, nor in paying of debts, but it must be invested as capital which fructifies. The best way would perhaps be ground rents in the cities especially of Pennsylvania and New York—but in this you shall have to ask counsel both from Ours and externs.

Of everything that is done in this matter your Rev. will inform me, as upon it depends the subsistence of the Province, namely, for the Novitiate and Scholasticate. Therefore, act with consideration and consultation and prayer, in order that the business may proceed for the good of the Province and the Glory of God.⁹⁵

Father Vespre, the Province procurator, drew up, after Father General's approval of the sale, a list of twenty safeguards to be observed in the transactions. The first eight are concerned with the spiritual and temporal welfare of the slaves, the remainder with the manner in which the money received is to be used.⁹⁶ Since the list is, in general, an explication of the General's requirements, only those points which have not previously been stated will be treated.

A public sale is recommended, for which advertisements are to be posted.

⁹⁵ Roothaan to McSherry, Oct. 27, 1836. Letter Book: Generals to Maryland Superiors, 1804-1838, WCA. Translation taken from Zwinge, *op. cit.*, pp. 281-282.

⁹⁶ Vespre's note re the sale of slaves, 1837. IX, ARSI.

Since slaves must be sold where there is ample opportunity for the practice of their religion, Louisiana would seem an ideal locality, since it now has many churches and priests. Those slaves who have become accustomed to fulfill their religious obligations need not be sold only to Catholics, although Father Provincial should have the final word in this matter.

The ground rents, in which the money is to be invested, are to be bought only in the larger cities, and with care to avoid any place where there is a possibility of industry developing around the property. Ground rents are to be bought in accordance with the sale price. Months for the investments should be carefully chosen so that the greatest advantages will accrue.

If Father McSherry should consider some investments other than ground rents more advantageous, let him act accordingly, after consultation. Execution of this license for the sale is to be limited to the Provincial alone. If Father McSherry should die, no one else, unless appointed, is to usurp this permission.⁹⁷

Part IV: The Sale

The actual sale did not take place until 1838.⁹⁸ McSherry, who had throughout 1837 consistently requested the General to remove him from office because his ill health would not permit him to bear competently the heavy burdens of the Province, became Rector of Georgetown in December, 1837, exchanging offices with Father Thomas Mulledy. Mulledy, it will be remembered, had been in favor of the sale at the 1835 Congregation, and almost immediately began the disagreeable task by selling a boy from St. Thomas' for \$450

⁹⁷ Vespre, *loc. cit.*

⁹⁸ Since the sale was planned during McSherry's administration, and its fulfillment largely due to his efforts, and because it would seem rather pointless to discontinue the narration of the event at its climax, the sale in 1838, during Father Mulledy's administration will be recorded here. For the same reasons the account of the payment of the Archbishop's pension in Part VI will be extended beyond the years of McSherry's administration.

on May 4, 1838.⁹⁹ Shortly afterwards Henry Johnson, mentioned above in connection with the sales of 1835, and Jesse Batey,¹⁰⁰ both of whom owned large plantations in Louisiana, arrived at St. Mary's to inspect the Negroes there. A list had been prepared on each of the estates, giving the names, ages, and relationships of each Negro, whether or not married couples were living together or were separated by reason of their slavery.¹⁰¹ There were 272 slaves altogether, most of whom were sold.¹⁰²

On June 12, 1838, Mulledy wrote to McElroy,

I am now so busily engaged in trading off our Negroes that I know not when I shall be in Frederick . . . I find it difficult to dispose of our servants to persons in a Catholic neighborhood—I have now a fine opportunity if we agree upon prices. Purchasers wish to price each individual servant, giving high prices for the young and stout, and diminishing for the elder and children. One yesterday presented his prices for men, young, say 20 years, \$800, ditto women \$650—and so on diminishing something for every one above 25 and under 18. I told him I wished an average price—He made out one by adding his different prices together—which amounted to \$345 per head. I told him he must make his average come to \$400 at least—before I would even deign to consider his proposition. Tell me what you think of \$400 for young and old—leaving out all of 60 years and above for separate agreement—and counting all under one year with the mother as one. Father McSherry thinks it a fair price—let me know what you think of it. I would be willing to take \$450.¹⁰³

On June 19, 1838 the agreement was signed between Father Mulledy and Batey and Johnson, by which Mulledy sold 272 Negroes to them and agreed to deliver 51 of them as soon as practicable, the rest between the 15th of October and the 15th of November, with their beds, clothes, and other belongings.¹⁰⁴

⁹⁹ Zwinge, *op. cit.*, p. 282.

¹⁰⁰ Zwinge refers to him as Dr. Beatty here, but only the name of Jesse Batey is mentioned in connection with Henry Johnson hereafter.

¹⁰¹ As has been said before special effort was made by the Fathers to preserve the integrity of families.

¹⁰² The aged and incurably sick remained, in accordance with Fr. General's conditions. Several, dreading the trip to Louisiana, ran away, but only one or two ran far enough to get away. Zwinge, *loc. cit.*

¹⁰³ *Ibid.*, pp. 282-283.

¹⁰⁴ *Ibid.*, p. 283.

Batey and Johnson agreed to pay \$115,000 for them, namely, \$25,000 on delivery of the first 51, and the remaining \$90,000 in ten years at the rate of 6% interest per annum, paying each year \$18,000, beginning the annual payments five years after the last delivery of the Negroes. The purchasers also agreed to place the Negroes on their plantations, and to mortgage both the plantations and the Negroes in order to secure payment of their notes.¹⁰⁵

Contrary to Father General's order that the money should be invested and remain as a fund, part of it was loaned to Georgetown University, and \$8,000 applied to the extinction of the Archbishop's pension. Father Zwinge notes in connection with the application of the funds:

In the following July (1839), the Provincial took a trip to Europe, and was stationed at Nice to look after the spiritual welfare of English tourists. It has often been said that he was sent there, because he sold our slaves without permission, but that is not so, as we have seen. There are many reasons why a man may be sent to another place, and very often we can only guess.¹⁰⁶

Part VI: The Archbishop's Pension History of the Case

Not least of the burdens placed upon the Jesuits of the Maryland Province was the pension demanded by the Archbishop of Baltimore. Its history can be traced back to Archbishop Carroll's administration, when the former Jesuits, banded together in the landholding body entitled the Corporation of Roman Catholic Clergymen of Maryland, provided spontaneously for Carroll. This pension was renewed annually, even after the universal restoration of the Society of Jesus in 1814, perhaps because Carroll's successor, Leonard Neale, had also been a Jesuit. A custom arose, therefore, of granting a fixed sum every year to the Archbishop of Baltimore. In 1829 the pension amounted to \$800 per annum.¹⁰⁷

¹⁰⁵ Zwinge, *loc. cit.*

¹⁰⁶ *Ibid.*, p. 285.

¹⁰⁷ Hughes, *op. cit.*, I, part II, Documents, p. 1118.

It can be easily understood what a burden these annuities became as the Province's responsibilities became heavier, while the Arca grew no larger. Relations between the Archdiocese and the Society were in no wise bettered by the insistence with which the claims were made. During the five years, 1829-1834, for example, Wiseman, the Archbishop's agent, came every quarter to collect \$200 from the Procurator of the Jesuits in Rome, for the use of his patron in America. In October, 1834, Archbishop Whitfield died, and with the accession of Eccleston to the See the problem became more acute.¹⁰⁸

A Solution Sought

The Italian Province was understandably annoyed. Father Roothaan, in 1835, wrote to a Cardinal that it was only on the hope of being reimbursed from America that the burden was made to rest on the Society in Italy. But no reimbursement had taken place; nor could it, since the American Jesuits had always need of assistance.¹⁰⁹ He continued,

Would His Eminence think fit to see His Holiness and inquire, whether things are to proceed as before, or whether there is some room for a variation? Baltimore is no longer in the condition in which it was, when of their own accord ex-Jesuit missionaries provided with an annual allowance the first prelate, their ex-Jesuit confrere; and the Society, whether in America or in Rome, is indeed very different from what it was, having increased so much in membership and corresponding burdens. So that, if only from a motive of equity, there would seem to be some room for a modification in this Baltimore business.¹¹⁰

In the Memorandum which follows, Roothaan is more explicit:

... There has been a total change of circumstances since Carroll's time, when the ex-Jesuits, having no special burdens, provided spontaneously for him, their confrere. Now subjects have multiplied, there is a Novitiate and a Scholasticate, and the number of religious amounts to a hundred.

They have large farms; but hardly the fourth part is cultivated for want of capital. The produce is in great part consumed by the ever-increasing number of slaves, who, by reason of conscientious

¹⁰⁸ Hughes, *loc. cit.*

¹⁰⁹ *Ibid.*

¹¹⁰ *Ibid.*, p. 1119.

obligations to them, cannot be sold, and cannot be set at liberty, because of the great dangers to soul and body which they would incur, if set free.

Meanwhile schools and churches are ever being erected, in proportion with the extension of Catholicity, which was originally planted there by the Society in 1633 and thereafter. And the Fathers have constant need of the financial help which is supplied from Europe, whether by the General or by other benefactors.¹¹¹

Nothing came of this plea.

The General, in a letter to McSherry, insisted that the Society in Rome be freed of the trouble:

... The one thing I desire is that this business be settled between you, by mutual consent and with satisfaction; and that the Society here in Rome have nothing more to do with it.¹¹²

For a while there was some improvement of relationships between the Archbishop and the Society. On January 28, 1837 McSherry wrote to Vespere in Rome that Eccleston had said nothing about the pension since the preceding Spring, and apparently did not wish to speak about it. "He had said then to me: if he were certain that the property possessed by us were not given for the missions, he would not make any further demands."¹¹³ McSherry assured him that St. Inigoes, St. Thomas', Newtown, Bohemia and St. Joseph were not given for that purpose.¹¹⁴

Several months later McSherry reported to the General that the Archbishop had spoken to him recently about the pension. The Provincial had replied that he could not pay in money; he was thinking of offering a tract of land, perhaps more than 1000 acres in extent, about twenty miles distant from Baltimore. But the Archbishop seemed to intimate that land would be of very little use to him. A short while afterwards, Eccleston had made a number of friendly observations and suggestions: that the Jesuits should sell all their landed property and slaves, and devote the proceeds to purposes of education; take over St. Mary's in Baltimore, though the Archbishop was not authorized to

¹¹¹ Hughes, *loc. cit.*

¹¹² Roothaan to McSherry, July 7, 1835. *Ibid.*, pp. 1119-1120.

¹¹³ Hughes, *op. cit.*, p. 1120.

¹¹⁴ *Ibid.*

make any bargains for them; that according to the Province's present system the missionaries' time is taken up with too many temporal concerns.¹¹⁵

In June, 1837 Eccleston accepted an adjustment of \$8,000 proposed by McSherry.¹¹⁶ McSherry, however, was not yet prepared to make the necessary transactions.¹¹⁷

In January, 1838 Eccleston reminded the new Provincial of the arrangement left suspended by McSherry. He refused the land offered, and was insistent on the \$8,000.¹¹⁸ A week later the Archbishop complained that he had received nothing for three years, and that according to the General's letter to McSherry¹¹⁹ he had expected at least something. He then made two propositions: (1) that the payment of the said arrears be made, as well as a reconsideration of the case in Rome, whither he was now going; (2) the extinction of the whole question for evermore, on the payment of \$9,000. He rejected offers of any farms.

Father Mulledy, after meeting with the Consultors, agreed to pay Eccleston \$9,000, though he should have to sell a part of White Marsh. Before the arrival of an answer on April 3, 1838, in which the General said with indifference that he had no objections against the proposal, Mulledy wrote again that the Archbishop had reverted to his former demand of \$8,000. At least twice after this the General insisted: Get a good acquittance! But before either of these admonitions reached him, the Provincial had closed the affair. On August 9 Mulledy wrote the General that for 49 slaves already delivered to ex-Governor Johnson of Louisiana, now United States Senator, "I received \$25,000; of these I gave \$8,000 to the Archbishop of Baltimore, and received from him a full acquittance of the duty of paying anything to him or his successors for ever, unto everlasting."¹²⁰

¹¹⁵ McSherry to Roothaan, Mar. 13, 1837. IX, *ARSI*. Also cited in Hughes, *loc. cit.*

¹¹⁶ Eccleston to McSherry, Jun. 19, 1837. Hughes, *op. cit.*, p. 1123.

¹¹⁷ McSherry to Eccleston, Jun. 29, 1837. *Ibid.*, p. 1124.

¹¹⁸ Eccleston to Mulledy, Jan. 24, 1838. *Ibid.*

¹¹⁹ of July 7, 1835.

¹²⁰ Eccleston to Mulledy, July 9, 1838. Hughes, *op. cit.*, p. 1125. Mulledy to Roothaan, Aug. 9, 1838. *Ibid.*, p. 1122.

Roothaan had insisted that the papers be sent to Rome. None came. He, therefore, wrote Vespre on the same subject, to which Vespre replied with a slashing, yet incomplete, criticism of the whole transaction, which had left matters very much as they had been, so that future claimants might begin all over again.¹²¹

Part VII: Conclusion

It has been seen how the Maryland Mission was elevated to the status of a Province, and how it weathered the storms of the first years. In October, 1837 as has been seen, Fathers McSherry and Muledy exchanged positions, the former becoming Rector of Georgetown and the latter Provincial. The presidency of Georgetown University was by no means a sinecure for a man who had repeatedly requested removal from his former office because of ill health.¹²²

In 1833 the Province had grown from a total of five members to 78; by 1835 the total was 98, and by 1840 the number had reached 106: 37 Fathers, 26 Scholastics, 43 Brothers.¹²³

By the termination of William McSherry's administration an important chapter in the history of the American Society was closed. A permanent establishment in America had been made. The four years from 1833 to 1837 were not distinguished with success and progress. In fact, the year of the Province's foundation held far more promise, it would seem, than did 1837. But then it should be realized that the difficulties which occurred between those years might well have spelled disaster and total ruination of the Society's efforts in that area, had the Maryland Mission continued to

¹²¹ *Ibid.* The sum total received by the last three prelates (Marechal, Whitfield, Eccleston) amounted to c. \$13,800, with interest. Prior to this the Society had contributed over \$64,980, since 1789; therefore, the sum total was over \$80,000. *Ibid.*, pp. 1130-1131.

¹²² McSherry remained President of Georgetown until shortly before his death on Dec. 18, 1839. Shea, *op. cit.*, p. 121.

¹²³ Leo S. Simpson, S.J., "Catalogue Growth of the Provinces of the American Assistency," *Woodstock Letters*, LXXVI (1947), 311. The 1835 figure was taken from the letter of Roothaan to a Cardinal in 1835, cited on p. 46. Catalogues from 1834 to 1840 are unavailable.

be guided by Rome's remote direction, without the foresight and on-the-spot judgements of an immediate Superior.

The difficulties from which practically every disorder in the Province arose were of an economic nature. This explains the difference between the Society's way of life in America and in Europe. Now this difference, it should be noted, was accidental, and, therefore, not essential to the Jesuit way of life. It was the task of the first administrators to recognize this fact and to govern the Province accordingly. Native Americans appeared to be those most capable of achieving this reconciliation, and it seems, from the facts recorded here, that the achievement was realized.

The Novitiate, with its ever-increasing number of candidates, was giving the American Church men trained to face the problems, both spiritual and material, which were peculiar to their country. Moreover, an impetus was given to Catholic educational interests, so that colleges were founded in all the larger cities of the Province during the next two decades. Finally, to a tradition built upon Christian zeal and courage there was added the American virtue of diplomacy, so essential to the Church in the United States.

Father Daniel M. O'Connell

Allan P. Farrell, S.J.

Father O'Connell had all but completed his seventy-third year when he died at West Baden College on July 29, 1958. The facts of his life—fifty-five years of which were spent in the Society—may be briefly summarized. He was born in Louisville, Kentucky, on August 27, 1885, the son of David and Jennie (Byrne) O'Connell. His mother died when he was still a young boy. As a result he spent some of his early years with his uncle, the Very Rev. C. J. O'Connell, Dean of St. Joseph's Cathedral, Bardstown, Kentucky, and finished his elementary schooling there in the academy taught by the Sisters of Charity of Nazareth, Kentucky. He likewise began his high school studies in Bardstown, but at the suggestion of his priest uncle his father sent him to St. Mary's, Kansas, where he completed both his high school and college training. Father O'Connell always loved St. Mary's and spoke of it with nostalgia. His oft-repeated "when I was a boy at St. Mary's" was full of sincere sentiment.

After his graduation from St. Mary's in 1903, he entered the Society at Florissant, Missouri. He studied philosophy at St. Louis University, 1907-1910, returned to St. Mary's for five years as teacher and prefect, was back at St. Louis University, 1915-1919, for theology and ordination, and taught philosophy for a year at Campion College, Prairie du Chien, Wisconsin, before making his tertianship at Parma, Ohio, 1920-1921. Following tertianship he was assigned to Xavier University, Cincinnati, where he spent nine years, three as an instructor in philosophy and six as dean of the college. Somewhere in the period as dean, he began graduate studies in English literature at Fordham University and was awarded the doctorate in 1930. In that same year he became province prefect of studies for the Chicago Province. From this office Father General Ledochowski appointed him, on August 15, 1934, the first national secretary of education for the American Assistancy. He completed a three-year

term as national secretary and was then successively minister of Campion House, New York, for five years, librarian at the University of Detroit for seven years and then community confessor until continuing ill health forced his retirement to West Baden College.

During the nine years he spent at Xavier University, Father O'Connell edited for the Loyola University Press, Chicago, Cardinal Newman's noted works: *The Present Position of Catholics in England*, 1925 (Foreword by Father James J. Daly, S.J.), *The Idea of a University*, 1927 (Foreword by Brother Leo), and *Apologia Pro Vita Sua*, 1930 (Foreword by Hilaire Belloc). His purpose, to introduce Newman to Catholic college students, was realized on at least a modest scale. Bruce of Milwaukee published his *Favorite Newman Sermons* in 1932. In 1938 the first of his three Cardinal Newman prayer books, *Heart to Heart*, came from the America Press, and was followed by a second, *Kindly Light*, in 1940. The third prayer book, *And With the Morn*, was published in 1947 by the St. Anthony Guild Press of Paterson, New Jersey. The college editions of Newman were eventually taken over and distributed by the America Press. They are now out of print. Father O'Connell did not collect reviews of his publications, but one enthusiastically welcomed the edition of *The Idea of a University* for the very sound reason that it not only reprinted the integral text of the nine discourses, "instead of mere selections, as commonly happens," but added a number of Newman's occasional lectures and essays on university subjects, "which often illumine and elucidate the thought of *The Idea*."

High School Teaching

In addition to compiling and editing these seven books, Father O'Connell contributed nearly a hundred articles to *America* between 1921 and 1943. His earliest papers dealt with political and social issues, probably owing to the inspiration of his friend, Father Paul L. Blakely. But by this time he became dean at Xavier University his interest had shifted to education, and between 1924 and 1934 *America* printed some forty-five of his pedagogical essays, chiefly on college and university teaching and administration. One of his

America articles, "For Novice High School Teachers," in the issue of August 12, 1933, was afterwards reprinted in leaflet form and widely circulated. Although Father O'Connell maintained that there was nothing original or magical about his twelve points for young teachers, so many principals and superintendents of Catholic schools wrote for packs of "this distilled pedagogical wisdom" (as one expressed it), that in the few jottings he made in his last days he asked that in any obituary notice of him mention be made, *salva humilitate*, of the leaflet. A few excerpts may justify his wish.

1. You cannot teach without discipline. Have it from the first moment. Orderly, interesting, firm teaching will help more than tirades or threats. Plan beforehand your immediate system. Keep discipline yourself. Sending a student to the principal should be a last resort. Never strike a student. It's against state laws, and shows a humiliating lack of being like Christ. Be slow with sarcasm or "wisecracking," it may ruin your reputation. "Don't smile before Christmas" contains a precious grain of truth in its hyperbole. Popularity not built on respect for the teacher is a delusion. Classes are uncanny in sensing an "easy" teacher. Ultimately the test is leading the student to the higher things of mind and soul. He will never forget this.

3. Give the student every chance to reason for himself. Your office is to stimulate and guide, to make him do the mental work, even the mechanical work. Let the student do the writing on the board. It's a public appearance for him. Develop self-expression, not in yourself but in the student. Twenty out of every thirty minutes should be student expression. Try to compress your self-expression to the ten minutes. Show him how to read aloud, talk aloud; make him do both, even to teaching . . . *Expressing* himself aloud is almost the criterion of his education . . . The best elocution is in the regular class periods, when the student is required to read out loud and express himself out loud as a young gentleman, composed of a rational spirit and an awkward body. This can be done in every class, even mathematics. This is real, progressive education for the student.

4. An education-wide drive for good English should be begun at least in first year high classes of every subject taught, foreign language, history, mathematics, religion . . . Arouse interest in the library and in the reading and study of prescribed English books, especially the classics, even using the ballyhoo of modern advertising—"Such books are read now or never."

10. You will have many opportunities to practice the self-denial you profess; v.g., follow the syllabus and cooperate with your

principal and fellow teachers. If you never volunteer and are not asked to lend a helping hand, there's something wrong in your academic, perhaps spiritual, Denmark. Be polite to students even when *they do not know the answer* . . . Be prompt, as an example of obedience, though you break a leg or two in the effort. Correct exercises; prepare your lessons; help a slow student outside of class; guide the quick.

11. Be friendly to, and by all means interested in, the student, but by no means familiar. Beware of favoritism, or nagging an individual. Even the class leaders should be cut down, when wrong, just as anybody else. There is nothing students resent more than the appearance of favoritism. And keep your hands to yourself, don't "paw" pupils. Show appreciation. Youth and maturity, even roughnecks, need that, but it is not a sentimental leaning toward anyone. Classes respect strictness, even severity, when it goes on a straight line. They hate softness, which is a crooked and dangerous line. However, consult your principal or spiritual father before you flunk a whole class, or do a like unusual deed! Poor teaching may be the trouble. Always ask advice. It's cold water on ire.

Spiritual Books Associates

When Father O'Connell was appointed minister of Campion House, New York, in 1938, Father Francis X. Talbot asked him to become editorial secretary of the Spiritual Book Associates. Father Talbot had founded this "book club of the soul" in 1934, but other obligations kept him from devoting the time necessary for its successful development. In 1938 the membership stood at less than 700 and the club was losing money. Father O'Connell proved to be exactly the man to carry on Father Talbot's new type of book club. He brought to his editorial duties wide experience as editor and writer, and, as a publisher once remarked, "he had the keenest mind I have ever known in assaying a book, and he not only quickly grasped a book's content, but had a fine sense of style in regard to format, jacket, and other important publishing details." Certainly, the Spiritual Book Associates became his absorbing interest for the next eighteen years. During most of these years he had the invaluable aid of his sister, Ellen C. O'Connell, who managed the office operations of the Associates. She has generously supplied the facts and commentary that make possible this condensed story of the S.B.A. and Father O'Connell's part in it.

Originally ten books a year were offered to members for \$18.00. Even with liberal discounts from publishers and the maintenance of a minimum office staff, it was found impossible under this arrangement to make ends meet. Father O'Connell decided that it would be better psychology to reduce the number of books than to raise the price of membership. So the number was decreased to nine, then, as the cost of books soared, to eight and finally, in 1955, to seven. Not more than five members wrote in to question the reduced number of books, and all five retained their membership. Membership in 1943 was 900. It gradually climbed, especially after World War II, to a peak of 2,300; but the number of members was a consistent 2,100 to 2,200. The only advertising attempted was to send out letters addressed to particular groups—chiefly to the hierarchy, the clergy, and religious—together with a leaflet describing the need and profit of spiritual reading, the purpose and operation of the Associates, and endorsements of the Holy Father and the hierarchy. Generally, too, the leaflet, "For Novice Teachers," was enclosed. A special request was made to clerical and religious members to send lists of prospective lay subscribers. By this means lay membership grew appreciably over the years. One of the more remarkable facts of the S.B.A., which Father O'Connell often commented on, was that subscribers invariably enclosed the membership fee of \$18.00 and never returned a book or requested a substitute. Subscribers often sent more than the stipulated membership fee. An incident involving the late Archbishop Malloy of Brooklyn illustrates the generous interest and encouragement of the hierarchy. In September of 1956 the Bishop had forgotten to renew his membership. A little later he was sent a letter, thanking him for his interest and kindness through the years. He immediately wrote to apologize for neglecting his renewal and enclosed a check for \$500.00

During the war years Father O'Connell undertook to send gratis to the chaplains and men of the armed forces the spiritual books selected for the S.B.A. To help support this apostolate he appended to statements mailed to new and renewal members this appeal:

Our latest apostolate: our books (5,000) to our chaplains and Catholic men in our armed forces. Help us to save their Catholic morale. They and their zealous chaplains are most grateful. There are thousands of our Catholic youths in military service. Help us help them. Your widow's mite of \$1 or more will go a long way.

Response to this appeal was extremely generous. Review copies of good books were sent along with the monthly selections of the S.B.A. Letters of gratitude from the chaplains, and not infrequently from the men, more than repaid the labor of wrapping and tying the thousands of books dispatched to camps in this country and overseas.

National Secretary

Father O'Connell will perhaps be best remembered by the majority of American Jesuits as the first national secretary of education for the American Assistancy. His appointment to this office coincided with Father General Ledochowski's promulgation of the epoch-making *Instructio pro Assistentia Americae*, August 15, 1934. At the same time Father General conferred on Father O'Connell the authority of commissary, with special powers in educational matters to ensure that the provisions of the *Instructio* were carried into effect. Father General underscored three problems which he considered to be of primary concern: the efficient development of graduate schools, the preparation of teachers by advanced studies leading to the master's and doctor's degrees, and sound relations with accrediting associations.

On looking back, it is astonishing how much Father O'Connell accomplished in the brief space of three years. In the very first year there was a notable increase in the number of Jesuits sent to begin graduate studies. But Father O'Connell immediately recognized a major obstacle to the pursuit of higher degrees—the fact that many Jesuit juniorates and scholasticates lacked authority to grant undergraduate degrees and the personnel to prepare scholastics for future graduate work. The steps he took to remove this obstacle are described in a notice of Father O'Connell in the *Jesuit Educational Quarterly* after his death (XXI: 263, March 1959):

As a means of preparing scholastics for higher degrees, Father

O'Connell joined the houses of study, in provinces where this had not been done, to the neighboring university. When the students completed a course of studies, they received their degree from a Jesuit university. Father O'Connell saw clearly that our houses of study were *more* than seminaries, that they had additional and higher objectives than could be found in any diocesan seminary, and accordingly he integrated the juniorates, philosophates, and theologates with our universities so that the former could share a university status and acquire a university atmosphere.

Norms

In the meantime Father O'Connell established a committee on graduate studies which under his direction elaborated a series of norms to guide graduate schools in undertaking both master's and doctor's programs. A first section of the committee's final report was entitled "Factors to be taken into account in approving or forbidding graduate work." Then followed the norms for guidance in appraising graduate work. The norms were five in number: (1) a graduate faculty adequate in training and numbers for the work undertaken; (2) effective organization under a graduate dean; (3) adequate library; (4) research facilities proportionate to the offerings; (5) degree requirements in accord with good university practice. The full statement was completed at the Louisville meeting of the committee, 1937, and approved by Father O'Connell. This first J.E.A. report on graduate studies anticipated in detail many of the provisions included in the much later statement of a new commission on graduate schools. An historian of Catholic higher education, Dr. Edward J. Power, characterized the earlier report as epoch-making. "These norms," he said, "recognized every issue facing Catholic colleges in their efforts to realize excellence in undergraduate and graduate programs. They are the first general statements on the subject of graduate school standards for Catholic colleges in the country." Dr. Power received permission to reprint the 1937 document in its entirety (cf. *A History of Catholic Higher Education in the United States*. Bruce, 1958, Appendix E, pp. 354-358).

The notice in the *Jesuit Educational Quarterly*, referred to above, sums up Father O'Connell's accomplishments as national secretary of education:

An indication of the efficient manner in which Father O'Connell undertook the solution of the primary problems entrusted to him by the General may be seen in the fact that his solutions, though they may have seemed novel at the time, have long since become commonplace procedure.

Traits

One who knew Father O'Connell well has said that his characteristic traits were gentleness and charity. He was almost shy and casual in his contacts with people. He avoided the limelight as much as possible. It would be wrong to conclude, however, that he lacked drive and determination in achieving the objectives which were set for him or which he himself thought were necessary and wise. One can measure his spiritual stature with fair accuracy by adverting to three happenings in his life. One was the early and abrupt termination of his work as national secretary of education, which he must have felt keenly. Yet he never complained about it or criticized the decision of Father General. Another was his role as confessor. During his twelve or more years at the University of Detroit after 1943 practically the entire community chose him as confessor; and he was always available and invariably kind and understanding. Lastly, he bore with heroic patience and cheerfulness not only many years of failing eyesight but also the long and painful illness that led to his death.

Father O'Connell accomplished much for the Society and the Church in his fifty-five Jesuit years, as editor, writer, teacher, and administrator. Some will say that his greatest achievement was in giving the Jesuit Educational Association "the impetus it needed." Without denying this, one may nevertheless believe that the labor most congenial to his character was the editing of Cardinal Newman and the choosing of good spiritual reading, over a period of eighteen years, for the Spiritual Book Associates.

Father John Joseph O'Rourke, S.J.

On March 27, 1958, at Saint Vincent's Hospital, New York City, died Father John J. O'Rourke, an outstanding man of towering spirit, who for twenty-nine years zealously served the Pontifical Biblical Institute and for six years was its rector.

Born in New York on June 16, 1875, he entered the Society of Jesus on September 20, 1895, after having finished his classical studies at Fordham University. During the years 1898 to 1901 he studied philosophy at Saint Mary's Hall, Stonyhurst, England; and from 1901 to 1903 the Classics at Oxford. He then taught humanities at Saint Andrew-on-Hudson, Poughkeepsie, New York, from 1903 to 1907. At Saint Louis and at Woodstock he studied theology from 1907 to 1911, and was ordained in 1910 by John Cardinal Gibbons, Archbishop of Baltimore. Then he spent the next two years teaching humanities and sacred eloquence at Woodstock.

In 1913 he was called to Rome to teach Biblical Greek and Papyrology at the Biblical Institute which had been founded a few years before. The whole time he was in Rome he taught Greek and for nine years (1916-1918; 1921-1926) he was also professor of exegesis of the New Testament. As rector from 1924 to 1930 he effectively promoted the progress of the Institute, among many other things by the addition of eight new professors and by including the Egyptian, Sanscrit, Persian, Armenian and Georgian languages in the curriculum.

Father O'Rourke must, moreover, be called the founder of the house of the Institute in Jerusalem. From the very beginning of the Institute the plan was that it should have a subsidiary house in Palestine. Because of World War I this could not be carried into effect; and even afterwards due to difficulties and various considerations it was put off for a number of years. When, however, Father O'Rourke

Translated by Joseph P. Sanders, S.J., from *Verbum Domini* 36 (1958) 240-243. Cf. *Biblica* 39 (1958) 397-399.

became rector, he vigorously undertook the project. In 1924 he bought land in Jerusalem more suitable than that which the Institute already owned there, and he provided for all that would be needed. In the same year the cornerstone was laid by the Latin Patriarch; while in 1927 the house was finished and received the first students of the Institute. But almost at once Father O'Rourke had to struggle to maintain the new house, for in that same year of 1927 an earthquake struck Palestine. It left unharmed the house of the Institute which had been solidly built; but among other buildings, even the house of the British governor of Palestine was destroyed. In his search for another dwelling the house of the Institute so pleased him that he wished to rent it. The crisis reached such a point that there was little hope of retaining the house; and, once rented the prospect of recovering it would be dim indeed. Father O'Rourke, however, took a polite but firm stand and avoided what seemed inevitable. The Holy Father, Pius XI, said to him, "We are very grateful to you because you have saved our house."

In 1928 Father O'Rourke obtained from the Holy See for the Biblical Institute the power of awarding the doctorate in Holy Scripture. Many difficulties blocked the way, but through the help of the Supreme Pontiff all were overcome. Father O'Rourke himself told how much fairness, good will and confidence the Supreme Pontiff had shown in this affair to the Institute. The last great work undertaken by Father O'Rourke in his capacity as rector concerned the advance of Biblical knowledge. After Father Mallon had examined the site of Teleilat Gassul in the Jordan Valley and had recognized its archaeological importance, Father O'Rourke decided that the Institute should excavate it. He so effectively prepared what was needed for this project that in 1930 the archaeological work began. The things which were found there did not disappoint the hopes entertained. A new culture was revealed, hitherto completely unknown.

Finally, we must not pass over that great charity of Father O'Rourke in helping the poor with gifts he received; nor should we forget that filial devotion which prompted him to pay the costs of erecting an altar in Saint Ignatius' rooms in Rome.

In the year 1930 Father O'Rourke completed his term as rector but he continued to teach Greek in the Institute. After journeying to Palestine, he also taught Biblical Geography in the years 1932, 1934, and 1936. In 1937 he returned to the United States, where until 1941 he was assistant to the director of special studies, and for one year was vice-rector in the house of studies at Inisfada, Long Island, New York. From 1941 to 1944 he taught Greek and Papyrology at Fordham University; and from 1944 to 1946 was spiritual father at Campion House.

But Father O'Rourke's heart was in Rome; there he desired to return, and eventually he did. During the school year of 1946-1947 he taught Greek Papyrology at the Biblical Institute. In 1947 he was sent to Jerusalem as superior of the house which he had founded. During his first month as rector the relations between the Jews and the Arabs became embittered, fighting broke out, and shells struck the house of the Institute. The lives of the Fathers were imperiled. Once a bomb exploded on the spot where Father O'Rourke had been but a few minutes before. That difficult year did not break the rector's spirit. On the contrary, once peace had been concluded, he courageously defended the house against the greed of those desiring to occupy it; and in the end he was able to save it. That he was not carried off by serious illness in the month of March, 1949, seemed miraculous. Although he regained his health in a short time, he now considered himself unequal to the job of being superior and desired to return to the United States.

In 1949-1950 at Campion House, and from 1950 until 1958 at Inisfada, he was either spiritual father or assistant to the librarian, doing as much as his advanced age permitted. Ever mindful of the Biblical Institute, he desired to remain attached to it. In the month of December, 1957, during a weak spell, he had a bad fall and spent some time in the hospital. On his recovery, he returned to Inisfada, but in February, 1959, he had another fall, and had to be taken again to the hospital. During much suffering he remained gracious, pleasant and edifying, until he gave back his generous soul to God, whom he had so long served. May he rest in peace.

Books of Interest to Ours

LETTERS OF ST. IGNATIUS

Letters of St. Ignatius of Loyola. *Selected and Translated by William J. Young, S.J.* Chicago: Loyola University Press, 1959. Pp. xiii-450. \$6.00.

Jesuits have been accused of basing their interpretation of Ignatian spirituality too exclusively on the text of the Spiritual Exercises and the letter on obedience. Père de Guibert and other more recent interpreters of Ignatian thought have stressed the fact that account must be taken of St. Ignatius' reactions to concrete situations as manifested in his life and through his letters. Only then can an adequate and authentic interpretation of Ignatian spirituality be attempted.

The two hundred and twenty-eight letters selected by Father Young and translated into English enable us to understand St. Ignatius the contemplative in action. Practically every letter contains something that throws light on the practical application of the Exercises to the affairs of Jesuit life. All the letters show us how St. Ignatius found God in all things because He is really there. No effort is required to see the connection between theory and practice in this very busy life.

The earlier letters to friends and relatives reveal the beginnings of the zeal and spiritual insight gained at Montserrat and Manresa. Throughout his life St. Ignatius kept up a prolific correspondence with externs in all walks of life and maintained an amazing interest in, and knowledge of, their affairs. Men and women, commoners and nobles, priests, bishops and cardinals, all received letters of congratulation, consolation, petition and gratitude.

It is in his letters to Jesuits, however, that St. Ignatius reveals most clearly his own spirit and the spirit he expected to find in his companions. Even when his expectations were disappointed, he showed by his sympathy and understanding that he was able to inspire even the fainthearted with renewed zeal for the greater glory of God. His letters to the more zealous were tempered with that supernatural prudence which led them to the practice of discreet charity toward God and neighbor.

It is interesting to note the vast difference in treatment of such firebrands as Bobadilla and Rodrigues, who received such extreme patience and forbearance from St. Ignatius, and the severe manner in which he dealt with such faithful servants as Nadal and Lainez. In each case he knew his man and how to get the desired results. Perhaps St. Ignatius would not have used such graphic examples in the letter on obedience if it were not for the extreme provocation caused by Rodrigues in Portugal. In any case he would surely be surprised that anyone should take his similes too literally. His letters to protect his sons from bishoprics show that St. Ignatius was more like a pogo

stick than an old man's staff when he was convinced the glory of God was at stake. He sprang toward the will of God and carried others with him.

Many of the later letters were written by Polanco but given final approval by Ignatius. They all bear the unmistakable mark of their real author. Father Young has performed a great service by selecting these important letters from over six thousand extant. This was a labor of love that he hoped would be published five years ago. His zeal in getting the task accomplished deserves our thanks. Perhaps not since St. Ignatius' time has there been such persistent and highly-motivated twisting of the spiritual arm to produce results for the greater glory of God.

EDMUND J. STUMPF, S.J.

JESUITS IN INDIA

A Pearl to India. By Vincent Cronin. New York: E. P. Dutton Co., 1959. \$4.50.

This is a popular life of Father Robert DeNobili, S.J., into which has gone much research. Many unpublished manuscripts from the archives of the Society both in Rome and in India were used, as also the unpublished life of DeNobili, generously given to Cronin by a history scholar who spent his life in the Madurai mission and knew every mile of it so well, Father Augustin Saulière, S.J. This reviewer has also experienced the generosity of Father Saulière, who took him step by step over the proofs for the tradition of St. Thomas the Apostle's work in Malabar and the Tamiland until this skeptical newcomer was convinced of its truth. It is very encouraging to meet a generous-hearted scholar.

As Ricci in China, so De Nobili in India was a firm believer in adaptation, not only of many externals of ritual Christianity but also in its manner of thought. In studying Hindu philosophy, DeNobili saw that there was much in it good and true, which could form a basis for Indian Christian thought. In a famous prosecution case brought against DeNobili by a Brahman opponent, DeNobili's *guru* or teacher, now became his follower, defended DeNobili and won the case, by showing that the Christian doctrines as taught by DeNobili were all in ancient Hindu writings.

As soon as DeNobili got into the mission-field, he realized that the lack of upper-caste converts was partly due to a very bad choice of Tamil words for describing the Christian religion and the means used to effect conversion were enough to set any high-minded Hindu strongly against it. A thorough knowledge of Tamil, the local language, and of Sanscrit, the classical language of their religious books, was essential, and DeNobili set to these at once while awaiting the permission of his Superior to live as a *sannyasi* or Indian holy scholar.

Fortunately DeNobili had an open-minded Provincial, Alberto Laerzio, and an encouraging ordinary, Archbishop Ros of Cranganore, in whose territory lay Madurai, the seat of Robert's best endeavors. But the

consultors were typical consultors, mistaking the overcaution of age for prudence.

This reviewer believes that both of Cronin's books, that on Ricci and this on DeNobili might well be made "prescribed reading" for all Novices and Juniors, for an excellent view of the catholicity of the Church, as well as of the difficulties religious pioneers experience. But a prudent and holy patience wins out in the long run.

DeNobili's success in Sanscrit, Tamil, and Telegu literature would also bring home to prospective missionaries the real necessity of mastering the local languages, both classical and vernacular. Missionaries differ. Some roam far and wide, opening up new territory and working on a broad scale. Others are home-bodies and work their own little bailiwick more intensively. Robert's weak health and demanding studies and his success in his little *ashram* at Madurai made him remain much at home, yet during his fifty-one years in the missions he covered a great deal of ground in South India and Ceylon. He needed the deep spirituality he had to keep zealous in the face of continual opposition, not only from the Hindus and government authorities and secular ecclesiastics, but from his Jesuit brethren, and sometimes from traitors among his converts. From his landing in Goa in 1605 until his death at Mylapore (Madras) in 1656 he lived a hard life; always in poor health yet full of zeal and patience. In the face of such brutal and often ignorant opposition, most men would have given up and submitted to an easier and more traditional life. But DeNobili was made of sterner stuff, held out, and was fully justified; yet in the end he saw his work failing because of political conditions and the weakness of purpose of his successors. It is interesting to speculate on how indigenous and widespread the faith in India would have become if Rome had accepted his suggestion that Sanscrit replace Latin for the Church in India.

Cecil H. Chamberlain, S.J.

SHERMAN'S JESUIT SON

General Sherman's Son. *By Joseph T. Durkin, S.J.* New York: Farrar, Straus and Cudahy, 1959. Pp. lx-276. \$4.50.

Father Durkin's very readable biography of the older of General Sherman's two sons who lived to maturity will be of interest to students of the life of one of America's eminent military heroes; to students of that larger field of history of the war between the states and the subsequent periods of reconstruction and reconciliation; and in a special way to that smaller group of Jesuit readers who from time to time have heard probably garbled versions of one or more episodes relating to the life of Thomas Sherman.

After taking degrees at Georgetown and Yale, he grievously wounded his father, who retained a somewhat anticlerical bias to the end, by his decision to become a Jesuit. Later he went on at the turn of the century to become one of America's foremost pulpit orators, and then suffered a mental collapse which for almost twenty years was the

occasion of his living outside Jesuit community life. In language that is at once warm and sympathetic, and which has caught some of the color and mood of the episodes of this life story without sacrificing any of the objective directness of the historian, the author has traced the vagaries of his subject. As a result he has succeeded in clarifying what have come to be distorted versions of so many incidents connected with the life of this good but unfortunate priest. The best instance of this concerns Father Sherman's connection with the visit of West Point cadets to Georgia in 1906, to traverse on horseback for purposes of military instruction the route of General Sherman's march to the sea. Father Durkin has nicely set aright the inaccuracies which have snowballed in many a Jesuit recreation room, with his factual account of the invitation of President Theodore Roosevelt to the priest at a White House dinner to accompany the coming cavalry excursion. After unexpected nationwide repercussions Roosevelt cozily ran for cover and unwittingly left Father Sherman to appear in a false light. His only mistake was to have accepted the president's invitation.

Over a period of years, the priest was the victim of emotional and mental disturbances which after 1908 progressively worsened. Understandable concern of his superiors for the first symptoms of his malady were exaggerated into a lack of sympathy for and eventually a hostility toward his work, which at one time made Father Sherman possibly the foremost verbal exponent of Catholic doctrine and morality and their most effective interpreter to Protestant America. Eventually vehement outbursts of temper, persistent demands for dismissorial letters, and renewed threats of prosecution on the part of the ailing priest finally brought from Rome a simulated dismissal from the Society in the form of permission to live indefinitely outside its houses. His mental incompetence made it impossible for the Society to relieve itself of responsibility for his upkeep. Together with the Sherman family the Missouri Province continued to support Father Sherman as best it could until his death.

Years of living at Santa Barbara were followed by hospitalization during the last year and a half at De Paul Sanitarium, New Orleans, where a few hours before he died, April 29, 1933, he asked to renew his solemn vows, and did so before three of his Jesuit confreres. In the words of the Missouri provincial written to the family on the occasion, Father Sherman never ceased to be a Jesuit. The story of this man is told by the author from unpublished documents and numerous interviews with contemporaries of Father Sherman, and can therefore be read with complete confidence in its historicity.

HENRY W. CASPER, S.J.

HARRISON THE STATESMAN

Benjamin Harrison, Hoosier Statesman. *By Harry J. Sievers, S.J.* New York: University Publishers, 1959. Pp. xxxi, 502. \$6.00.

This second volume of the projected trilogy on Benjamin Harrison covers the period of his life from the end of the Civil War to his

departure from Indianapolis to be inaugurated as the twenty-third president of the United States. In its pages we follow his rise from relative obscurity to national recognition. Absorbed in the legal profession as a means of supporting his family, Harrison's early ventures on the sea of politics were hesitant and halfhearted. By 1876, however, he had attained such a reputation in the courts that, because of circumstances, the Republican nomination for the governorship of Indiana was quite literally forced upon him. Though defeated, he was brought to the attention of the country, and while there were setbacks, he began a steady climb in Indiana politics which culminated in his being sent to the national Congress.

Harrison's activities in Congress are narrated in detail. At heart a radical constitutionalist and a tariff protectionist, he stood out also as a persistent advocate of admission of South Dakota as a state; likewise he played an active part in Republican national conventions, and in the campaigns of Garfield in 1880 and Blaine in 1884. Denied re-election as senator in 1887 by a Democratic Indiana legislature, he gave himself wholeheartedly to his law practice, but such was his power in Indiana politics that the Chicago convention of 1888 nominated him for president. In the campaign his cautious "front porch" strategy, to avoid mishaps such as had befallen Blaine in 1884, paid off in his election, but it must be admitted that he profited by the West-Murchison incident, in which he had no part whatsoever.

This is unquestionably the best and most exhaustive life of Benjamin Harrison, for his religious life, his family life, his professional and political life are all considered and statements are invariably supported by citations from authorities. Though it is evident that the author is enthusiastic for his subject he is not blind to the man's limitations and defects. Here and there criticism might perhaps have been more severe, but at no time is undue partisanship indulged. But most assuredly a man who intended to prey on the bass in Lake Michigan, would not make Sault Sainte-Marie his headquarters (p. 99); such procedure might be suited to Paul Bunyan, but it would be an extreme handicap for Benjamin Harrison.

CHARLES H. METZGER, S.J.

JOYCE AND THE CHURCH

The Sympathetic Alien: James Joyce and Catholicism. By J. Mitchell Morse. New York: New York University Press, 1959. Pp. xi-169. \$4.00.

Professor Morse's thesis is that James Joyce's youthful Catholicism and religious training engendered a necessary conflict between Catholicism and art in his later works. Morse feels that this conflict was an essential theme in Joyce, and he traces the effect of Augustine, John Scotus Erigena, Ockham and Ignatius Loyola in the later writings of Joyce, especially on Joyce's theories of art, his views on the relation of the sexes, and his social attitudes. The purpose of this book, as Morse himself phrases it, "is to introduce . . . certain ideas developed by the

church fathers and the scholastic philosophers and to indicate the use Joyce made of them."

Although there might conceivably be certain advantages in having an outsider and an impartial observer examine Joyce's relations to Catholicism, this book, unfortunately, does not offer any of those advantages. Mr. Morse is too attached to his preconceived notions to offer a fair and valid examination of the relationship between Joyce and Catholicism. This failing was clearly pointed out when Chapter VI, "Jesuit Bark and Bitter Bite: Ignatius Loyola," first appeared in *PMLA*. In the preface, Mr. Morse mentions Rev. Walter J. Ong, S.J. and Rev. William T. Noon, S.J., who "pointed out some stupid errors" in this chapter. Though the more glaring stupidities have been corrected, the book remains a particularly biased view both of Catholicism and of Joyce.

Mr. Morse is addicted to making remarks in passing without offering any proof. On the very first page, he says that "James Joyce belongs to the brave though rather tenuous tradition of Catholic thinkers who have stood for the individual as against the authorities" and says that this movement of revolt prepared the way intellectually for Protestantism and democracy. In Chapters two, four and six, Professor Morse gives utterance to some strange ideas on the Catholic notion of sin. He states that from Tertullian onward, "the belief that secular knowledge is not only unprofitable but wicked has been an unbroken strand in Christian thought." In Chapter VII, he comments that Aquinas's *Summa Theologica* is "built in air like the pleasure dome of the delighted Coleridge. . . ." Striking much closer to home, Morse seems to be completely out of sympathy with Ignatius and the Jesuits. His strange notions of Jesuit obedience have been pointed out elsewhere. He nonchalantly mentions the Jesuit theory that the end justifies the means, and he still speaks of Jesuit obedience as "moral passivity" and "disavowal of personal responsibility" which destroys all academic freedom in Jesuit schools. He talks disparagingly of the Jesuit brand of "Thomistic Catholicism." And, finally, he seems to be entirely misled about the historical circumstances surrounding the suppression of the Society.

Although there are passages in the book that do have a certain value, particularly for the fresh insights that Professor Morse brings to the problem of Joyce and Catholicism, the value of the total work is more than vitiated by his all too frequent lapses into prejudice, narrow bias and unscholarly assertions.

JOSEPH A. GALDON, S.J.

AGE OF MARTYRS

The Age of Martyrs, Christianity from Diocletian to Constantine. By Giuseppe Ricciotti. Translated by Rev. Anthony Bull, C.R.L. Milwaukee: Bruce, 1959. Pp. viii-305. \$4.95.

The author has taken as the title for this, his latest book, a traditional designation for the period of the great persecutions, beginning with that of Diocletian in 302/3 A.D. and ending with the disappearance of

Licinius from the imperial scene c. 324 A.D. He begins with a survey of the fortunes of the Empire and of Christianity from the accession of Diocletian in 284 A.D. down to 310 A.D., the year in which Constantine's star had definitely risen, and sees in the political and economic problems which plagued Diocletian's Empire not just the background but a partial explanation of the last great persecutions. His book, he tells us, is not meant to be a critical history, but he does profess to respect the findings of critical historians. The claims of criticism receive particular attention at the outset of the long chapter on "The Great Persecution," where Ricciotti assesses the relative value of the various sources extant on the period. Particularly worthy of note is his summary of the factors which affect the historical value of the various acts and passions of the martyrs. He restricts himself to the better authenticated of these acts and passions, and the best pages in the book are those where these documents are allowed to speak for themselves and for the shining faith of those often obscure lovers of the Lord Jesus whom they celebrate.

The final third of the book deals neither with martyrs nor with persecutions, but with the reign of Constantine and with the disruption of the peace of the Church by Donatism and Arianism. The chapter on the Donatist schism and the Arian heresy outlines the origins of these two movements, and their history down to the death of Constantine, in the chronicler's plodding fashion. Ricciotti does bring himself to criticize Constantine for meddling in strictly theological and ecclesiastical concerns, but beneath it all seems to run the conviction that Constantine was essentially "an idealist."

For style, *The Age of Martyrs* is a rather unattractive piece of writing, and a worse than unattractive piece of translating. The awkward images in which Ricciotti expresses himself are in no way helped by the English of the translation, which is consistently literal and in many places inept. *The Age of Martyrs* is an undistinguished treatment of a classic moment in history. But until we are given a more satisfying popular re-creation of the Age of the Martyrs, this work will serve the purpose by default. JAMES G. MCCANN, S.J.

AN ORTHODOX RETURN TO ROME

From Florence to Brest (1439-1596). By Oscar Halecki. Rome: Sacrum Poloniae Millenium, 1958. Distributed by Fordham University Press. Pp. 444.

On July 6, 1439, the Decree of Union between the Greek and the Latin churches was solemnly proclaimed in both Latin and Greek in the cathedral of Florence. Unfortunately, this union did not last long. Joseph, patriarch of Constantinople, did not live to see the end of the council; his successor, Metrophanes, also well disposed to the union, died shortly after, in 1443. Meantime, enemies to the union were active. Only in 1452 was Cardinal Isidore, exiled metropolitan of Kiev and legate of Pope Nicholas V, able to promulgate the Florentine

decrees in the church of St. Sophia. But in May, 1453, Constantinople fell, and the sultan appointed an anti-Latin as Patriarch, Gennadius. In 1472, in a schismatic synod at Constantinople, the decrees of Florence were formally repudiated.

Various factors contributed to the dissolution of this union—social, political, psychological, theological. But, after 1596, through the union of Poland and Lithuania by the marriage of their sovereigns, things looked better. The Polish royalty was Catholic and the trend was to look to the West. Ruthenian leaders began to notice the progress and the vitality of the Latin church in Poland, compared to the miserable state of their own churches. Russian sources point to this sorry condition. Add to this the revitalising influence of the Jesuits in Poland. No wonder that honest Orthodox leaders became convinced that only a return to Roman obedience could better things. This, amid great difficulties, was achieved on October 19, 1596, during the Synod of Brest. Here finally and formally was ratified the union with Rome which had been agreed upon 157 years ago in the Council of Florence, although within a smaller territory. Thanks to the initiative of the Ruthenian hierarchy and the spontaneous support of the metropolitans, Brest was a more lasting and more successful union than its predecessor. But, as the author points out, it was the absence of this support that had been mainly the cause of the failure of Florence a century and a half before.

Professor Halecki, a historian of many accomplishments, needs no introduction. His present volume is the fifth of the series *Sacrum Poloniae Millenium*, which is being edited to commemorate the approaching anniversary of Poland's conversion in 966 A.D. The events between Florence and Brest are detailed clearly and minutely. This is the first book of its kind in English to discuss at great length the exceedingly complex problems of Orthodox and Latin christianity. It is timely, written as it is on the eve of another ecumenical council, one purpose of which is to inquire into the possibilities of union among all Christian peoples.

JOSÉ S. ARCILLA, S.J.

CATHOLIC-PROTESTANT RELATIONS

Faith and Understanding in America. By *Gustave Weigel, S.J.* New York: Macmillan, 1959. Pp. 170. \$3.75.

This is a collection of nine essays on the general theme of faith and world order in current American society. They give a panoramic view of the problems which face Catholic leadership in the United States, and underscore the opportunities for the Christian apostolate in dealing with a high-minded, but often confused, Protestant religious culture.

Two strong impressions made on the reader are the scope of Father Weigel's familiarity with the Protestant scene and his generous sympathy with the vagaries of the non-Catholic mind. Typical of the first is something more than ready quotation from a wide range of present-

day Protestant thinkers: Barth, Bultmann, Nixon, Craig, Pittenger, Tillich, Brunner, Horton and a dozen others. In fact there are not many long quotations. But the way these men are cited and fitted into the mosaic of contemporary thought suggests that Father Weigel has read these men through and made himself more than superficially acquainted with their basic principles.

The element of sympathy with Protestant struggles for Christian unity and search for the truth is perhaps the most valuable feature of the book. And if the author succeeds in transmitting something of this spirit to those who read him, his purpose will have been eminently achieved.

The best chapter is the last one, on "Ecumenism and the Catholic." Rightly pointing out that the World Council of Churches is not the formal place "for a Catholic-Protestant encounter, Father Weigel suggests small group meetings of persons competent in theology which can produce a climate where ultimate reunion will germinate. But more than something possible, it is even urgent, "for we must come together lest many a soul, cut off from a strong Christian unity, grow slack and listless and thus become a ready prey to naturalism or worse." The realism of this approach may be gauged from the success along these lines in Europe, especially in Germany. Meanwhile American Catholics, clergy and laity, must be alerted through books like the present one to the needs of the Protestant world and, what is less obvious, to its desire for a share in the Christian solidarity that we enjoy.

JOHN A. HARDON, S.J.

A VIEW OF AMERICAN CATHOLICISM

American Catholic Crossroads. *By Walter J. Ong, S.J.* New York: Macmillan, 1959. Pp. xii-160. \$3.50.

If there is a central theme running through this modest volume of six essays, it would seem to be an emphasis on the implications of the Incarnation for Catholics, especially at the present time—for this central point of history has bound us ineluctably to the quest for human progress, in the acceptance and embrace of the material universe in which we live.

Our faith, as the first essay insists, is historical. Hence the Christian interest in history—not the pagan, cyclic, futile history of classicism, but the progressive sense of history such as stems from our modern awareness of evolution. This demands our acceptance of the fact of a pluralism that has always existed, but has only become acutely present to our consciousness in modern times with the shrinking of barriers. This pluralism offers us an opportunity of dialogue and personal inter-presence, and through this, a perfective communication between various traditions—such as Father Hecker sought to bring into America, following his model, St. Paul, who was a Jew among Greeks.

A further manifestation of the continuing necessity of this dialogue

is the coexistence of secular and revealed knowledge, which presents both an opportunity and a challenge: an opportunity for expanding our knowledge of God and His revelation, and a challenge to meet the field of natural knowledge on its own terms without false fears and hesitancy.

Hence the question of the role of real Catholic scholarship must arise, the answer to which can best be examined in terms of our own American colleges and universities. We have, in a unique way, committed ourselves to this field, and so in honesty and integrity we must work at our commitment. Granted that this is a task eminently suited to the Catholic conviction, what of the role of priests and religious in such work? Totally dedicated to her, the Church has committed them to this work. This is their vocation, to which all other tasks are subordinate. In proportion to the depth and integrity of their commitment to this work will they bear witness to Christ.

Such, then, is the tenor of the essays in this volume. The reader will perhaps disagree with some or much of what Father Ong has to say. But he will profit by thinking these problems through with the author. The chapters on pluralism and on the Catholic universities are particularly rewarding.

DANIEL F. X. MEENAN, S.J.

ON TEACHING RELIGION

Shaping the Christian Message: Essays in Religious Instruction. Edited by Gerard S. Sloyan. New York: Macmillan, 1958. Pp. xi, 327.

Nearly a generation ago the late Father William J. McGucken, S.J. was sufficiently impressed by what he called "the renaissance of religion teaching," to institute a course on it for the philosophers at St. Louis. Materials were plentiful, since considerable re-examination of formal religion teaching at the various school levels had been occupying European and American educators since World War I. The past few decades have only heightened this concern, for despite solid advances most workers in the field are far from satisfied. Religious instruction has, to begin with, certain special problems, as several contributors to the volume here under review observe. For the teacher of religion aims not merely to enlarge understanding but to nourish commitment, and if he is heavy-handed he may antagonize his students. Moreover, a school's religion classes exist in an ambiguous situation, since they are verbally awarded a primacy of honor but actually get quite a limited amount of class time. In any event, all curricula, secular and religious, need to be kept under surveillance and periodically reconstructed, and the more rapid and tumultuous the changes in the general culture, the more imperatively this need is felt. It is true that Christian catechists will in any age transmit substantially the same message, but the development of theological scholarship as well as the demands of the historic moment will influence both their own grasp of that message and the way they draw out its virtualities, just as the findings of psychology and the other behavioral sciences ought to make their pedagogical technique richer and more effective.

An American leader in this whole movement was Monsignor William H. Russell, a priest of Dubuque who taught for years at Catholic University. The Reverend Gerard S. Sloyan, present head of the department of religious education at the University, has edited this collection of essays as a memorial to Monsignor Russell. All the essays are worthwhile, and taken together they communicate the flavor of this modern era of study and experimentation. Each of the thirteen contributors is a priest, which naturally means some limitation in viewpoint, since none of the Sisters, teaching Brothers or parents who have written on the issues are heard from. The writers represent five countries—the United States, Austria, Great Britain, France and Belgium—and six of them are Jesuits. The studies themselves are distributed into three sections. The first discusses phases in the history of religious education. Father Sloyan traces briefly catechetical procedures from patristic to medieval times, and Father Josef A. Jungmann, S.J., carries the story down to the close of the Middle Ages. This is followed by two specialized articles, one on religious education in England from 1559 to 1778 and one on the catechetical method of Saint Sulpice. A concluding essay by Father Pierre Ranwez, S.J., sums up "General Tendencies in Contemporary Catechetics." The second group treats of more theoretical problems, and includes two interesting and complementary papers on college religion by Father Gustave Weigel, S.J., and Father John A. Hardon, S.J. The final section has four discussions of practical considerations, including one by Canon F. H. Drinkwater, for forty years an international figure in catechetics and a writer whose brilliant insight is served by a winning style.

A volume of this sort is not supposed to provide a systematic survey of every problem in the area of religious education, nor of all suggestions made towards its solution. One does not find here, for instance, much treatment of secondary school religious instruction nor much account of American contributions. But one does carry away a knowledge of some broad agreements among contemporary catechetical specialists: their emphasis on Biblical resources, and the place of the liturgy; their insistence on the necessity of developing both objectives and a pedagogy suited to their hearers, as well as a vocabulary which will be exact without being incomprehensibly technical; their concern to re-discover the psychological astuteness that was possessed by those great patristic figures who taught long before the post-Reformation catechisms formalized and multiplied questions and answers; and their appreciation of the fact that the task of the religion teacher, unlike the task of the geometry teacher, is not fulfilled when the students simply control the materials at the intellectual level. A book which does this must recommend itself to Jesuits, who, among other purposes, were established, according to Julius III, "ad puerorum ac rudium in christianismo institutionem."

JOHN W. DONAHUE, S.J.

CATECHISM AND COMMENTARY

A Catholic Catechism, American Edition. *Adapted by Rev. Gerard S. Sloyan.* New York: Herder & Herder, 1959. Pp. xiii-428. Paperbound, \$1.25.

Teaching the Catholic Catechism, Volume I: God and Our Redemption. *By Josef Goldbrunner.* New York: Herder & Herder, 1959. Pp. 108. Paperbound, \$1.65.

The British edition of the Catechism, which has already been translated into a dozen languages, was reviewed recently in these pages. We will not sing again the praises which this book has so justly received, but here merely mention the advantages specific to the new American edition, which is in most respects identical with the British. Compact printing, paper cover, and the elimination of illustrations has brought the price down to a manageable \$1.25. The Bible used is the translation by the American Confraternity of Christian Doctrine, replacing the Douai and Knox versions which copyright obstacles had necessitated in the first edition. A fine appendix has been added, listing in their Biblical order all the Bible references made in the book. The text has been very slightly revised to adapt it to the American milieu, in discussing Protestant sects, marriage laws, etc.; and, of course, "motor cars" become "automobiles."

The first volume of a teacher's handbook is a most welcome guide to the presentation, both visually and orally, of the Catechism. The handbook outlines for each lesson the aim, the psychological preparation, the method of presentation and discussion, and finally the application to daily life. Corresponding to each lesson plan, a blackboard diagram is sketched, both to assist the explanation and to serve as a summary of the lesson. All in all, an excellent Catechism has been made even better.

EDWARD V. STEVENS, S.J.

COMMENTARY FOR THE BALTIMORE CATECHISM

The Faith Explained. *By Leo J. Trese.* Chicago: Fides, 1959. Pp. xii-564. \$5.95.

The bestseller author of *Vessel of Clay, Many Are One* and other popular, spiritual works, presents in this volume thirty-nine crisp, clear essays that serve as a commentary on the thirty-eight chapters of the Baltimore Catechism, Number 3. Following the lesson plan of the catechism, which is divided into three parts, Creed, Commandments, and Sacraments and Prayer, Father Trese surveys the whole content of Catholic doctrine. Undertaken at the request of the Confraternity of Christian Doctrine, which wanted discussion club texts on the Baltimore Number 3 for its adult discussion club programs, *The Faith Explained* was originally published in six booklets under the general title of *This We Believe*. Fides has brought these essays together into one volume—without the discussion aids—for the general Catholic reading public.

Father Trese is his lucid, often witty and always thought-provoking

self in *The Faith Explained*. The book is down-to-earth and eminently readable, which is much more than one can say for the Baltimore Number 3. Essentially, the book is an adult version of the catechism. One will not blush or apologize for handing it to the adult candidate for the Baltimore Number 3. Those engaged in convert work or seeking a popular, home reference volume, provided they are sold on or committed to the Baltimore Number 3, will say a prayer of gratitude for Father Trese's invaluable service.

Objections to the order, emphasis, moral applications and so forth of *The Faith Explained* should be referred to the Baltimore Number 3 and not to Father Trese. He has written a commentary, not a new catechism. He deserves a lusty cheer for putting a charming and eloquent tongue in a heretofore inarticulate defender of the Faith.

Jesuit high school teachers may well find Father Trese's book a valuable companion to Cassilly's *Religion: Doctrine and Practice*. Cassilly's order and emphasis closely parallel that of the Baltimore Number 3. Father Trese's examples, illustrations and down-to-earth style may help to vitalize some of those dull religion periods.

FRANCIS J. MILES, S.J.

CATECHISM FOR ADULTS

In Search of the Unknown God. By Maurice Zundel. Translated by Margaret Clark. New York: Herder & Herder, 1959. Pp. 195. \$3.50.

This little book is billed as an adult catechism. Perhaps that term could lead to confusion. Actually the work is a synthesis of Catholic belief expressed in contemporary language and thought patterns. While the dogmas do not receive extensive treatment, there is enough exposition to set a perceptive reader on a search for fuller explanations.

This distinctly modern little treatise could serve either as an introduction to theology or a review of the field for those used to theological speculation. The presentation of the notions of person, love, the "ego," I-Thou, consciousness, presence, symbolism, etc., shows how the author has incorporated contemporary philosophical insights into his theological thinking. The appearance of the newer theological problems such as the human "ego" in Christ, the final option theory, indulgences as "sympathetic communication," etc., introduce the reader to modern theological thought.

The author should not share the blame for the most unfortunate feature in this book. The use of numbered questions and answers in no way furthers the purpose of the work. Perhaps this was the editor's way of living up to the promise of presenting an adult catechism. But just as the "cowl does not make the monk," so the addition of numbered questions and answers does not make a catechism. The explanations are not catechetical in the sense of ready religious formulas; the insights are too brilliant and personal to bear such a verbal tag. This work is a theological synthesis of depth.

EDMUND G. RYAN, S.J.

ESSAYS IN THE CHURCH

The Bride: Essays in the Church. By Daniel Berrigan, S.J. New York: Macmillan, 1959. Pp. 142. \$3.50.

The title of this book may mislead some readers. It is not in the ordinary sense a volume of essays *about* the Church, but rather a series of meditations on various spiritual themes written *within* the Church. The Church, moreover, is here envisaged solely in its communal, as opposed to institutional, aspects; thus there is no reference to papacy or episcopate, magisterium or jurisdiction.

The fourteen chapters of this book deal with a broad range of topics, including suffering, prayer, sacrifice, the Kingdom, the saints, etc. Each of these topics is handled with imagination and modernity. The book derives its unity from its constant attention to the historical and corporate dimensions of man's redemption. In stressing the fact that the life of grace has its full meaning only within the historically existing Mystical Body, the author provides the kind of theologically founded piety that our generation seems to need.

There are, however, two limitations which will restrict the value of this work. For one thing, the range of topics is too vast for the length of the book. Nearly every chapter should be expanded into a volume in order that the ideas, here compactly sketched, might be presented in a full, leisurely fashion, with due preparation, emphasis, examples, and supporting evidence. The lack of such development sometimes gives the reader the feeling that he is reading a set of notes.

Secondly, the style is, at least for this reader, rather tiresome. The sentences are too involved; the language vague and figurative. Synonyms are piled up in a manner which may make for rhythm or suggestive power, but which detracts from clarity. Father Berrigan writes telegraphically: there are some sentences without principal verbs, an inordinate number of inversions, a plethora of colons and semicolons. All of this makes for difficult reading. One longs for a precise definition or a concrete fact, if only as relief from the strain of navigating through a mist of metaphors.

Notwithstanding these limitations, the book may be recommended for those who wish to take it meditatively, one chapter at a time. It will doubtless assist the more theologically inclined seminarian or priest at his *prie-dieu*. The chapter on *Person*, for example, powerfully indicates how the Catholic theology of the Trinity and the Mystical Body can contribute to a discovery of the social aspects of personality. The chapter on *Prayer* splendidly describes what one might call the theandric qualities of the Christian's prayer. A few quotations will illustrate the kind of insight which Father Berrigan provides in abundance. "If God were man, He would be a man of prayer . . . All the life of the three Persons of the Trinity is a prayer; if one understands the act of love, total knowledge of another, sharing of gifts" (p. 78). "In proportion as one's prayer is joined in spirit to the prayer of Christ, it will share in the absolute assurance of being heard. There is finally

one prayer from which the Father cannot turn: that His Son be glorified in His Mystical Body" (p. 84).
 AVERY DULLES, S.J.

ESSAYS ON MARIOLOGY

St. John's University Studies, Theological Series 1. Mariological Institute Lectures. New York: St. John's University Press, 1959. Pp. 88.

This booklet contains five lectures given at St. John's in honor of the Lourdes Centenary, and it also inaugurates a promising series of "Studies." The intention of this first volume is stated as being an effort to help university students recognize practically the beauties of systematic Mariology. This aim is accomplished, and for that reason this work would be a profitable addition to any college theology course.

Competent theologians here treat the basic titles of Mary. All the presentations are interesting and readable, marked by a thoroughness which detracts in no way from the clarity. The addresses on the Immaculate Conception, the Assumption and the Universal Queenship are the best. The last mentioned is one of the finest treatments that has appeared in English.

Our Holy Father, Pope John XXIII, in a recent address for the close of the Lourdes' Jubilee, remarked: "Like Pius XII, we desire an upsurge of Marian piety, because this piety leads souls more quickly to Jesus Christ, our Savior." Such a contribution as this is of value toward building up Marian piety among the faithful.

CHARLES P. COSTELLO, S.J.

ESSAYS ON SCRIPTURE

God Speaks. Translated and edited by Bernard Murchland, C.S.C. South Bend, Ind.: Fides, 1959. Pp. 250. \$3.95.

This is the first volume in a series called "Themes of Theology." The aim of the series is to further a more intelligible theology. The stress, the editors feel, must be placed on a deeper reading of the revelation which will then flower forth in an adaptation to modern life.

In this volume Father Murchland has translated and adapted *Eléments de Spiritualité*, a group of essays by French priests. The book, aimed at a general audience, is an attempt to capture the historical quality of the revelation. After a few general chapters on the nature of religion and revelation and the meaning of inspiration, the original plan of creation and its subsequent disruption are discussed. Then the notion of the people of God is developed in its Old Testament background. The emphasis is not on details but on the general sweep of action. The concluding third of the book is an introduction to the New Testament. Emphasis is placed on the personal approach to reading the word of God. We are urged to read the Gospel to achieve contact with God.

The work is not intended as a contribution to scientific theology. Rather it is aimed at helping gather the full advantage that can be

had from our theological knowledge. The emphasis is on insight. There is a generous sprinkling of apt and provoking quotations. Nothing new is said, but the book provides an excellent review of the best ideas being offered today on what to look for in the Bible.

WILLIAM P. SAMPSON, S.J.

A GERMAN NEW TESTAMENT

Neues Testament, übersetzt und erklärt. Von Otto Karrer. Munich: Verlag Ars Sacra, 1959. Imitation leather binding, 11.80 DM; Morocco, 38 DM.

Karrer's translation of the New Testament into modern German has become a standard work in German Catholic circles. Its first edition appeared in 1950, and the second in 1953; within a short time after issue both were out of print. The third edition, which is now available, is a newly reworked text. The translation was undertaken by Karrer in order to provide a readable German New Testament for simple and educated folk alike. Karrer is not *ex professo* a Scripture scholar—in this respect he is the German Knox—but he sought and used the advice of many experts. No little praise has been heaped on former editions of this translation by well-known exegetes (e.g., Gächter, Meinertz, Kuss). It is not, however, merely a translation, for many notes fill up the bottom of the pages, more abundantly for the epistles than for the gospels. There are also short introductions to the various books. In all, it is an attempt to make the NT understandable to modern German Catholics who would not be inclined to look up exegetical commentaries. Though of the same type of New Testament as the *Bible de Jérusalem*, it cannot be compared with the latter for thoroughness nor scholarliness. Indeed, at times some of the notes represent an exegesis of bygone decades. But there is no doubt that the Karrer translation, beautifully printed on thin paper in the attractive format characteristic of the Ars Sacra tradition, is a welcome addition to the growing number of *modern* translations of the New Testament. For Americans who like to read their Scriptures occasionally in a foreign language we can only say, "Tolle, lege!"

JOSEPH A. FITZMYER, S.J.

ON MEDIEVAL SCRIPTURE STUDIES

The Bible in the Early Middle Ages. By Robert E. McNally, S.J. Westminster, Md.: Newman Press, 1959. Pp. v-121. \$1.50.

Critical scholarship has largely neglected the extensive biblical literature of the medieval period, especially the beginnings of that literature in the years from 650-1000. And yet the value of a survey of biblical interpretation as a mirror reflecting the life of the Church can scarcely be overestimated. What an age finds in the Bible is a sure measure of its own depth and insight. It is the foundation stone of theology, and the source from which spring the ascetical ideals, liturgical art, and intellectual life of any period. Father McNally's study, the fourth

in the series *Woodstock Papers*, is therefore welcome as a presentation of the early medieval Bible commentaries.

The book is divided into two parts. The first deals with the various aspects of Bible study: Bibliotheca and Scriptorium, the Latin Vulgate, the Apocrypha, exegesis and knowledge of the Greek and Latin Fathers, the senses of Scripture, especially allegory, and the use of the Bible in theology. The first part concludes with an outline of research problems. This is perhaps the most important part of the book, because, as has often been observed, the greatest present need in the history of medieval thought is for the publication of texts. Only when a considerable portion of the existing masses of source material has been made available in reliable texts will more general studies, such as histories of dogma, become profitable.

The second part of the book lists Bible commentaries for the period 650-1000 according to the book commented on. These lists, which include bibliography, are valuable as supplementing Stegmüller's *Repertorium biblicum medii aevi*, and as a help to future editors who may want to know for purposes of source analysis what commentaries have been written on a given book. A more extensive general bibliography would have been very helpful; perhaps Father McNally will supply this in some future work. Summing-up: useful for the scholar, provocative for the student.

C. H. LOHR, S.J.

A PAULINE COMMENTARY

It Is Paul Who Writes. By Ronald Knox and Ronald Cox, C.M. New York: Sheed and Ward, 1959. Pp. 487. \$4.50.

Father Cox, following the format of his previous work, *The Gospel Story*, now presents the Knox translation of the Acts and the Pauline Epistles, with his own commentary alongside the Scripture text.

In the introduction, Father Cox gives the sources of his commentary: Knox, *A New Testament Commentary*; Nelson, *A Catholic Commentary on Holy Scripture*; Prat, *The Theology of St. Paul*; Holzner, *Paul of Tarsus*. In general, these sources are not considered authoritative today, although much of Prat's exegesis is still valuable. Consequently, the reader should not expect to find in this book the results of recent Pauline scholarship.

The format requires that the commentary be the same physical length as the passage being discussed. Obviously, this demands a compromise between what could be explained and what there is room to explain. This causes some lack of clarity and allows some important observations to go unmentioned.

Finally, a remark is in place concerning the Knox translation. Without detracting a bit from the immense work of Msgr. Knox, it should be admitted that today we have better English translations. The Kleist-Lilly translation of 1954, for example, was given a warm welcome by both scholars and laymen. "Kleist-Lilly is easily the best existing translation in English by Catholics . . . (It) is consistently superior

to Knox in the Gospels, superior (but less consistently) to Knox in the other books" (John L. McKenzie, S.J., *CBQ* 16 (1954), p. 492). Another scholar remarked pertinently, "Teachers of Scripture will find . . . that the New Version (Kleist-Lilly) is often as good as a commentary" (James A. Brennan, *IER* 83 (1955), p. 200).

ROBERT J. KECK, S.J.

GUIDE TO CATHOLIC SCHOOLS

The Official Guide to Catholic Educational Institutions in the United States. New York: Catholic Institutional Directory Co., 1959. Pp. 462. \$2.95.

A ready reference for the professional counselor as well as a helpful tool for pastor, parent, educator and student, the *Guide* includes clear, concise accounts of Catholic universities, colleges and secondary boarding schools in the United States and Puerto Rico. The first listing of each institution contains information relevant to the entire school: date of foundation, corporation or religious order in charge, location, general accreditation and recognition, semester system followed, services and facilities. Listings in later sections contain only data specific to the programs described (junior, undergraduate, graduate, professional). Educational activities not generally available, e.g., African language, delinquency, etc., have also been reported.

For aspirants to the priestly or religious life, the *Guide* presents the programs and facilities available in dioceses, religious communities and secular institutes for the training of members—the first such guidance tool ever published. The sections "How to Finance a Catholic College Education" and "College Scholarship Survey" show that cost need not deter any qualified and interested student from pursuing his higher education in a Catholic institution. At present an estimated twelve per cent of such monetary aid remains untapped each year. Orderly arranged, cross-referenced and indexed, the *Guide* will help place more Catholics in schools best for themselves—a distinct service to both students and schools in this country.

ERWIN G. BECK, S.J.

CATHOLIC SOCIAL PRINCIPLES

Social Principles and Economic Life. By John F. Cronin, S.S., Ph.D. Milwaukee: The Bruce Publishing Co., 1959. Pp. xxiv-436. \$6.50.

This well-written volume is a major revision of *Catholic Social Principles*, published in 1950. Taking the same objective—to explain Catholic social principles in the light of American economic life—the author has brought his discussion up to date while cutting it by about a third. This is a rare combination of improvements!

Father Cronin divides his book into three main parts. The first, "The Christian Social Order," is a basic discussion of Catholic social philosophy. It includes two chapters on conflicting "isms," with Catholic critiques, as well as a good summary chapter on "The Ideal Social Order." Parts Two and Three have different titles but form

an application of principles to problem areas. In his exposition of "The Rights and Duties of Capital," "The Living Wage and Full Employment," and "International Political and Economic Life"—to name but a few of these problems—the author reveals to the reader the complexities of these topics; he is no misty-eyed reformer in his application of principles. The brevity of his treatment of many controversial subjects, furthermore, is supplemented by useful reading suggestions at the end of each chapter.

The final chapter of Part Three is really a concluding chapter for the book, reviewing the goals and the means whereby principles can be translated into action. Besides an extensive list of papal and other authoritative references, as well as an index to the same, lengthy annotated reading lists are appended. For the most part, the selections are both apropos and up to date. Here and there, one can quarrel over omissions or inclusions; it is surprising that the monthly *Work* receives no mention.

Father Cronin's prudence in prescribing remedies in his earlier *Catholic Social Principles* becomes apparent in the present volume; after nearly a decade, the bulk of his original observations still stand. *Social Principles and Economic Life* not only supplies Catholic teachers with an excellent textbook, but also affords to the general reader a glimpse of the penetrating and finely balanced judgement of the man who has been Assistant Director of the Department of Social Action, National Catholic Welfare Conference, for the past thirteen years.

CARL J. HEMMER, S.J.

PROBLEMS IN CATHOLIC SOCIOLOGY

Christians in a Changing World. *By Dennis Geaney, O.S.A.* Chicago: Fides, 1959. Pp. ix-180. \$3.95.

A frequent lecturer on sociological problems, Father Geaney's book grew out of a series of lectures delivered to priests and seminarians attending a social action institute held at Catholic University. With this in mind, what might at first seem to be a superficial study becomes more intelligible. Father Geaney is acquainted with the work of "top sociologists like the Jesuit Fathers Fitzpatrick, Thomas and Fichter" and if he fails to treat his subject with the same depth, it is because he feels his audience needs to be shocked into involvement. By reciting a litany of changes taking place in institutions, patterns of work and recreation, trends in thought and taste, he hopes to rouse us from "the unholy inertia that has made us the subjects rather than the agents of change."

Father Geaney points up accidental changes that have taken place in the Church and, following Congar, spends a great deal of time delineating the place which the layman has assumed and must continue to assume in fulfilling the Church's mission. The author has an interesting chapter on the gradual evolution of our city parishes; another on what he calls the "fragmented family," in which both parents are

forced to work; and after an all too brief look at teenagers in flux, he concludes with some remarks on the lay person's spiritual life, whose growth and adaptation are made necessary by the shifting conditions of contemporary society. The final chapter is entitled "The Priesthood Amidst Change."

While Father Geaney does not offer much that is new to the sociologist, the book may prove timely and provocative for the parish priest—especially one whose seminary training did not offer him the benefits of a course in parochial sociology. The books may help members of the Christian Family Movement, Young Christian Students, the Sodality, etc., to see how their efforts fit into the larger framework of the Church's attempt to adapt herself to the needs of the modern world. One slight error: on page 84 the impression is given that Father E. Dowling, S.J., was the founder of the Cana Conference, when in fact the honor belongs to the late Father John Delaney, S.J.

JAMES A. O'DONNELL, S.J.

BIRTH CONTROL AND POPULATION GROWTH

Family Planning, Sterility, and Population Growth. *By Ronald Freedman, Pascal K. Whelpton, and Arthur A. Campbell.* New York: McGraw-Hill, 1959. Pp. xi-515. \$9.50.

This valuable report by a team of capable and experienced demographers is based on interviews with 2,713 married women under forty, who constitute a representative national sample of the major social, religious, and economic strata found in America today. On the basis of these interviews a detailed description is given of the number of children American couples of differing backgrounds want and expect, their attitude toward family limitation, and the various methods they use to regulate conception. The authors then show the importance of these individual decisions and actions in determining the size and composition of our national population. Making use of the new data collected for this report they attempt to give a more accurate and detailed prediction of population growth in the United States during the next forty years.

The methods used in this study are fully described, and, together with most of the technical details, are to be found in a series of appendices. Thus the bulk of the book can be read easily without any special scientific preparation. The inclusion of about fifty-five brief case-histories adds another dimension to this highly statistical work. Many of the chapters have useful summaries at the end, and the last chapter gives in six pages a brief overview of the entire study. A glossary of terms and a detailed index complete the volume.

A number of points in this report will have special interest for the moral theologian and the pastor of souls: e.g., the changes that have taken place even in the past twenty years in the general attitude toward family planning and its practice in the United States; the general consensus of opinion now favoring the two to four child family; the

attitude and conduct of Catholics in the matter of family planning, the various methods used by them, and the correlation of these practices with church attendance, length of married life, fecundity, level of education, income, etc.; the situation prevailing in mixed marriages. Some of the findings are surprising, but even when not so, this report gives us a quantitative view in place of vague and uncertain generalities.

Finally, the authors deserve commendation for having by their objectivity and courtesy avoided giving offense to the Catholic reader. Likewise their presentation of the attitude of the Catholic Church regarding control of family size (pp. 415 ff.) is accurate and based on authoritative sources (provided in large part by Father William J. Gibbons, S.J.).

ALAN MCCARTHY, S.J.

ON CATHOLIC MARRIAGE

The Catholic Marriage Manual. By George A. Kelly. New York: Random House, 1958. Pp. ix-240. \$4.95.

Father George Kelly, director of the Family Life Bureau of the Archdiocese of New York, in his latest book, has combined the apologetic, dogmatic and moral theology of marriage with the latest findings of marriage counseling and the social sciences. Written for the educated Catholic, in readable, nontechnical language, Father Kelly discusses the theology of the marriage vocation, the dignity of Catholic parents, the miracle of birth and the basic psychology of man and woman; in order to understand better their roles in fostering mutual love. A comprehensive treatment of the Catholic attitude towards sex, parenthood, children, love and rhythm, as well as a fine presentation of the Catholic case against birth control, abortion, divorce, mixed marriages, make this book a valuable tool for priests and Catholic married couples. An appendix includes family prayers and the instructions said at the nuptial Mass, and a bibliography for further readings. Dr. Bernard Pisani, of St. Vincent's Hospital in New York, treats of the physical and psychological aspects of love-making and the marital act and the moral theology connected with them.

Writing a book such as this, which offers so much information on the marriage situation, requires a great deal of research, and painstaking accuracy to avoid misunderstanding and confusion. In this, Father Kelly has succeeded well. *The Catholic Marriage Manual* can well serve as an authoritative reference book for the many confessional problems and a source book for the non-Catholic seeking the Catholic stand on marriage difficulties and the arguments for our position. If for no other reason than for these, Father Kelly has done a fine service.

JOSEPH B. NEVILLE, S.J.

RELIGION AND THE CONSTITUTION

Justice Reed and the First Amendment: the Religion Clauses. By F. William O'Brien, S.J. Georgetown Press, 1958. Pp. vii-264. \$5.00.

Some books, like the fences of Robert Frost, demand that the reader reflect on what they are fencing in and what they are fencing out.

Justice Reed and the First Amendment: the Religion Clauses belongs to this category of books. Father O'Brien has not attempted a general survey of the Federal Constitutional law in the field of religious activities. Nor has he attempted the more limited objective of structuring the current operation of the Religion Clauses. His subject is much more limited. The general area of Father O'Brien's recent book is that of the Religion Clauses of the Federal Constitution as applied to state governmental activity in virtue of the Fourteenth Amendment. The author has limited himself to the period of nineteen years stretching from 1938 to 1957, and to the activity of a single judge, Stanley Forman Reed.

The author is not concerned with the general jurisprudential currents then operative within the Court, nor is he concerned with the actual position of the Court in the religion cases except in so far as they are reflected in the judicial positions and ratiocinations of Justice Reed. When one reflects on the fact that Reed was frequently unable to convince a majority of the Court of the wisdom or rectitude of his approach and was, in consequence, forced into the position of a dissenter, one perceives the limited scope of the book.

Father O'Brien approaches his subject as a political scientist. His chief concern is with the principles the court enunciated and their implications, limitations, and contradictions. The book is directed to the "interested observer of America's highest tribunal and to every student of constitutional law." The actual development of the book is patterned after the Religion Clauses of the First Amendment. Part One is devoted to Justice Reed's interpretation of the provision regarding the "free exercise" of religion; Part Two to Reed's interpretation of the Constitutional interdict on the "establishment" of a religion. A third and final part is concerned with the author's attempt to "identify the basic values in Reed's constitutional world which may have furnished the general premises on which he grounded his legal decisions."

To participate intelligently in Father O'Brien's discussion and evaluation of Justice Reed's various opinions, the reader is well advised to reread the actual court opinions in the religious cases, either as a preface to the book or as a supplement to the cases as they arise in the text. The cases are few in number and are readily available in any constitutional law casebook.

THOMAS M. QUINN, S.J.

RELIGION AND DEMOCRACY

Religion and American Democracy. By Roy F. Nichols. Baton Rouge: Louisiana State Univ. Press, 1959. Pp. 108. \$2.50.

The author of this book is a Pulitzer Prize historian and dean of the graduate school of arts and sciences of the university of Pennsylvania. The book is the published form of two lectures delivered at the Rice Institute in Houston.

Although the title and foreword promise to deliver more than 25,000

words are able to carry, the work is an interesting and quite readable survey of some important currents of the American politico-religious stream. The first essay, "The Democracy of American Religion," gets off to a rather stereotyped start, by placing the origins of American society in the Reformation seen from a quite Protestant point of view, e.g., "The priesthood was keeping God from men" (p. 5). The author sketches the development of church and state relations in England and colonial America, quoting many colonial documents, and mentions Maryland's toleration act. He traces eighteenth century religious ideas and their influence on the Declaration of Independence, and notes that the Constitution refers to religion only to outlaw a religious test for office.

He is also careful to note the vital role of the Catholic Church in Spanish territories now part of the U.S.

The second essay, "The Religion of American Democracy" seems to imply that faith and belief are chiefly useful to foster democracy. Religion was free, yet it strongly influenced American life. The author gives a generous sampling of hortatory religious writings of the nineteenth century. He quickly surveys religious expressions in public life up to President Eisenhower, and concludes with reflections on the continuing need of faith and fear if democracy is to be kept alive.

WILLIAM M. KING, S.J.

IDEAS THAT CHANGE THE WORLD

Five Ideas that Change the World. By Barbara Ward. New York: Norton, 1959. Pp. 188. \$3.75.

If the Germans have a genius for exhaustive studies on restricted topics, the English seem to excel in general surveys that derive their value from the power to reveal new relations and novel insights into well-known facts. Two recent examples of this talent are Christopher Dawson's *Movements of World Revolution*, (reviewed in *Woodstock Letters*, July 1959, p. 333), and Barbara Ward's *Five Ideas that Change the World*. Both of these small books are of exceptional value.

Barbara Ward's book is composed of five lectures delivered at the University of Ghana in 1957. The first treats of the national state, the "nodal point of all our problems." After briefly surveying the factors that have given rise to nationalism, the beneficial and injurious effects of this political entity are presented. On the credit side, nationalism appears to be the "normal personality for human groups" and secondly, it is able to mobilize great efforts for communal tasks. The drawbacks enumerated are the oppression of minorities and the restriction of loyalties. The other four lectures on industrialism, colonialism, communism, and internationalism point out the interaction each of these has had with the political power of nationalism.

The value of this interpretation arises from Barbara Ward's amazing power of synthesis. She illustrates her ideas by examples drawn from the first historical records to today's headlines. Especially note-

worthy is her knowledge of past oriental history and the present situation in the Far East. Again, her grasp of economic forces at work in the modern world brings clarity to many complex questions. The result is a plethora of thought-provoking ideas: the possibility that national states are evolving towards extinction in larger political federations, that Russia might successfully absorb the lands it has annexed in South Asia but not those in eastern Europe, that Communism's chief appeal is not its ideology but its "ability to carry backward countries rapidly through the tremendous crisis of modernization," the paradox that imperial colonialism can be a mighty force for native freedom, and that communism reflects a state of "mental alienation" from the actual economic world of such magnitude that its leaders would be put in a mental institution in any other part of the world. Some of her opinions will meet with violent opposition. Americans in general might question her views that the cause of world peace would be furthered by the withdrawal of United States troops from Europe and that the American-sponsored military alliances in the Far East are a blunder.

Few current books on world affairs contain a more penetrating analysis of the fundamental influences at work in our world; few will provide more matter for enlightened thought and discussion.

WILLIAM J. BOSCH, S.J.

PEACE THROUGH INTERNATIONAL LAW

International Law: An Introduction to the Law of Peace. By Kurt von Schuschnigg. Milwaukee: Bruce, 1959. Pp. xv-512. \$6.95.

The basic desire of modern man is peace. Although many practical means are offered for the attainment of this goal, there is one that must play an ever increasing role if any lasting progress is to be achieved. This is international law. It alone can provide mankind with the mature attitude necessary for survival. It is to this important subject that Professor von Schuschnigg wishes to introduce us.

The first of the five sections into which this book is divided deals with basic considerations—the nature, historical development, sources and subjects of this law, and the relationship between national and international law. The other parts consider the role of this body of law in regard to the state and then the individuals of the state; the creation, application, and enforcement of international law; and finally, international organizations. Those laws which govern the conducting of war have been excluded, as they constitute a special study in themselves. Within the chapters a set pattern is followed. Definitions and principles are listed and explained and then legal cases illustrating these are studied. The fact that the author chooses not only famous historical examples but also contemporary applications gives a sense of immediacy and vitality to his topic that should create interest on the part of the student. Each chapter ends with a short summary of the matter discussed.

Although the primary aim of the author is to supply a textbook, the scholarly footnotes and the up-to-date bibliography make this an excellent introduction to a further study of the subject. Some authorities might disagree with the author's favorable attitude toward the Nuremberg trials and with his optimism concerning the United Nations organization, but all will agree that this work will provide a stimulating and scholarly introduction to the complicated field of international law.

WILLIAM J. BOSCH, S.J.

EDUCATION AND WORLD UNITY

Humanism and Education in the East and West. Edited by UNESCO. Paris, 1957. Distributed by Columbia University Press. Pp. 224. \$2.75.

In December of 1951, a select group of specialists met at New Delhi. They had come from America, Europe, the Near and Far East to discuss the subject: "The concept of man and the philosophy of education in East and West." They sought to further UNESCO's efforts toward world peace and understanding. An account of this meeting is given in this book. The points that constantly occurred were "the accepted contrast between East and West and the danger of overstressing this contrast; the debt, spiritual, philosophical and scientific owed through the centuries by East to West and West to East; the recent predominance of science in the West, and the advantages and disadvantages which might accrue to the East from the scientific outlook and in particular the results, good or bad, for education that might be expected from a new emphasis on the scientific as opposed to the spiritual."

The meeting listed twelve conclusions and ended with a number of specific suggestions. Among these were the desirability of contact between East and West by means of conferences on philosophy, science, art and education; that the classics—literary, philosophical and ethical—of the East should be better known in the West, and therefore UNESCO should provide for their publication; that the teaching of history should be re-orientated away from a nationalistic outlook, and that the teaching of science should be more closely associated with the teaching of philosophy. Although the reader may disagree with some of the conclusions and recommendations of the meeting, he will find in this book new insight into the Eastern mind and a definite plan for intercommunication between East and West.

ANTHONY B. OLAGUER, S.J.

INVITATION TO UNITY

The Catholic Church Invites You. By James V. Linden, S.J. St. Louis: Herder, 1959. Pp. ix-118. \$2.50.

The "you" in the title are all our non-Catholic brothers and sisters whom the author urges "to again become members of the one Church Christ established . . ." He begs them to examine without prejudice the

Church's claim to be the one, true Church founded by Christ; and then, to follow their conscience. In the first section on unity as a mark of the true Church, the author stresses that the oneness of sacrifice, priesthood and altar in the Old Law prefigured the oneness of the Church Christ founded on Peter, and today present in the Catholic Church alone. In the following two sections Jews and all the sects of Protestantism are invited to return. A brief roll call of well known personalities, living and dead, who have returned to the one true fold is added. In a final section the immovable foundation stones of the Church's inner unity are laid bare: the divinity of Christ, authority and personal responsibility, a sense of sin, the sacramental system. These preserve and ensure the doctrine as Christ taught it. Father Linden writes clearly and with obvious sincerity.

PAUL OSTERLE, S.J.

VOCATION BOOKLETS

The Jesuits. Baltimore, 1959, 48 pp.

Behind the S.J. Curtain. Vocational Bureau, De Nobili College, Poona, India, 1958, 63 pp. 15 cents.

The Man in the Jesuit Mask. Poona, 83 pp. 20 cents.

On February 2, 1957, a group of New York theologians at Woodstock presented a comprehensive and well-considered report on factors which were influencing Jesuit vocations in our New York Province schools (c. *JEQ*, June, 1958 pp. 42-53). One practical recommendation called for up-to-date vocational literature. Reverend Father Provincial took the group at its word and the present booklet is the happy result of its efforts.

We have here an excellent printing job, with clear pictures and a coverage which is exceptionally complete. The first part of the booklet deals in forward-looking fashion with the present-day work of the Province: education, science and scholarship, communications, parishes and retreats, special assignments and missions; the second half treats of the stages of the course which prepare a man for participation in these works. This division thus avoids one pitfall of vocational literature and movies: preoccupation with the course of studies.

Among the pictures there are some which have enjoyed national circulation and others aptly posed for the booklet. They are knit together by a text which is factually objective and complete, with special reference to the works of the New York Province. A short bibliography of books on the Society and its members for young men of high school and college age, and a series of questions and answers on requirements for entrance, are appended. In short, this booklet could well serve as a model for other Provinces which feel a similar need for fresh vocation material.

There are two highly acceptable additions to our vocational literature from the philosophate-theologate at Poona, India. The "man behind the curtain" is a novice, the "man in the mask" a junior. The

author's purpose is to present "not high explanations about the ideals, aims, ambitions of the Jesuit Order, but the ordinary, trifling details which are so matter-of-fact for a Jesuit, and often so unusual for an outsider." He succeeds admirably: for a Jesuit these booklets and their sketches summon up memories of his first years in the Society; for a young man, the presentation should have the effect of helping him appreciate the "ideals, aims, ambitions of the Jesuit Order."

To an American audience the booklet on the noviceship will not appeal as much as the other because it mentions several local customs and contains more intentionally pious impressions of a novice younger than our own would be. With the cartooned cover of "The Man in the Jesuit Mask," however, any Jesuit will feel quite at home.

JAMES A. O'BRIEN, S.J.

THE DIVINE OFFICE IN ENGLISH

The Divine Office. Edited by Hildebrand Fleischmann, O.S.B. Adapted and translated by Edward E. Malone, O.S.B. New York: Herder and Herder, 1959. Pp. xxxi-661. \$5.25 (leatherette), \$6.00 (leather).

The appearance on the American scene of three new abbreviated vernacular breviaries within the last year or so is not without significance. It is a sign that the Church's own official prayerbook is being returned to and welcomed by her children—lay and religious—in a form that is both intelligible and practical.

The present adaptation from the German, the last of the European short breviaries to appear in English, resembles our own American original closely enough to suggest a comparison with it. Like *A Short Breviary* (Liturgical Press) simplifications take the following form: (1) the major hours have three Psalms, the minor hours one Psalm; (2) Matins has one nocturne with one lesson; (3) hymns have been shortened to usually three or four stanzas; (4) the number of saints' feasts has been reduced with a corresponding emphasis on seasonal offices. On a fifth score it resembles at least the unabridged edition of *A Short Breviary* by providing additional Psalms (bringing the total to 129) and readings for a longer office or for an alternate cycle in the regular office.

So much for similarities. Three features suggest themselves as improvements over the American breviary: (1) the added Psalms and readings are integrated into the office itself rather than appended in supplements; (2) all of the hours in the longer office are lengthened proportionately, not merely Matins; (3) a larger selection of common offices provides for a fuller celebration of the sanctoral cycle. On the other hand the complete Psalter and the greater selection of Scripture readings offered by the unabridged American version will appeal to many.

No one of the four short breviaries can be labeled "the best," since each has advantages not found in the others. Price variation is also important, especially when consideration is being given to adoption

by a religious community. This reviewer's own preference lies with *The Little Breviary* (Newman), an adaptation from the Dutch, which is more faithful than any other to the structure of the *Breviarium romanum*.

JOSEPH G. MURRAY, S.J.

A STUDY OF THE SACRED HEART DEVOTION

The Sacred Heart: A Commentary on Haurietis Aquas. By Alban J. Dachauer, S.J. Milwaukee: The Bruce Publishing Company, 1959. Pp. 209. \$4.25.

Father Dachauer, helped by his long and varied experience in connection with the Sacred Heart devotion, attempts to give a simple and clear commentary on *Haurietis Aquas*, in order "to help the reader better understand the significance of the Holy Father's message, and to appreciate the devotion to the Sacred Heart of Jesus."

A handy index at the back of the book and an English translation of the encyclical *Haurietis Aquas* with numbered paragraphs and the author's own headings, plus a neat outline of the encyclical, make this book a good and convenient tool for study clubs and religion classes on the secondary level. The nineteen chapters are easy reading. One is struck by the beautiful insight of Father Dachauer into the three-fold love of the Heart of Christ. His volume does give the general reader a little more of the scriptural, traditional, theological, ascetical and historical background of this most important document on the Sacred Heart.

REYNALDO P. LORREDO, S.J.

THE PARABLES OF JESUS

The Parables of Jesus. By Francis L. Filas, S.J. New York: Macmillan, 1959. Pp. x-172. \$3.75.

Father Filas has made a welcome addition to his growing list of informative spiritual books. His approach to the parables of Christ is at once factual and devotional. The avowed purpose of the book is to set forth in a brief form the various interpretations of the parables, so that any interested Christian might search out their meanings. To effect this, the author first explains the nature of parables, describes the meaning of the term "Kingdom of Heaven," and then inserts a brief chapter on Christ's reason for using this device. Each parable is then studied, not in word-by-word detail, but with a concise explanation, or, where there are many interpretations, these are listed briefly but with all essential details. His exposition of the parables that have been for a long time shrugged off as unintelligible, is clear and satisfactory. Thus, in one of the most misunderstood parables, that known usually as the Parable of the Unjust Steward, which the author entitles the Shrewd Manager, there is an orderly exploration of all the solutions proposed. His own choice is given simply and briefly. There is never an editorial attempt to force the reader to accept the author's conclusions. Rather there is a clarity of explanation that is indicative of a happy combination of piety and patient research. There is an epilogue entitled *The Light of the World* in which the

author explains Matthew 6:12 in a parabolic sense. The sentence, "Forgive us our trespasses as we forgive those who trespass against us" is explained as a parable of charity, and as a summary of the central theme of Christ's doctrine of the law of love of God and man. This latter idea is briefly summarized and set forth as an ideal for our imitation.

Written to help study clubs and discussion groups, this book would be a valuable asset to the library of any priest. The Sunday morning preacher will find it a great help in preparing a lucid explanation of difficult parables. Nor is this the limit of its usefulness. The layman who follows the Mass with the Missal will find that a quick reading the night before guarantees a deeper insight.

WILLIAM F. GRAHAM, S.J.

REFLECTION OF A CONVERT

Why I Am A Catholic. By Paul van K. Thomson. New York: Thomas Nelson & Sons, 1959. Pp. 204. \$2.75.

Born in the flesh forty or more years ago, the author came to life in the mystical body only at the start of this past decade. Still, this is not a "convert book"; it does not tell of stumbling through broken paths of darkness into the warm light of faith. The book's title is not *Why I Became A Catholic*, but *Why I Am A Catholic*. What we find in these pages, then, are the reflections of a man appreciating the truths of his faith. If you are the type who reserves an eye of suspicion for the Catholic convert, under the apprehension that such people rarely receive more than a caricature of the faith, be forewarned, Mr. Thomson writes about his faith with warmth and depth. The book is ideally suited to the intelligent layman, Catholic and otherwise, who wishes a deeper appreciation of the Church. Stress is placed on ideas that prospective converts would find difficult, such as papal infallibility, the role of the Bible, confession, the Real Presence, etc. In a treatment so extensive, bound together in a scant 204 pages, we marvel at the author's rich comprehension.

GEORGE R. GRAZIANO, S.J.

POINTS FOR MEDITATION

Christ at Every Crossroad. By F. Desplanques, S.J. Translated by G. R. Serve. Westminster, Maryland: Newman Press, 1959. Pp. vii-125. \$2.75.

If the proof of the pie is in the eating, then that of Father Desplanques' book is in the reading, or better, in the meditating. For it is a meditation book. But just as in the case of pies, tastes will differ, so will they most assuredly regarding this little volume. To some the book will read like a collection of sentimental effusions—a conclusion not hard to come by if the reader is allergic to an abundance of exclamation marks. To others it might well be the beginning of lofty flights into the realm of contemplation. To most, however, its contents will be simply prayerful thoughts, more or less stimulating to active

thinking on one's own. Most of the meditations were originally meant for Catholic workers but have been extended in the editing to a much more general audience. For this reason, efforts are made to bring in commonplace objects of day to day living, and the reader often finds himself praying with the author in generalities that somehow can be most intimate and personal.

For the purposes of the author the title of the book is well chosen. Briefly, the underlying theme of the various meditations may be stated thus: there is nothing more pedestrian, nothing more utilitarian than streets and crossroads, yet Christ is there in the thick of the traffic making all things good and beautiful and holy; He is in the office, the factory, the classroom; no place, no job, no station in life howsoever common or trivial but can be sublimated by His presence. A truism in the spiritual life, this, and no one will quarrel with it. But whether the meditations will help the reader to a deeper awareness of its truth, or will lead him to strive to make it a really potent force in his life, is entirely a personal matter—food for thought, like food for the body, can have varying degrees of digestibility and palatability.

FRANCISCO F. CLAVER, S.J.

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AMONG OUR REVIEWERS

Father Henry W. Casper (Wisconsin Province), who teaches History at Creighton University, has done research on the Sherman papers in the Province Archives.

Father Cecil H. Chamberlin (Patna Vice-Province), now on the staff of *Jesuit Missions*, spent many years as a missionary in India.

Father John W. Donohue (New York Province) is a professor of Education in the School of Education of Fordham University.

Father Avery Dulles (New York Province) will complete his studies in Dogmatic Theology at the Gregorian University during the coming year.

Father Joseph A. Fitzmyer (Maryland Province) is professor of Sacred Scripture at Woodstock.

Father William F. Graham (Maryland Province) is Spiritual Father of the theologians at Woodstock.

Father John A. Hardon (Detroit Province), professor of Fundamental Theology at West Baden, is the author of *The Protestant Churches of America*. His new book *All My Liberty*, a study of the theology of the Spiritual Exercises, will be reviewed in the next issue of *Woodstock Letters*.

Father Charles H. Metzger (Detroit Province) has taught History at West Baden since its opening in 1933.

Father Edmund J. Stumpf (Wisconsin Province) is Spiritual Father of the dental school at Creighton University.

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